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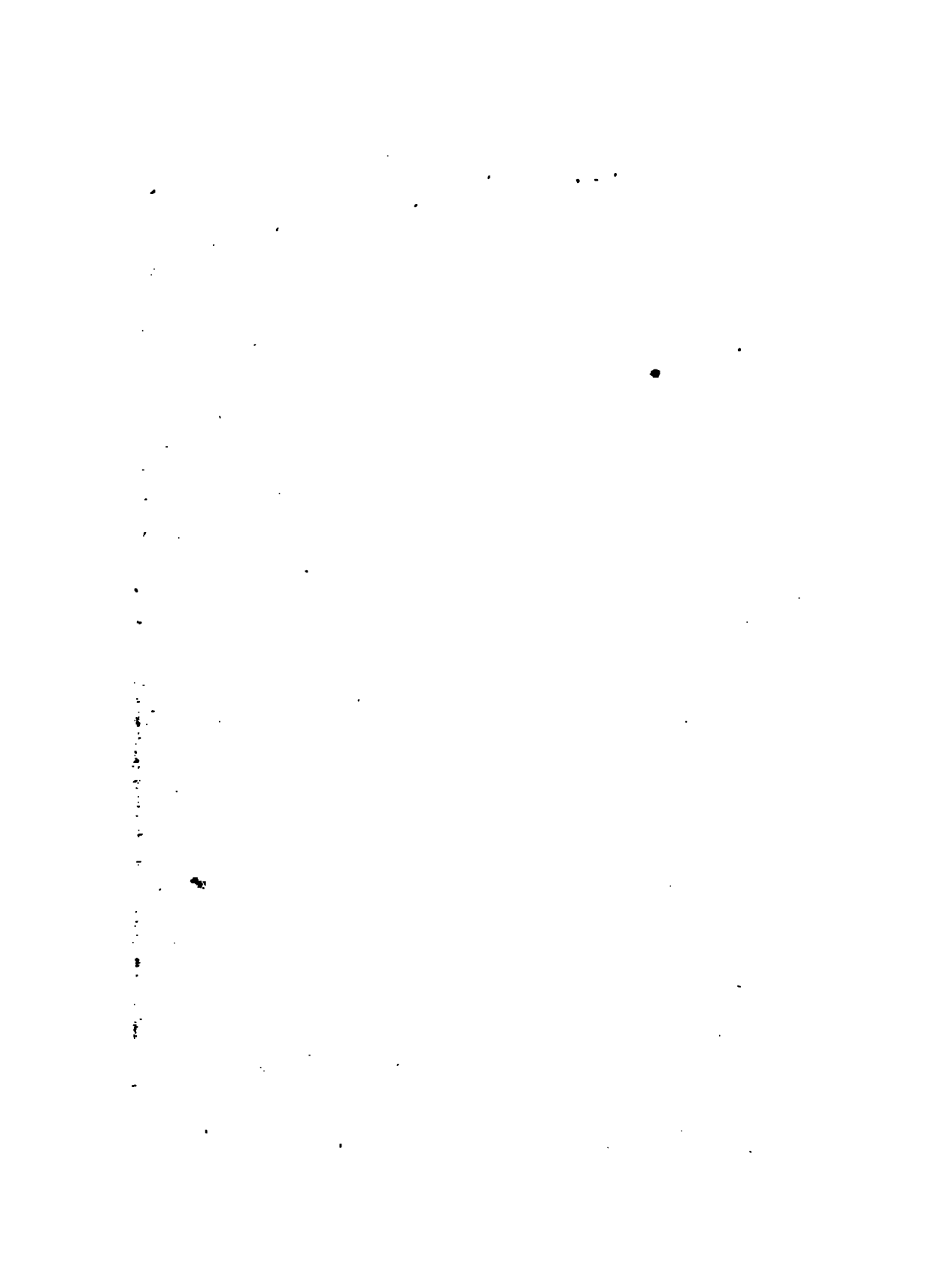


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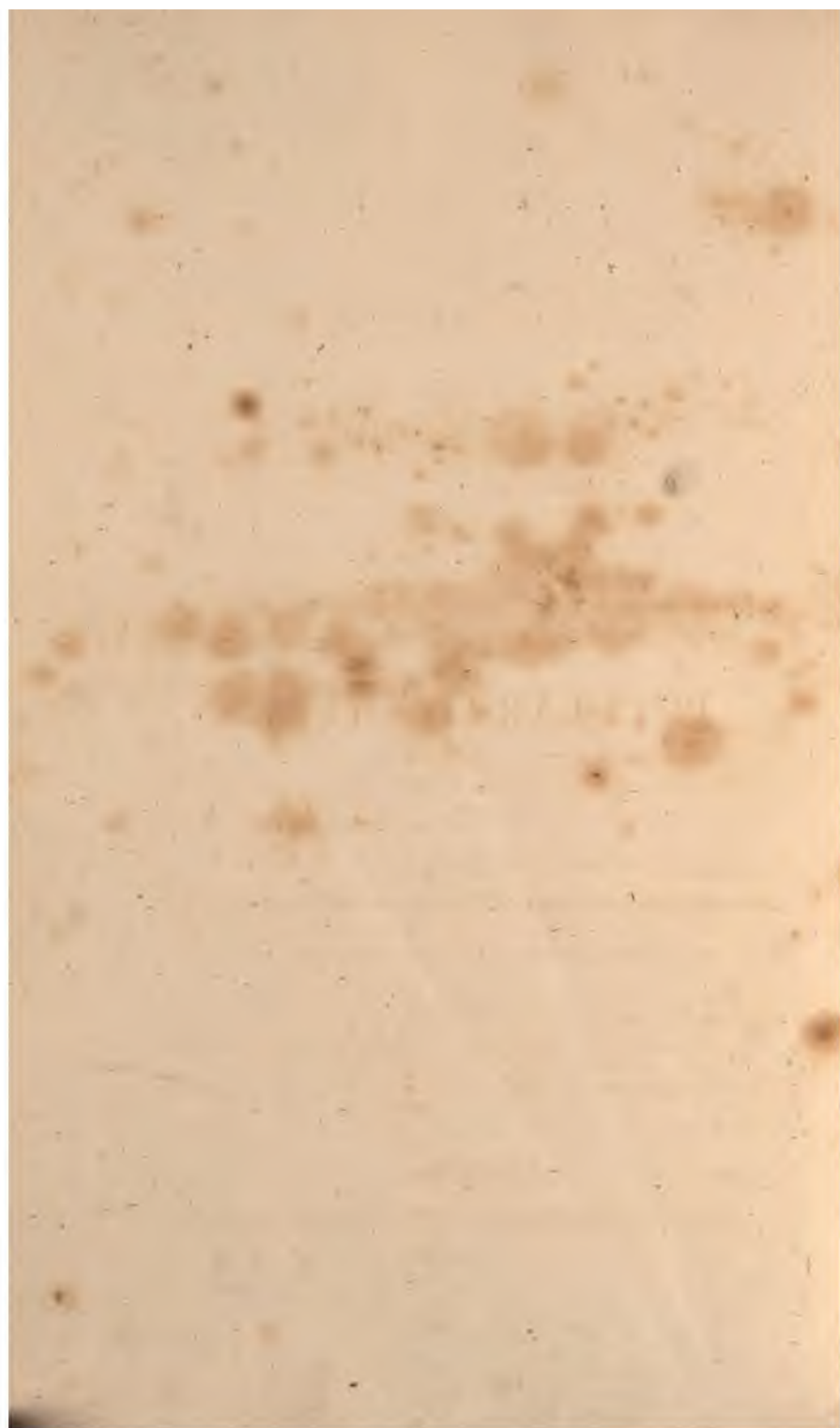
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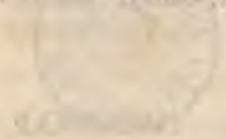
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## PROPHECIES

RELATIVE TO

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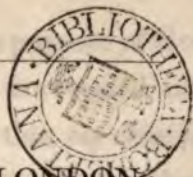
BY

THE REV. HUGH M<sup>c</sup> NEILE, M. A.

RECTOR OF ALBURY, SURREY, AND CHAPLAIN TO  
HIS GRACE THE ARCHBISHOP OF DUBLIN.

“Ye are my witnesses!”—ISAIAH xliii. 10.

“To expound these predictions of the ancient prophets, of any thing but the restoration of the natural Israel, is to introduce ambiguity and equivocation into the plainest oracles of God.”—Bp. HORSLEY.



LONDON:

J. HATCHARD AND SON, 187, PICCADILLY.

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POPULAR LECTURES

PROPHECIES

THE JEWISH NATION

BY THE REV. J. H. W. KELLY, D.D.



J. HATCHARD AND SON, 1, PICCADILLY

LONDON:

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## P R E F A C E.

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THE following Lectures were delivered in London three years ago. My leading object in their composition was to make intelligible to large mixed congregations, a subject which I considered of great importance, and which I believed to be very rarely made the theme of popular discourse from the pulpit.

That subject is the purpose of God concerning the Jewish nation, as it is revealed in the Holy Scriptures. In examining this, my chief auxiliary has been the decision which history has already pronounced upon the right interpretation of prophetic lan-



guage ; and in my anticipations of the future, all I assume is, that the species of interpretation which events have rendered imperative, as it respects fulfilled prophecies, ought to be adhered to with consistency and candour in the examination of those prophecies which are as yet unfulfilled.

The language of the prophets is often, almost always, figurative in some degree : but the events predicted are not the less on that account literal events. When the Holy Ghost spake by the mouth of Zechariah, saying, *Smite the shepherd, and the sheep shall be scattered*, the language was figurative, our Lord not being literally a shepherd, neither his disciples sheep. But the event predicted in that figurative language, was a literal event ; and to the matter of fact, as it occurred in Gethsemane, the prophecy is applied by St. Matthew xxvi. 31. It is, therefore, no objection to the literal interpretation which I advocate, to say that the prophetic language is figurative. I admit that it is so—sometimes highly so. The question is, what do the figures mean ? Do they mean other figures, or do they mean facts ? My opinion is, that facts are the legitimate themes of prophecy.

I appeal to history, comparing it with the prophetic volume, for the establishment of a principle by precedents; and I endeavour to convince by candid argumentation. I dogmatize not at all. I am open to conviction when a more excellent way of interpreting the language of the prophets shall be pointed out. But I must be permitted to say to some of my esteemed brethren, who have opposed the interpretation here offered, without themselves offering any other; that a simple denial without reasons assigned, or the true interpretation given to supersede the false, cannot in fairness be expected to have any weight of conviction. I have heard such denials frequently, but in vain. I have heard them accompanied with much persuasive eloquence, with many tender and affectionate appeals, sometimes with ill-dissembled personal mortification, but all in vain. I do not mean to imply that the system of interpretation which I advocate, is divested of all difficulty. Far otherwise: but I protest against such a criterion of truth being set up. Nothing that deserves the name of interpretation is, or can be, free from difficulty. Our decision must be made between measures and degrees of embarrassment. It is compa-

ratively easy to urge objections against *any* system, when it is tangibly propounded.

The *nature* of the difficulties incurred, ought, however, in sound reason, to be taken into chief consideration. Now, it appears to me, that *our* chief embarrassments arise, not from finding any passages of Holy Scripture, in the obvious meaning of the language, contradicted by our scheme; but from a lack of more revelation, to explain to us *how* these things can be, and thereby to supply us with answers to curious, (sometimes captious,) questions: whereas, the spiritualising scheme has to encounter the direct grammatical contradiction of revelation given.

It is one thing to anticipate the facts predicted, according to the literal meaning of the same words, when used in other books, or in other places of the same books, acknowledging our ignorance as to the *mode* of accomplishment, because that mode is not revealed: and it is quite another thing, to put a different meaning on the same words, in different places of the same sentence, in order that the mode of accomplishment may be thereby rendered reasonable.

I had rather avow my inability to answer the

question "*How* can that be?"—in a thousand instances, than put an evasive interpretation upon a single verse of the word of God.

When our brethren shall cease to beat the air in refutation of what we never advanced; when they shall see the absurdity of prejudging the question, by good-natured lamentations over our sad, sad delusion; and when they shall gird up their loins to the work in good earnest, betake themselves to study the subject patiently in detail, and produce grave and solid arguments, not negatively alone, in opposition to an erroneous system of interpretation, but positively also, in support and confirmation of a genuine system; I repeat, I am open to conviction, and shall, in all sincerity, rejoice to be instructed. I protest, with all my soul, against the idea of any man supposing that he knows enough, and thereupon refusing to inquire into the depths of revealed truth, on the plea of dangerous novelty, or non-essential speculation. Additional instruction in the meaning of the Scriptures, is growth in the knowledge of God; and in that knowledge, it is my desire and hope, that I shall increase, not only during this life present, but throughout eternity.



Since these Lectures were delivered, many extremely interesting points of doctrine have engaged the attention of the churches in this kingdom ; and an attempt has been made to identify with prophetic investigation, those opinions which are considered heterodox in themselves, and dangerous in their tendencies. The unfairness of such an attempt will be manifest to every man who is acquainted with the subject, and who possesses sufficient candour for the exercise of discrimination. Yet, notwithstanding its unfairness, it has succeeded in strengthening existing prejudices, and exciting conscientious alarms. Discrimination is indispensable to the acquirement of true wisdom. It is foreign to my present purpose to examine in detail the doctrines referred to. But the manner in which the present *revived discussion* of those doctrines stands connected with the study of prophecy is sufficiently remarkable ; and exhibits, in its true light, one of the many recommendations of that study.

All truth is linked together in one harmonious chain: an accurate investigation, therefore, of any one point, in all its bearings, is invariably connected with such a clearing up of collateral points, that existing error is detected, and unlooked-for contro-

versy thereby elicited. To the study of prophecy, we are thus indirectly indebted for the re-examination of many important doctrines, which had been allowed to fall into comparative neglect. And whatever may be said, (and too truly said,) about the acrimonious spirit in which religious controversy is usually conducted; still it is a recognized fact that the most prosperous times of the church have been times of controversy. In this deadening world, we have much more to fear, *as Christians*, from stagnation, than from storms. Indifference at heart to the distinguishing peculiarities of vital truth, concealed beneath a superficial bustle about outwardly useful things, is far from a prosperous state. The ease, and harmony, and seeming unanimity engendered by it, are fatal symptoms of a growing, though disclaimed latitudinarianism. An intruder upon the fascinating spell is condemned as an enemy to peace. And since the bond of its union is not the depth of truth, the man who presses forward *any* deep truth, whatever his particular view of it may be, is deemed an intruder: not in reference to *what* he says, for that is not carefully examined; but in reference to his saying



*any* thing, which every body does not say. It would not, indeed, sound well to bring the real accusation against him—to wit, that he is a searcher into more of the truth of God than is usually brought forward; and that he proclaims what he knows with the boldness of honest enthusiasm, “uncaring consequences;”—this were an honourable charge: it suits better with the temper of the times to charge him with a breach of love, a want of brotherly kindness, a harsh, Ishmaelitic spirit.

But what shall a Christian man say of that love which extends its wide, indiscriminating embrace, not only to Christians of various denominations, but also to antichristians: to men who deny the Godhead, and reject the atonement of our Lord Jesus Christ, and deride as fanaticism the inspiration of the Holy Ghost? When attempts are made to limit the operation of Christian love within the narrow circle of any one favourite class, it becomes a Christian man to protest against the bigotry of such a limitation: but when, on the other side, this boasted love enlarges itself beyond all Christian classes, and calling itself universal charity or reli-

gious liberty, gives the right hand of fellowship to the enemies of the cross of Christ, it equally becomes a Christian man to protest against the foul abuse: yea, to lift up his voice like a trumpet, and bear witness against the infidel amalgamation.

Ye who profess submission to the Bible, do ye not hear the Bible? Ye who combine for the distribution of the Bible, do ye not read the Bible? For it is written, *In the beginning was the Word, and the Word was WITH GOD, and THE WORD WAS GOD. And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. Whosoever denieth the Son, the same hath not the Father. Whosoever abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds.* A professedly religious union between members of the church of Christ and avowed Socinians, (such as we see formed and

boasted of as a signal triumph of this enlightened age,) is a virtual denial of the gospel of our salvation, and a high offence against God. I repeat, a *professedly religious* union; because every man is at full liberty to join his fellows in the furtherance of *secular* objects, without any reference to their religious opinions. *Whatsoever*, saith the apostle, *is sold in the shambles, that eat, asking no question for conscience sake.* The seller might be a heathen, a sacrificer to idols. The Christian purchaser need not inquire: religion was in no way involved. But when the ostensible object of a combination among men is declared to be religious, and when the leading theme of proud congratulation is the liberality on every side, which thus delightfully combines; the state of the case is wholly altered. *If any man say unto you, This is offered in sacrifice unto idols, EAT NOT.* How can conscientious Socinians, combine in any thing connected with religion, with us, whom they must abhor as abominable idolaters? That is, if they have zeal and faith sufficient to rise into the dignity of abhorrence: for, it should be remembered, that indifference and indecision are frequently the real roots of apparent meekness.

I deny not, that the defenders of Christian truth are often betrayed into unchristian tempers; that the sons of Zebedee, in their indignation at the ill treatment received by their Master, forget what manner of spirit they are of, themselves. Meanwhile, however, they are his instruments for keeping prominent and pure, those fountains of living water, at which their brethren drink and are satisfied. Athanasius is raised up in defence of the doctrine of the Trinity. In the performance of his work, he loses the serenity and self-possession of Christian meekness, and writes with unchristian acrimony against Arius. Meanwhile, he guards from insidious adulteration, that bread from heaven, upon which thousands of Christians have fed daily for centuries: he vindicates the glorious truth that in one God, essentially and immutably One, there are three coequal and coeternal Persons; that cardinal truth of the Catholic faith, "which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly."

I say not this, to justify, or in the slightest degree to palliate, unchristian tempers. God forbid! But I observe it in devout meditation upon the

hand that rules the storm. And I write it to allay, in some measure, (if the Lord will,) the petty clamours which are raised against those men of God, who in all sincerity, though encompassed with our common infirmity, are doing the work of our heavenly Father.

With respect to the spirit in which the present volume is written, I have only to say, that my design has been to avoid any approach to either of two extremes. On the one side, I detest that whining affectation of tenderness, which libels while it imitates the chastened manly sympathy of true Christian feeling. And on the other side, I equally abhor levity, or sarcasm, or jesting: such modes of speech being delicately yet powerfully stigmatized by an apostle, as *not convenient*--οὐκ ἀνήκοντα. (Eph. v. 4; compare Rom. i. 28.) It has been my anxious desire and prayer to exemplify the scriptural characteristics inculcated upon Titus, *uncorruptness, gravity, sincerity*. How far I have succeeded, it is not for myself to judge. If I have failed, my infirmity, and not my will, consented.

The argument urged in the Introduction is familiar to every student of the evidences of Chris-

tianity : yet I deem it far from unseasonable to give a brief, popular statement of it, with a somewhat varied form of illustration.

The third Lecture of the series has been already published as a separate pamphlet ; but is long since out of print. And I refrained from printing a second edition of it, in the design of the present publication.

*Albury Rectory, June, 1830.*





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## INTRODUCTION.

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WHO, and what are the Jews, and what shall they be? These are questions of lively interest to the Christian. The past history and present condition of the Jewish people, bear witness to the divine inspiration of the Holy Scriptures, and to the immediate personal agency of Almighty God in the management of the affairs of this world, with a power and plainness which no gainsayer can refute. And the Holy Scriptures bear witness to the future pre-eminence of that degraded people, with a reiteration of prediction which no believer can resist. History is the providence of God. The Bible is the word of God. They mutually attest each other, on the subject of the Jewish nation, unto this day. Collusion is manifestly impossible; the inference, therefore, against the sceptic, is irresistible.

Who are the Jews?—In answering such an inquiry concerning any people or nation, the practice

of historians is to trace their origin, their national pedigree, so to speak ; which, when they have done, they consider that the question, Who are these people, is fully answered. Thus did Tacitus concerning the ancient Germans ; and thus Gibbon concerning the Suevi, the Allemanni, and other barbarian tribes, who contributed to the downfall of imperial Rome.

In adopting the same method respecting the Jews, we, in the first place, trace them back to a certain province of the Roman empire, which provoked the hostility of the Emperors Vespasian and Titus, and the capital city of which was destroyed by the latter emperor with a dreadful slaughter of the inhabitants. The survivors were scattered abroad among the various nations of the earth, and the Jews in England and other countries of Europe at this moment are the descendants of those refugees. For a series of years previous to this dispersion from Judea, they were tributary to the Romans. The eastern campaigns of Pompey, and the still earlier conquests of Scipio, supply us with abundance of the most authentic information upon this point. The history of the Macedonian conqueror enables us to trace the origin of the Jews still farther back, and we find that in the reign of Cyrus, king of Persia, they were brought from Babylon into Judea, where they settled and built the city of Jerusalem.

Thus far there is no room for denial or doubt,

by any inquirer who possesses even a superficial acquaintance with the history of the world. But beyond this, the scriptural account of them has been denied; and one of the daring falsehoods which infidelity has put forward with unblushing effrontery, is, that we know nothing of the Jewish nation, antecedent to what is insidiously called, their emigration from Babylon. In tracing their origin still farther, therefore, let us fortify our statement with legitimate proof.

Our assertion is, that the scriptural history of the Hebrews, from the call of Abraham, till the captivity of Zedekiah, king of Judah, including a variety of miraculous interpositions by the God of the whole earth, is true—true in the obvious meaning of the language, without any evasion. Our proof of this rests its first firm step upon a matter of fact, undeniably before our eyes.

The Jews of the present day possess and revere a very remarkable collection of books, which they say were given to their forefathers by the immediate inspiration of Almighty God. These books record a variety of stupendous miracles; and the Jews, as a nation, at this moment, believe that a generation of their ancestors beheld the performance of those miracles, and therefore handed down these books to their posterity as genuine and authentic.

That this is the present opinion of the nation, may be learned from any intelligent Jew in London,

or elsewhere. We know, say they, that God spake to Moses and the prophets. Now a most important question is, *when* did they *first begin* to believe these things concerning these books? And a manifest absurdity rests upon the supposition, that any generation of Jews except that one which saw the miracles, could have been *the first* to acknowledge the divine authority of the books. For observe how the case stands. Suppose any impostor to have forged those books in later times; and suppose them coming for the *first* time into the hands of a Jew. He reads in them that his forefathers were miraculously delivered out of the land of Egypt and led through the Red Sea, and that an ordinance of religious worship, called the Passover, had been instituted in remembrance of that deliverance, and continued from father to son, down to his own days. He pauses, and stares at the strange statement. What! he says; my father never taught me any thing about this Passover; I was never present at it myself; I have never even heard of it till now; and yet, this book says it was instituted many years ago, and has been celebrated annually by all the Jews ever since. I know to a certainty this is not the case; therefore, this book is not true.—How could such a man have been persuaded to embrace the truth, and contend for the divine inspiration of such a book?

This argument holds good, at whatever period of the history of the nation it is pretended that the

books were forged, and for the *first time* published. The contents of the books themselves, therefore, supply an insuperable hindrance to their being received as inspired by any generation except that one which saw the miracles, and thereupon *commenced* the celebration of the commemorative ordinances.

If any man or set of men in this country were now to write a book, and say in it, that all the British people had been in France; that they had been miraculously brought through the sea into their own land; that a great national feast had been established in remembrance of their escape from their enemies; and that all the people of England went once a year to London to keep that feast: who among us would not laugh at the silly absurdity of imagining that such a book could be received by the nation, and cause us now, for *the first time*, to believe that miraculous escape; and now, for the first time, to celebrate that feast? This line of argument applies to any and every period of the history of England.

We conclude, therefore, that the Jewish books were written and made public at the time when the miracles recorded in those books are said to have been performed: or, at least, during the lifetime of those persons who were eye witnesses of the miracles: because no other persons could have received the books, and because we do actually see with our own eyes, that the books are received.

This, then, establishes the important fact, that the miracles were indeed performed. For observe how the argument stands in this respect. If any minister were now to publish a book, and declare in it that on a certain day last year, or the year before, he had wrought a miracle in the presence of his whole congregation: that they were fainting with thirst, for example, and that he had struck a rock with a rod, and brought out for them all an abundant supply of water: and if he were now to come and announce a number of laws and regulations, some of them exceedingly inconvenient and disagreeable to his people; and command the universal observance of those laws on pain of death, appealing for his authority to the miracle which he said he had wrought before their faces last year;—what would they say to him? Would not their indignation be roused against such intolerable effrontery? And might they not well say, Away with your laws and regulations; you have no authority over us: as for your pretended miracle, we were upon the spot when you say it was performed, and we never saw it; yet you allege it was of such a nature, that had it been performed we must have seen it, and could not but recollect it?

If Moses had written a book and made it public among the Israelites, saying, that on a certain day when they were all pursued by Pharaoh, king of Egypt, he had stretched his rod over the sea; that the waters had divided, leaving a dry passage between;

and that the whole congregation had passed safely through, which the Egyptians assaying to do, were drowned; that on another day, when they were murmuring for water in the wilderness, he had smitten a rock, and procured a rich supply for the whole multitude; that on another day, when some of them had rebelled against him and his brother Aaron, he summoned the rebels before all the people, and said, (Numb. xvi. 29, 30,) “If these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me. But if the Lord make a new thing, and the earth open her mouth and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the Lord.”—And if Moses had come afterwards to the Israelites, with a number of laws and regulations, some of them exceedingly inconvenient and disagreeable to the people; and had commanded them to obey, on pain of death, appealing for his authority to the miracles which he said he performed before their eyes: and if these miracles had not taken place, what would the Israelites have said to Moses? Would they not very naturally have said—away with your laws and regulations; we reject your authority: as for those miracles which you allege you performed, we were upon the spot when you say they took place; you describe them as of such a nature, that they could not possibly have escaped our notice or our



memory; yet we never saw them. Your book wears falsehood upon the face of it.—Would not this have been the result, if Moses had been an impostor?

But on the other hand, if the Israelites had acknowledged the justice of his appeal; if they had yielded to his authority, and entered upon a long course of self-denying obedience to his laws; would not this be a conclusive proof that they had verily and indeed seen the miracles which he alleges they had seen? For the miracles of Moses were not done in a corner, but in the presence of the whole congregation of Israel, about six hundred thousand that were men, besides children.

We see then, that the avowed publicity of the miracles, connected with the circumstance (already proved) of the books having been written during the lifetime of multitudes, who were said in the books to have seen the miracles; would render a successful imposture morally impossible. What then is the truth? Is it that six hundred thousand men were persuaded at once to yield to an authority, founded upon an assertion, that certain great miracles, affecting even the lives of every one of them, had taken place before their eyes; which miracles, they must all have known perfectly well, had never taken place? Or is it, that a whole nation, at some time unknown, and by some influence unknown, were persuaded to embrace, as the truth of God, a record, which declared, that

they and their ancestors had religiously observed certain annual festivals ; which festivals they must have known had never been observed or heard of, till the fabrication of that record ? Or is it, that Almighty God himself did interfere in a miraculous manner, on behalf of the nation of Israel, to make known in the earth his power and providence ? On which side does credulity range herself ?—and on which side, rational conviction ?

We are not, therefore, proceeding without our proof, when we say, that the Jews are what they say they are—the descendants of that nation, that ancient nation, which sprang from Abraham of Ur of the Chaldees ; which was divided into twelve tribes in the family of Jacob ; which was brought into Egypt, and settled in Goshen, under the superintending care of Joseph ; which was oppressed by Pharaoh ; which was miraculously delivered under the guidance of Moses ; which triumphed over the nations of Canaan, by the victorious sword of Joshua ; which rebelled against God, was chastened, repented, and was delivered, and rebelled again ; which disregarded the warnings of the inspired messengers of God ; which was carried away captive by the king of Babylon, and oppressed seventy years ; which was restored to their own land ; which turned again in obstinacy against God, despising, rejecting, and crucifying the Lord of glory ; which was rooted out by the conquering arms of the victorious Romans ;

which was scattered among all nations to the four winds of heaven ; which was preserved a separate people, not mingling among any people in their dispersion ; which is still a separate people in this, and other countries and cities ; scattered and peeled, as described by the prophet ; a nation wonderful indeed, from their beginning hitherto.

