

A
D E F E N C E
O F
C H R I S T I A N I T Y
F R O M T H E
P R O P H E C I E S
O F T H E
O L D T E S T A M E N T ;

Whercin are CONSIDERED

All the OBJECTIONS against
this KIND of PROOF,

Advanced in a LATE

D I S C O U R S E

O F T H E

G R O U N D S and R E A S O N S
of the C H R I S T I A N R E L I G I O N .

By the Right Reverend FATHER in GOD
EDWARD, Ld. Bishop of *Coventry* and *Lichfield*.

Περὶ ἐδῆκε τῶ τῶ Ἰουδαίῳ ἀποστόλε, ἃ ἦρκετ' Ἐπιμαρτὶ κῆρτο. ἰπῶ.,
ἢ Σαδδουκαίῳ. Orig. c. Cell. 11.

The THIRD EDITION, with a Summary View of the whole Argument,
and an Index of the Texts explained.

L O N D O N :

Printed for JAMES and JOHN KNAPTON, at the *Crowns*
in *St. Paul's Church-yard*. MDCCLXXVII.



T O T H E

K I N G.

S I R,



D E F E N C E of the *Christian Faith* cannot be addressed to any Person so properly as to your Majesty, with whose Crown the Title of *Defender of the Faith* is united: Nor ought it to seek any other Patronage than your Majesty's, whose princely Care and Zeal have been often express'd in be-

DEDICATION.

half of the Christian Religion, and in Opposition to the Profaneness, Debauchery, and Immoralities of the Age.

Your Majesty was hardly settled in the Throne, before You put forth a Proclamation for the Encouragement of Piety and Virtue, and the Punishing of Principles and Practices that were destructive of both. Being sensible that the Blessing of Kings and Kingdoms is from the Favour of Almighty God, which is not to be obtained out of the Ways of Religion and Virtue; Your Majesty provided in the first Place for the Observance of God's Laws, and the Enforcement of Christian Obedience among your Subjects.

This Proclamation hath been followed since with repeated Directions to your Archbishops and Bishops, with Charges to your Judges and
civil

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civil Magistrates, to stir them up by all Means and Endeavours, suitable to their respective Stations, to control the Spirit of Infidelity and Libertinism, that was grown audacious; and in a seasonable Order of your Majesty in Council, for suppressing of those impious Clubs, that then used to meet on purpose to harden one another in Sin, and to scoff Religion, if it were possible, out of the World.

And yet, as if the *Partisans* for Irreligion would be daunted by nothing, they go on to misrepresent the Arguments, and to sap the Foundations of Christianity, in Books publickly sold and dispersed, for no other End as can be conjectured, (at least, such is the necessary effect of Books of this Nature) than the unsettling Men's Minds as to all Religion, and the leaving them at liberty, by taking away the Re-

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straints

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straints upon Conscience from the Christian Religion, to return to the abominable Practices of the Heathens, with Greediness, and without check.

Where-ever the Fault lies, that such wicked Opinions are suffered to be maintained and propagated so openly, with more than pharisaick Zeal, we must in Justice, as well as Gratitude to your Majesty, publish it to the World, that it is against your Majesty's Will that they keep, or gain Ground: We have this Comfort, while we are discharging our Duty to God and Man, and pleading the Cause of natural as well as revealed Religion, that we are at the same Time pursuing your Majesty's pious Intentions, and are secure of your Royal Protection and Countenance in it; as we have often experienced the ready Assistance of some Persons upon these Occasions, (to their Honour be it said!)

DEDICATION.

said!) employ'd by your Majesty in the Administration.

May God, in whose Hands are the Hearts of Princes, who suggested to your Thoughts the Things that have proceeded from your Majesty in Favour of Religion, continue your Majesty in the like holy Sentiments and Resolutions to discountenance and suppress the Atheism and Looseness of the Times; which are not more injurious to the Honour of God, than they are dangerous to your Majesty's Government, and the Tranquillity of your Realms; that so your Kingdoms may advance in the Knowledge and Practice of all Christian Truths, as they do daily in Prosperity at home, and Reputation abroad! Such are the united Wishes, and I trust will be the unwearied Endeavours of the Body of your Clergy, who have God's Glory,

D E D I C A T I O N.

the Happiness of Mankind, and the
Establishment of your Majesty and
your Royal Posterity at heart; as
they shall be the constant Prayer of,

May it please your Majesty,

You most Dutiful Subject,

And Servant,

EDWARD COV. and LICH.