Thus, in answering the question, Who are they?—we have anticipated, in one very important respect, the question

## II. What are they ?

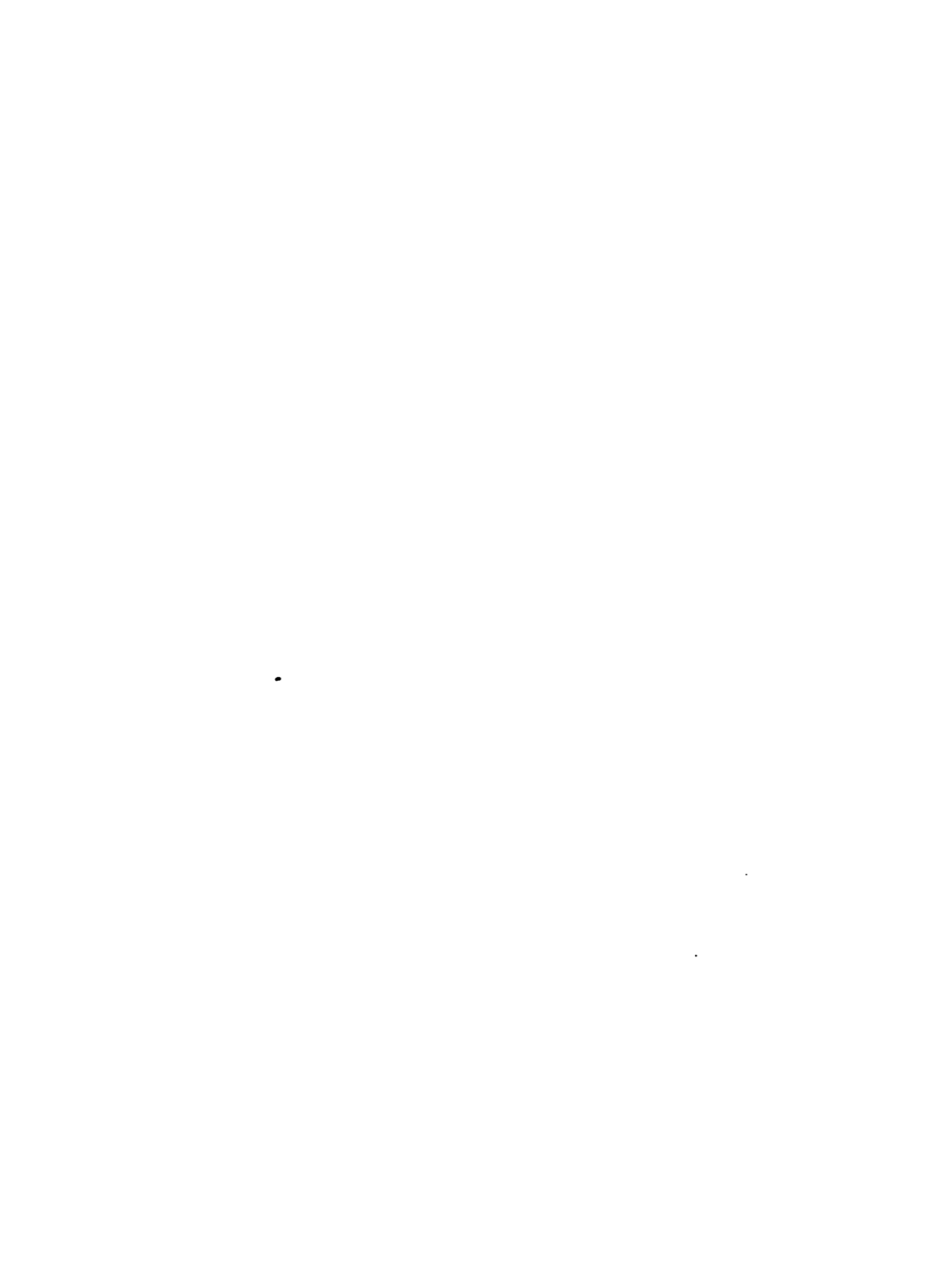
They are God's witnesses, living witnesses ; bearing a testimony to the genuineness, the authenticity, and consequently, the inspiration of the Holy Scriptures ; a testimony which may indeed be denied, (ignorance or obstinacy may deny any thing,) which may indeed be cavilled at or evaded, but which cannot be refuted. Witnesses, therefore, manifesting the moral attributes of Jehovah, in a more striking manner than do any of his other works. Does any man inquire about the character of God—we answer, look at the Jews! behold, in his dealings with them, his sovereign prerogative of distinguishing grace ; his holiness ; his severity, kind even in its heaviest judgments ; his kindling compassion, when he beholds the repentance of his people ; his tremendous indignation, when at last poured forth ; his faithfulness to his promise ; his mysterious Providence,—and all this, (with the great predicted result of it all,) for the manifestation of

himself, that the world may know, that HE IS THE OMNIPOTENT ONE, and none else. “Ye are my witnesses, saith the Lord; I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am He: and there is none that can deliver out of my hand: I will work and who shall let it?”

Having thus briefly answered the questions who, and what, are the Jews, we inquire

III. What shall they be?

To supply a scriptural answer to this interesting inquiry, is the object of the following pages.



# LECTURES.

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## LECTURE I.

NUMBERS xxiii. 9.

*“ Lo ! the people shall dwell alone, and shall not  
be reckoned among the nations.”*

KNOWN unto God, are all his works from the beginning of the world. It is his distinguishing characteristic, that he calls things that are not, as though they were. The challenge by which the idolatry of the heathen is put to shame, is grounded upon this high prerogative of the true God. Thus saith the Holy One of Israel, “ Let them bring forth and shew us what shall happen. Shew the things that are to come hereafter, that we may know that ye are gods. Who hath declared from the beginning that we may know ? Yea, there is none that sheweth, yea, there is none that declareth. To whom will ye liken me and make me equal, and compare me that we may be like ? Remember this, and shew yourselves men ; bring it again to

mind, O ye transgressors. Remember the things of old, for I am God, and there is none else ; I am God, and there is none like me : declaring the end from the beginning, and, from ancient times, the things that are not yet done ; saying, my counsel shall stand, and I will do all my pleasure.

Our present object is to examine, in the faith and fear of God, the meaning of what the Holy Ghost has spoken concerning the Jewish nation, by the mouth of the holy prophets. It is not, therefore, to the fancies of a poet that your attention is solicited : it is not to the equivocal evasions of a heathen oracle : it is not to the guessings of a visionary enthusiast ; nor to the cunningly-devised fables of an ingenious priesthood. No, it is to the true sayings of the living and the true God. It is to the instructive providence and revealed purposes of Him, whose will is law, whose power is absolute ; of Him, the great First Cause, in whom you live, and move, and have your being ; by whom kings reign, and princes decree justice ; by whom nations rise and fall ; by whom our own nation has been raised, and blessed, and made a blessing ; by whom the Jewish nation was established, is dispersed, and (we believe) shall be restored again. The Lord God hath spoken—this is our sure warrant. To ascertain the right meaning of his words—this is our proper business.

The progress of events, by giving fulfilment to many of the predictions of the prophets ; has borne testimony, in a way that cannot be resisted, to the

true meaning of the figurative language of prophecy. History is but another name for the providence of God : and so far as it can be shown to have been the subject of prophecy, its faithful record should be distinctly and carefully compared with the terms of the prediction. For the best possible method of soberly anticipating events, from the language of those prophecies which are still unfulfilled; is to observe the connexion between the language and the event in those which have already found their fulfilment. It is thus, that in the school of experience, we shall make the nearest possible approaches to a right distinction between what is actually literal, what is merely figurative, and what is specifically symbolical, in the inspired language ; which distinction is acknowledged, by all who have attended to the subject, to be the grand desideratum of prophetic interpretation.

It is well observed by Mr. Davison, in his Discourses on the Structure, Use, and Inspiration of Prophecy, that “the rational exposition of it requires that we attend to the seasons and circumstances under which it was given, and endeavour to take some measure of it by its adaptation to them. For it was never given to be an insulated phenomenon, nor merely to demonstrate the prescience of its all-wise Author ; but by him it was ingrafted upon the exigencies of times and persons, and made to serve as a light of direction to the attentive observers of it, *before the event had set the seal to its truth.*” This is of great importance. I



will add only one more preliminary reflection, taken from the same cautious and correct writer.<sup>a</sup> He says, "A certain acquaintance with the contents of Scripture must be presumed on the part of my hearers; without which I could not expect the general view proposed to be given, to be admitted as a just and faithful one; nor is it possible, by quotations made on the moment, to supply the materials for an adequate judgment in this case; which materials can be derived only from the knowledge or examination of the chief document itself--the scripture volume. Nor is this the only instance wherein our satisfaction, and even our means of judging of the truth or use of revelation, are made to depend upon some personal study of it. There is cause to think, that scepticism itself is often no more than a form of very unreasonable enthusiasm, demanding conviction, without the pains of inquiry."

The first revealed characteristic, then, of the Jewish people, concerning which I would invite you to search the Scriptures, is, their separation from all the surrounding nations of the earth. This is directly stated concerning them in the words of our text, which form a part of the celebrated prophecy of Balaam. That false diviner was invited by the king of Moab to come and curse the Israelites, as they passed through his territories. God commanded Balaam not to go; but he, loving the wages of iniquity, tempted God to give him angry

<sup>a</sup> See note A, in the Appendix.

leave to take his own course. He was soon, however, forced to feel and acknowledge, that it is God who made, and who controls man's mouth. He could not speak according to his own will, or the will of his master Balak ; but a true prophecy was given to him against his will, and to the disappointment of his covetousness. " He took up his parable and said, Balak, the king of Moab hath brought me from Aram, out of the mountains of the east ; saying, Come, curse me Jacob, and come, defy Israel. How shall I curse whom God hath not cursed ? or how shall I defy whom the Lord hath not defied ? For from the top of the rocks I see him, and from the hills I behold him : *Lo, the people shall dwell alone, and shall not be reckoned among the nations.*"

This characteristic of separation has belonged to the Jewish people, in a remarkable degree, from the very commencement of their history ; and a comparison of the prophecies that it would be so, with the fact, that hitherto it has been so, is the part of the subject now more immediately to be brought before us.

In tracing the sacred history of the multiplication of the human species on the earth, after the deluge, we find three distinct lines of descent mentioned in the tenth chapter of Genesis ; one from each of the sons of Noah :---1, the line of Japheth ; 2, of Ham ; 3, of Shem. Then, after the dispersion of the people from Babel, the generations of Shem are again introduced, and carried down to the family

of Terah. Ham and Japheth are lost sight of in the history for a season, and Shem is taken ; all the other descendants of Shem are lost sight of, and Terah is taken ; all the other sons of Terah are lost sight of, and Abraham is taken ; and on him and his posterity, the whole attention of the reader is concentrated.

I. This man was the father of the Hebrews. Here therefore we find the origin of the Jewish nation. The descendants of Abraham were constituted into a distinct people by the word of the divine prediction: God said, *I will make of thee a great nation.*<sup>b</sup> This is the first prophecy relative to the Jewish nation, distinctly as such. The circumstances in which Abraham stood, at the time when this prophecy was given, should be attentively considered. He was a very old man, long married, and without any family: it had ceased also with Sarah his wife to be after the manner of women. This seemed to present an hindrance to the *literal* interpretation of the prophecy ; and if human arguments, grounded upon probability, had been allowed to have much weight with him, he would, in all likelihood, have had recourse to some other interpretation. He might, perhaps, have supposed that the children of his steward, Eliezer of Damascus, who was then his heir presumptive, were, in the figurative language of prophecy, called his own children: or, in other words, that God did

<sup>b</sup> Gen. xii. 2.

not mean what he said exactly, but something else ; which something else Abraham was to collect from the words of God, in the most reasonable way he could, without being enthusiastic or presumptuous enough to expect impossibilities. We know, however, that the father of the faithful had recourse to no such evasions. To his everlasting praise, it is recorded of him by the apostle Paul, that "being not weak in faith, he considered not his own body, now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb : he staggered not at the promise (or prophecy) of God, through unbelief ; but was strong in faith, giving glory to God, and being fully persuaded that what he had promised, (not what Abraham might choose to understand by it, but *what he had promised,*) he was able also to perform."<sup>c</sup> The friends and household of Abraham might, indeed, have questioned, at the time, the justice of his literal interpretation of the Lord's prophecy ; they might have represented to him, in strong colours, those very considerations which the apostle specifies as naturally occurring under the circumstances of his and Sarah's case ; and we cannot imagine any argument by which he could meet such reasonable opposition to his views, except, simply, an appeal to the terms of the prophecy, taken in their obvious sense. "God hath said it, and I believe what he hath said, simply, because he hath said it. The circumstance of difficulty, or even apparent

<sup>c</sup> Rom. iv. 18—21.



impossibility, in the way of a literal fulfilment, has no effect upon me---for nothing is impossible with God; and though this be confessedly marvellous in the eyes of my household, and in my own eyes, does it therefore follow, that it should be marvellous in the eyes of the Lord of Hosts? Assuredly not. I am free to acknowledge the strength of the objection; and I would be wholly influenced thereby, if the prophecy were the word of man. But God hath spoken; and I resolutely persevere, in expecting that he will do, precisely and literally, what he has promised to do. This is the language of faith; and, to the heart of faith, here would be an end of controversy: but we know little of the nature of man, if we suppose that such a line of argument could be generally satisfactory or effective. I am not alleging that a controversy, such as is here imagined, did actually exist in the family, or among the friends of Abraham: the supposition, however, that it may have existed, involves no contradiction in itself; and it serves to illustrate a very important principle. Year after year elapsed, and still there was no appearance of the fulfilment of the prophecy; and from the nature of the case, each succeeding year rendered the literal fulfilment of it more improbable. If a difference of opinion, then, as to the right interpretation, did really exist at the time; the advocates of a figurative, or, as Abraham would probably have called it, an evasive interpretation, would acquire strength and confidence in the delay. Here was the trial of Abra-

ham's faith and patience. He continued to believe, giving glory to God. The prophecy was repeated to him, with increasing clearness, and additional details; and at last, the event fully justified his literal expectation. For "the Lord visited Sarah, as he had said; and the Lord did unto Sarah as he had spoken; for Sarah conceived, and bare Abraham a son in his old age, at the set time of which God had spoken to him."<sup>d</sup> Thus was preparation made for "the great nation;" while history, at the same time, gave her plain and instructive verdict in favour of the literal interpretation of prophecy.

II. Again, the Lord said unto Abraham, after that he was come into the land of Canaan, and after that Lot was separated from him, "Lift up now thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever."<sup>e</sup> This grant of Canaan implied an exclusive dominion of occupation; and thereby, as a necessary consequence, separated the people, to whom it was made, from the rest of the world.

"And the Lord said unto Abraham, Know of a surety, that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years: and also that nation whom they shall serve will I judge; and

<sup>d</sup> Gen. xxi. 1, 2.

<sup>e</sup> Gen. xiii. 14, 15.

afterwards shall they come out with great substance. And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age. But in the fourth generation, they shall come hither again; for the iniquity of the Amorites, (the natives of the land, who must be driven out or destroyed, in order to give you Hebrews possession of it,) is not yet full. . . . . In that same day, the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.”<sup>f</sup>

Here, in addition to the particulars already mentioned, namely, the formation of the people into a distinct nation; and the gift of a particular land for their residence; it is predicted, that before they entered into possession of this land, they should be an *afflicted* and *enslaved*<sup>g</sup> people; and also, that

<sup>f</sup> Gen. xv. 13—18.

<sup>g</sup> This distinction between the affliction and the bondage of the Israelites,—the former including the latter, but not confined to it,—throws light upon the difficulty which has been experienced, respecting the period of 400 years here mentioned. Their actual bondage in Egypt was of comparatively short duration; but the affliction of the seed of Abraham commenced in his son Isaac. The interval between Isaac’s birth and the Exodus, was 405 years; and if we suppose the predicted affliction of the seed to commence in Isaac’s fifth year, when he would be beginning to feel the effects of Ishmael’s mockery; we then have the affliction enduring 400 years, and including in the last period of it the bondage. What is said (Exod. xii. 40,) about the *sojourning* of the people for 430 years before the Exodus, presents no difficulty in the way of this solution, but rather

God would execute judgment upon the nation which enslaved them. Who that has ever read the book of Genesis, can be ignorant of the simple, beautiful, and singularly interesting history of Joseph and his brethren; in the course of which the special providence of Jehovah is so clearly marked; and in the sequel of which, the aged Jacob and his household, threescore and ten persons, were brought into Egypt? And now the prophecy, implying that they should continue a separate people, was put to trial. Seventy emigrants, settling in the midst of a great nation, their brother the prime minister of the state, and themselves well received by the king, for their brother's sake—in the common course of human affairs, would soon amalgamate with the nation, and lose their distinction as a separate people. This seemed likely to be the result to the Hebrews, of a long residence in Egypt. The literal interpretation of the prophecy given to Abraham, and repeated to Isaac and Jacob, was indeed against this; but perhaps the literal interpretation was not to be closely insisted upon; perhaps some reasonable allowance was to be made for the figurative language of

confirms it; because it is evident, from Gal. iii. 17, that this period of 430 years, is to be reckoned from the giving of the promise to Abraham, which was first done 25 years before the birth of Isaac. This corresponds exactly; and so the whole period of *sojourn* included the other two, which are more accurately characterised as first a period of affliction, and finally a period of actual slavery.



prophecy, delivered in strains of eastern poetry. Perhaps, separation from all nations, might only mean that they were to be of a different *spirit* from other people; refraining from idolatry, and showing a good example of worshipping the true God: perhaps, the predicted judgment upon the nation whom they served, might mean nothing more than the gradual conversion of the Egyptians to the religion of the Hebrews; and perhaps their possession of the land of Canaan, concerning which the prophecy was so explicit, might signify, in a figure, that their influence would eventually predominate in the land of Egypt and elsewhere, through the growing prevalence of the religion of their fathers. Whatever might have been thought by some, of the prudence and sobriety of such an interpretation at the time, we know, by the event, that it would have been wholly erroneous. It does not appear, whether any of the Hebrews relaxed into this spiritual interpretation, or any thing approaching to it; but we know that neither Jacob nor Joseph did. The dying directions of the one concerning his burial, and of the other concerning his bones, make it manifest, that they departed this life, in the faith of the literal fulfilment of the prophecy.<sup>h</sup> That part of the prophecy which implied the separation of the people to dwell alone, received throughout this period a continuous fulfilment of the most obviously literal character. “The men were shepherds; they were all men of

<sup>h</sup> Gen. xlix. 29; l. 24—26.

cattle ; and every shepherd was an abomination to the Egyptians. It is of moment to observe this historical fact ; because the circumstance in it, which looked to be most adverse to the fulfilment of the divine prediction, did eventually conduce to, and almost prepare the way for it. First of all, their occupation and habits of life as shepherds, were a reason for a separate place being given to them to inhabit, the land of Goshen, the best fitted for their use. Next, the prejudices and antipathy of the Egyptians to their pastoral character, acted as a constant principle of separation, to preserve the selected race in union with itself, and unmingled with the mass of their indigenious, but to them alien fellow subjects. The land of Goshen, covered with its cattle, in a country principally devoted, as Egypt always has been, to the labours of tillage ; and the inhabitants of that pastoral oasis, fenced in, like their own flocks, within a separate pale and fold, by the very hatred of the people who had given them a reception ; wore a character of their own, and gave signs of the purposes which the Almighty Shepherd was preparing to bring out of such beginnings ; when He should lead his people forth like sheep, as he afterwards did, by the hand of Moses and Aaron, and bring them, according to his promise, to their land of rest.”<sup>1</sup>

“ Joseph died, and all his brethren, and all that generation. And the children of Israel were fruitful, and increased abundantly, and multiplied, and

<sup>1</sup> Davison.

waxed exceeding mighty ; and the land was filled with them. Now there arose up a new king over Egypt, which knew not Joseph. And he said unto his people, Behold, the people of the children of Israel are more and mightier than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens.”<sup>k</sup> Thus was active oppression added to secret prejudice and antipathy, to keep the people effectually separated from the Egyptians ; and thus was literally fulfilled that portion of the prophecy, which said to Abraham, “ thy seed shall be a stranger in a land that is not theirs, and *shall serve them.*”

The circumstances of their deliverance out of this bondage, are detailed with incomparable sublimity in the early chapters of the book of Exodus ; where we find an awfully literal fulfilment of the next clause of the prophecy—“ And also that nation whom they shall serve, will I judge.” It was soon after this deliverance, and during their passage through the wilderness, towards the promised land, that the circumstances already mentioned, connected with our text, occurred ; and prophecy again marked them out as a people separate, and to continue separate. “ *Lo ! the people shall dwell alone, and shall not be reckoned among the nations.*”

<sup>k</sup> Exod. i. 6—11.

Much of the prophecy given to Abraham had now received its literal fulfilment. The people were increased into a great nation ; they had been in a strange land, serving strangers ; the predicted period of their affliction had expired ; they were delivered, and their enemies destroyed ; and now it only remained, that they should be put in full possession of the land of Canaan. It is remarkable, that after so many particulars of the prophecy had been fulfilled to the letter, the people should have hesitated, or evinced any sceptical feeling respecting the remainder : but they did so ; and the faithfulness with which their murmuring is recorded, is no small internal testimony to the honesty of the author of the Pentateuch.

The congregation generally, received, with culpable willingness, the evil report of the land, brought back by the majority of the spies ; and they said, " Let us make a captain, and let us return into Egypt." And when Joshua and Caleb resisted that evil report, and declared, on the contrary, that the land was an exceeding good land, a land which flowed with milk and honey ; all the congregation bade stone them with stones. The anger of the Lord was kindled against the congregation ; and he swore in his wrath, that they should not enter into the land. Their unbelief, however, could not render the faithfulness of God of none effect : the promise was sure to the seed of Abraham ; some must enter in ; and the Lord said to Moses, " Your carcasses shall fall in this wilder-



ness ; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, doubtless ye shall not come into the land, concerning which I sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun. But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.”<sup>1</sup>

In the accomplishment of this part of the prophecy, we again see the special providence of God, in preserving the people separate. They were delayed in Egypt, and in the wilderness, till the iniquity of the Canaanites was completely full : that is, till it was a righteous thing in God, who had given those nations warning, and time for repentance, now, at last, to destroy them, either by famine, or pestilence, or earthquake, or by the hand of man. This last was his purpose, and he employed the Israelites in the dreadful mission.

When they entered the land, therefore, they were commanded utterly to destroy the inhabitants, sparing neither sex nor age ; and thus their separation, as a people dwelling alone, was secured. And when one of the nations of the land deceived them into a league, so that they could not destroy them without breach of faith ; they resolved upon a mode of treatment which would equally secure their national separation ; they degraded them into a state of perpetual servitude ; making them hewers of

<sup>1</sup> Numb. xiv.

wood, and drawers of water, for the accommodation of the congregation."<sup>m</sup>

Together with establishment in their own land, they had now fresh elements of separation among them. The ordinances of the tabernacle worship, which had been instituted in the wilderness, with express and repeated injunctions to continue them in the land, served as a hedge by which the vineyard of the Lord of Hosts was surrounded and fenced from the world.

Pausing, then, and contemplating the nation at this period of their history, we make these two important observations. First, the literal interpretation of the prophecies given to Abraham was proved, by the events, to be the true one. And, secondly, a rich provision was made for the continued literal fulfilment of the prophecy of Balaam—*Lo! the people shall dwell alone, and shall not be reckoned among the nations.*

III. The voice of prophecy, which had so long, and so frequently, pronounced blessings upon the Hebrew nation, had now raised a counter tone, and the Lord had declared, by Moses, their dispersion and desolation. On this part of the subject, the twenty-eighth chapter of the book of Deuteronomy should be carefully studied. No selection of quotations can convey any adequate idea of that celebrated prophecy. The same infallible voice had given utterance to the still more remote purposes of

<sup>m</sup> Joshua ix.

Jehovah concerning the nation ; and restoration, free pardon, and final glory, were the animating themes. On this point the thirtieth chapter of Deuteronomy is as clear and explicit, though not so copious, as is the twenty-eighth chapter on the desolation. It does not belong to our present purpose, to enter into any detailed examination of these prophecies : it is sufficient to observe, that such of the Israelites as paid due attention to the predictions delivered to Abraham, comparing them with their literal fulfilment, had every reason to expect a similarly literal fulfilment of those delivered by Moses. Moses proclaimed two leading branches of the purpose of God respecting the Jewish nation—1. Desolation, long and dreary. 2. Restoration, complete and glorious. Under these two heads nearly all the subsequent prophecies concerning the nation might be perspicuously arranged : with this remarkable difference, however, in the distribution ; that whereas, in the predictions of Moses, a manifest superiority in stress and copiousness is given to the afflictive side of the prophecy ; in David, Isaiah, and the other prophets, the case is just the reverse. The tribulation is indeed described by them all, but only as enduring for a night ; while the exuberance of the prophecy is reserved for the joy of the succeeding morning. A train is laid under the nation, ready to explode, and scatter them to the four winds : while, at the same time, an everlasting arm is described as stretched forth around the ruins, all



powerful to preserve, to restore, to rebuild, in permanent magnificence. In confirmation of this, it would be easy to adduce from all the prophets, a multitude of passages, parallel to the twenty-eighth and the thirtieth chapters of Deuteronomy: but our attention is, for the present, to be restricted to some of those predictions, concerning the nation, which have already been avowedly fulfilled.

IV. Subsequently to the establishment of the Israelites in Canaan, a period of four hundred years elapsed, without any event permanently affecting the affairs of the nation. "Israel served the Lord, all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel."<sup>a</sup> The next ages degenerated: their compliances with the idolatrous customs of the surrounding nations, provoked the Lord their God to anger, and brought down frequent and severe chastisements upon them. They were given successively into the hands of their enemies, the king of Mesopotamia, the king of Moab, the king of Canaan, the king of Midian, the king of the Philistines, and served them. But still they were kept separate; and in their troubles, when they called upon the Lord, he heard them, and raised up deliverers for them, one after another—Othniel, and Ehud, and Barak, and Gideon, and Samson, by

<sup>a</sup> Joshua xxiv. 31.

whom he brought them out of all their distresses, without any internal change in their national constitution. During this period, there seems to have been a cessation of prophecy, if we except the song of Deborah: and that song has been deemed prophetic, more, perhaps, on account of a parallelism of expression in one clause of it, with a passage in the sixty-eighth Psalm, than because of any actual prediction contained in it.

V. The next period of the history of Israel, was marked by a great and national change—the introduction and establishment of the regal government. I pass over the anointing of Saul to be king, which was done by special directions from God to Samuel, without what can properly be called a prophecy. The same may be said of the call of David to the throne: but after his appointment, the settlement of the crown in his family became the subject of clear and copious prediction. The first king of the nation had been of the tribe of Benjamin; the second was of the tribe of Judah; and there was nothing in the existing state of affairs, independent of prophecy, to give satisfaction to the people, on the subject of the succession to the throne of David, or the establishment of the royal dynasty. Prophecy supplied this want, accurately defining and limiting the succession of the crown in David's family. (2 Sam. vii. 12—17. 1 Chron. xvii. 11—27.) It is scarcely possible to comment upon this pro-

phesy, without adverting to what has been well called, *the double sense* ;° as it is scarcely possible to read it (comparing it with Heb. i. 5) without perceiving that a greater than Solomon is here. But it is the primary and temporal sense alone, to which we are now to advert, and that for the single purpose of marking its strictly literal fulfilment. The prophecy declares an eternity of dominion to be enjoyed by the seed of David: “Thine house, and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.” The fulfilment of this declaration, in the full and absolute meaning of the terms, is reserved (as I

• “Scripture prophecy is so framed in some of its predictions, as to bear a sense directed to two objects; of which structure the predictions concerning the kingdom of David furnish a conspicuous example; and, I should say, an unquestionable one, if the whole principle of that kind of interpretation had not been by some disputed and denied. But the principle has met with this ill acceptance, for no better reason, it should seem, than because it has been injudiciously applied in cases where it had no proper place; or has been suspected, if not mistaken, in its constituent character, as to what it really is. The double sense of prophecy, however, is of all things the most remote from fraud or equivocation, and has its ground of reason perfectly clear. For what is it? Not the convenient latitude of two unconnected senses, wide of each other, and giving room to a fallacious ambiguity; but the combination of two related, analogous and harmonizing, though disparate subjects, each clear and definite in itself; implying a twofold truth in the prescience, and creating an aggravated difficulty, and thereby an accumulated proof, in the completion.”—Davison, pp. 210, 211.

shall endeavour to prove in its proper place) for that king of the Jews, who was born of the house of David, according to the flesh; and concerning whom, the angel Gabriel proclaimed at his birth, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." But in its application to the typical kingdom of David, and his successors; the expression *for ever* conveys, according to an acknowledged principle of scriptural criticism, the idea of an age or dispensation; an unbroken perpetuity for a given time; holding on through a period or system of things, to which a reference is understood to be made. Here, the system of things to which reference is made, is the regal government of Judah. So long as kings shall reign in Jerusalem, the throne shall be filled by a man of the house and lineage of David.

The prophecy thus understood was fulfilled to the letter. Solomon, Rehoboam, Abijah, Asa, Jehoshaphat, &c., son after father in regular succession, occupied the throne of David in Jerusalem; till the kingdom was overturned, the city destroyed, and the nation carried captive into Babylon. The common adjunct to the history of the death of a king of Judah, from David to Coniah,<sup>p</sup> is, *and his son reigned in his stead*. If our object were to

<sup>p</sup> See page 140, and note.

prove the inspiration of the prophecy, this might be strikingly contrasted with the kingdom of Israel; in which, during a part of the same period, one dynasty after another was cut off, and the crown transferred from family to family. This might naturally have excited, in the people of Judah, some apprehensions of similar disasters in their kingdom. And when they beheld the great wickedness of some of their kings; when they heard of insurrection, and conspiracy, and domestic treason in the state, and of confederated invasion from without, for the avowed purpose of setting up another king in Jerusalem; their only security against the success of such attempts, lay in their reliance on the faithfulness of the prophecy literally interpreted. It is manifest that any swerving from the simply literal interpretation would, in this case, have totally defeated the main object of the prophecy; or, in other words, that if any relaxed interpretation of the terms of the prediction had been admitted, the nation might as well have been left without any prediction at all. This is what strictly belongs to our present subject. During the whole of the period in question, we have, in the history of the kingdom of Judah, a continuous fulfilment of the prophecy of Nathan, literally interpreted; and any interpretation, other than the literal, would not accord with the facts of the case.

VI. In the reigns of the last of the kings of



Judah, Jeremiah predicted the destruction of the kingdom, the captivity of the people in Babylon for seventy years, and their restoration to their own land, at the expiration of that period. The terms of these predictions are briefly these: "This whole land shall be a desolation and an astonishment, and these nations shall serve the king of Babylon seventy years. . . . After seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place." (See Jer. xxv. 8—14; and xxix. 10.) In these prophecies, three things are plainly asserted, and a fourth very obviously implied. It is asserted—1. That the nation of Judah should be carried captive to Babylon, leaving their own land desolate. 2. That their captivity would last seventy years. 3. That at the termination of those years they would be restored to their own land and city; and by these assertions, it is obviously implied, 4. That during their captivity they would be preserved a separate people: for if amalgamated with the Babylonians, how could they be again separated, and brought back as a nation to the possession of their fathers?

We have only to advert to the plain terms of the subsequent history, to see how accurately all this was fulfilled, in the obviously literal meaning of the language of the prophet. For the captivity of Judah, and desolation of her land, see 2 Chron. xxxvi. 17—21. For the fact of their providential

preservation as a separate people during their captivity, see Esther iii. 8. For the history of their return at the end of the predicted period, when God raised up Cyrus, of whom he had spoken long before, see Isaiah xlv. 28 ; see Ezra i. ii. and iii.

In order to appreciate this part of the subject, it may be well briefly to contemplate the position of the prophecy in the days of Daniel. Daniel was in possession of the roll of Jeremiah. Comparing, then, the state of affairs, as they existed around him, with the terms of the prophecy ; he would observe, that the assertion of the prophet, concerning the captivity of his nation, had found a plain and literal fulfilment ; he would observe, also, that the implication of the prophecy concerning his nation being kept separate, and not reckoned among the Babylonians, was receiving, up to the moment of his observation, a similarly literal fulfilment : what, then, could be so natural, nay, so imperative, as to be guided by the facts of the case so far, in his interpretation of the remainder of the prophecy concerning the restoration of his people to Judea, and, consequently, to anticipate the literal fulfilment of that also ? That such was Daniel's view of the subject, he has plainly told us ; and when he understood further, by his studies, that the period mentioned by Jeremiah was drawing near its close he recognised, in his calculation of the time, connected with his interpretation of the language of the prophecy, an animating stimulus to prayer

and supplication, with fasting, before the Lord his God. (Dan. ix. 2, 3, &c.) The event fully justified his literal interpretation; and our contemplation of the whole, supplies us with another important lesson on the subject of prophetic interpretation, in addition to those which we have already learned in the school of history.