A Summary V I E W of the whole A R G U M E N T.



THE coming of the *Messias* was always esteemed a fundamental article of the *Jewish* Faith, as appears by the unanimous consent of all their writers, whatever the author of *grounds and reasons* pretends to the contrary. It may be proved by many authorities taken out of their Talmud and other writers, and from several expressions in their publick prayers, many of which are antienter than the Talmud. This Tradition the *Jews* received from their Fathers, and may be traced from the Ages immediately before Christ, up to the Age that succeeded the Prophets.

Chap. II.
§. 1.

Chap. I.
§. 1.

It was the general sense of the *Jews* of all sorts, at the time of Christ's appearance : of the devout persons among them who *waited for the consolation of Israel*, *Luke ii. 25, 38.* of the meaner sort, who *thought the kingdom of God*, or reign of the *Messias* under him, would
immedi-

immediately appear, Luke xix. 2. and concluded from our Lord's Miracles, that he was that Prophet that should come into the World: Joh. vi. 14. The chief Priests, the Scribes and learned in the Law, were of the same Opinion, who sent to enquire of John Baptist whether he were the Christ, or not, Joh. i. 19, 20, 21. The Samaritans agreed in this Notion with the Jews, however divided in other points, as appears by that expression of the woman of Samaria, I know that Messias cometh, Joh. iv. 25.

These notions, so generally received among the Jews, were by them dispersed among the Gentiles. The wise men of the East concluded from the appearance of an unusual Star, in that Region of the Heavens which Astrologers had appropriated to Judea, that *the King of the Jews was lately born, Matth. ii. 1.*

The same Tradition was propagated among the Greeks, as may be concluded from the Greek verses called *Sibylline Oracles*, which were probably a Jewish composition, taken out of the Prophets, in order to prepare a way for the Reception of the *Messias*, among the *Gentiles*.

From the Greeks it pass'd to the Romans, where there was a current Tradition for half an Age before the Birth of Christ, and continued till the time of *Vespasian*, that a *Great King was coming into the World*, and that he should be *born in the East*. This appears from many testimonies taken out of *Cicero, Virgil, Tacitus*, and other *Roman* Authors.

The expectation of a *Messias* shortly to come, which prevailed so generally among the *Jews* about the time of our Lord's appearance, and from them was transmitted to the *Greeks* and *Romans*, the *Jews* themselves received from their Ancestors, as appears by several passages in the apocryphal books : and it was grounded,

ibid. §. 2, 3.

I. Upon several direct and express prophecies of the Old Testament, which literally and singly foretell the coming of the *Messias*. Twelve texts of this kind alledg'd and explain'd.

§. 1, 2.

II. It was grounded likewise on *typical* prophecies, whose sense and intent did chiefly regard the *Messias*.

Chap. III. §. 1.

The notion of a *type* explain'd ; that it is of the same nature with a *Parable*, where the actors in these prophetick scenes, represent in themselves the persons and circumstances of others. Such types necessary to be admitted in some parts of the propheticall writings, and may as reasonably be granted in the prophecies relating to the *Messias*.

3

This Assertion made good in three instances.

§. 2, 3, 4.

1. In the prophecies relating to the name and person of *Solomon* : 2. Of *David* : and 3dly, of *Joshua* the High-Priest.

A second argument to prove some prophecies to be typical, because the *Jews*, both ancient and modern, have explain'd several prophecies as typical of the *Messias*.

§. 5.

The same conclusion inferred from this consideration ; that there were weighty reasons

ibid

for

for not revealing clearly all the events concerning the *Messias*, but delivering them under the veil of types and figures.

1. It would have occasion'd the neglect of the Mosaical institutions, and laying them aside before the due time of their repeal: and thereby the *Jews* would have ceased to be a people separate from the rest of the world long before Christ's coming.

2. It would have alarm'd the princes and governors of the *Jewish* nation, and made them use all probable means of preventing the accomplishment of these prophecies in the ordinary ways of providence.

3. Since the *Jews* were to have a part in putting Christ to death, if this had been clearly foretold, it could not have been brought to pass without their being miraculously blinded, or forcibly over-rul'd: both of them contrary to God's method of governing rational agents.

Chap. IV.
§. 1, 2.

These arguments and considerations being premised, four texts in St. *Matthew*, Ch. ii. 15, and 23. xi. 14. xiii. 13, 14, 15. shewed not to be misapplied by that evangelist. And that famous prophecy, *Isa.* vii. 14. proved to be rightly applied by the same evangelist, to Christ's birth of a virgin.

Chap. V.
§. 1, 2.

Besides these typical prophecies, which the *Jews* of former times acknowledged to be figures of the *Messias*: as they were accustomed to *mystical* or *allegorical* interpretations of Scripture: so the writers of the New Testa-
ment

ment might justly make use of them in their reasonings with the *Jews*, according to the allowed maxims or rules of disputation.

The *spiritual* and *perfect* in St. Paul's sense, 1 *Cor.* ii. 1, 4. are those who being already convinced of the truth of Christianity by the *demonstration of the spirit and power* of miracles, were able to judge whether the allegorical sense of scripture were agreeable to the analogy of faith, and had a sufficient foundation in the scriptures themselves.

These allegorical interpretations were only made use of to the *Jews*, who allowed the force of them, and not till after they were persuaded of the truth of Christianity by the most convincing proofs: nor did the Apostles make use of those arguments to the *Gentiles*, in order to their conversion, as appears by the discourses of St. *Peter* to *Cornelius*, *Acts* x. and of St. *Paul* to the men of *Athens*, Chap. xvii.

Chap. VI
§. 4.

That interpretation of the ancient prophecies which is given by Christ and his Apostles, is to be preferred before any other, for these reasons.

ibid.
§. 1, 2.

1. Because Christ was own'd by the generality of the *Jews* at his first appearance to be *that great prophet*, whom *Moses* had foretold, and they at this time expected: whose office it was to explain the *Jewish* Scriptures, and clear up the doubts relating to their sense: so that they were bound to submit to his interpretations, tho' they had contained some new doctrine in them.

§. 3.

2. The

2. The miracles our Lord wrought were an evident proof that *God was with him*, and authorized the doctrine which he taught, and the interpretations he gave of the scriptures. These miracles were many in number, great in their kind, confess'd by his enemies, and such as it was foretold the *Messias* should work.

§. 4. It is no argument against the truth of Christ's miracles, that all that saw them were not converted by them : because when mens interests and passions influence their reason, any little prejudice will corrupt their judgment, or overrule it. A plain instance of this in the case of the man born blind, and healed by our Saviour, *Job. ix.*

The *Jews* had no just reason to reject our Lord's miracles because he taught, or acted contrary to the law of *Moses*, which some of their own prophets had done before him.

§. 5. 3. A third proof of the truth of Christ's interpretations of the prophecies, is, that they were justified by the event, which punctually answer'd the interpretation he had given of them. This is made out with respect to the prophecies which concerned his own crucifixion, resurrection and ascension: the rejection of the *Jews*, the destruction of their City and Temple : the long desolation of their Country : the conversion of the *Gentiles*, and the calling again of the *Jews* into the Church : this last particular indeed is not yet fulfilled, but in order to it, we see them preserved by a miracle of providence, entire and unmixt with the several nations, among whom they are scattered.



T H E C O N T E N T S.

THE Introduction.

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Page 1

There was a general Expectation of the Messias to come, about the time that our Lord Jesus Christ appeared; which was a Tradition of their Ancestors, from the Ages before that of Christ, up to the Age next to the Prophets.

————— *Sect. 2.*

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T H E

I N T R O D U C T I O N .



IF one were to judge of the principles and design of Christianity, from the restless endeavours of some men to disparage and undermine it; or of the Evidence for the Gospel, from the contempt and scorn wherewith they treat the first preachers, and first believers of it, one must conclude, that surely Christianity is the most pernicious Sect that hath yet prevailed: that it was received upon slight or no proofs; such as we are told, *the wise could see no reason for, till they were beaten into the gospel.*

Grounds
and Reas.
p. 94.

Nothing less than its deserving, for the wickedness and folly of its doctrines and proofs, to be thus treated, can excuse that bitter zeal, those *lewd* insinuations, those false misrepresentations, and concealments of the truth, shewed by a late writer, in his labour to pro-

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felyte men from the Christian to no religion at all.

But if neither the one, nor the other, is justly to be charged on the Christian religion, what shall we *think* of Those, (for I am unwilling to *say* it,) who not content themselves to abuse the just liberty of private judgment, are importunate to mislead the young and the unskilful, and to harden the vitious part of the world in infidelity ! Who leave no stone unturned to lay aside the best religion, without intending any religion at all in its place !