Similar lessons may be learned, by comparing the prophecies of Isaiah and Ezekiel, concerning Tyre, Egypt, and Babylon, with the histories of these places respectively. In each case the events justified, we should rather say demanded, the most obviously literal interpretation of the prophecy: and no interpretation, other than the literal, will bear comparison with the facts of the case. The natural and truly important inference is, that other prophecies, conveyed in similar language, shall, in their respective times, find a similar, that is, a literal fulfilment.

We now conclude for the present, merely observing that up to this period of the history of the Jewish nation; their predicted characteristic of separation from all other nations, was evidently maintained to the letter of the prediction. That it has continued so up to this day, and shall so continue, till the end of this dispensation, are the topics next in order before us.



## LECTURE II.

NUMBERS xxiii. 9.

*“Lo! the people shall dwell alone, and shall not  
be reckoned among the nations.”*

FROM these words, we have already considered the separation of the Jewish people from all the surrounding nations, during the early periods of their history. We observed the literal fulfilment of some of the prophecies given to Abraham; of the celebrated prophecy of Nathan addressed to David; and of some of the prophecies of Jeremiah, respecting the captivity of Judah in Babylon, for seventy years, and their restoration to Judea at the close of that period. From all this we inferred, that other prophecies, conveyed in similar language, would, in their respective times find a similar, that is, a literal fulfilment; and we concluded, leaving the people re-established in their own land, under Ezra and Nehemiah, in consequence of the predicted decree of Cyrus, king of Persia.

So far, the application of the language of Balaam

is clear and undeniable, "the people shall dwell alone, and shall not be reckoned among the nations." It is equally obvious, and equally admitted, that this language applies to them, during the following four centuries of their history. The flattering privileges, conferred upon them by Alexander of Macedon, could not seduce them into any amalgamating compliance with the habits of the heathen. The blood-thirsty persecutions of Antiochus of Syria, could not extirpate the heaven-protected race; although repeated by the tyrant avowedly for that purpose. After a brilliant, but short-lived, struggle for their independence, under the Maccabees, they sunk into comparative insignificance in the political world, and were soon added to the conquests of the then victorious Romans. But though tributary, they continued separate; maintaining their distinguishing peculiarities, without the smallest relaxation, till the time when Jesus of Nazareth was born among them.

Here we reach a period of their history, at which an important difference of opinion concerning them, has existed, and does exist, in the Christian church. It is alleged by some, that the peculiarities of the Jews as a separate people, terminated with the promulgation of the gospel; since which, they have been in no sense the peculiar people of God, but are totally cast off, in a national point of view; to be called, indeed, as individuals in com-

mon with the heathen, to the true knowledge of Jesus Christ; but no longer recognized as a separate nation, to be distinguished from the Christian church. This is a common opinion. It has been handed down among us Gentiles, from generation to generation; and although some of the most learned expositors of prophecy, in every age of Christianity, have opposed it on scriptural grounds, and demonstrated its falsehood; yet, still it maintains its hold, firmly rooted in Gentile prejudice; from a misapplication, it would seem, of the language of the apostles, respecting the unity of the church in Christ. It is adopted without examination, referred to as a matter of course, and asserted without proof. Now, in opposition to this, we think that the scriptures assert a perpetuity of separation; we maintain that the language of our text, put by the Divine Spirit into the mouth of Balaam, describes the state of the Jewish people, as a nation, kept separate by the hand of God, not merely till the time of Christ, but absolutely, without limitation or interruption, till the end of the world. This is of vital importance, in its connexion with other themes of prophecy, afterwards to be considered; I now, therefore, proceed to give such reasons, and advance such arguments as appear to me satisfactorily to establish it; and I shall endeavour to simplify the proof, as much as possible.

In order to avoid ambiguity of expression, in

following up this subject, it is necessary carefully to remark, First, The distinction between Israel and Judah ; and, Secondly, The distinction between Judah, considered nationally, and certain individuals, selected out of that nation, in each succeeding age.

I. The distinction between Israel and Judah is a plain matter of history. In the latter part of the reign of Solomon, who was king over all the twelve tribes; the prophet Ahijah met in a field alone, Jeroboam, one of Solomon's generals: and he had clad himself with a new garment; and Ahijah caught the new garment that was on him, and rent it in twelve pieces: and he said to Jeroboam, "Take thee ten pieces, for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee. Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servant's sake, whom I chose; because he kept my commandments and my statutes: but I will take the kingdom out of his son's hand, and will give it unto thee, even ten tribes. And unto his son will I give one tribe, (in addition to his own tribe of Judah,) that David my servant may have a light always before me in Jerusalem, the city which I have chosen me to put my name there. And I will take thee, and thou shalt reign accord-

ing to all that thy soul desireth, and shalt be king over *Israel*." Accordingly, we read, that immediately after Solomon's death, when Rehoboam, his son, ascended the throne, ten of the twelve tribes revolted from him, at the instigation of Jeroboam; that Rehoboam sent a messenger to remonstrate with them; that they seized his messenger, and stoned him to death; that Rehoboam then "assembled all the house of *Judah*, with the tribe of *Benjamin*, a hundred and four-score thousand chosen men, which were warriors, to fight against the house of *Israel*, to bring the kingdom again to Rehoboam, the son of Solomon. But the word of the Lord came to Shemaiah, the man of God, saying, Speak unto Rehoboam, the son of Solomon, king of *Judah*, and unto the house of *Judah* and *Benjamin*, and to the remnant of the people, (whatever individuals of the ten tribes had adhered to the cause of the royal family of *David*,) saying, Thus saith the Lord, ye shall not go up, nor fight against your brethren, the children of *Israel*: return every man to his house; for *this thing is from me*." Thus was the distinction established, between *Israel* and *Judah*; and we read of them for three centuries afterwards, as distinct kingdoms, under distinct lines of kings.

This distinction is fully recognized by the prophets. Thus saith the Lord, by his servant *Hosea*, "Though thou *Israel* play the harlot, yet let not *Judah* offend." And after *Judah* had offended,

\* 1. Kings xi. and xii.



the Lord said to Jeremiah, "Hast thou seen that which backsliding Israel hath done? . . . And her treacherous sister Judah saw it; and I saw, when for all the causes whereby backsliding Israel committed adultery, I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." The same subject is dilated by the prophet Ezekiel, xxiii.; where the names Aholah, and Aholibah, are given to the two kingdoms. "Thus were their names; Samaria is Aholah, and Jerusalem, Aholibah." And Isaiah is very clear, and says, "The Lord shall set up an ensign for the nations, and shall assemble the outcasts of *Israel*; and gather together the dispersed of *Judah*, from the four corners of the earth."

The predicted dealings of God, with these two kingdoms, are widely different. Concerning *Israel*, it was declared that they should be outcasts; totally cut off from all visible interposition in their behalf; not only put away from their divine husband, but divorced also; not only scattered among the nations, but also losing one important feature of their distinguishing identity, in that they would serve the strange gods of the nations, wood and stone: yet still, with a final clause, that in the end, God, who seeth not as man seeth, will bring them back again. Concerning *Judah*, on the contrary, it was declared, that they should be dispersed only, not outcast; put away only, not divorced; scattered indeed among the nations, but never losing the distin-

guishing badge of their identity, as a separate people, the worshippers of the God of Abraham ; and, finally, that they should be restored, with the whole house of Israel, to the land of their fathers. This diversity of treatment in the interim, and similarity of treatment in the end, might be verified by a multitude of quotations ; when, therefore, we speak of final restoration, we include both kingdoms ; but when we speak of a perpetuity of manifested separation, we of course contemplate the kingdom of Judah only.

That objection, therefore, to our general statement, which is grounded upon such passages as Hosea i. 6, *For I will no more have mercy upon the house of Israel ; but I will utterly take them away*, falls to the ground. We have only to proceed with the quotation of the context, to support and confirm our view : *but I will have mercy upon the house of JUDAH, and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen*. These expressions, says Bishop Horsley, are too magnificent to be understood of any thing but the final rescue of the Jews from the power of Antichrist in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming ; of which the destruction of Sennacherib's army in the days of Hezekiah might be a type, but it was nothing more. It may seem, perhaps, that the prophecy points at some deliverance peculiar to the

house of Judah, in which the ten tribes will have no share, such as the overthrow of Sennacherib actually was; whereas, the destruction of Antichrist will be an universal blessing. But in the different treatment of the house of Judah, and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the kingdom of the ten tribes, Judah, though occasionally visited with severe judgments, continued however to be cherished with God's love, till they rejected our Lord. Then Judah became Lo-ammi,<sup>b</sup> (not my people :) but still continues to be visibly an object of God's love; preserved as a distinct race, for gracious purposes of mercy. Perhaps in the last ages, the converts of the house of Judah will be the principal objects of Antichrist's malice. Their deliverance may be first wrought, and,

<sup>b</sup> Horsley on Hosea. Preface pp. xvi.—xxiii., where the typical import of the names of the three children of the prophetess (Hosea's wife) is ably argued. The three children represent certain distinct parts of the Jewish nation; of the whole of which, the mother was the emblem. Jezraël (the seed of God) signified the election, consisting progressively of a beloved remnant, and, eventually, of the whole nation. Compare the fifth and twenty-eighth verses of Rom. xi. Lo-ruhamah (unpityed *οὐκ ἠλεημενη*. 1 Pet. ii. 10.) signified the ten tribes, during the whole interval, till the final restoration. And Lo-ammi, (not my people,) signified the kingdom of Judah, during the times of the Gentiles. Till both Lo-ruhamah and Lo-ammi having run their course, the whole twelve tribes become the Jezreel, and *great shall be the day of Jezreel.*



through them, the blessing may be extended to their brethren of the ten tribes, and ultimately to the whole world. This order of things, the subsequent prophecy seems to point out.<sup>c</sup>

Thus, we have cleared our way one step. The kingdom of Israel is, in reference to our present subject, dismissed out of our view. They are lost to the eye of man, and were so, be it observed, many centuries before the time of Christ. God withdrew them from the recognized scene of his providence, and they are now nowhere to be found, except in the revealed purpose and plan of Jehovah, who has caused their name to be clearly written as co-heirs, in the prophetic entail of the land. But with Judah, it is far otherwise; they have been held forth, by the hand of God, to the observation of men in all ages: the curtain has never for one moment dropped, to hide them from the view of either the church or the world; but they have stood prominent from generation to generation, as God's witnesses, in the earth. Witnesses indeed, of the desperate iniquity of their fathers, and the infatuated obstinacy of the children; but witnesses also, whose testimony can never be invalidated, of the righteousness and truth of the Lord their God. It is admitted, that the language of our text was strictly applicable to the Jews, till the time of Christ; but Israel was carried captive by Shalmanezzer, king of Assyria, out-

<sup>c</sup> Ibid. i. 6. See note B in the Appendix.

cast and lost, seven hundred years before Christ ; consequently, during that interval, the language of our text was applicable to Judah only. Concerning Judah we now speak, and allege the perpetuity of this application, "Lo! the people shall dwell alone, and shall not be reckoned among the nations."

If it be urged, in opposition to this view, that, in the New Testament, the apostles speak of *Israel*, not Judah ; the answer, I think, is, that the ten tribes, as a kingdom, being lost sight of for ages ; and individuals of many, perhaps of all of them, having come up with Judah from Babylon, or afterwards mingled among them ; the general name of the whole nation, in its earlier ages, from Jacob to Rehoboam, is used generally, without any special recognition of a distinction between the two kingdoms, which had been long practically obsolete. A proof of this is, that St. Paul calls himself an *Israelite*, in the same sentence where he specifies the tribe of *Benjamin* as his paternal tribe. (Rom. xi. 1.) Similar is the answer to the objection, grounded upon the mention of the *twelve tribes* by the apostles. (Acts xxvi. 7 ; James i. 1.) That individuals of each tribe are intended, is clear, from the fact, that St. James, who addressed his Epistle to the twelve tribes, writes as to Christians throughout ; not arguing doctrinally, to convince his nation of the messiahship of Jesus ; but urging the experience and practice of true disciples of Christ. Will it be asserted that the apostle ad-

dressed his countrymen *nationally*, as confirmed believers in the Lord Jesus? Surely not; and if not, to whom is his Epistle addressed? obviously to individual believing Jews, of whatever tribe they might be; some, perhaps, of every tribe.

II. It is further necessary to our proof, to mark the distinction between Judah, considered *nationally*, and certain individuals selected out of that nation, in each succeeding age, since the promulgation of the gospel.

The apostle Paul states this distinction pointedly, in Rom. ii. 28, 29. In one sense, all were Jews, who were circumcised in the flesh; they belonged to the nation: in another sense, those only were Jews who were circumcised in the heart also; they belonged to the election. This distinction between the nation and the election, is again strongly marked by the same apostle; who, speaking of grace and salvation in Christ, saith, "The nation hath not obtained the blessing; but the election hath obtained it, and the rest were blinded." Again he saith, "Hath God cast away his people? (without exception?) God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin." Then follows, in the next verses, the distinction between the nation and the remnant which God foreknew. This was not a novel distinction; it had existed at all times; specially the apostle referred to the days of Elijah the prophet, when this

distinction is a clear matter of sacred history; the nation having been idolaters, with the exception of seven thousand individuals, who constituted the reserved remnant. The same distinction existed in the days of Paul; the nation being cast away from God, with the exception of a remnant, the number of individuals composing which, is not told us. This remnant formed the original stem of the Christian church—Jesus Christ, himself a Jew, being the root. This remnant composed, and still composes, some of the branches of the Christian tree. Into fellowship with this remnant, into participation with these branches, the first-converted Gentiles were admitted; and all converted Gentiles have been successively introduced. There is no such thing as a Gentile church: there is no such thing as a Jewish church: but elect Jews and Gentiles compose one church in Christ.

This distinction being thus clearly and scripturally established; it will follow that many statements may be true concerning the nation generally, which, if applied specially to these selected individuals, would not be true: and, that many statements may be true concerning these individuals specially, which, if extended to the nation, would not be true. This will admit of a familiar illustration. We say concerning the British nation, that it is an educated nation; and this is true: but if this be applied specially to certain individual Englishmen, who do not know the letters of the alphabet,

it becomes false. Again, we say concerning certain Englishmen, that they are ignorant; and this is true: but if this saying be extended generally to the nation, it becomes false. Now, substitute Judah for England, and separation for education, and you have these propositions. The Jews are a separate people; true: but apply this to those individual Jews, who have been converted to Christianity, and it becomes false. Again, some Jews have received Jesus as the Messiah, believed the gospel, mixed with Gentile Christians, and lost their separate character; true: but extend this to the nation generally, and it becomes false.<sup>4</sup>

This distinction meets, and, I think, fully answers, the objection already alluded to, grounded upon the language of the apostles respecting the unity of the church in Christ.

One of the peculiarities of the mystery, which St. Paul was specially commissioned to proclaim to the world, was, "that the Gentiles should be *fellow-heirs*, and of the same body (*σῶμα*) and *partakers* of his promise in Christ by the gospel." Accordingly, his language to Gentile converts is, "Ye are no longer strangers and foreigners, but *fellow-citizens with the saints*, and of the household

<sup>4</sup> Other individual Jews, besides those converted to the gospel, may have mingled with the surrounding population, without invalidating this statement: so that, granting those instances which Dr. Buchanan mentions to have been of the kingdom of Judah, still our general position holds good.—See *Christian Researches*.



of God. And are built upon the foundation of apostles *and prophets*, Jesus Christ himself being the chief corner-stone. In whom all the building, (obviously including the Jewish saints,) fitly framed together, groweth unto an holy temple (*one building*) in the Lord. In whom ye (Gentiles) *also* are builded *together* for an habitation of God, through the Spirit."

Nothing can be more explicit than this language. The elect church is ONE, of whatever national materials composed. Abraham and Polycarp, Moses and Athanasius, Jeremiah and Luther, are builded into one temple, united in one body, *partakers* of one promise in Christ, and sanctified by one Spirit. The mainspring of the godly character of Moses was, that he preferred the reproach of Christ to worldly wealth and honour. The mainspring of every Christian's character is the same. And St. Paul, addressing the Gentile Christians of Galatia, says, "As many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for *ye are all one in Christ Jesus*. And if ye be Christ's, then are ye *Abraham's seed*, and heirs, according to the (one) promise."<sup>e</sup> It is obvious, however, that this oneness of the election of God, composed of individuals gathered out of all nations, presents no diffi-

<sup>e</sup> This oneness of the elect church, the Lamb's wife, (Compare Canticles vi. 9, *My love, my undefiled is but one*, with Rev.



culty in the way of the national separation for which we argue.

Thus we have cleared our way another step. The remnant of individuals selected from the Jews, in each age, and truly converted to the faith of Jesus of Nazareth, have certainly not continued a separate place. Neither are they, nor can they be, a separate church. They have been incorporated with the church of Christ, which knows nothing of distinctions. But with the Jews, considered *nationally*, it is far otherwise. The wall of separation between them and other nations, is in no sense or degree broken down ; and our belief is, that as the language of our text never yet has ceased, so also it never will cease, to be applicable to them in the letter of it.

In alleging this perpetual and manifest separation,

xxi. 9,) supplies a formidable, I think, indeed, an unanswerable objection to the opinion advanced by some writers, that the faithful, under the Old Testament dispensation, and the faithful under the Gospel, are to be distinguished in the millennial kingdom : the latter, as the spiritual and glorified ; the former, as the spiritual, not yet glorified : the latter, as the New Jerusalem, which comes down from heaven ; the former, as the subordinate kings and princes of the world. All the faithful compose one body. As many of the Gentiles as are *of faith*, are blessed *with* faithful Abraham.\* This unbroken aggregate is the bride of the Lamb, the New Jerusalem ; and the subordinate dominion of the regenerated earth, is reserved, not for risen Jewish saints, but for the restored Jewish nation.

\* See Note C in the Appendix:

it is now obvious that we speak exclusively of THE PEOPLE OF JUDAH CONSIDERED AS A NATION.

III. Having said so much in explanation of what we mean, when we speak of the Jews being a separate people during the times of the Gentiles; let us now put the argument for their uninterrupted separation, into this form.

As a matter of observation, we begin by saying, they are at this moment a separate people, scattered in all nations, yet mingling with none. This is a plain fact, which even ignorance herself, with all her hardihood, can scarcely deny. But how is this fact to be accounted for? A modern writer on physiology, who labours to prove that man is matter, and nothing else; that the soul is organized brain, and nothing else; in his chapter on the causes of the varieties of the human species, finding the Jews, amongst other classes, forced upon his attention, thus cursorily disposes of this important question:—"The Jews exhibit one of the most striking instances of national formation, unaltered by the most various changes. They have been scattered for ages over the face of the whole earth; but *their peculiar religious opinions and practices have kept the race uncommonly pure.*"<sup>1</sup> Now it

<sup>1</sup> Laurence on Physiology, &c., page 468, Edit. 3.

It may be urged, that the writer's object was simply to enumerate, among the varieties of organization, that one exhibited by the Jews; and not at all to discuss the question of why they

must be admitted, that this, so far, is not very philosophical. It is merely saying they are separate, because they are separate. The question is, how came they to adhere, so strictly, and so long, to their peculiar religious opinions and practices, under the varied circumstances of their outward

continue a separate people. To what purpose, then, is their separation spoken of at all? Still more; why is *any* reason assigned for it? The truth is, the separate state of the Jewish people, in opinion and practice, is too closely connected with the evidences for the inspiration of the Scriptures, to be a matter of real, however it may be of affected, indifference to any of our modern Sadducees. That I am fully warranted in reckoning Mr. Laurence among this class, requires no proof, to any person acquainted with his writings. Let his criticism on the popular notion of life be taken as a specimen. (Page 52.) I forbear to transcribe it, for obvious reasons. The following passage, however, from page 72, may, I think, be transcribed with advantage. It is characteristic of the school to which Mr. Laurence belongs, and it contains its own antidote. "Some hold, that an immaterial principle, and others, that a natural, but invisible and very subtle agent, is superadded to the obvious structure of the body, and enables it to exhibit vital phenomena. The former explanation will be of use to those who are conversant with immaterial beings, and who understand how they are connected with, and act upon matter; but I know no description of persons likely to benefit by the latter. For subtle matter is still matter; and if this *fine stuff* can possess vital properties, surely they may reside in a fabric which differs only in being a little coarser." With such passages in the body of his work, it is vain, or something worse, for Mr. Laurence, in his Introductory Reply to the Charges of Mr. Abernethy, to disclaim all intention of interfering with the theological doctrine of the soul.

condition? The Romans adopted the opinions and practices of the Greeks; the Goths those of the Romans: and when Christianity was promulgated, Greeks, and Romans, and Goths, adopted the opinions and practices of certain poor Galileans. How is it, then, that the Jews, scattered among all these nations, have kept aloof from them all, retaining their own peculiar opinions and practices? Surely it is not too much to expect that a philosopher, in assigning any reason whatever for their so doing, would, if he could, give a better reason, than that they did so because they did so. And, therefore, surely it is not too much to conclude, that since he does not give a better, he has none better to give. And thus we perceive, how a well-informed, acute, and useful man—a great man, so long as he confines himself to his legitimate sphere—unwittingly brings glory to God by his own discomfiture, when he presumes to assail that holy ground, which Jehovah hath consecrated to place his name there.

Mr. Gibbon ascribes the continued separation of the Jews to “the sullen obstinacy with which they maintained their peculiar rites and unsocial manners;” and which, he says, “seemed to mark them out a distinct species of men, who boldly professed, or who faintly disguised, their implacable hatred to the rest of human kind.”\* Here the question recurs—how came they thus sullenly, and obstinately, to maintain their peculiar rites; while other na-

\* Decline and Fall, &c. ch. xv.

tions, larger, and mightier, and more polished in every human acquirement, gave up their peculiar rites? The same writer, in another place, ascribes this to what he calls the *selfish policy* of the nation. Now, admitting that the circumstances of their separation secured to them some national advantage, (the very reverse of which is the case,) still, to ascribe the continuance of that separation to a national policy, is to suppose a unity of purpose, and a persevering conformity to that purpose, among large bodies of men, who for ages have been free to think and act for themselves, and have had no communication one with another. If such a supposition had been made in favour of Christianity, our accomplished historian would have been one of the first to fasten upon it the fang of some well-turned sarcasm; seeing how difficult, nay how impossible it is, to get any set of men, (who may differ without fear of an inquisition,) to agree either in purpose or practice, for any length of time, even with the advantage of uninterrupted communication.

What shall we say then? Is the separation of the Jewish people up to this day, to be ascribed to accident, or to the special purpose and agency of Almighty God? To allege the former, when we contemplate the variety of their circumstances, rich and poor, learned and ignorant, their numbers, their ever-varying temptations to give up their offensive peculiarities, the extent and duration of their dispersion, and the diverse characters of the

nations among whom they are dispersed: in the face of all these considerations, we repeat, to say that they are kept separate by accident, is to ascribe rather more to a happy combination of second causes, arriving by various means at the same end, than is altogether consistent with our boasted rational scepticism, which takes nothing for granted. Except, indeed, that as a love of self-indulgence, in despite of the remonstrances of conscience, lies at the root of infidelity, our sceptics have no objection to ascribe omniscience and omnipotence to accident; because, however skilful accident may have shown itself hitherto, they do not give it credit for the exercise of a final retributive justice; and have therefore, no fear of being cast into hell by it. I am aware, that a celebrated modern penitent, himself once a sceptic, says, that a love of sin does not always lie at the root of infidelity;<sup>h</sup> but I am compelled to differ from him; because He who knew infallibly the windings of the human heart, and their influence on the will and judgment, has declared distinctly, that “this is the condemnation; that light is come into the world, and men loved darkness rather than light;” not because the evidence for the light is insufficient, not because the rays of the light are contradictory, but “*because their deeds were evil.* For every one that doeth evil, hateth the light, neither cometh to the light,

<sup>h</sup> Evidence against Catholicism, pp. 6, 7.



lest his deeds should be reproved.”<sup>1</sup> To allege, on the contrary, that the separation of the Jewish people, is by the special purpose and agency of Almighty God, is to say no more than is legitimately proved by the undeniable facts, that prophecies, accurately describing such a state of things, were written in Hebrew, translated into Greek, circulated among the most enlightened nations of the world, and so multiplied in copies, as to render subsequent adaptation absolutely impossible; and all this previous to the dispersion of the people from their own land.

If then it be proved, that the separation of the Jews hitherto, is according to the divine purpose; the argument, which supports itself upon the supposition that their peculiarities as a people, recognized in the word of God, ceased at the time of Christ, falls to the ground. And if their peculiarities did not cease at the time of Christ, then when did they cease? And if not yet, then when will they cease? We conceive, that the *onus probandi* is thus fairly thrown upon those who deny the perpetual separation of the kingdom of Judah to be a theme of divine prophecy.

IV. But our case can be made stronger still; and we now proceed to state some of our direct reasons for believing, that as the Jewish nation have been kept separate from all people until now,

<sup>1</sup> St. John iii. 19, 20.

so also they will be kept separate unto the end. I shall confine myself to three reasons for this belief, and state them as briefly as possible.

First, it is predicted by Moses, and repeated by Jeremiah and Ezekiel, that the Jews should be *a taunt*, and *a reproach*, and *a proverb*, and *a by-word*, among all the nations whither the Lord their God would scatter them. (See Deut. xxviii. 37; Jer. xxiv. 8, 9; Ezek. v. 13, 14, 15.) Now it is manifest, that if at any time they should amalgamate among the nations, lose their distinguishing peculiarities, become as the people among whom they are scattered, and cease to dwell alone, these prophecies would immediately cease to be applicable to them; merging in the tide of human society, they would no longer present, as they now do, a prominent object, miraculously sustained upon its surface, in despite of all the buffetings of its angry insulting waves. Proverbial reproach, then, is a revealed characteristic of their dispersion; but proverbial reproach necessarily implies continued separation; therefore, continued separation is a revealed characteristic of their dispersion. This proves a certain continuance of separation, without doubt; but how does it appear, that such continuance is to endure till the close of the present dispensation?—This leads to our second reason.

It is copiously predicted, that the cup of the Lord's anger shall continue in the hands of the Jews, until the time appointed of the Lord, not

merely to take it out of their hand, but also to transfer it into the hands of those who, till then, will have oppressed them. The language declaring this, is grounded on the existing circumstances of the nation, in the days of the prophets. Edom who broke the yoke of his brother from off his neck, according to the prophecy of Isaac ; (Gen. xxvii. 40 ;) The Assyrian who carried away Israel ; (2 Kings xvii. and xviii ;) and Babylon, who held Judah in captivity, were the great types of all the subsequent enemies of the chosen nation, whether Romans, Turks, or professing Christians. The day of Jerusalem's recovery, is the day of their ruin. In that day, it will be a righteous thing in the servants of the Lord, to execute unsparing destruction upon his and their enemies. In the prophetic anticipation of that day, Psalm cxxxvii. seems to have been written. It opens with a description of Judah in the Babylonish captivity, maintaining his undiminished affection for Zion ; and it concludes with these truly awful expressions, " Remember, O Lord, the children of Edom, *in the day of Jerusalem*, who said, Rase it, rase it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee, as thou hast served us. Happy shall he be that taketh and dasheth thy little ones against the stones." At the time of Judah's restoration from Babylon, no event occurred, which can even be mistaken for the fulfilment of this fearful predic-

tion ; neither any thing typical of the event here predicted. For the types of that day, we must look back to the deliverance of the Hebrews out of Egypt, and their establishment in Canaan. They were kept in bondage, till the iniquity of the Egyptians was full ; and they were delayed in the wilderness, till the iniquity of the Amorites was full. So now, they are kept in dispersion and degradation, till the iniquities of the modern mystical Edom and Babylon shall be full : and then fury shall be poured forth, and vengeance executed both by their own hands, as in the case of Joshua's exterminating conquests ; and by a greater hand than theirs, stretched out to fight for them, as in the case of Pharaoh's overthrow. Here quotations might be multiplied. (See Isa. xlix. 25, 26 ; and li. 21—23 ; Jer. xxx. 16, 17 ; Obad. 15—22.)

There is no intimation of any gradual mixing among their oppressors ; or of any the smallest mitigation of their oppression. On the contrary, in the day that judgment is executed upon Babylon, Judah is described as arising from the dust of her disgrace and shame ; loosing the bands from her neck, and putting on her beautiful garments as God's holy city. Nothing can more clearly mark the separation of Judah from the nations in that day. That day of vengeance will be the termination of the times of the Gentiles ; as it is written, " Jerusalem shall be trodden down of the Gentiles,

until the times of the Gentiles be fulfilled." Then shall the holy city be trodden under foot no more : the power of the holy people shall no longer be scattered : the king of fierce countenance, and understanding dark sentences, shall be broken without hands : the dominion shall be taken away from the ten horns of the fourth beast, including that little horn which, during its appointed time, times, and dividing of a time, shall have worn out the saints ; "and the kingdom and dominion, and the greatness of the kingdom under the whole heaven, (that is, upon all the earth,) 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." (Luke xxi. 24 ; Dan. vii. and viii. and xii.)

A third consideration, which proves the separate condition of the Jews to the end of this dispensation, is that prophetic argument of the apostle Paul, in which he concludes, that "the receiving of the Jews again to God's favour, will be as *life from the dead*, to the Gentile world." "The conversion of the Jews is here described as being *much more* eminently beneficial to the great collective body of the Gentiles, than was the conversion of those Gentiles, who in the apostolic age had embraced Christianity ; that is to say, the Gentiles collectively are represented to be *much more* benefited by the yet future conversion of the Jews, than they were by that partial conversion of certain members only



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of their own body, which has hitherto taken place. A *great* benefit, no doubt, was conferred upon the Gentiles, even by a partial admission into the church: for St. Paul styles this benefit *the riches of the Gentiles*, and *the reconciling of the world*: but then he contends, that an infinitely *greater* benefit, a benefit which he celebrates as life from the dead, will be conferred upon them by the receiving of the Jews.<sup>k</sup> This could not be accomplished in any sense at all answering the magnitude of the expressions, or harmonising with the drift of the apostle's reasoning, if the Jews were in the mean time to be mixed among the Gentiles, divested of their national peculiarities, and gradually, or even miraculously, converted to the Christian faith, in common with, or subsequent to, the Gentile world. We maintain, therefore, the uninterrupted application of the language of Balaam, "Lo! the people shall dwell alone, and shall not be reckoned among the nations."

Seeing, therefore, upon the whole, that we have such proof, direct and indirect, of our general position; and such satisfactory answers to the objections urged against it, we settle into the persuasion which has been so eloquently and justly expressed, that as the Jews have been, so till the times of the Gentiles are fulfilled, they shall be, "like those mountain streams, which are said to pass through lakes of another kind of water,

<sup>k</sup> Faber.

and keep a native quality, to repel commixture; holding communication without union, and traced as rivers without banks, in the midst of the alien element which surrounds them?"

## LECTURE III.

LUKE xxi. 24.

*“Jerusalem shall be trodden down of the Gentiles ;  
until the times of the Gentiles be fulfilled.”*

HITHERTO our subject has been the separation of the Jewish people from all the nations upon earth. 1. The whole twelve tribes during the early periods of their history : 2. The kingdom of Judah subsequent to the casting out of the ten tribes : and 3. The people of Judah, considered nationally, and as distinguished from the election, which has in each succeeding age formed a part of the Christian church. And I hope it is not too much to say, that we have proved the separation hitherto of Judah as a nation, to be not by accident, nor by policy ; nor, in any sense, by the will of man ; but by the power, and according to the revealed purpose of Almighty God. And also, that such separation shall continue till the end of the times of the Gentiles. The next question is, What is then to be done with the Jewish nation ? Has God re-

vealed his further intentions concerning them? And if so, what are those intentions?

Now, as the further and more glorious predictions concerning the Jews, stand closely connected with the conclusion of the times of the Gentiles, or this our existing dispensation; it seems necessary, in order to avoid ambiguity of expression, and the misunderstanding inevitably consequent thereupon, to consider, in passing, what we mean by this present dispensation, and what our views are respecting its design, and the nature and period of its close.

This, therefore, is our present subject; and though it may perhaps appear, at first sight, to be a digression from the topic more immediately before us, it will be found, in the sequel, to be too intimately blended with the Jewish question, to be omitted in any thing like an orderly inquiry into the prophecies relative to the Jewish nation.

It is written, that "there is a time for every purpose under heaven." (Eccles. iii. 1—8.) And as in the affairs of men here enumerated, so also in the great purpose of God, there is a time for the accomplishment of each part. In each of these times, the Lord gives out, or dispenses a portion of his eternal design. Hence a dispensation of religion may be thus defined:—A revelation of some part or parts of the divine will, accompanied by the performance of some corresponding part or parts of the divine plan.



It will not be denied, that from the beginning, or ever the mountains were brought forth, Jehovah had a plan in view, concerning this world : not its commencement merely, but its continuance also, and its termination ; according as it is written, “ Known unto God are all his works from the foundation of the world.” A part of this plan was, that at some particular period, known only unto himself, and kept in his own power, all the families of the earth should be blessed with the true and saving knowledge of God—the great enemy of God and man being bruised under the seed of the woman. This we know, by referring to the promises made to Adam and Abraham, as recorded in the book of Genesis. Our attention is then directed to the manner in which it has pleased God to proceed towards the accomplishment of this his gracious purpose.

He did not make Eve the mother of the promised seed of the woman, and so destroy the serpent at once, and make a short work upon the earth.—No ! the promise was given ; but the performance of the thing promised, was delayed. Meanwhile, however, some few of the families of the earth were blessed : they believed the promise ; through faith they became interested in the benefit of its yet future accomplishment ; and being influenced by the blessing, “ they walked with God :” but the bulk of the inhabitants of the earth were still under the curse, led captives by the devil at



his will, and working uncleanness with greediness. This state of things continued, till the iniquity of man abounding in the earth, so moved Almighty God to anger, that he destroyed the guilty race, saving only the small family of his servant Noah. At that time, the promise to Adam, instead of being fulfilled, or in apparently progressive fulfilment, seemed to be forgotten : nay more, it seemed to be contradicted. But God's ways are not as our ways ; neither is God's mode of proceeding to be judged of by what seems suitable to us.

Again, when God called Abraham, and told him, that in his seed all the families of the earth should be blessed, he did not make Sarah the mother of the promised seed. Here, as before, the promise was given—but the performance delayed. In the meantime, God separated to himself a people—a peculiar nation—and gave them in types and prophecies more and more clear instruction respecting the execution of his plan. Some believed ; through faith, they became interested in the benefit of the yet future accomplishment of the promise ; and, influenced by the same faith, they too “walked with God :” but the bulk of even that favoured nation, and all the rest of mankind, were still under the curse. Israel rebelled against the Lord, rejected his counsel, despised and persecuted his messengers, and in the end, crucified his Son ; they so moved him to anger, that he cut them off from their privileges ; destroyed their

temple and city; and dispersed them, in disgrace and degradation, among the heathen. At that time, the promise to Abraham, instead of being fulfilled, or even in apparently progressive fulfilment, seemed to be forgotten; for the families of the earth, instead of being blessed, were still under the wrath and curse of God. But God's ways are not as our ways.

The promised seed was now indeed come: but so unlike what had been expected—so unlike the powerful One, who could bruise the serpent's head, and bless all the families upon the earth, that few, very few, recognized him as the seed: few, therefore, derived any benefit from his coming; the nation rejected him; and thus the accomplishment of the promise made to Abraham was partly brought to pass, and partly delayed. The seed was come: the families of the earth were not blessed in him.

Then it was, that in the wisdom of God, true religion was extended to other people and nations. Another portion of the Divine plan was dispensed. Another dispensation was introduced. The glad tidings of salvation by the long predicted seed of the woman, were preached to the Greeks and Romans, and other heathen nations, that the blessing of Abraham might come upon the Gentiles through Jesus Christ; and then it seemed as though the whole of the great promises made to Adam and Abraham, and repeated by all the prophets, were

about to be fulfilled: the head of the serpent bruised; all the families of the earth blessed; and the whole world covered with the knowledge of the Lord, as the waters cover the sea!

But experience should teach us, that God's mode of proceeding is not to be judged of by what seems right to us. We see that the antediluvian dispensation held out a prospect of the glorious promise of universal blessedness being fulfilled. But the time was not yet. That dispensation fell short of the accomplishment. We see that in like manner the patriarchal and Levitical dispensations held out with increasing clearness, a prospect of the great promise being fulfilled. But still the time was not yet fully come. Those dispensations fell short of it. Now we see this dispensation holding out a still more animating prospect of the final promise being fulfilled. But let us take instruction from what is past. Our dispensation also may fall short of the glorious consummation; and another change may take place, similar to the destruction of the world—similar to the rejection of the Jews.

This is possible, to say no more: and whether it is the revealed purpose of God or not, deserves, at least, a fair inquiry. Is this dispensation under which we are living, the final dispensation, which will issue in the full performance of the divine plan of mercy to the whole world? or, is it another in-

troductory dispensation, such as those which have preceded it?

The more common opinion is, that this is the final dispensation; and that, by a more copious outpouring of the Holy Spirit, it will magnify itself, and swell into the universal blessedness predicted by the prophets, carrying with it Jews and Gentiles, even the whole world, in one glorious flock, under one shepherd, Jesus Christ the Lord. This is reiterated from pulpit, press, and platform. It is the usual climax of missionary exhortation, or rather missionary prophecy.

On the supposition that this is the truth, it must be admitted, that the accomplishment of the promise has advanced, and is still advancing, very slowly; and that even now, after eighteen centuries, comparatively little has been done; for, although Christianity established itself on the downfall of the most cultivated Paganism, with sufficient rapidity to convince every candid mind, that it was from God; yet in reference to the great promise affecting the whole world, its progress has hitherto been slow indeed. This, however, would of itself be no argument against our dispensation being the final one; because slowness in the eye of man, is not necessarily slowness in the proceedings of God.

But supposing this to be the final dispensation, the dawn of the day of universal blessedness, we

might expect to find the advance of the light, though slow, yet progressive. Now it must in fairness be admitted, that the history of the Church of Christ does not answer to this expectation. Christianity has not been holding her ground in the world while she advanced to further conquests. Her course resembles the emigrations of a pilgrim, rather than the triumphant establishments of a conqueror. From many places, where once she presided in her beauty, she has departed without leaving even her name behind : from others all that was valuable about her is gone, and only a name remains. For look along her wake ! Where is the apostolical church of Jerusalem over which James presided in the sober dignity of inspired wisdom ? Gone ! The holy city is trodden down of the Gentiles. The crescent of the false prophet of Arabia waves over its walls. Where are the churches of Ephesus, of Smyrna, of Pergamos, of Thyatira, of Sardis, of Philadelphia, of Laodicea, to whom the Spirit spake by the beloved disciple ? Gone ! all gone ! The name of Christian is indeed retained in some of those districts, but it is an empty name. Where are the churches of Carthage and Hippo Regius ? Gone ! The voices of Cyprian and Augustin find no kindred spirit to prolong their echos on the shores of north-eastern Africa : even the very name of Jesus has been eradicated from the barbarous soil. Where is the fair daughter of heaven, who appearing in the hired



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broader platform than is meet ; and having laid aside, as ultra and unnecessary, much of what is forbidding to the carnal mind ; she has enticed multitudes to join hands with her, whose hearts are not right with her Lord, and who would never have made a show of joining her, had she adhered to the faithfulness of her Lord's truth, and the holiness of her Lord's example. It is not so much that genuine Christianity has increased ; as that a spurious mixture, diluted down to the palate of the world, is passing current for the true.

But granting the full extent of what some contend for, as to the increase of true religion in England ; still, it cannot be maintained that Christianity has been progressive, acquiring *and retaining* influence over the families of the earth. And in reference to the promise of universal blessedness, the fulfilment of which is anticipated under this dispensation, it is worthy of remark, that the inspired description of what all the families of mankind shall be, is not yet applicable (neither has it ever been) to even one single family in the most favoured city or village of Christendom : so that in order to complete the glorious work, the effects produced must not only be enlarged in degree, but also become different in kind.

I do not say that these considerations contain a proof of this dispensation not being the final one : but I certainly think that they are, at least, calculated to excite in unprejudiced minds a suspicion

that it may not be: and that when compared with the histories of former dispensations, they supply strong presumptive evidence that it will not. At least, they should prevent any intelligent man from rejecting, *à priori*, and without examination, the opinion that it will not.

What say the scriptures, then,

- I. *As to the design of this dispensation?*
- II. *As to the termination of it?*

I. When the gospel made progress among the Gentiles by means of the preaching of Paul and Barnabas; that is, at the commencement of this dispensation, and when a controversy arose at Antioch respecting the circumcision of the Gentile converts; a council of the apostolical church was called together at Jerusalem, to consider and determine the point in dispute. In that council Peter referred to the special revelation by which he had been led, some time before, to go and preach in the house of Cornelius the Gentile centurion; upon which James made the following remarkable comment: "Simeon hath declared how God at the first did visit the Gentiles TO TAKE OUT OF THEM A PEOPLE FOR HIS NAME." (Acts xv. 14.) Now if we believe (as we profess to do) that this is not merely the opinion of the apostle, but that he spake these words as he was moved by the Holy Ghost; then we have here a distinct declaration of God himself

that the design of this dispensation is to take and save a people *out of* the Gentiles, which is certainly a very different thing from converting and blessing all the families of the earth. On this point, proofs may be multiplied from the experience, the number, and the character of the real disciples of Jesus Christ, as largely described in the New Testament.

Concerning the experience of true believers under this dispensation, we read, 2 Tim. iii. 12, "All that will live godly in Christ Jesus shall suffer persecution;" Matt. v. 11, "Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake;" also, John xv. 19, "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you;" Luke xii. 51—53, "Suppose ye that I am come to give peace on earth? I tell you nay, but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against the daughter-in-law, and the daughter-in-law against the mother-in-law;" Matt. x. 36, "And a man's foes shall be they of his own household."

Concerning the number of true believers, we

read, Matt. xxii. 14, "Many are called, but few are chosen;" Matt. vii. 13, 14, 21, 22, 23. "Enter ye in at the strait gate, for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Many* will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity."

Concerning the character of true believers, we read, 1 John ii. 15, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him;" James iv. 4, "The friendship of the world is enmity with God, whosoever therefore will be a friend of the world, he is the enemy of God;" 2 Cor. vi. 17, "Wherefore come out from among them and be ye separate, saith the Lord." "And I beseech you by the mercies of God," saith the apostle, "that ye be not conformed to this world." (Rom. xiii. 1, 2.)

These passages of scripture avowedly belong to this dispensation. They have applied in every age,



and do still apply to the true disciples of the Lord Jesus. On the supposition that we have rightly interpreted the language of James at the council of Jerusalem, and that the design of this dispensation is *to take a people out* of the Gentiles; these scriptures will continue to apply till the end of this dispensation: but on the supposition that the dispensation is to enlarge itself, by degrees, into the universal blessedness predicted by the prophets; then these scriptures will not continue to apply; and who is to determine at what point of the progress they cease to be applicable? If the world become Christian, the world will no longer persecute Christians. If all the families of the earth be blessed with eternal life, the way of life will be no longer narrow. If the world become Christian, then Christians cannot separate from the world. It is obvious that in the passage from our present state to a state of universal holiness; these characteristic sayings of the New Testament must cease to have any application, and become obsolete, not to say false: and again, I ask, who is to determine at what point of the progress they cease to apply? If it be answered, when the more favourable circumstances of the church cease to require them: the question recurs, who is to judge of those circumstances? Some persons in this country think that already true religion is not thus exposed to hatred and enmity, but only extravagance and enthusiasm, provoking a cross for themselves: while



others consider such an opinion as a proof that those who hold it are themselves ignorant of what true religion is. We maintain, therefore, that as the statutes of the book of Leviticus continued binding until another plain and direct communication from the God who gave them, showed that they were superseded, and a better order of things introduced ; so these scriptures, describing the experience, the number, and the character of the Lord's people under this dispensation, must continue applicable, till another plain and direct communication from him who gave them, shall show that they are superseded, and a still better order of things introduced. This communication we expect at the second coming of our Lord Jesus Christ ; and, consequently, we conclude, that we have no reason to expect, until the coming of the Lord, any such change in the aspect of the church, as would falsify or neutralize these statements of the New Testament.

But then, let us not be misunderstood. While we thus declare our conviction that the present dispensation is for an elect church only ; we do not for a moment imagine that God's final purposes of mercy towards the world are to be limited to this election. Far otherwise. To suppose that because this dispensation is for the salvation of a remnant, therefore there will be no subsequent and wider salvation, would be as absurd as it would have been for an ancient Jew to suppose, that because his dis-

penetration was for a particular people, therefore no other people could have true religion extended to them. No, my brethren, we joyfully maintain, that the saving mercy of God in Christ Jesus will eventually extend over the length and breadth of the whole world; and be experienced in the circle of every family then on the earth. We maintain, that the death of Christ is a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and that eventually salvation will prove co-extensive with redemption, that is, so far as respects the then population of the whole world. We say the *then* population of the world: for we utterly reject the ensnaring heresy of the universalists, which seems to be Satan's gilded bait to allure and destroy by unsanctified benevolence. This throws light upon the controverted question of the extent of redemption. Redemption is not salvation to any: neither is it unto salvation to all who are redeemed. It is done, not to human persons or sins, whether few or many, but to the character and government of God. Does God take account of sin, by relative quantity, as we do? Surely not. *Whosoever shall keep the whole law, saith the Lord, and yet offend in one point, he is guilty of all.* To redeem a transgressor against one point, therefore, demands a price as rich, as to redeem a transgressor against all. And by parity of reasoning, if all mankind have transgressed against the whole law; to redeem one transgressor

demands a price as rich as to redeem all mankind: and the redemption of all men demands no more than would be indispensable for the redemption of one man. There is no place *in this branch of the subject*, for the consideration of relative quantities of sin, or relative numbers of sinners.

Salvation is quite a different subject, and is, for the present, confined to a specific number of persons elected out of mankind in Christ. Thus the doctrine of this dispensation corresponds with the history of the church: while, at the same time, a redemption is prepared, of sufficient value, to meet the demands of the "dispensation of the fulness of times." (Eph. i. 10.)

Our judgment, therefore, is, (and, we think, not without evidence, yea, not without proof,) that the design of the present dispensation is not the conversion of the Gentile world, but the calling of an elect people out of the Gentiles to the knowledge of God and salvation by Jesus Christ. In confirmation of this view, I revert to what has been already stated, and observe, that if this be the design of the dispensation, then we see the progressive accomplishment of that design in the history of the church.

Another design of this dispensation is revealed to us, by comparing Deut. xxxii. 21, with Rom. x. 19, and xi. 11. "They have moved me to jealousy with that which is not God, they have provoked me to anger with their vanities: and

I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation." "But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you." "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them (the Jews) to jealousy." From hence, we learn, not only that extending the blessings of the gospel to the Gentiles, would, in the first instance, excite the anger, and jealousy, and enmity of the Jews; but, also, that eventually the Jews, being recovered from their judicial stupidity and carelessness about the things of God, and perceiving the Gentiles to be in possession of the riches of the Messiah; would be moved to a holy emulation, that they might not be surpassed in the service of Jehovah by any people.

To this agree the words of our Lord: "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled;" by which it is clearly implied, that when the times of the Gentiles are fulfilled, Jerusalem shall not be trodden down any longer. And it is equally clear, that until the times of the Gentiles are fulfilled, all attempts to raise up Jerusalem as a nation must fail. We say, *as a nation*, because individuals may be converted, and Christians may be, as they have

been, the favoured instruments of doing what the apostle to the Gentiles laboured and prayed for, that is, of saving some.

Thus, as during the times of the Jews, "all were not Israel who were of Israel:" the whole nation being called, but only a remnant really chosen and saved; so now, during the times of the Gentiles, all are not Christian who are of Christendom: all are called, but only a few are chosen and saved. The way of life is narrow for the present; but we are waiting for the glorious appearing of the great God, and our Saviour Jesus Christ, who will bruise the serpent's head, restore the Jews, and cause the whole Gentile world to flow together to the glory of the Lord, as manifested in the nation of Israel. This harmonizes the scriptures, and provides for the rich abounding mercy of Jehovah to the world, in due time; without attempting to mar the symmetry of the gospel, or to stretch this dispensation beyond its revealed measure. God concluded the Jews in unbelief saving a remnant. He will conclude Christendom in unbelief saving a remnant. And when he hath concluded all in unbelief, and secured to himself for ever the acknowledgment of every creature, that salvation is of grace, then he will have mercy upon all! "O! the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments, and his ways past finding out."—Rom. xi. *passim*.

These then, we conceive, are the designs of the



present dispensation—1. To take a people out of the Gentiles. 2. To provoke the Jews to jealousy—so making way for the restoration and conversion of the Jewish nation, and the salvation of the whole heathen world.

II. With respect to the termination of the times of the Gentiles, it may be considered either as to its *nature*, or as to its *date*.

1. The nature of it will be to all Christendom, what every day of it is to some individuals in Christendom; that is, a separation, everlasting salvation to some, the damnation of hell to others. Of this most important and alarming statement we have, what appears to me, direct and satisfactory proof in the ancient prophecies, in the parables of our Lord, and in the apostolical epistles.

In the ancient prophecies.—The chief enemies of the Jewish nation, during the times of the Jews, were Edom and Babylon. Edom, who shook off the yoke of Jacob according to the prophecy of Isaac: and Babylon, who held Judah in a seventy years' captivity. It is the general opinion of the Christian church, that the Jewish nation was at least in one point of view, a type of the true spiritual church of Christ; whence the application so constantly made of the Old Testament promises, to what is called the spiritual Israel of God. Upon the same principle, we maintain, that the enemies of the Jewish nation were types of the enemies of

the church of Christ, and make a similar application of the Old Testament denunciations of wrath against what we call the spiritual or mystical Babylon, or Edom, or Moab. The circumstances of the times in which the prophets lived, supplied a language, in the use of which, as applicable to those times and circumstances, the Holy Ghost overruled the mouths of the prophets to speak of greater things than those. Thus, in the opening of the sixty-third chapter of Isaiah, the language is swelled far beyond the description of any literal victory which the Jews ever gained, under any of their leaders, over Edom or Babylon.

“Who is this that cometh from Edom, with dyed garments from Bozrah? this, that is glorious in his apparel, travelling in the greatness of his strength?—I, that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?—I have trodden the winepress alone, and of the people there was none with me: for, I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment; for the day of vengeance is in mine heart, and the year of my redeemed is come.” This passage is usually applied to our Lord Jesus Christ, at his first coming to make an atonement for sin; but will the language bear such an application? At that time, our Lord shed his own blood only. Here he is

described as stained with the blood of his enemies. At that time, he manifested his loving kindness and tender mercy towards his enemies, making intercession for them even in the agonies of death. Here he is described as treading them down in his anger, and trampling them in his fury. At that time, peace, and love, and free forgiveness, were in his heart towards the vilest of sinners, evidenced in his reception of the expiring thief. Here he is described as having the day of vengeance in his heart. When, therefore, it is maintained that for *their* blood we should read *his* blood; that for anger and fury, we should read loving-kindness and tender mercy; and that for vengeance, we should read free forgiveness, and undeserved love—then, it may also be maintained, that the passage before us applies to the first coming of our Lord in his humiliation unto death. But, until these errata, in the language of Isaiah, shall be pointed out on sufficient authority to alter the text, we must espouse the contrary opinion, and maintain, that the passage before us applies to a very different coming of our Lord, at a period predicted by himself, when he shall say concerning those enemies of his, who would not have him to reign over them, “bring them forth, and slay them before me!” (Luke xix. 15—27.)

Thus also, in Jeremiah l. and li. throughout, the great idolatrous apostacy of the times of the Gentiles, is denounced by the same name of Babylon,

and with the same details of vengeance which are afterwards reiterated by the apostle John, long after the literal Babylon had ceased to exist. Compare Rev. xviii. with Jer. l. and li. On this theme of dreadful judgments to be inflicted upon the enemies of God, at the close of this dispensation, when the Jewish nation shall be restored, and the saints gloriously saved, the prophets are peculiarly full and explicit. Nothing, indeed, can be more clear, than that the times of the Gentiles will end in a great separation. We have further proof—

In the parables of our Lord.—In the parable of the Tares and the Wheat, which is written and expounded in Matt. xiii. Jesus describes the mixture of the children of the kingdom, and the children of the wicked one, as continuing all along till the harvest; which harvest is expounded to mean the end, not of the material world *του κοσμου*, but of this dispensation or age, *του αιωνος τουτου*, and then the separation—the tares bound in bundles to be burned, and the wheat gathered into the barn.

In like manner, in the parable of the net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to the shore, and sat down and gathered the good into vessels, but cast the bad away: so shall it be at the end of the world, (here again the expression is *αιωνος*, the age, or dispensation,) the angels shall come forth, and sever the wicked from among the just, and



shall cast them into the furnace of fire : there shall be weeping and gnashing of teeth.

So also in the parable of the ten Virgins, we find a separation at the end of the dispensation, or, in other words, at the coming of the Son of Man. "Five of them were wise, and five were foolish;" "they all slumbered and slept;" "the bridegroom came; the wise went in with him to the marriage, and the door was shut." "Afterwards, came also the other virgins, saying, Lord, Lord, open to us; but he answered and said, Verily I say unto you, I know you not." This is even more alarming than the former: because this applies to the state of the professing church in Christendom, as distinguished from the nations generally; and it shows us that the true remnant, who enter into the joy of their Lord, will fall short, not only of the world commonly so called, but also of the seemingly religious world.

My brethren, take heed unto yourselves; in Jesus Christ there is salvation for you; and nowhere else: his blood cleanseth from all sin, and nothing else can cleanse from any sin; his righteousness justifieth from all things, and nothing else can justify from any thing; he is a complete Saviour, and there is no Saviour but he; a just God and a Saviour there is none else. Depend on him, venture on him, yea, venture wholly without hesitation or reserve, counting all your own best righteousness but as dross and dung, that you may win Jesus



Christ, and be found in Jesus Christ. And now, brethren, I say unto you, "Watch, for ye know neither the day nor the hour wherein the Son of man cometh."

Here it is objected, that the parable of the Leaven gives a different view of this subject; and represents the assimilating process of the gospel as continuing, till the whole is leavened. In reply to which I observe, that the quantity of meal in which the leaven is described as being hid, is a definite and small quantity—three measures: while the field in which the tares are described, is indefinitely the world, ο *κοσμος*; which circumstance has induced commentators to apply the one parable to the mixed aspect of the gospel kingdom, as set up in the world; the other, to the progressively sanctifying nature of it, as it is set up in the heart of the individual.\* In adopting this distinction, therefore, we are not framing an ingenious device, to support our scheme, but simply following Mr. Scott and others, in the solution of a difficulty which has been felt, wholly independent of the subject now before us, and in order to avoid making the parables contradict one another; and, it is obvious, that this distinction wholly removes that objection to our

\* See Scott on Matt. xiii. 33. If this distinction be correct, then in the *three* measures of meal, there may, perhaps, be an allusion to the three component parts of each individual, as enumerated by the apostle, 1 Thess. v. 23.

general view, which is grounded upon the parable of the leaven.

The conclusion, then, which we would draw is, that the termination of the times of the Gentiles will be a separation of the saints from the ungodly, of the just from the unjust, similar to the separation of Lot from the men of Sodom ; accompanied, also, with a dreadful judgment upon Christendom, similar to that upon the cities of the plain. This conclusion is confirmed by the memorable words of our Lord, (Luke xvii. 26—30,) “ And, as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise, also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded. But, the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed.” We have further proof—

In the apostolical epistles. Paul says to the Thessalonians, “ Yourselves know perfectly, brethren, that the day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety, then sudden destruction shall come upon them, as travail upon a woman with child ; and they shall not escape. But ye, brethren, are not

in darkness, that that day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness; therefore let us not sleep, as do others, but let us watch and be sober.”—“Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and, to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.” Here a separation is marked between the church and the world, in that day, as wide as between light and darkness—salvation and destruction. These passages addressed to Gentile converts are of the utmost importance: for whereas the coming of the Son of Man, spoken of by our Lord himself, is commonly interpreted to apply exclusively to the destruction of Jerusalem; it cannot be maintained that the apostle referred to that event when writing to Christians in Greece, who were in no way interested in the fall of the holy city. The chronological marks contained in 2 Thess. ii. put this beyond any reasonable doubt.

2. We have now further to consider the date of the close of this dispensation. On this point I shall not enter upon the grounds for direct chronological calculations, with which it has pleased God to supply the church, and whereunto they that are wise and learned do well that they take heed. I confess that I have no confidence in any of the interpretations upon this point, which have as yet been given to the church: nor do I see my way to the proposal of any thing more satisfactory. I observe, however, upon the relative date of the termination of the times of the Gentiles; that it will synchronise with the restoration of the Jewish people, and precede the introduction of millennial blessedness.<sup>b</sup>

The proof of this has been anticipated; for, if Jerusalem be trodden down till the times of the Gentiles be fulfilled, those times must be fulfilled, when Jerusalem is lifted up; and if, as we have seen in the parable of the Tares and the Wheat, a *continued* mixture of good and bad growing together, be a characteristic of this dispensation, then this dispensation cannot include a period when all will be good; and consequently, it must end before the millennium begins. This supplies the true answer to those who allege, that the descriptions of separation given above at the coming of the Son of Man, apply to a period subsequent to the millennium, when a great falling off will have taken

<sup>b</sup> See Mr. Faber's Sermon, before the Jews' Society, in 1822, where this subject is ably discussed.

place :<sup>c</sup> for, however the question may be determined, concerning the condition and character of the nations of the earth during the millennium, it is clear, that our Lord's description of the state of the field *until the harvest*, and the description which the prophets have given of the prevalent, if not absolutely universal righteousness of the millennial nations, cannot, without violence, be applied to the same period.<sup>d</sup>

<sup>c</sup> In a volume of Sermons by the late Mr. Milner, published for the benefit of the Church Missionary Society, this view of the subject is advanced, but without any attempt at argumentative support. (Pages 268—272.)

<sup>d</sup> Matt. xiii. 24—30; 36—43. *Let both grow together UNTIL the harvest.* The harvest is the end of this dispensation, when the Son of Man will return with the holy angels, who are the reapers. *Let both tares and wheat GROW TOGETHER*, is characteristic of the whole period of the Lord's absence. Now, I ask, is this phrase, *let both grow together*, equally characteristic of the millennium, and of this dispensation? If it be answered, yes; I cannot for a moment dispute that *such* a millennium will precede the coming of the Lord: we have it already. The millennium predicted by the Holy Ghost, is not, however, so motley a concern as this would make it. Its characteristics are, *the people shall be ALL righteous—they shall all know the Lord, from the least of them unto the greatest of them. They shall not hurt nor destroy in all my holy mountain. The earth shall be covered with the knowledge of the Lord, as the waters cover the sea. From the rising of the sun, even unto the going down of the same, 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.* These, and similar predictions, mani-



I forbear from any detailed application of the subject at present ; simply observing, that if this view of the dispensation be indeed scriptural—and if, instead of being in the dawn of wide-spreading improvement, making progress towards the meridian of millennial righteousness, Christendom be really on the eve of a tremendous overthrow—then nothing can be more obvious than the connexion between this view of the subject, and the watchfulness of the church of Christ : what he said to his immediate disciples, he says to us all, Watch !

festly describe a state of things contrasted with the present. That state is the millennium. The tares must be removed previous and preparatory to the millennium. The season of the removal of the tares is the harvest. The harvest is the period of the Lord's coming with the holy angels. Consequently, the Lord's coming must be previous and preparatory to the millennium.

It may be here remarked, how every sectarian effort to get what is called a pure church, is a petty attempt to antedate the millennium by the removal of the tares. In all such attempts, the wheat also is removed, or tares are mistaken for wheat, or both, and the scheme proves abortive. A visible church, and open communion, correspond with our Lord's—*let both grow together until the harvest*. Then, indeed, “ the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous.”

## LECTURE IV.

LEVITICUS XXVI. 40—42.