Did They declare their design, which they now carry on covertly, it would be very easy for the Sober and Thinking part of the world to try who are the *Deceivers, who the true enemies of mankind?* They, who teach a religion most worthy of God, most friendly to society, most helpful to government (which is the band of society,) and most beneficial to every Individual, upon as great certainty at least, as men are wont to require before they engage in any important affair of life : or They, who on pretence of little difficulties incident to the nature of its Doctrines, or Kinds of Proofs, (which yet they unreasonably aggravate,) deny truth and certainty in all the Rest; and would artfully conduct their followers into a state of distrust, fear, confusion and war, without leaving them the comfort of God's wise and good providence, and the hope of his retribution hereafter, to support them under it.

For

For such a Religion indeed is the Christian, if it be taken from its source, the Holy Scriptures ; and stript of the additions, that Policy, mistake, and the circumstances of Times have made to it. We challenge the wit and malice of its enemies to say, whether it be not most holy and pure in its precepts, and gives not the most exalted thoughts of God, and the most abasing opinion of our selves : Whether it places perfection in any thing less than resembling God, and living up to the dignity of our Beings : Whether its worship be not a reasonable service, adapted to the spiritual nature of God, and the mixt composition of Men : Whether the gospel-terms of acceptance upon sincerity, and pardon upon repentance, be not suited to the present condition of human nature ; and its rewards proportioned to men's innate strong desires of Immortality : Whether tranquillity be to be had, out of the way it recommends, of restraining inordinate desires and ruffling passions, of following the dictates of conscience, or reconciling our selves to God by amendment, after having acted otherwise ; and of living in dependance on God's protection, aid, and favour, in well-doing : Whether in the practice of universal justice, equity, charity, and other social and relative offices, (all which are enjoined or enforced by Christianity,) the earth would not become a most joyful place, as it hath proved, through ignorance or neglect of these doctrines

and motives, to be the seat of contention, rapin and oppression.

And if these great ends be attainable, under and by means of the Christian Dispensation, it is not hard to determine on which side the true wisdom of mankind should determine them; whether to Atheism, which must infallibly unsettle the happiness of Individuals, and overturn the peace of the world; or to meer Deism, which hath never yet been tryed in any Country; or to the Christian religion, which, were it obeyed, would establish the happiness that is attainable in this life, and to which (as little as it is practised) is however owing the quiet, the security, the order, that a great part of the world enjoys at present.

This alone, *viz.* the intrinsick worth of its doctrines, the plain marks of wisdom and goodness visible in the ends and tendencies of every part of the Christian Scheme, was enough to recommend it to the acceptation of all wise and reasonable men. But this was not the only argument by which it prevailed. Dry reason is often unsuccessful, when it combats with the prejudices, prepossessions, affections and interests of worldly men. To prove the divine original of Christianity to such, external evidence was needful, wherein an appeal was made to their senses and experience. Miracles, prophecies, and other extraordinary operations of the spirit, were arguments levelled to the capacities of the meanest, at the same time that they affected the Philosophers, and

were most proper to remove the obstructions that deny entrance to simple truths, in All.

It is a Syllogism equally conclusive to the learned and the unlearned: No man can do the works of God, except God be with him. It is the work of God to vary the laws of Nature at pleasure, to act beside, or contrary to her establish'd rules. This Christ did in very many Instances: Especially, in that astonishing instance of raising himself from the Dead: This the Apostles did, when they spake divers kinds of tongues which they never learned, and interpreted others at first hearing: When they discovered the thoughts and purposes of other men's hearts, healed all kinds of diseases with a word, and bestowed the like gifts upon the first Believers. This appeared in Christ's clear circumstantial prophecies concerning what should be done to himself, to his followers, to the Jews, and upon the Gentiles. Christ was therefore a Teacher sent from God, and so were they that were commissioned by him. It is folly, as well as obstinacy, not to draw the inference in favour of that Religion which these works did confirm.

Were they weak and simple men that preach'd the gospel, and wrought these works of wonder, there could be the less art and contrivance in the whole on their part: the secret, had they any, must have been easily found out by the Wise. And no such discovery being made, the hand of God doth still more appear in the progress of the Christian

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doctrine

doctrine by such weak instruments; which, in a few years, was so successful, as to convert a great part of the Roman Empire, and among them some that were thought *wise* before their conversion.