*“If they shall confess their iniquity, and the iniquity of their fathers, with their trespass that they trespassed against me, and that also they have walked contrary unto me. And that I also have walked contrary unto them, and have brought them into the land of their enemies ; if then, their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity : then will I remember my covenant with Jacob, and also my covenant with Isaac ; and also my covenant with Abraham will I remember, and I will remember the land.”*

WE have now considered the separation and the depression of the Jewish people. Their separation from the commencement of their history, including, first, the whole twelve tribes, then the kingdom of Judah as distinguished from the outcasts of Israel, and subsequent to the time of Messiah, the same kingdom of Judah considered nationally, as dis-

tinguished from the remnant of individuals converted in each succeeding age to the faith of Christ—their depression, during the times of the Gentiles, called by our Lord, in Matthew xxiv. 29, “the tribulation of those days,” or as it is expressed in the parallel passage in Luke xxi. “Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

We have further considered what we are to understand by this expression, *the times of the Gentiles*; and advanced some arguments in proof of the opinion that the dispensation under which we now live will end in like manner as the times of the antediluvian dispensation, and the times of the Jewish dispensation ended; being designed for the separation of an elect church from amongst the nations, which is to find its completion in the return of Christ, its head, previous to the introduction of that glorious purpose of universal mercy which Jehovah has revealed towards our fallen world.

We thus advanced in our subject to the conclusion of this present dispensation; and then, and there, we found the Christian churches apostate, and ruined; a remnant only being saved: then and there also, we found the Jews a separate people. We now repeat our question, what is then to be done with the Jews? Has God revealed his further intentions concerning them; and if so, what are those intentions?

This leads us into the region of simple, unassisted prophecy. As long as we had history and observation for our companions, we had an occasional, and, I must be bold to add, an unanswerable appeal to them: but now, we go where no man can follow, who requires any further proof than the simple dictum of the Holy Scriptures, *thus saith the Lord*. We enter upon a narrow path, clearly traced, indeed, by the inspiring hand of the Holy Ghost, that glorious, ready writer, whose pens are the prophets; but not admitting of any excursive corroboration. History, however, is still of use to us; because, containing the fulfilment of some prophecies, it contains, at the same time, a guide to the interpretation of the prophetic language: and it is of use still further, so far as the prophets themselves point to it, as typical, or as containing analogical similitudes. Analogies and types, drawn from revelation itself, cannot of course be expected to have any influence upon the minds of those who deny the divine authority of that revelation; and as I have reason (from various private letters lately received) to believe that some such persons are here present, and have followed the subject with us thus far; I would now, with earnestness and much affection, entreat them, as my beloved brethren and fellow-sinners in Adam, to revert to what has been briefly said upon the fact of the separation of the Jews from all nations, unto this day; and with solemn candour to come to a

resolute determination of mind upon the arguments there adduced; remembering, that it is not the Shibboleth of a party amongst men that is at stake; but their own everlasting salvation, both body and soul. The condition of such persons is truly appalling. In the good providence of God, they have been baptized in the name of his dear Son, and have had the oracles of his truth intrusted to their care, and pressed upon their perusal: they have thus been transferred from the wide waste of Tyre and Sidon, into the cultivated enclosure of Chorazin and Bethsaida. But they have despised the baptism; they have resisted the Holy Ghost; they have neglected, nay even denied the Scriptures: under the watchful care of the husbandman, they have proved barren cumberers of the ground; yea, worse, they have been as noxious weeds, distilling poison, and blighting, by their baneful influence, many a fair and promising flower. They cannot stand in the judgment, *absolutely*, as ignorant and comparatively irresponsible heathen men: no, they must appear before God *relatively* as deserters and apostates. May the abounding mercy of Jehovah, in Christ Jesus, whom they deny, be extended to them with power, now while it is yet time; pardoning all their sins, including this deadly sin of unbelief: and may the Holy Ghost graciously guide them into the saving truth of the Holy Scriptures!

With the great majority, however, amongst us, *thus saith the Scripture*, is all sufficient proof. Our



difficulty is in ascertaining unequivocally what the Scripture does say ; and our differences of opinion, one from the other, are differences of interpretation only, not of standard.

The question now before us is, What has God revealed concerning his purposes towards the Jews, at and subsequent to the termination of *the times of the Gentiles*? An adequate answer to this inquiry would include a great variety of particulars. On the present occasion, let us specially consider THEIR PENITENCE IN THEIR DISPERSION, as immediately leading to their restoration to the land of their forefathers.

They shall acknowledge their iniquity, and the consequent righteousness of God's chastisements : they shall recognize his hand, in their dispersion among their enemies : they shall accept their punishment from him, as a token of holy love ; and they shall cry to him for deliverance out of their distresses. These shall be the beginnings in them of the manifestation of God's sovereign mercy towards them, preparatory, and immediately antecedent to their restoration. This state of mind and heart is frequently spoken of, as the obviously implied condition, upon the performance of which their restoration hangs suspended : but God has graciously made the condition of one promise, the subject matter absolutely of another ; thus pledging himself to work in them, all that he requires from them.

I. In support of these positions, I appeal, in the first place, directly, to the language of the predictions, in its natural and obvious meaning. The subject is fully stated in our text, and the verses immediately connected with it. The dispersion and misery of the people after the destruction of their city, (that is, as I think, and shall endeavour to prove in its place, their present dispersion,) being largely predicted up to verse 39, it is written at verse 40, *If they shall confess their iniquity, and the iniquity of their fathers, with their trespass that they have trespassed against me, and that also they have walked contrary to me,* (here is their acknowledgment of their national guilt :) *and that I also have walked contrary to them, and have brought them into the land of their enemies :* (here is their recognition of God's hand in their dispersion :) *if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity—* (here is their submission of heart, acquiescing in, instead of resisting their punishment)—*then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember THE LAND :—* (here is the promise put conditionally, depending for its fulfilment upon this state of penitence being produced in the nation.) The desolation of the land is reiterated in the next verse, (43) and then (44, 45) the promise is put absolutely ; that which before was introduced, as waiting for

the performance of a condition, being now enumerated among the unconditional certainties, which the Lord God of Israel will surely bring to pass. *When they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them : for I am the Lord thy God. But I WILL for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God. I am the Lord.*

The penitence of the nation, while yet dispersed, is declared in the conditional form, in Deuteronomy iv. 27—31. *If from thence thou shalt seek the Lord thy God . . . . if thou turn to the Lord thy God . . . . &c. : also chapter xxx. 1, 2, 3.*

The same is predicted absolutely by Ezekiel, chap. vi. The desolation being described in the early verses, it is written at verse 8, “ Yet will I leave a remnant, that ye may have some that shall escape the sword among the nations, when ye shall be scattered through the countries ; and they that escape of you *shall remember me among the nations whither they shall be carried captives . . . .* and they shall *loathe themselves* for the evils which they have committed in all their abominations ; and they shall know that I am the Lord, and that I have not said in vain that I would do this evil unto them.” Also by the prophet Hosea, thus saith the Lord, “ I will be unto Ephraim as a lion,

and as a young lion to the house of Judah ; I, even I, will tear and go away : I will take away, and none shall rescue him ; I will go and return to my place, *till they acknowledge their offence, and seek my face* : in their affliction they will seek me in the morning. Come, and let us return unto the Lord, for he hath torn, and he will heal us : he hath smitten, and he will bind us up." (v. 14, 15 ; and vi. 1.)

All this language is in itself very clear and simple. Had it been the intention of the Holy Spirit to inform us by the prophets, that the Jews would be brought into a state of penitence, while still dispersed among the nations ; that is, that they would confess their sins, and the sins of their fathers before the Lord their God ; loathe themselves for their iniquity, discern the immediate hand of Jehovah in their dispersion, and seek unto him for deliverance ; and that upon their doing so, He would remember his promise to their fathers, and restore them to the possessions of their fathers :—had it been the intention of the great Inspirer of the prophets thus to write, what more express language can we conceive to be used for the purpose, than that which has now been quoted ? Suppose that the event should thus take place, that the Jews in every quarter of the world should (as in many places they already do) acknowledge and bewail the sins of their nation, and cry mightily unto their God for deliverance, not merely in the formal lan-

guage of their Liturgy, borrowed from the writings of their fathers, but in the deep sincerity of their hearts also ; and that when this cry became general among them, the miraculous interference of their God and their fathers' God were manifested in their behalf, and Palestine again put into their possession ; and suppose an accurate historian subsequently to write a narrative of the events ; what more unequivocal language could he use, than the language of these prophecies turned into the past tense ?

But, is not the language of prophecy figurative ? —Yes, frequently. Let us then examine, what are the figures conveyed by these expressions, *they shall confess their iniquity, and the iniquity of their fathers ; they shall loathe themselves ; they shall remember me, and seek my face.* If it be alleged, that these and similar words predict those convictions of sin, which the people of God, whether Jew or Gentile, should feel in all lands previous and introductory to their conversion, then let us inquire further, what are the figures contained in the preceding expressions of the same prophecies, “ I will bring the land into desolation, and your enemies which dwell therein shall be astonished at it ; and I will scatter you among the heathen, and will draw out a sword after you ; and your land shall be desolate, and your cities waste.” (Lev. xxvi. 32, 33.) “ *Ye shall be plucked out of the land ; the Lord shall scatter thee among all people.*”



(Deut. xxviii. 63, 64.) "I will be unto Ephraim as a lion, and as a young lion to the house of Judah ; I, even I, will tear." (Hos. v. 14.) The people of God among the Gentiles, are still in the habitations of their friends, in the possessions of their fathers ; their lands have never been brought to desolation : they have never been plucked from their homes, nor torn as by the fury of a lion. Surely, when it was promised to Abraham in his old age that he should have a son, it would not have been so violent an interpretation of the language of that promise, to have said, that the children of his confidential household steward were accounted as his children ; and that therefore, he was to look to the family of Eliezer of Damascus for his heir, as it is to make the language of the prophecies now before us, to signify the convictions of Gentile sinners, or individual Jews, as distinguished from the nation. In the case of Abraham, we know by the event, that any interpretation which evaded, in the slightest degree, the literal meaning of the words, would have been erroneous ; and in the case now before us, we ask, if these preceding expressions of the prophecy, *scattered, plucked off the land, torn*, be applicable exclusively to the Jewish nation, and to that nation, in the literal meaning of the words ; upon what principle is it, that an arbitrary disruption of the context can be made, and the subsequent expressions of penitence denied a similar application ? Either, therefore, first, *plucked off the land* must be

shown to apply to Gentiles who have never been plucked off their lands, and individual Jews who have never had any lands ; or, secondly, *they shall confess their iniquity, they shall loathe themselves, they shall remember me, and seek my face*, must be acknowledged to apply to the Jewish nation as a nation ; or, thirdly, the interpreter must separate what the Holy Ghost has joined.

II. In support of our general position, I appeal, in the second place, to the prayer of Solomon, 2 Chronicles, chap. vi.

Various calamities are supposed, as befalling the people ; defeat in battle, famine in their land, dispersion among their enemies ; and in each case, their confession of sin, and penitent supplication before God, are introduced as the precursors of their deliverance : “ If they sin against thee, (for there is no man that sinneth not,) and thou be angry with them, and deliver them over before their enemies, and they carry them away captives unto a land far off or near ; yet, if they bethink themselves in the land whither they are carried captives, and turn and pray unto thee *in the land of their captivity*, saying, We have sinned, we have done amiss, we have dealt wickedly ; *if they return to thee with all their heart, and with all their soul, in the land of their captivity*, whither they have carried them captives, and pray towards their land which thou gavest unto their fathers, and the city

which thou hast chosen, and toward the house which I have built for thy name ; then hear thou from the heavens, from thy dwelling-place, their prayer and their supplications, and maintain their cause, and forgive thy people which have sinned against thee."

In connexion with this as the general principle of the divine dealings, and in further support of the position now before us,

III. I appeal, in the third place, to the histories of the past deliverances of the Jews, whether the first great deliverance of the whole nation, in all its tribes, from Egypt, or the subsequent and smaller deliverances of parts of the nation, out of their respective distresses. In the case of Egypt, we read in the book of Exodus, ii. 23, " It came to pass in process of time, that the king of Egypt died : and the children of Israel sighed by reason of the bondage, *and they cried, and their cry came up unto God* by reason of the bondage : and God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob, and God looked upon the children of Israel, and had respect unto them." And in chap. iii. 7, 8, 9, " The Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their task masters ; for I know their sorrows, and I am come down to deliver them. . . . Now therefore behold, the cry of the children of

Israel is come unto me. . . .” vi. 5, “I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage; and I have remembered my covenant.” To guide us in our interpretation of this transaction, we have it thus recited by Moses in the book of Numbers, xx. 14, 15, 16, when he sent to the king of Edom to solicit his permission to pass through his territory: “Thus saith thy brother Israel: thou knowest all the travel that hath befallen us; how our fathers went down into Egypt, and we have dwelt in Egypt a long time; and the Egyptians vexed us, and our fathers: *and when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt.*” The national cry precedes the national deliverance: yea, it is so stated, as if the groaning of the captives had reminded God of his covenant with their fathers, which for a season was forgotten.

After the death of Joshua, and of all the elders who overlived Joshua, and who had seen all the works of the Lord which he had done for Israel; the nation rebelled, and incurred the righteous anger of their heavenly King, for the Lord was their king. For this they were delivered into the hands of their enemies, to be in subjection to one conqueror after another; Chushanrishathaim king of Mesopotamia, and Eglon king of Moab, and Jabin king of Canaan, and the king of Midian, and the king of the Philistines, who oppressed the



Israelites for various periods, from seven years to forty years at a time.<sup>a</sup> Under each of these calamities it is recorded of the nation, that they cried unto the Lord for deliverance, and it was in answer to their cries that He raised up Othniel, and Ehud, and Deborah, and Gideon, and Jephthah, and Samson. To appreciate this reference to their history, the whole book of Judges should be carefully perused. See particularly chap. x. 10—16. The best comment I can offer upon all this, as applying to the subject before us, is the one hundred and seventh Psalm, the burden of which is, *Then they cried unto the Lord in their trouble, and he delivered them out of their distresses* : the national cry still preceding the national deliverance.

The national calamity next in order, took place after the rebellion of the ten tribes against the royal

<sup>a</sup> If our present object were to draw practical instruction from this history, much that is deeply important might be observed upon the manner in which Israel's transgressions commenced. They had received commandment from God utterly to drive out the nations of the land before them : but they disobeyed, Judges i. 21, 27, 29, 30, 31, 33. Thus the beginning of their iniquity was a culpable *omission* of a troublesome duty. Such omissions serve but to increase difficulties, for such duties are never so easily performed after they have been for some time evaded. Procrastination paralyzes the energies of cheerful obedience, and, in the mean time, the neglected duty becomes a snare. The people of the land, thus spared in Israel's neglect, became the fruitful sources of Israel's idolatry. (Judges ii. 11, 12.)



family of David, and their establishment as a separate kingdom. They were given up for their idolatry into the hands of the Assyrians, carried away from their land, and scattered among the heathen, where they continue unto this day. Their cry for deliverance has not yet been uttered.

In the history of the kingdom of Judah, we have another instance in corroboration of our argument. The example of the ten tribes was thrown away upon her. "I saw, saith the Lord, when for all the causes whereby backsliding Israel committed adultery I had put her away, and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also." (Jer. iii. 8.) For this, the two tribes were given up into the hands of the Chaldeans, to be captives in Babylon by the space of seventy years. Here, again, the national cry of penitence preceded the national deliverance from captivity. This was predicted by Jeremiah, xxix. 10—14: "Thus saith the Lord, After seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know the thoughts that I think toward you, saith the Lord, thoughts of peace and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart. And I will be found of you, saith the

Lord, and I will turn away your captivity. . . .” In the histories of Daniel and Nehemiah, we have most signal instances of the fulfilment of this prophecy, as the appointed time drew near. (Daniel ix. Neh. i.)

If these histories had been left wholly without application to the present dispersion and future restoration of the Jews, yet still they would afford us strong analogical confirmation of the view we have taken of the language of the prophecy: but this confirmation is rendered direct and explicit when we find the deliverance from Egypt set forth by the Holy Ghost as the grand exemplar of the final redemption of the whole nation. (Isaiah xi. 11—16; Micah vii. 15.) And when by the prophetic prayer of the eighty-third Psalm, we are taught the application of the victories of Deborah and Gideon, to the future deliverance of the Jews and destruction of their enemies. (Compare Psalm lxxxiii. 9—18, with Judges iv. and v. and vii. 25.)

IV. Fourthly, I appeal to the analogy of sound doctrine: not indeed for an independent proof, but for a corroboration of what appears to me to be already proved.

It has been the practice of the best Christian divines, in all ages of the church, to derive illustrations from the Lord's dealings with the Jewish nation, explanatory of the doctrines of the New Testament, and of the dealings of God with his

believing people in Jesus Christ. The warrant for this practice rests on the typical nature of the Jewish nation and history. The nation was a type of the church: the promises of the land of Canaan to the nation were typical of the promises of final salvation, body and soul, to the people of God: and the whole history of the nation was typical of the experience of New Testament believers.

Thus the sovereign choice from amongst his brethren, of a man of the Chaldeans, Abraham, the son of Terah, the father of the nation: the sovereign rejection of his son Ishmael, and confirmation of the promise to Isaac; and the still more marked distinction made between the two sons of Isaac before the children were born, or had done any good or evil;—illustrate in the most striking manner the election of God's sovereign grace, the prerogative to which he vindicates his undeniable title, saying, "Have not I a right to do what I will with my own?" and which he has so put into righteous operation, that an apostle, commenting upon this very point, lays it down as a general truth not to be gainsayed, that salvation is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Thus, again, the long-suffering of God with the Jewish nation, as it is written, "Many times did he deliver them; but they provoked him with their counsel, and were brought low for their iniquity: nevertheless he regarded their affliction when he

heard their cry : and he remembered for them his covenant, and repented according to the multitude of his mercies ;” (Ps. cvi. 43—45 ; see also Hosea xi. 7, 8, 9 ; ) illustrates touchingly the patient love of Jesus our Lord towards the ungrateful and provoking members of his mystical body. To this long-suffering the Jewish nation was indebted for its continued existence : and every disciple of Jesus Christ may well say, “ O Lord, if thou wert extreme to mark what is done amiss, O Lord, who could stand ? ” — “ not that thou art slack concerning the fulfilment of thy promises or threatenings, as men count slackness ; but thou art long-suffering to us-ward, not willing that any should perish, but that all should come to repentance.”

Thus, also, the holy jealousy of the Lord over the Jewish nation, giving them into the hands of their enemies for their national offences, requiring repentance from them, promising repentance to them, and bringing them to repentance, before he delivered them from bondage ; illustrates the paternal chastisement and watchful care of which all the children of God in Christ Jesus are partakers— for “ he scourgeth every son whom he receiveth,” he prunes sharply every fruit-bearing branch that it may bring forth more fruit. The effect of such discipline is thus beautifully described by the apostle, 2 Cor. vii. 10, 11, “ Godly sorrow worketh repentance to salvation not to be repented of . . . . for behold this self-same thing that ye sorrowed

after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge!" Now as the dealings of the Lord with the Jewish nation, in times past, illustrate this doctrine of the church; so also does this doctrine, now existing in the church, confirm our interpretation of the prophecies, that thus it shall be again with the Jewish nation. Their sorrow must precede their restoration.

We may go one step further, though the subject more properly belongs to our next Lecture, and say, that the unchanging faithfulness of God to his church, confirmed by many infallible promises,<sup>b</sup> is

<sup>b</sup> To those who maintain that no such promises are given: that certainty in the matter of salvation is a most dangerous doctrine: that the Lord Jesus Christ travailed in agony and bloody sweat even unto death, leaving it to the *option* of fallen creatures, whether he shall ever see of the travail of his soul and be satisfied, or not: there is, of course, no strength in this branch of the analogy. But to as many as are persuaded that Jehovah has mercifully taken the end as well as the beginning of this work into his own hand; that his purpose is unchangeable, and his covenant for the accomplishment of it ordered in all things and sure; that the revealed office of the Holy Ghost is *effectually* (by means, indeed, of motives working in the moral constitution of the creature, but still effectually and invariably) to apply what the Lord Jesus has perfectly prepared: and that the final salvation, therefore, soul and body, of every member of the mystical body of Christ is infallibly certain, because God is unalterably true.—To as many, I repeat, as are



a token and pledge of the sure accomplishment of his promise of final restoration to the Jews, when their uncircumcised hearts shall be humbled, and when he shall remember his covenant with Jacob, with Isaac, and with Abraham, and shall remember the land. Concerning the church, we say, salvation is promised to the penitent ; and except they repent, they cannot be saved : and, again, repentance is promised to them that they may be saved ; and being penitent, saved they most surely shall be. Concerning the Jewish nation, we say, restoration is promised to the penitent nation ; and except they repent, they cannot be restored : and, again, repentance is promised to them, that they may be restored ; and being penitent, restored they most surely shall be.

V. Finally, those prophecies which seem opposed to the view here taken of the penitence of the nation, and which have been frequently quoted against it, apply, I conceive, to a totally different branch of the subject. In Ezekiel xx. 42, 43, we read, as addressed to the Jewish nation, “ Ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand (I swear) to give it to your fathers : *and there* shall ye remember your

cast into the mould of this sound and orthodox doctrine of the Catholic church, there is, in the analogy before us, a demonstration of the return of the Jews to their own land.

ways, and all your doings wherein ye have been defiled, and ye shall loathe yourselves in your own sight for all your evils which ye have committed." And in the thirty-sixth chapter, we read, " 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, &c. . . . . (24, 25.) Ye shall dwell in the land that I gave to your fathers. (28.) I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen ; *then* shall ye remember your own evil ways," &c. (30, 31.) Also in Zechariah, chap. xii. 6, we read, " Jerusalem shall be inhabited again in her own place, even in Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications ; and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son ; and shall be in bitterness for him, as one that is in bitterness for his first-born." These, and similar passages, seem to me to predict the conversion of the Jews to the faith of a crucified Messiah,<sup>c</sup> after they are in their own land ; and when the Lord, whom their fathers pierced, shall appear personally among them, for it is in the land, even on the Mount of Olives, that

<sup>c</sup> It is of this conversion that the Apostle Paul speaks in Rom. xi. 23 ; and 2 Cor. iii. 16.

his personal appearance to them shall take place. (Zech. xiv. 4.) This, therefore, does not interfere with the view already advanced from other predictions, of a preliminary penitence *as Jews*, preparatory to their restoration. I understand the thirty-first chapter of Jeremiah, as embracing this whole subject in its order. In verse 18, the preliminary penitence of Israel is declared: "I have surely heard Ephraim bemoaning himself thus, Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after I was turned, (here is the secret grace of God, securing the repentance,) I repented; and after I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth." Then follows the kindling mercy of God towards the penitent, (20): "Ephraim, my dear son! a pleasant child! for since I spake against him, I do earnestly remember him still, therefore my bowels are troubled for him: I will surely have mercy upon him, saith the Lord."

In the next verses, the restoration of the people to the land is the theme: "Set thee up way-marks, make thee high heaps; set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities . . . . there shall dwell in Judah itself, and in all the cities thereof together, husbandmen,

and they that go forth with flocks . . . . I will sow the house of Israel, and the house of Judah, (the two kingdoms, however diversely treated in the interim, are associated as one in the predictions of final and permanent blessedness,) with the seed of man, and with the seed of beast: and it shall come to pass, that *like* as I have watched over them to pluck up, and to break down, and to throw down, and to destroy, and to afflict, *so* will I watch over them, to build and to plant, saith the Lord." (21—28.) And then follows a description of their true change of heart, when the Lord shall make with them a new covenant, and write his laws in their inward parts." (29—34.)

A penitential cry, therefore, to the God of their fathers, uttered by them *as Jews*, and *as a nation*, is what we are first to expect. Already, as we have heard from an eye-witness of the interesting scene, some of them assemble themselves on the eve of their sabbath, under the walls of Jerusalem, where the abomination of desolation still standeth, and chant in mournful melody the lamentations of their Jeremiah, or sing with something like a dawn of hope—

" Ail Bene, Ail Bene,  
 Bene Betkha bekarob!  
 Bimheira, bimheira, beyamenu bekarob!

" Ail Bene, Ail Bene,  
 Bene Betkha bekarob!  
 Bimheira, bimheira, beyamenu bekarob!  
 Bimheira, bimheira, beyamenu bekarob!

“ Lord, build—Lord, build—  
Build thy house speedily.  
In haste! in haste! even in our days,  
—build thy house speedily.

“ Lord, build—Lord, build—  
Build thy house speedily.  
In haste! in haste! even in our days,  
—build thy house speedily.  
In haste! in haste! even in our days,  
—build thy house speedily.”

We conclude, for the present, with what Bishop Lowth calls a “formulary of humiliation,” “a penitential confession and supplication of the Israelites in their present state of dispersion.”

“ Look down from heaven, and behold from the habitation of thy holiness and thy glory: where is thy zeal and thy strength, the sounding of thy bowels, and of thy mercies toward me? are they restrained? Doubtless thou art our father, though Abraham be ignorant of us, and Israel acknowledge us not: thou, O God, art our Father, our Redeemer; thy name is from everlasting. O Lord, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. The people of thy holiness have possessed it but a very little while:<sup>d</sup> our adversaries have trodden down

<sup>d</sup> According to the chronology of our most learned writers, about 3740 years have elapsed since the promise first made to Abraham, that the land of Canaan should be given to him and



thy sanctuary : we are thine : thou never barest rule over them : they were not called by thy name. Oh ! that thou wouldest rend the heavens, that thou wouldest come down . . . . .

We are all as an unclean thing, and all our righteousnesses are as filthy rags ; and we all do fade as a leaf ; and our iniquities, like the wind, have taken us away . . . . Be not wroth, very sore, O Lord, neither remember iniquity for ever : behold, see, we beseech thee ; we are all thy people. Thy holy cities are a wilderness, Zion is a

his seed for ever. During these 3740 years, it will be found that the whole period during which any part of the posterity of Abraham have possessed the promised land, has not exceeded 1481 years ; for, from the entrance of Israel, under Joshua, into Canaan, till the destruction of Jerusalem by the Romans, are 1551 years, from which, the seventy years' captivity in Babylon being subtracted, there remain 1481 years ; and as the ten tribes were carried captive into Assyria in the year 721 before Christ, this part of Abraham's seed have possessed the land of promise only 730 years, out of the whole period of 3740 years. If there is to be no national restoration of Israel to the land of their fathers, we may well ask what is to become of the promises so often repeated, that God would give unto Abraham, and his seed, the land of Canaan for ever ? Are we to suppose that, in this respect, there is to be a deviation from the general rule of Divine procedure, as laid down by St. Paul, that " the gifts and calling of God are without repentance ?" This would not only be contrary to those general assurances of the Divine faithfulness and veracity which are to be found in the Scriptures, but altogether inconsistent with the many express promises to the posterity of Abraham, of their restoration to their own land in the latter days.—*Jewish Expositor for 1821.*

wilderness, Jerusalem a desolation ! Our holy and our beautiful house, where our fathers praised thee, is burned up with fire ; and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord ? wilt thou hold thy peace, and afflict us very sore ?" (Isaiah lxiii. and lxiv.)

## LECTURE V.

EZEKIEL xxxvii. 21, 22.

*“ Thus saith the Lord God ; Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land : and I will make them one nation in the land upon the mountains of Israel ; and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.”*

THESE words, and numerous predictions similarly worded, seem to require, for their fulfilment, the actual restoration of the twelve tribes of Israel to the land occupied by their forefathers, and their permanent establishment therein as one nation. We have already argued, and I trust on scriptural grounds, (the only ground which in this question can supply firm footing for a moment,) in favour of the opinion, that at the conclusion of the times of the Gentiles, God will give to the Jewish

people a penitent spirit, to confess their iniquity, and accept their deserved punishment at his hand, preparatory to their restoration to Judea; and we concluded, by strengthening our interpretation upon this important point, by an analogy drawn from the doctrines of the New Testament, the revealed dealings and purposes of God, as they relate to the Catholic church of his elect people in Jesus Christ.

Our present object is to state more expressly, and to defend, that interpretation on which our faith rests in anticipating the literal re-occupation of Palestine by the Jews.

It may, perhaps, appear, to some of you, that this point is so clearly and repeatedly stated by the prophets, and is now so generally admitted, that it does not require any detailed proof: and there may be some feeling of impatience among you, at our dwelling so long upon what you consider the plain, and easy, and obvious parts of the subject, •anxious as you are to have the deeper and more neglected branches of the prophetic records pressed upon the attention of the church. I cannot, however, forget, that this fundamental point is still denied by many who profess, and who seem truly to enjoy the religion of the New Testament. Neither can I lose sight of the importance of being well fortified with scriptural authorities in support of this literal restoration, which seems to me to be inseparably connected with the glorious personal

advent of the King of the Jews, his reign upon the earth, and the final and universal conversion of the nations. My heart's desire and prayer before God is, that I may be guided by the Holy Ghost to advance that interpretation which is according to his will; and that my Christian brethren who hear me, may be induced fairly to search the Scriptures for themselves, to ascertain whether these things be so.

The Jews shall be restored as a nation to the land of their forefathers. In proof of this, I refer to the language of our text, as plain and explicit. For the further confirmation of this opinion, two modes may be adopted; either, first, the enumeration of parallel passages, asserting the application of them all to this view of the subject, and challenging any other interpretation which will bear comparison with the respective contexts; or, secondly, the selection of some one passage, and a detailed exposure of the inconsistency of every interpretation of it, except the one which maintains the literal return of the twelve tribes to their own land; leaving that one, therefore, in undisputed possession of the field of truth.

I shall now adopt the latter mode, and make choice of the words of our text, in connexion with the remarkable context in which they are found: "Thus saith the Lord God; Behold, I will take the children of Israel from among the heathen, whither they be gone; and will gather them on



every side, and bring them into their own land ; and I will make them one nation in the land, upon the mountains of Israel, and one king shall be king to them all ; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all." Here we have five particulars distinctly enumerated : 1. the land ; 2. the children of Israel ; 3. the restoration ; 4. the two kingdoms ; and 5. the one king. And whatever interpretation we adopt in reference to any one of these particulars, let us be consistent, and carry that interpretation throughout, applying it fairly to the other four particulars.

I. The first interpretation of this prophecy, to which I would direct your attention, is that which makes the land to mean Judea literally ; the children of Israel to mean the Jewish people ; the restoration to mean the return of Judah from Babylon, and their resettlement in their land under Ezra and Nehemiah ; the two kingdoms to mean Judah, and some individuals of the other tribes, who returned from Babylon with Judah ; and the one king, to mean the rulers of the kingdom of Judah, subsequent to their return from Babylon.