It was mere evidence alone that could give the success, while all the discouragements of the world, the lusts of men, the powers of the empire, and the madness of the multitude, byassed them the other way. They were the unbelievers, the good-natured Pacifick opposers of revealed religion, that for some centuries persecuted the Christian Professors: *The wise*, in this author's sense, invented all weapons of cruelty, to *beat* every one that was disposed to Christianity out of that resolution, while the innocent sufferers were so far from being able to *drive the wise into the gospel*, that they had no power to resist their *heathen Butchers*. Persecution was not used by any part of the Christian Church, before the declension of the 4th Century; when the world was come into the Church, and brought with them the same turbulent Spirit that pushed them to persecute Christianity, and which they mortified not afterwrds. But let that pass.--

Besides this evidence for Christianity, in common to Jew and Gentile, Another Proof from the prophecies of the Old Testament was insisted on with the Jews in particular, to whom alone the oracles of God had been formerly committed. And this way was effectual to bring the Jews over to Christianity.

Those

Those that search'd the Scriptures daily, as the noble Berean Jews did, finding those things to be so in the event as they were opened and alledged by the Apostles from the prophecies, did Believe. It was from the careful studying of the books of the Old Testament, that so many Jews were induced to embrace Christianity; as *R. Eliezer* in *Trajan's* days complained.

Allix, against the Unitar.
p. 326.

We read of no objection on the part of the Jews in Christ's time to the Christian interpretation of their prophecies. And it is absurd to fancy, the Apostles urged them in a different sense from what the Jews conceived of them. As weak men as they are represented to be, they must surely be allowed cunning enough to foresee what would promote, or obstruct, their main design, who were capable to engage in a work of changing the religion of a pertinacious people, that would not hear of alteration in the least rite without running the utmost length of madness. Could they hope to prevail on such a people, by putting senses on Scripture entirely new to them, which contradicted the plain construction of the words, and which every Jew, by turning his bible, could refute?

Christ and his Apostles were under no necessity of forging this sort of argument, since they were able to offer others, to which no objection lay. The Jews did not want, nor did the Christian religion stand in need of, any accession of evidence from the Old Testa-

ment. Though the Prophets had not said a tittle of the Messias, his mission was capable of a firm establishment from his miracles, and predictions, and divine gifts. Why then should they call in the aid of a disputable proof, without occasion? Upon the reason of the thing I may therefore say by advance, that the Prophecies cited by Christ and his Apostles in dispute with the Jews, were so understood as they were cited.

Indeed all the prophecies alledged in the New Testament, are not equally clear of Christ; nor were they intended to be equally conclusive. Some are quoted, after the Jewish manner, in books written for them that already believed, not to convince, but to illustrate and confirm: and among those, alledged as proofs, if there be doubt concerning some few of them, that doth not affect all the prophecies that have been so applied in the New Testament, those especially of which there is no reason to doubt.

The Christian religion would nevertheless stand firm, though we could not explain how some passages, interpreted of him in the gospel, were applicable to him. If any one, much more, if many prophecies from the Old Testament are found to relate clearly to the Messias, we ought upon the credit of it, or them, to believe in the Lord Jesus who fulfilled them, as much as if he had been foretold in every page.

It is not ground enough for rejecting a Revelation, that we are not able to answer all the difficulties that may be raised against some part of it, if the whole be otherwise well attested. To form a compleat judgment, all the evidence should be brought into one view, and the objections to any part compared with the Strength of the whole. To those that proceed this way with impartiality in examination of Christianity, I am confident, that whatever objection appears singly to have weight, will prove light in ballance with the entire proofs. And any branch of evidence remaining unshaken, the foundation ought to be supposed sure. Nor doth it follow, as to those texts which We cannot explain clearly, that the Jews could not, nor did not, understand them of the Messias. Much of the evidence they had, and of their reason and manner of interpreting scripture, is lost to us: and probably, to the Jews themselves since their dispersion. Some, the Jews industriously hide from us. Press'd with the force of proofs from their own scriptures, they renounce some of the sentiments of their Ancestors, in open dispute with the Christians, which in private instructions to one another they retain.

In this situation, it were indeed to be wondered if obscurity should not lye upon some of the prophecies, the latest whereof was written at the distance of above two thousand years ago. Difficulties will arise upon the construction of writings of a much later date, when
dispu-

disputatious or interested men have the management of the Argument.

Prophetick writings, beside what is common to them with other writings, to grow dark with age, have something peculiar in their nature to render them less intelligible. Prophecies, remote from the time of their accomplishment, and whose completion depends on the concurrence of free Agents, are not wont to be delivered very distinctly, at first. The substance, or main design, may be sufficiently understood beforehand; the circumstances and special application, are left to be explained in the event.