This, so far, is in itself consistent. Let us examine, then, how it will bear comparison with the language of the Holy Ghost by the mouth of the prophet. First, the land in the prophecy is here

understood to mean Judea literally ; that is to say, the whole district of country lying between the Nile and the Euphrates, as marked out in the promise of God to father Abraham. With this interpretation, every thing that the prophet has written concerning the land, its restored fertility and beauty, and the multiplication upon it of both men and beasts, will naturally and obviously accord. This interpretation, therefore, so far seems undeniable. Secondly, the children of Israel in the prophecy, are here understood to mean the Jewish people. With this, every thing that the prophet has written concerning the children of Israel, their division and dispersion, their regathering and reunion, will most naturally accord. This branch also, therefore, of the interpretation before us, appears to be conclusive. Thirdly, the restoration in the prophecy, is here understood to mean, the return of Judah from Babylon ; and in order to maintain this consistently, the two kingdoms in the prophecy, are understood to mean Judah, and some companions of Judah from the other tribes : also, the one king in the prophecy, is understood to mean the rulers of Judah, subsequent to the return from Babylon. With this view of the subject, much that the prophet has written, will not and cannot be made to accord. The return of Judah from her captivity in Babylon, was doubtless the fulfilment of the restoration promised in some prophecies, as Jeremiah xxv. 11, and xxix.

10—14; but does it therefore follow, that the same event was the fulfilment of this prophecy of Ezekiel? Surely not. That must be examined, by comparing the prophecy itself with the event.

The two kingdoms are thus described in the prophecy, (v. 16, 17, 18, 19;) the one consisting of Judah, *and some of the other tribes, his companions*; the other consisting of *the whole body of the ten tribes of Israel*. These two are said to become one. The two kingdoms of the alleged event, according to the interpretation now before us, consist, the one of Judah, the other of Judah's companions from the other tribes. Thus in the prophecy, Judah's companions are combined with Judah, and made in the aggregate one of the kingdoms; but in the interpretation, Judah's companions are separated from Judah, and made another distinct kingdom; therefore, the interpretation does not agree with the prophecy. In the prophecy, the whole body of the ten tribes is specified as one of the two kingdoms: in the interpretation, no mention is made of that whole body; therefore, the interpretation does not agree with the prophecy.

Again, the one king in the prophecy is thus described, (v. 24, 25:) "David my servant shall be king over them; and they all shall have one shepherd . . . . and my servant David shall be their prince for ever." These words point out either king David himself, raised from the dead, in order

to reign again in Jerusalem over all the twelve tribes, as he did before; or some individual descendant of David, called after his illustrious ancestor; or at least, a line of kings of the family of David, thus designated in honour of the great conqueror of Israel's enemies; as the Roman emperors were from Cæsar.

The one king of the alleged event, according to the interpretation now before us, was neither David, nor any individual descendant of David, nor a line of kings of the family of David; but a series of governors, the most remarkable of whom we know to have been of other families. The Maccabees were Levites, concerning whose tribe, neither Moses nor any of the prophets, spake any thing of royalty. The king, therefore, of the prophecy, does not correspond with the king of the event, which is proposed as the fulfilment; and consequently, the interpretation grounded thereupon, cannot be maintained as the meaning of the prophecy.

On this subject, a celebrated commentator, after advocating this interpretation, makes the following acknowledgment: "This prophecy was fulfilled *very imperfectly* in the persons of the Jews, after the captivity; both because neither the tribe of Judah, nor the other tribes returned entire, and because they were not governed by kings of the family of David."<sup>a</sup> In all fairness then, the inter-

<sup>a</sup> Calmet, apud Mant and D'Oily in loco.



pretation which makes the return from Babylon, to be the fulfilment of the restoration here predicted by Ezekiel, must be relinquished.

II. Another interpretation of this prophecy is, that which makes the land to mean the Christian church; the children of Israel, to mean the elect people of God, the true, the spiritual Israel, gathered from all nations; the restoration, to mean the conversion of sinners; the two kingdoms, to mean Jews and Gentiles in one church; and the one king, to mean Jesus Christ, of the house and lineage of David, now exercising spiritual dominion over all believers.

I am not conscious of any unfairness, in thus stating it; but to remove all doubt, I will repeat it in the words of one of its advocates: "This prophecy certainly looks further to the kingdom of Christ; he is that one King, in allegiance to whom, all God's spiritual Israel shall cheerfully unite, and under whose protection they shall all be gathered. All believers unite in one Lord, one faith, one baptism; and the uniting of Jews and Gentiles in the Gospel church, their becoming one fold under Christ the one great Shepherd, is doubtless the union that is chiefly looked at in this prophecy."<sup>b</sup> The prophecy describes Judah and Ephraim united *in the land*: this is interpreted to mean, the union of Jews and Gentiles *in the Gospel church*. To

<sup>b</sup> Matthew Henry, in loco.



be consistent with itself, therefore, the interpretation must maintain, that by *the land* in the prophecy, is meant what this popular commentator calls the Gospel church.

Now, let us examine it. The general statement of doctrine contained in it is, that all the people of God, (denominated the true Israel, because that Israel, the chosen nation, was a type of the church chosen out of all nations,) shall be converted to the faith of Christ, and form one glorious spiritual kingdom, in which there exists no longer any distinction between Jew or Greek, male or female, barbarian, Scythian, bond or free; but all are one in Christ Jesus: the middle wall of partition being thrown down; the enmity, even the law of commandments contained in ordinances, being abolished in his flesh; of twain one new man being made, so that through him we both (Jew and Gentile) have access by one Spirit unto the Father. Against this, as a statement of New Testament doctrine, there is no objection: on the contrary, it is most sound. In the Christian church, there are no national distinctions; all the living members of Christ, chosen of the Father before the foundation of the world, born into the world at divers times and in divers places, and born again of the Holy Ghost into the church, at the fulness of the time appointed for each; these all compose one body; the kingdom they enjoy is spiritual, consisting of righteousness, and peace, and joy, in the Holy

Ghost; and Jesus Christ their head, is King over them all. This is a part of the truth once delivered to the saints; and as such, deserves that we should earnestly contend for it. But this is not the subject now before us; we are not expounding the conversations of Jesus, nor the apostolical epistles. The matter in hand, is a prophecy which God spake by his servant Ezekiel; and the question is, are these doctrines of the Gospel the subject of this prophecy, or has the prophecy found its fulfilment in the promulgation of these doctrines? This, I freely and fearlessly answer in the negative.

For, first, The interpretation before us makes *the land* to signify the Christian church. Now, what says the prophecy?—"Ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel; for they are at hand to come. For behold, I am for you; and ye shall be *tilled* and *sown*: and I will multiply men upon you, all the house of Israel, all of it: and the cities shall be inhabited, and the wastes shall be builded: and I will multiply upon you man *and* *beast*; and they shall increase and bring fruit: and I will settle you *after your old estates*, and will do better unto you than at your beginnings: . . . . the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, The land that was desolate is become like the garden of Eden; and the waste,

and desolate, and ruined *cities*, are become fenced, and are inhabited."

Among other particulars here mentioned, it is clearly stated, first, that the land was desolate, but shall again be tilled and sown; and secondly, that both men and beasts shall be multiplied upon the land. Compare this with the supposed interpretation. The land of the prophecy was desolate; its cities uninhabited, and laid waste: but the land of the interpretation was never desolate. In the darkest ages, the Christian church, though comparatively few in numbers, maintained its glorious character, as God's righteous witness in the earth. The land of the prophecy shall have beasts, as well as men, multiplied in it; but the land of the interpretation, is wholly composed of immortal creatures, to the exclusion of beasts. The interpretation, therefore, does not agree with the prophecy.

Again, the children of Israel of the prophecy, are described as being wholly removed out of the land: but the children of Israel of the interpretation, (the people of God,) can never, from the nature of the case, be removed out of the land of the interpretation. The people of God *compose* the Christian church; remove them, and the church ceases to be. According to this interpretation, the children of Israel and the land are inseparable, yea, identical; if they be removed, the land is removed; but the prophecy describes them as removed *from off* the land, which remained in its place, when they



were gone. The interpretation, therefore, does not agree with the prophecy.

Again, the restoration of the prophecy, is a re-settlement of the children of Israel in the land which their fathers had possessed, but from which they had been ejected : ° but the restoration according to this interpretation, is the conversion of sinners to the Christian church, in which neither they nor their fathers had ever been before, and from which, therefore, they never could have been ejected. The interpretation, consequently, does not agree with the prophecy.

Again, the two kingdoms of the prophecy were originally one ; and are described as having been divided into two : their re-union is predicted, and and it is added, that they shall not be divided any more. But the kingdoms of the interpretation, (Jews and Gentiles,) were never one ; and consequently, could never have been divided, so as to afford an opportunity for a prediction of their RE-UNION in Christ. The interpretation, therefore, does not agree with the prophecy.

Once more, the king of the prophecy is called David ; and seems clearly to denote some individual of the regal family of the stock of Jesse, who should be renowned upon the throne of his great ancestor. The king of the interpretation is Jesus Christ, of the seed of David. This, therefore, corresponds exactly ; but not in the sense intended by these in-

° See page 157.

interpreters—as is evident; for if four out of five parts of this interpretation fail, the fifth can have only an apparent agreement, in some other sense, and not in the systematic sense intended by the interpreters. For example—the King shall reign, and Jesus Christ is the King. These are propositions to which both prophecy and interpreters will assent. But the prophecy declares, that the place of his reign is Judæa; and the people over whom he shall reign, are the kingdoms of Judah and Israel united into one: while the interpreters declare, that the place of his reign is the Christian church; and the people over whom he reigns are Jews and Gentiles, in one body. Both these statements are true, but they concern different things, and the statement of the interpretation is not the meaning of the statement in the prophecy.

Surely we may conclude here, as before, that in all fairness this system of interpretation must be relinquished, so far, at least, as this prophecy of Ezekiel is concerned.

III. The impossibility of adhering consistently to either of these modes of interpretation has been felt, and a third mode has been adopted, which is neither more nor less than an inconsistent mixture of these two. It makes the land to mean Judæa, literally, in one part of the prophecy, and the Christian church, spiritually, in another part: the children of Israel to mean, literally, the Jews in one



part, and, spiritually, Christians, in another part : the restoration to mean the return of Judah from Babylon in one part, and the conversion of sinners in another : the two kingdoms to mean Judah, and his Israelitish companions, in one part, and Jews and Gentiles in another : the king to mean the Jewish ruler after the Babylonish captivity in one part, and the Messiah in another : thus mingling the two preceding interpretations, and adopting them alternately, as is found most convenient for glossing over the context. This is avowed, though in guarded language, as thus :—

“The most sensible interpreters seem to agree that there are *several expressions* in this chapter, (Ezek. xxxvi.) *particularly in the latter part of it*, which cannot be literally understood of any event, excepting of the reign of the Messiah, of the freedom that he has procured for his church, of another promised land, and of a chosen people, different from that of the Jews ; but, at the same time, that there may be recognized in it *certain forms of speech*, which have had their literal accomplishment since the return of the Jews from their captivity.”<sup>d</sup>

Certain forms of speech have had a literal accomplishment ! Several expressions cannot, &c. ! Is not this to pretend to some mode of ascertaining the prophet’s mind, other than by the prophet’s words ? Surely this system, or rather no system,

<sup>d</sup> Calmet, apud Mant and D’Oily.

refutes itself: for if such arbitrary liberties be taken with the language of Scripture; if when the prophet, in two different places of the same prophecy, uses the same words, without any intimation of a difference in his meaning; the interpreter be permitted to say, that the words in one place have a meaning which they cannot have in the other place; then, manifestly, the church is at the mercy of the fancy of the interpreter, and all settled, consistent exposition is at an end.

The true secret of this inconsistency lies here: that expositors have taken it as a sort of *sine quâ non* in their interpretations, that the prophecies have been already fulfilled. The category of *yet unfulfilled* has not been allowed a place in their systems: hence they have diligently applied every practicable passage to the return of Judah from Babylon, and have toiled with sore labour and travail, to make all the rest fit on to the Christian church. In this they have been baffled, as to any detailed consistency; and yet the degree of similarity naturally to be expected between type and antitype has encouraged them to go on, and confirmed them in their opinions: while all the time they have been pointing out antitypical applications, and calling them expositions of prophecy.

Only admit this idea of yet unfulfilled, and a thousand difficulties vanish. And why should this idea not be admitted? We have seen, that so long as we have the history of the Jews to compare with

the prophecies concerning them—that is, up to this time ; a certain mode of interpreting those prophecies, is rendered indispensable : then why not simply continue that same mode of interpretation, when we have prophecy alone not yet illustrated by history ? If prophecies concerning the Jews, delivered two or three thousand years ago, be proved, by the history of the interim up to our own days, to have been fulfilled in a literal sense, and therefore to demand a literal interpretation ; upon what principle can it be alleged, that other prophecies, delivered in similar language by the same prophets, are not to be similarly interpreted after our days ? Must God have done, before our days, all the literal things which he ever intended to do upon the earth ? Is there indeed any thing magical in the age of the world we live in, that it should change the nature of the prophecy, or of its fulfilment ? Or is it that unbelief, though forced to yield to the testimony of history, yet refuses to be effectually taught, even by that plain lesson ; and will not take God at his word, or trust him for a moment out of her sight ?

IV. The interpretation, then, which remains to be considered, and which alone will be found to harmonize with all that the prophets have written, is that which makes the land always to mean Judæa literally ; Judah always to mean the two tribes nationally, with their Israelitish companions ; Israel

always to mean the whole ten tribes nationally ; restoration always to mean the actual return of the twelve tribes to Judæa ; and David, their one king, always to mean the King of the Jews, of the seed of David, Jesus Christ our Lord.

This interpretation holds good in every point. The present condition of the land of Palestine is well known to be one of extreme barrenness and desolation ; whereas it was a land of flocks and herds, a land flowing with milk and honey, the glory of all lands. In this we recognize the literal fulfilment of that clause of the prophecy which predicts desolation ; and from the next clause of the prophecy, we confidently anticipate a literal renovation to beauty and fertility, accompanied by a multiplication of beasts upon it, as well as men, for the consumption of its produce. In the present condition of the Jewish people, divided and dispersed, we recognize the literal fulfilment of those clauses in the prophecy which imply division, and predict dispersion ; and from similar clauses, similarly interpreted, we confidently anticipate a similarly literal fulfilment of the promised restoration and reunion. But here it may, perhaps, be objected, that in order to be consistent throughout, we must maintain, that king David literally shall reign again over the twelve tribes in Judæa, according to the terms of the prophecy. To which I answer, first, that if the prophecy stated this unequivocally, we should have no hesitation in be-



lieving and expecting it; neither should the *apparent* improbability, or even absurdity of it, interfere in the slightest degree with our faith. But, secondly, the Jewish people, who shall be re-assembled in the land, are not the identical individuals of whom the prophet speaks as being dispersed; but their literal, lineal descendants, who shall be found alive at the time appointed of God for their restoration. In like manner, the King of the Jews, who shall reign over the twelve tribes in the land, is not the identical David, or Solomon the son of David, or Rehoboam the grandson of David, who did reign over them before their division; but the literal, lineal descendant of David, the last of the line of Jewish kings who shall be found alive at the time appointed of God for their reunion into one kingdom. The last individual who was born King of the Jews, was Jesus of Nazareth, and he is still alive. He is the literal, lineal descendant of David; and the angel who announced his birth, informed his mother that the Lord God would give unto him the throne of his father David.\* (Luke i. 32.) The

\* It is written of Coniah or Jechonias, the last king of the house of David, before the captivity, "Thus saith the Lord, write ye this man childless, a man that shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." (Jer. xxii. 30.) If the word childless, in this passage, be taken literally as an English reader would understand it, it will involve a direct contradiction to Matt. i. 12—*Jechonias begat Salathiel*. I think it



people have been preserved upon the earth, generation after generation. The King has been pre-

has been satisfactorily argued, that the original word, the root of which is simply *nudus*, may, without any violence, be understood in a general sense, as *destitute* or *deprived*. It is translated in the Septuagint, by *εχρημικρον*. This view would limit the meaning of the word to *royal* progeny; and indeed the text itself seems to warrant, nay, to require such a limitation, the second clause being an explanation of the first. Write this man childless, &c.—why? because no man of his seed shall prosper, sitting upon the throne of David, &c. It is not said he shall have no seed, but that no man of his seed shall reign. If this exposition be just, it implies that he would have posterity, while it asserts, that none of them would inherit the kingdom of their father. This has been strictly fulfilled. He had two sons, Asser and Salathiel. (1 Chron. iii. 17.) But his successor in the kingdom was his uncle Mattaniah, whose name the king of Babylon changed to Zedekiah. (2 Kings xxiv. 17; Jer. xxxvii. 1.) The last king of Judah, therefore, before the captivity, was of the seed of David, though not of the seed of Coniah. The sons of Zedekiah, however, were slain by the Chaldees, as we read, 2 Kings xxv. 7. The genealogy, therefore, was continued in the seed of Coniah. *Jeconiah begat Salathiel, and Salathiel begat Zorobabel, &c.* But no man of his seed prospered, sitting on the throne of David. The Lord Jesus is of the seed of Coniah, as truly as he is of the seed of David, or Abraham: but he did not prosper on the throne. (See page 150.) The clause now before us, of the prophecy of Jeremiah, has been in continuous fulfilment since the days of Coniah, even unto our own days: but this clause is not the whole prophecy; and that a limit to the period of the application of this clause was pre-determined, is manifest, from the subsequent clause, which says, *Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, AND A KING SHALL*

served in heaven, where he sitteth on the right hand of God. We are plainly informed, that he shall come again from heaven in like manner as he went up into heaven. (Acts i. 11.) Thus king and people shall meet ; and the literal, lineal descendants of David's subjects shall be governed by the literal, lineal descendant of King David himself, and "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end."

In pursuance of my plan, as announced at the commencement of this discourse, I have refrained from that species of corroboration which might so largely be given to this view of the subject, by the quotation of parallel passages : satisfied that a fair investigation into the true meaning of this one prophecy, if consistently followed throughout, must shut up every candid inquirer to the conclusion I have here drawn. That the subject is capable of reiterated corroboration, from similar language used in other places, all will readily allow who are acquainted with the prophetic writings. It is, in fact, the leading theme with the Jewish prophets. The original grant to Father Abraham is never lost sight of. It is the climax of every song of triumph, "REIGN AND PROSPER," &c. Thus, in the history of the Jewish nation, Jer. xxii. 30 has found a literal fulfilment for many centuries ; while, in the preserved genealogy from Coniah to the Virgin Mary, and since then, in the person of Christ himself, provision has been kept up, for the literal fulfilment of Jer. xxiii. 5, in his time.

umph, the key-note, in reference to which every strain is set, and without which there is no harmony in the whole. Is the Lord, the Son of David, the King of the Jews, to return?—It is to the Mount of Olives, in the land of Judah. Is he to reign over his people?—It is in Mount Zion, and in Jerusalem. Are the nations of the earth to be blessed?—It is in coming to the light which shall have arisen upon Jerusalem. (Zech. xiv. 4; Isa. xxiv. 23, and lx. throughout.) Yea, many hymns of praise are written in anticipation of this great accomplishment of Israel's blessedness, and left ready to be sung by the re-assembled tribes *in the land of Judah*. (See Isaiah xxvi. and Jeremiah xxxiii. 10, 11.)

## LECTURE VI.

JEREMIAH xxiii. 5, 6.

*“Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord our Righteousness.”*

HAS it been proved, or has it not, that the Jews shall be restored?—that the outcasts of Israel, and the dispersed of Judah, shall be re-united into one kingdom; and thus the whole twelve tribes of the sons of Jacob be put in permanent possession of the land of their forefathers? Is this the meaning, or is it not, of the two sticks in the hand of the prophet Ezekiel, which God caused to become one, and then expounded, in the remarkable language which we have lately considered?

My brethren, I must be permitted to say, that the proof advanced, brief and general as it has

been, requires something more than a mere denial to set it aside ; and that no candid student of Holy Scripture can fairly resist it, unless he can take the thirty-sixth and thirty-seventh chapters of Ezekiel, and, adhering consistently to the whole context, show us a more excellent way of interpretation. This I say, because the custom of flippant criticism is to triumph in the exposure of what it thinks an error, without any attempt to elucidate the difficulty, or point out the truth. And not only so, but it too frequently misleads its unwary readers into a rejection of what it superciliously condemns ; while it provides no substitute for their instruction, but leaves them as empty and vapid as itself.

Our attention is next invited to some of those further particulars, which are revealed concerning the restored nation—and, first, to their King, who shall reign over them with power and great glory in that day.

We have already spoken of the king of the house and lineage of David ; but the subject demands a more detailed examination. I shall, however, refrain from some of the topics usually urged in connexion with the coming of this great King, because I am desirous to keep prominent that part of the subject which especially relates to the Jewish nation, and to avoid elevating a collateral, (however important,) into a main topic of discussion. For this cause, I have hitherto refrained from speaking largely of the great Gentile monarchies, which oc-



cupying, for certain predicted times, the most conspicuous stations in this world's history, were made the resting-places, or land-marks, of prophecy, pointing out the seats and the exercise of that unrighteous dominion, which shall be destroyed utterly by the brightness of the coming of the King of Judah, when the times of the Gentiles, and the iniquities of our modern Amorites shall be fulfilled. For this cause also, I forbear to make any comment on the signs of the present times, though, undoubtedly, the state of affairs around us is well calculated to give point and power to that saying of the prophet Isaiah, respecting the nations who have oppressed the Jews, "Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at thy people."

Our present subject is,—The revelation which it has pleased God to give us concerning the King of the Jews at, and subsequent to, the restoration of that people to their own land.

Many persons do not believe that any such revelation is given to us at all. To such I address myself, in the first place, and institute this important inquiry, who is the King mentioned in our text? Has any individual appeared upon earth since the days of Jeremiah the prophet, in whose history all the particulars predicted in these two verses have been fulfilled?

In order to answer this question with precision, we should begin by examining closely what the

predicted particulars are ; “ Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper; and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, The Lord our Righteousness !”

From these words we learn seven distinct particulars concerning the individual here spoken of.—

1. He shall be of the *stock of David* : 2. He shall be *righteous* : 3. He shall be *a king* : 4. He shall *reign prosperously*, i. e. according to the common meaning of language, he shall have victory over his enemies, and enjoy the satisfaction of seeing his subjects in peace, and plenty, and happiness : 5. His executive government, like himself, shall be righteous ; he “ *shall execute judgment and justice in the earth* :” 6. His reign shall be marked by a very striking historical event, *the safety of Judah and Israel* : and, 7, His royal name, by which he shall be known and called of all his subjects, shall be “ *Jehovah our Righteousness* !”

It is manifest, that unless some individual has appeared in the earth, embodying in his character and history all these particulars, the prophecy has not yet been fulfilled ; and unless some such individual shall appear in the earth, the prophecy can never be fulfilled. I speak to you as to those who believe that Jehovah, the living and true God, dictated these predictions to his servants the prophets ;

and who, therefore, cannot, for a moment, doubt that the prophecy shall be fulfilled, if it have not been fulfilled already. And to you I again propose the question, Has any individual appeared in the earth, whose descent, character, history, and name, will bear to be measured by the length and breadth of this single prophecy? Let it be observed, that from the very nature of the case, the individual in question could not have lived in obscurity, and escaped the notice of mankind: kings do not live and reign in corners, nor in the unfrequented wilderness of the earth; and such a king as this would unquestionably have engaged the pen of poets and historians. Where, then, shall we look for such an individual?

Jeremiah lived and prophesied in the days of Amon, Jehoiachim, and Zedekiah, kings of Judah; about six hundred years before the commencement of the Christian era. In the ages immediately succeeding that period, we look in vain for any individual possessing the slightest pretensions to the appropriation of the prophecy. I need not specify any of the kings, whether Jew or Gentile, who reigned during those six hundred years, nor occupy your time in proving that none of them fulfilled this prophecy. I come at once to him who is generally believed to have been the person predicted in our text; and to have satisfactorily and fully fulfilled the prediction, i. e. Jesus of Nazareth, our Lord and Saviour.

Was, then, the prophecy of our text fulfilled in Jesus of Nazareth? Let us try the particulars seriatim. The person predicted in our text was to be,—1, Of the stock of David. To this particular Jesus of Nazareth corresponds exactly; he was born of a virgin, of whom it is written, that she was of the house and lineage of David; and he was truly a branch of this stock, bone of her bone, and flesh of her flesh, very man of ~~the~~ substance, and in the proper nature of his mother. 2. The person predicted was to be righteous. To this particular also, Jesus of Nazareth corresponds exactly: he was holy, harmless, undefiled, and separate from sinners; in him was no sin: the prince of darkness came to him, and found nothing in him: he was emphatically the righteous one. 3. The person predicted in our text was to be a king. To this particular, also, Jesus of Nazareth corresponds; he was born king of the Jews, he was inquired for under that title by the wise men, who had seen his star in the east, and came to Jerusalem to worship him; and when he was afterwards asked himself, by Pontius Pilate, “Art thou the King of the Jews?” he did not deny it; though (the time not having arrived when he was to declare himself king) he avoided giving Pilate a direct answer; (John xviii. 33, 34;) “Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thy-



self, or did others tell it thee of me?" Being pressed, again, by the question in a more general form, "Art thou a king then?" he answered in the affirmative, "Thou sayest that I am a king." A king he was: though for a season veiled in voluntary humiliation, for the attainment of a great ulterior purpose.

So far, then, we find the prophecy in our text obviously, and without any violence to the language, applicable to Jesus of Nazareth. But we have some other particulars to examine. 4. The person, predicted in our text, was to reign prosperously; which, as I observed, according to the common meaning of language, signifies that he should have victory over his enemies, and enjoy the satisfaction of seeing his subjects in peace, and plenty, and happiness. To this particular, Jesus of Nazareth certainly did not correspond. Instead of reigning prosperously as a king, he was in disguise as a servant, and living so, he was despised, and rejected, and insulted, and put to death. Instead of having the victory over his enemies, his enemies had the victory over him; and although because of his personal dignity, (for he was a king,) his enemies, and even death itself, could not hold him, yet still he did not effectually throw off his disguise and confound his adversaries; on the contrary, he retired from their observation under the charge and apparent ignominy of a defeat, and left them in the exercise of a mysterious and fearful



liberty to continue, if they will, in their rebellion. Instead of seeing his faithful subjects in the enjoyment of peace and prosperity, he told them distinctly that his object, at that time, was not to send peace upon the earth, but a sword; that they would be persecuted; that their foes would be they of their own households; that they would be cast out of the synagogues; and that the time was at hand, when whosoever killed them, would think he was doing God service. It is true he left them a legacy of peace, as it is written, John xiv.; but it was a peace of endurance in the midst of suffering: it was a peace, whose foundation is patience, and its superstructure hope: it was the peace of a faithful martyr, rather than of a prosperous king. In this particular, therefore, the individual predicted by Jeremiah certainly does not correspond with the past history of Jesus of Nazareth upon the earth. 5. The person predicted in our text, was to execute judgment and justice in the earth. Now this, again, does not correspond with Jesus of Nazareth. He was in his own character, as we have said, just and righteous, but he did not establish an ascendancy of righteousness; he did not execute judgment in the earth: on the contrary, injustice, oppression, and violence have the ascendancy unto this day. If it be said that his kingdom is spiritual, that he did establish an ascendancy of righteousness in the bosoms of his saints, and that this is the true meaning of the prophecy; I

answer, that granting to the fullest extent the righteous character of the disciples of Jesus ; granting it to a degree that none of themselves will grant it : for they all feel and acknowledge themselves vile and carnal : yet still this *unearthly* righteousness, existing in the hearts of a remnant of mankind, (scoffed and reviled by the world,) cannot with any show of fairness or impartiality in the interpretation of language, be appealed to, as the fulfilment of a prophecy which speaks in such words of majesty as these, “ he shall execute judgment and justice in the earth.” 6. Again, the king, predicted in our text, was to have this remarkable and important event to characterize his reign, “ in his days Judah shall be saved, and Israel shall dwell safely.” To this particular, the past history of Jesus of Nazareth does in no wise correspond. On the contrary, Israel continued outcast, and Judah was trodden down and degraded in his days ; the sceptre had departed from Judah ; their tribute money was due to Cæsar ; they declared they had no king but Cæsar ; their iniquities were at the full ; and a very few years afterwards they were utterly ruined in both church and state ; and dispersed abroad in disgrace among the nations, as we have seen, unto this day. If it be alleged, that the Judah and Israel of the prophecy mean the Christian church ; I answer, that this objection has been fairly met, and, as I think, satisfactorily refuted in our examination of the

thirty-sixth and thirty-seventh chapters of Ezekiel; and I cannot now diverge from my main argument, to contend with those who persevere in asserting, that when the inspired prophets of Jehovah wrote Jews, they intended their readers to understand Gentiles. This characteristic, therefore, of the reign of the king, predicted by Jeremiah, does in no wise correspond with the history of the days of Jesus of Nazareth. Our text contains yet one particular more. 7. The name by which the king, predicted by Jeremiah, would be called and known, is Jehovah our Righteousness. To this particular we find, by the New Testament, that Jesus of Nazareth corresponds *in a certain sense*. He is declared to be made of God unto his people righteousness, to be the end of the law for righteousness; and the desire and prayer of his true followers is to be found in him not having their own righteousness, but his. But as yet, this is stated only to the ear and heart of faith. The disciples of Jesus cannot manifest it in the earth, cannot prove it to the world, cannot show, so as to convince gainsayers, what Master they serve, and in what righteousness they are clothed. This royal name is not fully proclaimed even in the Christian church; nor is the sublime doctrine contained in it, admitted or believed in its simplicity and fulness, by one in a thousand of those who call Jesus master. Besides, let us attend to the prophecy. The speaker is a Jew; the subjects of the king, just mentioned

in the preceding words, are Jews; and the plain construction of the passage requires that the pronoun *our* be referred to the Jews: so that the prophecy declares the name by which the king shall be called amongst his Jewish subjects in those days, to be Jehovah our Righteousness. Now, have the Jews acknowledged Jesus of Nazareth as Jehovah their Righteousness? Surely not.

Upon the whole, then, we see that Jesus of Nazareth did not completely fulfil this prophecy. Need I even suggest the inquiry, Has it been fulfilled since his time? No. Many monarchs have indeed reigned and prospered since, Constantine and Justinian of Rome, Charles of Germany, Henry of France, our own Henrys and Edwards of England; but none of these were of the stock of David, none of these were righteous, none of them gave peace and safety to Israel; and to apply to any of these the royal name of the king in the prophecy, would be blasphemy itself.

We have arrived, then, at a most important conclusion, important in itself, and important in its bearing upon other arguments: to wit, that this prophecy by Jeremiah has never yet, up to this moment, found a complete fulfilment.

Will it ever be completely fulfilled? Let the sacred text itself make answer—*Behold, thus saith the Lord!* The Lord who cannot lie hath spoken it, and it must be fulfilled.

When? and in whom? These are questions of interest, both to Jew and Gentile.

Of the seven particulars mentioned in this prophecy, we have seen that three were perfectly and literally appropriated to himself by Jesus of Nazareth; that three others were not appropriated at all; and that the seventh was appropriated, but in a partial manner. Now it is admitted by all who receive the Scriptures as the word of God, that Jesus Christ who was dead, and is alive again, will return to this earth. He sitteth at the right hand of God the Father Almighty, "*from thence he shall come.*"<sup>a</sup> "He shall come again with glory."<sup>b</sup> "At whose coming, all men shall rise again with their bodies."<sup>c</sup> It is the creed of every Christian church, and of every Christian, that Jesus Christ will come again. It is the distinguishing hope of those who surround his table: they show forth his death *till he come*. Now this revealed truth, that he will come again, in connexion with the subject before us, excites a presumption at least, if not a positive expectation, that as some parts of this prophecy are applicable to him and to no other, the remaining parts will be applicable to him when he returns: so that in what he did at his first advent to the earth, combined with what he will do at his second; the whole prophecy will find in him a complete fulfilment. HE HAS DONE WHAT IDENTIFIES THE PERSON PREDICTED: HE WILL DO WHAT WILL ACCOMPLISH THE FULFILMENT OF THE HISTORY PREDICTED.

Supposing this expectation to be well grounded;

<sup>a</sup> Apostle's Creed.    <sup>b</sup> Nicene Creed.    <sup>c</sup> Athanasian Creed.



when he returns he must throw off his disguise of a servant, and assert his royal authority; he must subdue his enemies and give peace, and plenty, and happiness to his friends and willing subjects; he must unsheathe the sword of justice in the earth, and so execute judgment, as to give occasion to say, “verily, there is a reward for the righteous; verily, there is a God that judgeth in the earth.” In his days Judah must be saved, and Israel dwell safely: and he must be recognized and hailed by the Jewish nation as Jehovah their Righteousness. Now it is certainly remarkable, to say no more, that those things which, from this prophecy, we are naturally led to expect *would* come to pass, are precisely the things which, in other prophecies, we are told *shall* come to pass at the second Advent of the Lord.

Jesus Christ shall return, not in disguise as before, but with power and great glory. He shall be manifested as the King of kings, and Lord of lords, reigning and prospering; executing judgment and justice in the earth; subduing his enemies under him; and giving peace, and plenty, and happiness, to his friends.

These are all exceedingly important points; but I merely enumerate them here, because (though important,) they are, as I said, only collateral to our main subject which keeps the Jews in prominence. This is the next particular of the prophecy. *Judah shall be saved, and Israel shall dwell safely.* And the fulfilment of it is largely and explicitly connected with the second coming of the Lord. “There-

fore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up, and which led the seed of the house of Israel out of the north country, and *from all countries* whither I had driven them; and they shall dwell in their own land." And again, "Behold, I will bring it health and cure; and I will cure them, and will reveal unto them the abundance of peace and truth. And I will cause the captivity of Judah *and the captivity of Israel* to return, and will build them *as at the first*."<sup>d</sup> And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities whereby they have sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise, and an honour before all the nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it."<sup>e</sup> (See also Isaiah xiv. 1, 2; and xxvii. 12, 13; and li. 22, 23; and lx. passim; Ezekiel xxxiv. xxxvi. xxxvii.; Hosea iii. 4, 5; Micah iv.; Zechariah viii. 22, 23; xii. 6—10; xiv. passim.)

<sup>d</sup> If Israel mean the ten tribes, as distinguished from the two, the prophecy is, as we allege, unfulfilled as yet:—if Israel mean Gentile converts, how were *they* builded *at the first*? See page 134.

<sup>e</sup> Jer. xxxiii. 6—9.

As the complete fulfilment of the seventh particular of the prophecy, we read, concerning the Lord the King, that in him shall all the *seed of Israel be justified*, and shall glory. Surely shall one say, in the Lord have I righteousness and strength. This is the heritage of the servants of the Lord, and their righteousness is of me, saith Jehovah.<sup>f</sup>

Where, now, is the harshness, where the enthusiasm, where the inconclusiveness of this line of argument? Where, also, I would ask, is there any other interpretation which deals so fairly with the language of the prophet, not evading or explaining away a single word, but taking all as it stands; hailing the application of as much of it to Jesus of Nazareth, as the New Testament history literally warrants, and expecting the similarly literal application of the remainder, and the manifested fulfilment of it all, just as the prophet has spoken.

The conclusion, then, which I draw from all this is, that Jesus Christ is the king spoken of in this place by Jeremiah: that at his first coming, he laid hold of a part of this prophecy; and that at his second coming, he will lay hold of the remaining parts of it; that is, he will reign prosperously on the earth, he will execute judgment and justice in the earth, he will restore Judah and Israel to peace and safety in their own land, and he will be acknowledged and proclaimed by them, with joy and gladness, Jehovah their Righteousness. Per-

<sup>f</sup> Isaiah xlv. 24, 25. and liv. 17.

mit me here to suggest to any intelligent man, who hears me, and does not agree with me, that it will be more suited to the importance and difficulty of the subject, and more becoming his professed zeal for the truth, to construct a grave and deliberate answer to the reasons which I have advanced, than briefly, or dogmatically, to deny the conclusion which I have drawn.

· Making this conclusion the basis of a fresh argument, I proceed to say, that as the Lord Jesus, at his second coming, will reign prosperously on the earth, and execute judgment and justice in the earth; it follows that the earth cannot be destroyed immediately on his second coming. Changed it may be, in whole or in part. This, together with the nature of the change, is another question; but finally destroyed it cannot be. And further, as the Lord Jesus, at his second coming, will restore the Jews to their own land; it follows, that whatever change may have taken place on the earth, the geographical distinctions of countries will remain discernible, so far, at least, as will be necessary to distinguish Palestine from all the other countries of the earth; and national distinctions will remain discernible, so far, at least, as will be necessary to distinguish the Jewish nation from all the other nations of the earth. Here, again, I suggest to the intelligent objector, the propriety of gravely refuting the premises, rather than rashly denying the conclusion.



We may now advance to make some further inquiries concerning this great King in his kingdom, and this must be done with all practicable brevity.

First, then, let us inquire concerning the reality and identity of the King's person in that day. Here I begin to address a different class of persons: I mean those who have agreed with me in all I have hitherto advanced, but who, on the subject, of the King's person, do not agree one with another. This point has been strenuously debated, and some of you, my brethren, well know that the hinge of the controversy among ourselves, turns upon this pivot. Now I do not dogmatize to any of my brethren; I examine carefully, I declare my mind freely and boldly: but I neither set up my opinion as a standard, nor do I think or feel less kindly towards any of my fellow-students in the word of God, because they form and maintain opinions different from mine. "I speak as to wise men, judge ye what I say."

On the subject of the King's person, then, in the great day of triumph, I refer to the first prophecy addressed to the devil in the Garden of Eden, Gen. iii. 15: "And 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." I refer to the prophecy reiterated to the Patriarch, Gen. xxii. 17: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon



the sea-shore ; and *thy seed* shall possess the gate of his enemies ; and in *thy seed* shall all the nations of the earth be blessed, because thou hast obeyed my voice." I refer to the prophecy addressed by the angel Gabriel to the Virgin Mary, Luke i. 31, 32 ; " And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David ; and he shall reign over the house of Jacob for ever ; and of his kingdom there shall be no end."

From these passages we learn that he who is to bruise the serpent's head is the seed of the woman—that he who is to possess the gate of his enemies, is the seed of Abraham—that he who is to sit on the throne of his father David, is that man child conceived in the womb of the Virgin, and called Jesus. What is this seed, this holy thing, but the human nature of our Lord ? And how shall the prophecy be fulfilled, if the human nature of Jesus be not the conqueror and the king ? If the victory be gained, and the kingdom established and administered by the out-pouring of the Holy Ghost in the absence of the human nature of Jesus ; then it is not the seed of the woman who does these things, for Jehovah the Holy Ghost was never incarnate. The prophecy says distinctly, that the seed of the woman, the seed of Abraham, the child Jesus, shall do these things ; and the conclusion

which I draw from this is, that our Lord Christ, in his human nature, returning to this earth in like manner as he quitted it from Mount Olivet, will confound his adversaries, perfect his elect, restore his dispersed nation, still beloved for the fathers' sake, and establish his kingdom in righteousness.

To others, this will appear an unwarrantable conclusion; and they will consider the prophecies referred to satisfactorily fulfilled, if the great consummation be brought about after a spiritual manner; seeing that the seed of the woman, by his obedience unto death, hath procured and sent the Holy Ghost to this work; and that consequently, all that is done directly by the Spirit, may be said to be done by the Saviour, in his human nature.

But according to this view, a most unwarrantable liberty is taken with our text: it makes the first clause of this passage to be literally fulfilled; the king to be literally of the stock of David, (for the literal incarnation is not denied,) and it makes the fourth and fifth clauses of the same passage to be spiritually fulfilled; the king not literally executing judgment and justice in the earth, after a visible manner, so as to overwhelm gainsayers, and vindicate his friends in the eyes of the world; but spiritually establishing righteousness in the hearts of his people. Is this distinction authorized or warranted by the prophecy itself? or is it introduced, in order to accommodate the pro-

phesy to the supposed interpretation? We reject it, and maintain consistently, that the reign of the seed of David, will be as literal as his incarnation. The angel Gabriel said to the virgin Mary, 1. thou shalt bring forth a son; 2. the Lord God shall give unto him the throne of his father David. Here were two prophecies. Had Mary applied to the former the canon of interpretation, now commonly applied to the latter, she could not have believed, that she was literally to bear a son. If we would apply to the latter the canon of interpretation which history has shown to belong to the former, we could not deny the personal, literal reign of Jesus Christ, over the twelve tribes of Israel in Jerusalem. The only objection which can be urged against this is unbelief. Thus saith the Lord God concerning Mary, “Blessed is she that *believed*; for there shall be a performance of those things which were told her from the Lord.”

2. Let us inquire concerning the *appearance* of the king's person in that day. On this point it seems to me, that the history of the transfiguration of Jesus on Mount Tabor, was intended to instruct us; that transfiguration being, as I think, a specimen and earnest of the glorious appearance of our Lord the King in his kingdom. It was a prophecy by a fact. God reveals his purposes in two ways: there are prophecies in words, and prophecies by facts. When God said, by his servant Daniel, “Messiah shall be cut off, but not for him-

self;" there was a prophecy in words, of the vicarious death of the Lord Jesus. When the Jewish people "took every man a lamb, according to the house of their fathers, a lamb for an house . . . . a lamb without blemish . . . . and the whole assembly of the congregation of Israel killed it in the evening, and they took of the blood, and struck it on the two side-posts, and on the upper door-post of the houses," there was a prophecy by a fact, of the same vicarious death. Compare Exod. xii. 1—14, with 1 Cor. v. 7.

When David said, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption;" there was a prophecy in words, of the resurrection of Jesus Christ: (Acts ii. 24—30:) when Jonah was enclosed in the whale, and the third day vomited forth again on the dry land, there was a prophecy by a fact, of the same resurrection. (Matt. xii. 39, 40.)

When the Holy Ghost, by the mouth of Jeremiah, said, "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant which I made with their fathers. . . . . But this shall be the covenant . . . . I will put my law in their inward parts, and write it in their hearts," &c. — there was a prophecy in words, of the new covenant. When Sarah, the free-woman, bare a son to Abraham, against the course of nature, according to the promise, and

by the sovereign power of God, there was a prophecy by a fact, of the same new covenant. (Gal. iv. 22—31.)

So also, when Jesus said, "The Son of Man shall come in the glory of his Father, with his angels,"—he prophesied, in words, of his second advent in glory. And when he was transfigured before Peter, James, and John, on Mount Tabor, there was a prophecy by a fact, of the same glorious advent.

It was by a consideration of that glory, that Jesus had been impressing upon his disciples the importance of following him fully, and cheerfully suffering for his sake: "If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it; and whosoever shall lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." In order to give this exhortation full force upon them, he promises to some of them a specimen of this influential glory: "Verily, I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." Accordingly, six days after, he was transfigured in the presence of three of them; and his face



did shine as the sun, and his raiment was white as the light. Thus they were supplied with some distinct idea of what the glory was to be, to the end that they might teach others, when the proper time should come for making it known. They were not to make it known until after his resurrection. Jesus charged them, saying, "Tell the vision to no man, until the Son of Man be risen again from the dead. This restriction was necessary: had his glory been proclaimed, it would have frustrated his gracious purpose of suffering: for had the rulers known him, they would not have crucified the Lord of glory. It was necessary, however, that the earnest of his glorious appearance should be given, previous to his resurrection; because, the object of his appearing, subsequent to his resurrection, being that he might be identified, and the literal resurrection of his flesh established beyond a doubt; it was of course necessary, that his body should then appear, not in a glory to which they were strangers, but as it had done in ordinary, before his death. At the time appointed, his disciples declared the glorious vision, and the language of St. Peter, in so doing, fully justifies the exposition of the event here given. (See 2 Pet. i. 16, 17, 18; and compare Matt. xvi. 24—28, and xvii. 1—10.)

The appearance of the Lord Jesus, therefore, the King of the Jews, when he shall return to this earth, and execute justice and judgment in the

earth, will not be any mysterious shechinah, or inexplicable cherubim, as in typical days of old ; but plainly a man, with risen flesh and bones, in figure as a man, and beaming in the glory of God.

Beloved, now are we the sons of God, and it doth not yet appear, what we shall be ; but we know, that when He shall appear, we shall be *like Him*, for we shall see Him as He is. The King of the restored Jews shall be also the King of the risen saints in that day ; for they that are Christ's, shall rise at his coming ; and he shall change the bodies of our humiliation, that they may be fashioned like unto the body of his glory.

Such, brethren, is the transporting prospect set before us ; and the beloved disciple says, *every man that hath THIS HOPE in him, purifieth himself, even as Jesus is pure.*

## LECTURE VII.

ISAIAH lii. 9, 10.

*“ Break forth into joy, sing together, ye waste places of Jerusalem : for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations ; and all the ends of the earth shall see the salvation of our God.”*

WE have now advanced, and I think, established, from the sure word of God, these important positions concerning the Jewish nation.—1. Although many individuals among them may be, as many have been, converted to Christianity, and thereby incorporated with the church of Christ ; yet the Jews, *as a nation*, shall be preserved to the end, a completely separate people. 2. So preserved separate, they shall be restored as a nation to the possession of that land, wherein their fathers dwelled. And,—3. So restored, they shall have our Lord Jesus Christ, the son of David, to be their king.

There remain two topics more, the subjects of many and most animated predictions, to which I

now solicit your attention, and with which I shall conclude.

I. The restored Jewish nation shall have national pre-eminence in the earth.

II. The restored Jewish nation shall prove a blessing to all the nations of the earth.

On these subjects, the language of the prophets is sometimes that of ordinary prediction ; but more frequently, of rapturous apostrophe and admiration. Addressing the restored Jewish nation, as standing before their eyes in her glory and beauty, they proclaim her to be the glory and beauty of the whole earth ; they call also upon the heavens and the earth, to rejoice in her redemption, and the manifested glory of her God therein : and they hail the light of the Lord, which shall then have arisen upon her, as the attraction unto salvation of all the ends of the world. “ Awake, awake ! put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem, the holy city : for henceforth, there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust ; arise, and sit down, O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Zion. Sing, O ye heavens, for the Lord hath done it ; shout, ye lower parts of the earth ; break forth into singing, ye mountains, O forest, and every tree therein ; for the Lord hath redeemed Jacob, and glorified himself in Israel. Break forth into joy, sing together ye waste places of Jerusalem, for

the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.”

The beam that shines on Zion's hill,  
Shall lighten every land;  
The King who reigns in Zion's towers,  
Shall the whole world command.

I. The restored Jewish nation shall have national pre-eminence in the earth.

This is the main point with Isaiah. He does, indeed, describe, with all but historical accuracy, the work of salvation by Messiah, at his first coming. He does, indeed, mourn with Æolian plaintiveness, over the present degraded state of Zion, till Messiah returns with power as her Redeemer. But when that longed-for era is set before him by the Spirit, however the prelude of his strain may touch on other topics, and introduce the conqueror as coming with vengeance on Moab, or Babylon, or Bozra, it is but the prelude. The risen glory of the Jewish nation, is the brightness of the field of view, in his prophetic glass. There he hastens, there the chorus rests, and swells, and prolongs, and repeats its tones of ecstatic harmony. The soul of the seer is satisfied with the theme. The Spirit of the Lord is willing that he should be so. “Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And the



Gentiles shall come to thy light, and kings to the brightness of thy rising. The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee; the dromedaries of Midian and Ephah, all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee; for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore, thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall bow themselves down at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel. Whereas, thou hast been forsaken and hated, so that no man went through thee.”—The utter impossibility of applying such expressions as these to the Christian church, which

has never been so forsaken, corroborates our former arguments, condemns the evasive system of figurative interpretation, and identifies the party addressed by the prophet, to wit, the long forsaken and hated, but in the end, restored and glorious nation of the twelve tribes of Israel.—“ I will make thee an eternal excellency, a joy of many generations. Strangers shall stand and feed your flocks; and the sons of the alien shall be your plowmen and vine-dressers. But ye shall be named the priests of the Lord; men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.”

This prophecy last quoted, describes the *nature* of the Jewish national glory, when their king shall be king over all the earth. One king, and his name one. It will not consist in such elements of superiority, as now constitute the glory of nations. Military and naval prowess, literary fame, commercial prosperity, splendid attainments in the arts and sciences for the enjoyment and embellishment of social life, enlightened and liberal policy, improving revenues—in a word, internal resources, and external power—domestic arrangements, which leave all other nations far behind us; and foreign influence, to dictate laws to the world; making advantageous treaties to the aggrandisement of our empire, and the extension of our commerce; or magnanimously making disadvantageous treaties,

to the glory of our generosity. These, and such as these, are now the themes of national triumph ; in these consists the pre-eminence of national glory. But the pre-eminence of the restored Jewish nation, will consist in a superiority of a wholly different nature from this.

The national glory of this dispensation is inseparable from *unrighteousness*. National honours are now the grand prizes of successful ambition ; national emoluments, of successful traffic. Whether combination or opposition be traced in the various wheels of the machine, it is SELF that supplies the moving power : interest and vanity compose the main-springs. Principle is outraged, friendships violated, truth disregarded, consistency scoffed at : envy, hatred, and malice, are inspired into the rival pretenders to the prizes, and pride into their triumphant possessors. Deceit and fraud, dishonesty and dishonour, are in the way ; loftiness and tyranny, luxury and self-indulgence, are at the end. This is but too susceptible of proof, if such proof were our present object. Indeed, it is not denied, all disguise is thrown off ; and the man who would now talk of disinterested patriotism, in any other way than with a sneer at the hypocrisy of the pretension, would be considered as more eligible for exportation to Utopia, than for a seat in our sensible senate-house.

The restored Jewish nation, on the contrary, shall be, what our world has never yet seen, nor

shall see, till Israel presents the glorious consummation—A RIGHTEOUS NATION! “In that day, shall this song be sung in the land of Judah . . . . . Open ye the gates, that the *righteous nation*, which keepeth the truth, may enter in.” “Thy people also shall be *all righteous*: they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand; and a small one a strong nation: I the Lord will hasten it in his time. I will put my law into their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, saying, Know the Lord: for *they shall all know me*, from the least of them unto the greatest of them. And I will give them *one heart*, and *one way*, that they may fear me for ever, for the good of them, and of their children after them: I will not turn away from them to do them good, but I will put my fear in their hearts, *that they shall not depart from me*. 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 I will put my Spirit within you, and *cause you to walk in my statutes, and ye shall keep my judgments, and do them* . . . . . I will also save you from all your uncleannesses. . . . . The remnant of Israel shall *not do iniquity*, nor *speak lies*, neither shall a *deceitful*

tongue be found in their mouth. . . . . In that day there shall be upon the bells of the horses HOLINESS UNTO THE LORD.”\*

Again, the national glory of this dispensation is inseparably connected with *war*, and the wretchedness and misery consequent thereupon. It opens various pretexts for aggression to ambitious monarchs: it supplies various themes for irritating eloquence to rival statesmen. Quarrels of pride ensue. Monarchs and statesmen do not fight alone, but drag in their train the thousand kindling spirits of their subjects, ardent to redress the nation's wrongs, to vindicate the nation's glory. Hence the voice of mourning in their lands, the widow's tear, the orphan's cry! *delirant reges, plectuntur Achivi.*

The restored Jewish nation, on the contrary, shall be a *peaceful nation*; and, under their dominion, there shall be universal and permanent peace in all the earth. “Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken: but there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant

\* Isa. xxvi. 1, 2; lx. 21, 22; lxi. 3. Jer. xxxi. 33; xxxii. 39, 40. Ezek. xxxvi. 24—29. Zeph. iii. 13. Zech. xiv. 20, 21.



ship pass thereby. For the Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us. . . . . In his days, shall the righteous flourish, and abundance of peace so long as the moon endureth. . . . . And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit, every man under his vine, and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted: and I will make her that halted a remnant, and *her that was cast far off*, a strong nation: and the Lord shall reign over them in Mount Zion, from henceforth even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.”<sup>b</sup> The child that was born unto us of the seed of Abraham: the Son that was given unto us of a virgin of the house and lineage of David: the Saviour, on whose unseen arm a chosen people have been long leaning for support, in the midst of temptation, and persecution, and scorn, shall then have the visible

<sup>b</sup> Isa. xxxiii. 20—24. Ps. lxxii. 7. Micah iv. 1—8.

government of the world upon his shoulder, and be manifested as the Prince of peace. "Of the increase of his government and peace, there shall be no end: upon the throne of David, and upon his kingdom, to order it and to establish it, with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."\*

Once more. The national glory of this dispensation may consist with *infidelity*. A man who is an infidel may be a glorious king; a glorious general or admiral; a glorious statesman, poet, artist, or philosopher. Men of any creed or of no creed are alike eligible to national honour and glory. Of such a nature is this glory, that its richest laurels may entwine a brow within which the fear, or even the existence of a God has ceased to call up a single serious reflection; its brightest trophies, its stars of pride, may adorn a bosom, which has never heaved under the pressure of conscious sin, or felt an emotion of love towards Him who gave his life to save the sinner.

The restored Jewish nation, on the contrary, shall be a nation of true worshippers of the one only living and true God—Jehovah in Trinity—the God of Abraham, of Isaac, and of Israel. Infidelity will be impossible. "They shall all know me, saith the Lord, from the least of them unto the greatest of them. Neither shall they defile

\* Isa. ix. 6, 7.

themselves any more with their idols, nor with their detestable things, nor with any of their transgressions. I will place them, and multiply them, and will set MY SANCTUARY in the midst of them for evermore. My *tabernacle*, also, shall be with them : yea, I will be their God, and they shall be my people. And the heathen shall know that I, the Lord, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.”<sup>d</sup>

Thus it appears, that the glory, the kingdom, the pre-eminence of the restored Jewish nation, shall consist in their nearness to God, and his nearness to them. His sanctuary in the midst of them will cause all the nations of the earth to do them honour ; and their holy superiority shall be exercised in perfect national and individual righteousness, in universal and uninterrupted peace.

But how can these things be? How can righteousness, and peace, and true devotion supersede, among the nations, the high and lofty splendour, the pride and glory of military and naval superiority? The answer is, the sceptre of Messiah’s kingdom in the earth will be a *sceptre of righteousness*. His people’s prayer shall be heard and answered—*THY WILL be done in earth, as it is in heaven!* “The lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and the Lord alone shall be exalted in that day : for when his judgments are in the earth, the

<sup>d</sup> Jer. xxxi. 34. Ezek. xxxvii. 23—28.

inhabitants of the world will learn righteousness."

Great will be the change, when God shall make clear to men's eyes and ears what are now only matters of faith: when the disregarded sanctions of the divine law shall be exhibited with power; "so that a man shall say, verily there is a reward for the righteous; verily there is a God that judgeth in the earth." The judgments of men will be rectified. That which has been disjointed by sin, will be reset. The fear of the Lord will be seen and known to be wisdom; and a nation pre-eminent in righteousness, and in favour with God, will be acknowledged the most glorious of the nations.

II. The restored Jewish nation shall prove a blessing to all the nations of the earth.

To this truth bear all the prophets witness. Indeed it is so incorporated in the sacred text with other subjects, that the passages already quoted have fully declared it. But more directly.

It is predicted by Zechariah, that when the Jews shall be restored to their land, and their King shall have returned to reign over them, and over the whole earth, *living waters shall go out from Jerusalem*. In parallel language, it is predicted by Joel, concerning the same period, that *it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with*

*water, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim.*

Compare with these, the vision given to Ezekiel of the holy waters issuing from the temple, and flowing forth to the healing of the desert and the sea, so that whithersoever the waters shall come, every thing shall be healed and shall live.\*

This, it may be said, is highly figurative language. Doubtless, it is so: but the figure means something literal; and we must bear in mind the difference between figurative language and figurative fulfilment. The latter is mere evasion. "The supplies of grace (literal blessings) are often represented in Scripture by rivers and streams of water, (figurative language,) which both cleanse and make fruitful the ground through which they pass."† "The passage refers to the wide effusion of divine knowledge from Jerusalem restored. By living waters, there is good reason to believe are meant the gifts and graces of the gospel dispensation. That these benefits will be diffused more extensively by the restoration of the Jews, is not obscurely intimated in Romans xi. 15."‡

In another prophecy, Zechariah informs us, with more literal plainness, "that there shall come people, and the inhabitants of many cities, and the

\* Zech. xiv. 8. Joel iii. 18. Ezek. xlvi. 1—12.

† Lowth on Zech. xiv. Compare John iv. 10—14; and vii. 37—39.

‡ Newcome on Ezek. xlvi. Blayney on Zech. xiv. 8.



inhabitants of one city shall go to another, saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.”<sup>h</sup>

On the prophecy of Hosea, which concludes with the words, “great shall be the day of Jezreel,”<sup>i</sup> Bishop Horsley remarks, “great, indeed, and happy shall be the day, when the holy seed of both branches of the natural Israel shall be publicly acknowledged of their God; united under one head, their King Messiah; and restored to the possession of the promised land, and to a situation of high pre-eminence among the kingdoms of the earth. The natural Israel were the first seed of the universal church; and there is reason to believe, that the restoration of the converted Jews will be the occasion and means of a prodigious influx of new converts from the Gentiles in the latter ages. Thus the Jezreel of the natural Israel, from the first, have been, and to the last will prove, a seed sown of God for himself in the earth.”

A remarkable matter of fact, respecting the pro-

<sup>h</sup> Zech, viii. 20—23.

<sup>i</sup> Hos. i. 10, 11.

pagation of Christianity, closely connected with this scheme of interpretation, and I think strongly corroborative of it, is thus stated by Mr. Faber :—  
“ In the course of a very few years, the religion of Christ had more or less pervaded the whole Roman empire, and had made successful inroads into the contiguous nations, both barbarous and civilized : in the course of little more than three centuries, it became the established theological system of the greatest and the most polished monarchy then subsisting. Succeeding events seemed to threaten, if not its absolute extinction, yet, at least, its contraction within its original, narrow limits. But the result was the very opposite of what, by political sagacity, might reasonably have been anticipated. The religion of the conquering Goths was, in every instance, nationally abandoned ; the religion of the conquered Romans was, in every instance, nationally adopted. Some of the northern warriors might be earlier, and some might be later proselytes : but the ultimate, universal concomitant of Gothic national invasion was Gothic national conversion.

“ When this great moral revolution was effected, the victories of the Cross seemed, as it were, to be suddenly arrested in their mid career. Much about the time that our Saxon ancestors were exchanging the ferocious idolatry of their fathers for the milder religion of Christ, the Saracens attacked the whole southern line of the Roman empire : and, after the interval of a few centuries, they were

followed by the Scythic Turcomans. Each division of these irresistible conquerors obtained permanent settlements upon the Roman platform: the Saracens in Syria, and Africa, and Spain; the Turks, in the entire territory of the eastern empire. Yet, mark the wide difference of the result. All those earlier invaders, who seized upon the fragments of Roman dominion from the north, embraced the religion of the vanquished; though in direct opposition to a well-known maxim of Paganism, that *the success of their votaries was the surest test of the power of the gods*. All those later invaders, who planted themselves upon the Roman territory from the south-east and the east, not only rejected the religion of the vanquished, but continued to be pertinaciously animated by a most violent spirit of hostility against it.

“The difference between the two cases is sufficiently striking: but the matter does not rest here. It is not, that other remote nations were rapidly accepting the gospel, while the Saracens and the Turks, with an unhappy singularity, were rejecting it: so far from such being the fact, it would be difficult, I believe, to produce any prominent instance of a national conversion to Christianity, subsequent to the period during which the ancestors of the present Europeans received it as their public rule of faith. The Mexicans and the Peruvians, indeed, may have been half exterminated, and half forced into a semblance of our religion;

and in our own days, on better principles and to a purer mode of faith, the petty islands which are washed by the great Pacific Ocean, may have been nationally converted: but what are these, when contrasted with the vast field for missionary exertion, which stretches far into comparatively civilized Asia!

“*Individually*, some conquests may have been made by the pious and laborious men, who have undertaken the mighty task. But what has been done *nationally*? What has been done upon a grand scale? What has been effected, which bears any resemblance or proportion to the earlier triumphs of the Cross? Both Romanist, and Protestant, and Greek, are alike compelled to give the same desponding answer—JUST NOTHING. Look at Persia; look at Arabia; look at Boutan and Thibet; look at Tartary; look at Hindostan; look at China; in one word, cast your eyes over the whole of Southern Asia with its dependent islands; and what do you behold? *Nowhere*, is the Cross nationally triumphant: *every where*, an incalculable majority of the people either bows to the idols of Paganism, or is besotted through the delusion of Mohammedanism.

“What I have stated, though it may well serve to produce abundant speculation, is itself *a mere naked matter of fact*. However we may account for it, and however we may reject it, still nothing can be more clear, than that the progress of the gospel has

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now for many ages been completely arrested. Nor must we attribute this notorious circumstance altogether to want of exertion. The depressed oriental church may indeed have been long in a state of constrained torpidity; but neither the Romanist nor the Protestant has discontinued the holy warfare: and yet we all too well know, what very trifling effects have been produced either by the one or by the other. I say not this as undervaluing even the *most* trifling effects; for, in one point of view, they are infinitely important, and as such, amply repay every exertion: but still, when we look back to the earlier centuries, what are a few thousands of scattered individuals, if compared to the unreclaimed millions which throng the vast continents of Asia and Africa?

“The truth is, that, whatever partial success may attend missionary exertions in regard to *individual* Pagans or Mohammedans, the Gentiles will never be converted *nationally*, and *upon a large scale*, until the Jews shall have been first converted: and the ground of this very important position is, that *the converted Jews are destined, in the unsearchable wisdom of God, to be the sole, finally successful missionaries to the Gentile world.*”

Upon the *nature* of the blessing thus to be bestowed upon the nations by means of the restored Jews, I observe, that it appears to me, it will be true and proper conversion to God: and not merely, as some persons have urged, a state similar to that

of Adam before the fall—a holy and happy state, indeed, but still not the state of a converted sinner, upheld by the Holy Spirit.

In support of the opinion that it will be a converted (a Christian and not an Adamic) state, I refer, first, to the sixty-seventh Psalm, which is a prayer of the Jewish nation concerning their final restoration, and its consequences on the earth. “God be merciful unto us, and bless us; and cause his face to shine upon us, that thy way may be known upon earth, thy *saving-health* among all nations.” Here the alleged consequence of the Lord’s returning favour to the Jews, is, that his saving health shall then be made known among the nations. And in the seventh verse, it is declared, that God shall bless the Jews, and the consequence shall be, “all the ends of the earth shall *fear* him.” These expressions are common for conveying the general idea of conversion; and if it be denied that the nations shall be converted, some reason ought to be shown why the usual meaning of such expressions should be restricted in this place.

I refer, secondly, to Isaiah liii. 11, compared with Isaiah xi. 9. “By his knowledge (the knowledge of him) shall my righteous servant *justify* many.” And, “They shall not hurt nor destroy in all my holy mountain: for the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.” In the former of these



passages, justification is connected with the knowledge of the Lord. In the latter, it is predicted, that the knowledge of the Lord shall be co-extensive with the inhabitants of the earth. It is, therefore, a matter of divine prediction, that all the inhabitants of the earth at that time, shall be justified. But justification is a blessing characteristic of a Christian or converted state, a blessing described by apostles and prophets as bestowed upon the ungodly; and to predicate it of persons in an Adamic state, would be to employ the word in a sense wholly different from the common scriptural use of it. Since, therefore, the nations of the earth shall be all justified, for they shall all have the knowledge of the Lord, I conclude that they shall be in a converted state; having peace with God, not as Adam had, in inherent righteousness without the knowledge of evil, but as we have, through our Lord Jesus Christ.

I refer, thirdly, to Romans xi. 12, 15. "If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles; how much more their fulness? . . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" The fall of the Jewish nation has been a blessing to the world, in opening a door for the gospel to come among the Gentiles to the conversion of a few: *much more*, argues the apostle, the recovery of that nation shall be a blessing.

to the world, even life from the dead. But how much more, if the blessing communicated after their recovery be so inferior to gospel blessedness? An Adamic state of innocent creatureship, is so infinitely inferior to a Christian state of union with God, that no increased proportion of the number of creatures so blessed, would justify the *much more* of the apostle. On the contrary, the Christian blessing of a few, would be the much more, yea, infinitely superior to the Adamic blessing of millions. If, however, the *nature* of the blessing be the same in both cases, then the circumstance of the vast increase of numbers may be fairly pleaded as the meaning of the *much more*. I conclude, therefore, that the nature of the blessedness communicated to the nations of the earth, by means of the restored Jews, will be Christian—*i. e.* union with God in Jesus Christ our Lord.

I refer, fourthly, to Revelations xxi. The New Jerusalem is seen coming down from God out of heaven : and this glorious bride of the Lamb (even the aggregate of the mystical body of Christ, risen and translated into the image of their great Head) being described, it is added, at verse 24—“ *And the nations of them which are SAVED (των σωζομενων) shall walk in the light of it.*”

In opposition to this, it is urged, that if they be so Christianized, they cannot fall away : but it is predicted (Rev. xx. 7, 8) that they shall be deceived by the devil, and fall, after the millennium :

and, consequently, it is necessary to limit the nature of their blessedness during the millennium to an Adamic state, from which it is alleged they may fall, as our first parents did.

I acknowledge the difficulty involved in this objection: but I do not feel it to be of such a nature as to interfere with the more obvious interpretation of the texts above considered. In the first place, it is grounded upon a passage of scripture, to the true meaning of which we have not one parallel text to guide us, or guard us against mistake. And secondly, the event predicted in that solitary passage, is to take place at the end of a yet future dispensation. On both these accounts it is reasonable to suppose that the passage is more obscure, than those other passages which, with all the advantages of parallel reference, predict events much nearer at hand. And it seems to me, therefore, to be altogether unreasonable and inconclusive, to allow the supposed meaning of that passage, by a reflex influence, to dispossess the plainer interpretation of these. I prefer adhering to the natural meaning of *these*, and acknowledging, that there is something in *that* beyond my power to explain. Upon this general principle, I decline submission to the difficulty grounded on this passage of the Apocalypse. I do not, however, deny that a solitary text, if plain in itself, and involving no apparent opposition to other passages, is an abundantly sufficient warrant for our most unhe-

sitating confidence : but the instance now before us is not of this obvious kind. If I were to hazard a conjecture in explanation, I would say, grace we know is not hereditary, and there seem to be intimations in the prophecies of succeeding generations of men upon the earth during the millennium.

It is objected, again, that the mystical body of Christ shall be completed at his second advent, and, consequently, admit of no increase ; and that, therefore, the nations of the earth subsequent to that event, cannot be brought into a Christian state. To this I reply ; that the objection thus urged, would as effectually exclude from Christianity the restored Jewish nation, as it would the other nations of the earth. But we have already seen, that pardon of sin, true repentance, the imputed righteousness of Jesus Christ, and the indwelling of the Holy Spirit—essentially Christian blessings—are amongst the predicted gifts of God to the Jews, in that day. It follows, therefore, that any view of the mystical body of Christ, which would exclude the restored Jewish nation from Christianity, must be founded upon a fallacy somewhere. And if Christianity may be extended to one nation, in addition to the risen and translated saints, there is nothing in the principle of this objection, to interfere with the similar extension of it, to all nations. Union to Christ is used in different senses in the Holy Scriptures. We read of “elect angels ;” and it is written, that “in the dispensation

of the fulness of times God shall gather together in one, all things in Christ, both which are in heaven and which are in earth, even in Him." By the things in heaven here mentioned I understand the elect angels and the risen saints ; and by the things in earth, the restored Jews, and the then converted nations of the Gentiles. I cannot admit, therefore, that any conclusive argument against this view can be grounded upon a consideration of the mystical body of Christ. Is it not intimated in Rev. xx. 12—15, that some, whose names are written in the book of life, shall be raised from the dead at the end of the millennium ? At what period could these have died ? Not previous to the second advent of the Lord, for all they that are Christ's, shall have been raised or translated at his coming. Must not these, therefore, have died during the millennium ? And if so, the whole family of Christ, whose names are in the book of life, shall *not* be completed at his second advent.

Upon the *more minute details*, however, of the Lord's kingdom, subsequent to its actual introduction at the Lord's coming, I cannot satisfy myself that I have unequivocal scriptural ground to stand on ; and, therefore, these latter observations are made, rather on the defensive against the objector, than as containing any positive assertion, or offering you any direct instruction.

Upon the *duration* of the blessing thus communicated to the nations it is to be remarked :—that

although the kingdom of the Lord, and of his risen saints, be frequently declared to be an eternal kingdom, enduring for ever, henceforth, even for ever, having no end; (*βασιλευσει εις τους αιωνας, και της βασιλειας αυτου ουκ εσται τελος*, Luke i. 33;) yet there is a revealed limit to the duration of that state of things on the earth, which is usually called, though, perhaps, very erroneously, the millennium. That limit is the period mentioned in Revelations xx. 4, 5; "They" (the saints) "lived and reigned with Christ a thousand years. But the rest of the dead, lived not again until the thousand years were finished."

Whether this be literally a thousand years, or whether the same description of reckoning should be applied to this period of years, that has been very generally, though, perhaps, erroneously applied to prophetic periods of months and weeks, and to periods marked only by the general term of times, I will not pretend to determine. But be it a thousand years literally, or, taking a day for a year, three hundred and sixty thousand years; it is still a definite period, and must have a termination.

"And when the thousand years are expired, Satan shall be loosed out of his prison: and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea. And they went up on the



breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever"—*εις τους αιωνας των αιωνων*, ages of ages, the "secula seculorum" of the vulgate.

I have already acknowledged my difficulty concerning this passage. One point, however, and that of no small importance, is sufficiently clear from it. It condemns as an anti-scriptural fiction, the deluding doctrine of the universalists. The beast and the false prophet, the symbols by which the apostacy of the times of the Gentiles in all its forms was exhibited to the prophet, are described as already in the lake of fire, when the devil is cast into it. They had been cast into it alive, body and soul, with sudden destruction from the brightness of the Lord's coming at the beginning of the millennium. But the wicked, who had died previously, are not cast into it, till they receive their bodies at the end of the millennium; nor is the devil confined to it *till then*. THEN, however, "whosoever is not found written in the Lamb's book of life, is cast into that lake of fire," which shall burn *εις τους αιωνας των αιωνων*. "Their worm dieth not, and their fire is not quenched." See the Lord's fearful language, Mark ix. 42—48.

And now, my dear brethren, I have done. The nature of our subject and the necessity of a continuous argument in the treatment of it, have prevented me from dwelling much upon the doctrines of the cross of Christ, or the details of experimental piety and personal righteousness. This I regret. Men and brethren, hearken! By the law is the knowledge of sin. By the deeds of the law shall no man living be justified, for all have sinned; we are conceived in sin, and born in iniquity. Except a man be born again, he cannot enter into the kingdom of God. Repentance is a gift from God. Faith is a gift from God. Pardon of all sin is a gift from God. Jesus Christ died, the JUST ONE, for us the unjust; bearing our sins in his own body on the tree: and he is risen again, and exalted to the right hand of God, a Prince and a Saviour, to give repentance, and faith, and pardon. The blood of Jesus Christ cleanseth from all sin, and without shedding of blood there is no remission.

Men and brethren, hearken! If any man be in Christ he is a new creature; old things have passed away, and all things are become new. God dwells in the man. The man walks with God. His religion is not a science, but a nature; not a theory, but a life. His worship does not consist of the bended knee, the outstretched hands, and the uplifted voice: neither is it confined to the church, the family, and the closet. These all are but occasional actings of it. Its habit is pervading; ex-

tending to every faculty of body and mind ; originating the motives, and thereby sanctifying the performances of daily duty. I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a *living sacrifice*, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

If you know and experience these things, and live no longer unto yourselves, but to him who died for you and rose again, then happy are ye ; and your studies of prophecy will be safe and honourable. But if not, all your inquiries, however interesting in the pursuit, may prove but as the delusive hopes of the enemies of Mount Zion. As it is written :—“ It shall even be as when a hungry man dreameth, and behold 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 : so shall the multitude of all the nations be that fight against Mount Zion.”

Christians, be ready ! Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so *that day* come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and

pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

Jews, be ready! Addressing you as individuals, I say unto you, there is no salvation for any human being but in Jesus Christ. Neither circumcision availeth any thing, nor uncircumcision, but a new creature in Christ Jesus. In him, the son of Abraham, the son of God, there is neither Jew nor Greek, bond nor free, male nor female, but one faithful body. Believe, then, in him whom your fathers crucified, and ye shall be saved.

Addressing you *as a nation*, separate from every nation, I say unto you, mourn, mourn ye children of Judah, for your long, your deep offences against the Holy One of your fathers. You will not, indeed, acknowledge Jesus of Nazareth as your Messiah, till you see him: but you shall see him in such an hour as ye think not. Behold, we mourn for you, and pray for you, and we believe assuredly, that honour and glory await you in the land which the Lord your God hath promised to you:—that you shall there see, and acknowledge, and admire him whom we love, and shall say, Hosannah to the Son of David! Blessed is he that cometh in the name of the Lord! Hosannah in the highest!

Lord, hasten it in its time! Even so, Amen.

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## APPENDIX.





## APPENDIX.

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[A.]

I WOULD not be understood as coinciding in sentiment with Mr. Davison in all that he has written. On the contrary, I cannot but consider his attempt to set aside the more commonly received opinion of the divine institution of primitive sacrifice, to be a signal failure. He argues chiefly from the *silence* of the scripture history, as to any *direct appointment* of sacrifice in the patriarchal age: contrasting this silence with the very express command upon the subject, given in connexion with the Mosaic ritual; (see page 31 of this Inquiry, &c. ;) and he expresses himself with some severity against Kennicott, Witsius, &c. ; and also against Archbishop Magee, because they recognize, in Gen. iii. 21. an intimation of the divine appointment of sacrifice. He calls their comments "remote and hazardous, not to say most arbitrary," and charges them with a *complicated ingenuity* involving a *petitio principii* as to the main question at issue." (pp. 24—26, and note.)

Yet in support of his own opinion, that primitive sacri-

fice is to be traced to the invention of man, and not the appointment of God, he says, "Superstition, by an easy corruption of mind, might soon come to think, that the animal victim was not merely the representation of a deserved punishment, in which use it was rational; but the real equivalent for it, *in which sense it was most unreasonable*: and thus resort to sacrifice for pardon, as well as confession." (p. 144.) What should be said of this hypothesis? We know, by 1 Pet. i. 19, 20, that sacrifice for sin was the purpose of God before the foundation of the world. To say, then, that fallen man, by the *uninfluenced* exercise of his reason, aided by the unreasonable and superstitious corruptions of his mind, should have adopted a practice which *happened* to be in perfect unison with the mind of God, is perhaps to ascribe too much to a fortuitous coincidence. And, on the other hand, to admit that God *secretly influenced* man to the adoption of the practice, without any revealed commandment to that effect, is to yield what, after all, is the main question of the inquiry: since inspiration and revelation are alike divine.

Mr. Davison has offered no explanation of Gen. vii. 2. It is the first *express mention* of the distinction between clean and unclean animals; yet it takes for granted, that Noah was already perfectly acquainted with this distinction; for, if ignorant of it, he could have made no attempt at obedience to the divine commandment, to take with him into the ark, clean beasts by sevens, and unclean by pairs. If, therefore, it be rigidly denied that any revelation was given, but what is expressly contained in the letter of the record; the advocates of that opinion are bound to show from what source Noah could have derived the information, which it is manifest he possessed. Noah was previously acquainted with the distinction between clean and unclean animals; but the Scripture history, previous

to the time of Noah, contains no mention of such distinction: does it therefore follow, that the distinction was an invention of men? It would, I think, be difficult to show by what easy corruption of mind, superstition might have contrived to separate between the roebuck and the hare, the goat and the camel, the dove and the raven; pronouncing on the one side clean, and on the other side unclean. If then it be conceded, that these and similar distinctions, were too delicate and detailed for human invention, the conclusion is inevitable. They were of divine institution; but the Scripture history is silent upon the subject, until the long subsequent age of Moses; and consequently, the silence of the early Scripture history, in the letter of it, is not conclusive against the fact of divine appointment; although that silence stands in remarkable contrast with subsequent express revelation upon the subject in question. If this reasoning be correct, the very foundation of his system is withdrawn from Mr. Davison; and the censures which he has so freely passed upon several distinguished divines, might have been spared.

It does not belong to my present purpose, to pursue this argument further; and I would not have adverted to the subject at all, but that, feeling much indebted to Mr. Davison, for his work on Prophecy, and having expressed myself in general terms of sincere commendation, I considered it my duty to accompany such expressions with this necessary reservation and protest.

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[B.]

## THE TEN LOST TRIBES.

THE following paragraph, which lately appeared in a German paper, under the head of Leipsic, is calculated to lead to some interesting inquiries :—

“ After having seen, for some years past, merchants from Tiflis, Persia, and Armenia, among the visitors at our fair, we have had, for the first time, *two traders from Bucharia with shawls, which are there manufactured of the finest wool of the goats of Tibet and Cashmere, BY THE JEWISH FAMILIES, who form a third part of the population.* In Bucharia (formerly the capital of Sogdiana) the Jews have been very numerous ever since the Babylonian captivity, and are there as remarkable for their industry and manufactures as they are in England for their money transactions. It was not till last year that the Russian government succeeded in extending its diplomatic missions far into Bucharia. The above traders exchanged their shawls for coarse and fine woollen cloths of such colours as are most esteemed in the East.”

Much interest has been excited by the information which this paragraph conveys, and which is equally novel and important. In none of the geographical works which we have consulted, do we find the least hint as to the existence in Bucharia, of such a body of Jews as that here mentioned, amounting to one-third of the whole population: but as the fact can no longer be doubted, the next point of inquiry which presents itself, is, Whence have they proceeded, and how have they come to establish themselves

in a region so remote from their original country? This question, we think, can only be answered by supposing that these persons are the descendants of the long-lost Ten Tribes, concerning the fate of which theologians, historians, and antiquaries, have been alike puzzled; and, however wild this hypothesis may at first sight appear, there are not wanting circumstances to render it far from being improbable. In the 17th chapter of the second book of Kings, it is said, "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away unto Assyria, and placed them in Halah and in Habor, by the river of Gozan, and in the cities of the Medes;" and in the subsequent verses, as well as in the writings of the prophets, it is said, that the Lord then "put away Israel out of his sight, and carried them away into the land of Assyria, unto this day." In the Apocrypha, 2nd Esdras, xiii. it is said, that the Ten Tribes were carried beyond the river (Euphrates), and so they were brought into another land, when they took counsel together, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt; that they entered in at the narrow passages of the river Euphrates when the springs of the flood were stayed, and "went through the country a great journey, even of a year and a-half:" and it is added, that "there they will remain until the latter time, when they will come forth again." The country beyond Bucharia was unknown to the ancients; and it is, we believe, generally admitted that the river Gozan, mentioned in the Book of Kings, is the same as the Ganges, which has its rise in those very countries in which the Jews reside, of whom the Leipsic account speaks. The distance which these two merchants must have travelled cannot, therefore, be less than three thousand miles; and there can be little doubt that the

Jews, whom they represent as a third party of the population of the country, are descendants of the Ten Tribes of Israel, settled by the river Gozan.

The great plain of central Asia, forming four principal sides, viz. Little Bucharia, Thibet, Mongols, and Mantcheous, contains a surface of 150,000 square miles, and a population of 20,000,000. This vast country is still very little known. The great traits of its gigantic formation, compose, for the most part, all that we are certain of. It is an immense plain of an excessive elevation, intersected with barren rocks, and vast deserts, of a black and almost moving sand. It is supported on all sides by mountains of granite, whose elevated summits determine the different climates of the great continent of Asia, and form the division of its waters. From its exterior flow all the great rivers of that part of the world. In the interior are a quantity of rivers, having little declivity, or no issue, which are lost in the sands, or perhaps feed stagnant waters. In the southern chains are countries, populous, rich, and civilized; Little Bucharia, Great and Little Thibet. The people of the north are shepherds and wanderers. Their riches consist in their herds. Their habitations are tents, and towns camps, which are transported according to the want of pasturage. The Bucharians enjoy the right of trading to all parts of Asia, and the Thibetians cultivate the earth to advantage. The ancients had only a confused idea of Central Asia. "The inhabitants of this country," as we learn from a great authority, "are in a high state of civilization; possessing all the useful manufactures, and lofty houses built with stone. The Chinese reckon (but this is evidently an exaggeration) that Thibet alone contains 33,000,000 of persons. The merchants of Cashmere, on their way to Yarkand in Little Bucharia, pass through Little Thibet. This country is scarcely known to European



geographers." The immense plain of Central Asia is hemmed in, and almost inaccessible by mountain ranges of the greatest elevation, which surround it on all sides, except towards China; and when the watchful jealousy of the government of the Celestial Empire is considered, it will scarcely be wondered at that the vast region in question is so little known.

Such is the country which these newly-discovered Jews are said to inhabit in such numbers. The following facts may, perhaps, serve to throw some additional light on this interesting subject.

In the year 1822, a Mr. Sargon, who, if we mistake not, was one of the agents to the London Society, communicated to England some interesting accounts of a number of persons resident at Bombay, Cannanore, and their vicinity, who were evidently the descendants of Jews, calling themselves Beni-Israel, and bearing, almost uniformly, Jewish names, but with Persian terminations. This gentleman, feeling very desirous to obtain all possible knowledge of their condition, undertook a mission for this purpose to Cannanore; and the result of his inquiries was, a conviction that they were not Jews of the one tribe and a half, being of a different race to the white and black Jews at Cochin, and, consequently, that they were a remnant of the long-lost Ten Tribes. This gentleman also concluded, from the information he obtained respecting the Beni-Israel, that they existed in great numbers in the countries between Cochin and Bombay, the *north of Persia*, among the hordes of *Tartary* and in *Cashmere*; the very countries in which, according to the paragraph in the German paper, they exist in such numbers. So far, then, these accounts confirm each other, and there is every probability that the Beni-Israel, resident on the west of the Indian Peninsula, had originally proceeded from Bucharia. It will, therefore, be

interesting to know something of their moral and religious character. The following particulars are collected from Mr. Sargon's accounts.—1. In dress and manners they resemble the natives, so as not to be distinguished from them except by attentive observation and inquiry. 2. They have Hebrew names of the same kind, and with the same local terminations, as the Sepoys in the ninth regiment Bombay Native Infantry. 3. Some of them read Hebrew, and they have a faint tradition of the cause of their original Exodus from Egypt. 4. Their common language is the Hindoo. 5. They keep idols and worship them, and use idolatrous ceremonies intermixed with Hebrew. 6. They circumcise their own children. 7. They observe the Kippoor, or great expiation-day of the Hebrews, but not the Sabbath, or any feast or fast days. 8. They call themselves *Gorah Jehudi*, or White Jews; and they term the Black Jews *Collah Jehudi*. 9. They speak of the Arabian Jews as their brethren, but do not acknowledge the European Jews as such, because they are of a fairer complexion than themselves. 10. They use on all occasions, and under the most trivial circumstances, the usual Jewish Prayer, "Hear, O Israel, the Lord our God is one Lord." 11. They have no cohen (priest), levite, or casi among them, under those terms; but they have a kasi (reader), who performs prayers and conducts their religious ceremonies; and they appear to have elders and a chief in each community, who determine in their religious concerns. 12. They expect the Messiah, and that they will one day return to Jerusalem. They think that the time of his appearance will soon arrive, at which they much rejoice, believing that at Jerusalem they will see their God, worship him only, and be despised no more.

This is all the information that can be collected from the accounts of Mr. Sargon. The celebrated Oriental Geo-

grapher, Ibn Haukal, however, describes with great minuteness, under the appellation of *Mawer-al-nahr*, the region in which these Jews are said to have been discovered. He speaks of it generally as one of the most flourishing and productive provinces within the dominions of Islam, and describes the people as distinguished for probity and virtue, as averse from evil, and fond of peace. "Such is their liberality," says he, "that no one turns aside from the rites of hospitality; so that a person contemplating them in the night, would imagine that all the families in the land were but one house. When a traveller arrives there, every person endeavours to attract him to himself, that he may have opportunities of performing kind offices for the stranger; and the best proof of their hospitable and generous disposition is, that every peasant, though possessing but a bare sufficiency, allows a portion of his cottage for the reception of his guest. Thus, in acts of hospitality they expend their incomes. Never have I heard of such things in any other country. The rich and great lords of most other places expend their treasures on particular favourites, in the indulgence of gross appetites, and sensual gratifications. The people of *Mawer-al-nahr* employ themselves in a useful and rational manner; they lay out their money in erecting caravanseries, or inns, &c.—You cannot see any town or stage, or even desert, without a convenient inn or stagehouse, for the accommodation of travellers, with every thing necessary. I have heard that there are above two thousand nehats or inns, where, as many persons as may arrive, shall find sufficient forage for their beasts, and meat for themselves."

These particulars, we should presume, can scarcely fail to prove interesting both in a moral and a religious, as well as in a geographical point of view. The number of the scattered members of the tribe of Judah and the half-tribe

of Benjamin, rather exceed than fall short of five millions. Now, if to this number be added the many other millions to be found in the different countries of the East, what an immense power would be brought into action were the spirit of the nationality once roused, or any extraordinary event to occur, which should induce them to unite in claiming possession of that land which was given to them for an "heritage for ever," and to which, in every other clime of the earth, their fondest hopes and their dearest aspirations never cease to turn!—*Caledonian Mer.*

## [C.]

In further elucidation of this subject, and to express strenuous disapprobation of what has been lately much spoken of—namely, the formation of a Hebrew church, I gladly avail myself of a valuable paper supplied by a friend, who has kindly consented to my making this use of the following extracts:—

“ In the Epistle to the Romans, the apostle Paul makes known the Lord’s will respecting the future state of the church. In the ninth chapter he declares, that the Jews have stumbled at the stumbling stone which is laid in Zion, and shall therefore be for a time removed from the favour of God, excepting a remnant according the election of grace. In the eleventh chapter, the church is compared to an olive-tree, of which Christ is the life. The Jewish nation are represented by some of the branches broken off, and the Gentiles as a wild olive-tree, grafted in, and abiding in, by faith. This breaking-off is declared to be only for a season; unbelief shall be dispelled by faith, by which they shall again be grafted into their own olive-tree. As therefore there never has been but one church existing

in the world, divided into various local churches for the convenience of discipline, it would appear, that should any of the children of Isaac receive of the Lord's faith, and then refuse to join the church from which they were broken off, they set themselves in array against the Lord's revealed purpose, rend the body of Christ, and are guilty of schism. Two churches can never exist, seeing the Lord's body is but one, as St. Paul declares to the Ephesians: "Christ having made both one, and broken down the middle wall of partition which was between the two, and reconciled both unto God, in one body, on the cross, and given access to both, by one Spirit unto the Father." (Eph. ii. 14, 16, 18.) The same truth is clearly revealed in 1 Cor. xii. where all the members of one body, being one body, is used as a figure to represent the oneness of the church, which, with its head, is called "Christ." So also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether bond or free, and have been made to drink into one Spirit. And then, returning to his illustration, he sets forth the oneness of the body, by the various offices of the members, which are so ordered, that there shall be no schism in the body; which would be the case, if any member set itself apart from the rest. Then, having declared the church generally to be the body of Christ, and individual believers to be the members in particular, he enters into a recapitulation of the diversity of gifts bestowed on the church, which recapitulation shows the church to be composed of Jews and Gentiles, the first named apostles, having been all Jews, and the gifts afterwards enumerated, having been bestowed on Gentiles also.

That this was a truth, which the Jews found it difficult to receive on the first entrance of Gentiles into the church, St. Paul accounts for, by declaring it to be a mystery not made known unto the sons of men, in other ages; as it is

now revealed by the holy apostles and prophets, that the Gentiles should be fellow-heirs, and of the same body. But after any of the Lord's purposes have been clearly revealed, no plans of expediency, no hopes of usefulness, no designs of promoting the Lord's glory, however specious or well intended, can in any manner, or in any degree, justify opposition to those purposes, by substituting our own devices. In the Jewish church, every disregard to the Lord's appointment, and disrespect to his ordinances, was visited by signal judgment, as we see in the case of Miriam; of Korah, Dathan, and Abiram; and of Uzzah. And surely, the sin cannot be less in the Christian church, although the Lord's displeasure is not in this dispensation shown in the same *visible* manner. Rather is the responsibility increased manifold, since the coming of Christ, and his assumption of his prophetic and priestly offices. For now, the ordained ministers of his church are his representatives; and, deriving their authority immediately from him, are so to be considered. "*He that heareth you, heareth me; and he that despiseth you, despiseth me.*" To refuse to receive baptism *from them*, and to substitute what seems to human reason to do as well, is to imitate the unbelief of Naaman, rather than the faith of the eunuch; and to lead into sin those who (tempted by an apparent urgency of case) rush uncalled into holy offices, and touch the ark with unhallowed hands.

Much confusion may arise, from not clearly seeing the difference between national distinction and peculiarity, and the nature of spiritual privileges. The Lord has promised, that Israel shall never cease from being a *nation* before him for ever. They were distinct, when the Lord God dwelt among them—they are so, in their present dispersed and outcast state—and they shall still be so, when, gathered from all countries, they shall be restored to the land given



to their fathers; and the Lord shall be their God, and they his people. But the church of Christ shall, by his own blood, be redeemed to God, *out of EVERY kindred, and tongue, and people, and NATION*; and believing Israelites should feel it a privilege to join that form of it, which may be established in the country where, during their dispersion, they may happen to dwell. To neglect present duties, or to despise present privileges, in consequence of looking forward to some that are future, and which the present generation *may* not live to enjoy, is to run before the Providence of God, and prescribe to Him, who is infinite in wisdom, and who will perform all his pleasure, not urged by man's impetuosity—not impeded by man's unbelief.

The Christian church having been first established at Jerusalem, that was considered as the mother church, and appeal was made to it when necessary; but after the church was driven from Jerusalem by the destruction of the city, no church which existed had any supremacy over the rest. Each church, (that is, the church in each place where it was set up,) having been founded either by the apostles, or on apostolical authority, had its government within itself; and where the ruling powers believed in Christ, the Christian religion became the established religion of the country.

To deny that the holy Catholic church exists, wherever there are apostolic churches founded, is to fall into the error of the Romanists, who claim a supremacy for their church; which claim of supremacy, among other evidences, proves it to be an apostasy.

To set up a Hebrew church, with self-constituted, or lay-constituted ministers, is the schism most of all to be deplored. Every professed believer, who separates from the church of apostolic descent, established in his own land, refuses to keep “the unity of the Spirit, in the bond

of peace;" but any of the Hebrew nation who believe, and who will not come into the church, not only do this, but in effect they say, "We will not be grafted in again; we have been broken off, and we will see if it be not possible to strike fresh root, and thrive alone." Christ established the Christian church in his own person, breaking down the national barrier which existed; and until He appears the second time, himself to reconstitute his church, disobedience to its laws, as now existing, and disregard of its ministers and ordinances, as now appointed, even in the slightest degree, is disobedience to Him, and disregard of Him, its only HEAD.

THE END.

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