The same observation holds good as to the prophecies of the Messias, which spake of him in the beginning, very generally; and afterwards, under various characters and names suited to the actions he was to perform, and the characters he was to sustain. To connect these disjointed passages into one regular system, and to reconcile the seemingly opposite ideas of the Messias in the same person, was almost impossible, before they saw how exactly our Lord Jesus answered to them all. But seeing all those different lines center in his person, they had wherewithal to enlighten them; they might discern plainly, that there was but one single person under different views intended by all the Prophets.

Even the *Prophets* themselves did not see clearly to the end of what they revealed. They who prophesied of the grace that should come, enquired

enquired and search'd diligently what thing and what manner of time, the spirit which prophesied of Christ, did signify, when it testified beforehand the sufferings of Christ and the glory that should follow. We that live so long after them, can't hope to understand their Prophecies better, than they did who spoke them, if we shut out that light, which the event of what they foretold, spreads over the prediction. And this is it which the Adversaries of Christianity would reduce us to. They would put us in the place of the Jews before Christ; and then call upon us to demonstrate *a priori*, abstractly from the gospel history which tallies with the predictions, and explains them, that these predictions must relate to the Messiah, and to no other.

The obscurity becomes greater from the language, wherein the prophecies are written. The Hebrew, as other Eastern Languages, is entirely different from the European. Many things are there left to be supplied, by the quickness of the readers apprehension: which are with us express'd by proper words and repetitions. Particles disjunctive and adverbative, significative marks of connexion, and of transition from one subject to another, are often omitted here. Dialogues are carried on; objections answered; comparisons made; without notice in the discourse; and through frequent change of persons, tenses, and numbers, we are left to guess who are the persons spoken of,

of, which gave no difficulty to them whose living language it was.

The prophetick style is of all other the most copious this way. It seems to be a sort of language by itseif. It ties itself to no order nor method, but passes from one subject to another insensibly, and suddenly resumes it again; and often sallies out, to the main thing, that was intended in his thoughts. The prophets used to *Act* part of what they were to foretel. Those actions supplying the place of words, and being not express'd in the writing, a sort of chasm is sometimes to be discerned in them; as at other times, different discourses, or Addresses, distinguishable in the speaking, by proper signs and motions, seem now to be connected, though they have no relation to each other. Their speaking of future times in the language and ideas of the present, of the spiritual worship God intended, by the known terms of worship under *Moses* and *David*; and of the enemies of God's people hereafter, by the names of those that were their avowed oppressors in their Age; gives also no small difficulty to those of after-times, and other countries, that enquire into the meaning of their prophecies.

What encreases the difficulty is, the little or no order, that the *Collectors* have placed the prophecies in; according to the usage of the Antients, who joined together writings upon different occasions, of the same Authors, and sometimes of different Authors, as if they
made

made but one continued discourse. Prophecies relating to the Messias, and left without date, we find subjoined to prophecies with date, as part of the predictions which they only follow. Whence it hath come to pass, that Interpreters, guided by the first date or preceding historical narration, have expounded prophecies of the same events, that were writ at different times, and with different designs; and overlooked the Messias in several texts, for the sake of certain marks in the prophecy just before, which spoke of events nearer the Age of the Prophets.

The mistake might have been in some measure prevented, had the books written by the Jews after their return from the Babylonian captivity, remained down to our days. For though those writers could not have such clear notions of the prophecies, as we, that live since Christ: yet some light they had from the Prophets themselves, which gave rise to a Traditional explication of their prophecies. To the Prophets, that searched into the meaning of what they foretold, it was *revealed*, as St. *Peter* tells us, *that not unto themselves*, their own times, *but unto us*, the times of Christ's appearance, *they did minister the things which were reported* by the Apostles. From the labors of those, who studied the Prophecies and explained them, with the hints they had received from the prophets themselves, many texts now in obscurity might be cleared, had God thought fit to preserve their writing to
posterity

1 Pet. i. 12.

posterity. But, to our regret, these helps also fail us.

Not one book writ in the Hebrew Tongue since prophecy ceased, hath escaped the general calamity that hath befallen the Jewish writings. Those that were retrieved by *Judas Maccabeus* (a) from the ravage of *Antiochus*, or were writ afterwards, which were not few (b), are all perish'd under *Titus's* dispersion, or *Adrian's* persecution. So that now, from a few scattered remains in different writers, of several Ages, that have preserved the traditions of the ancient *Jews*, concerning the sense of their prophecies, we are to collect our evidence of their understanding them of the *Messias*.

And with these helps, under all the disadvantages now recited, joined to the ordinary rules of picking out the meaning of other Authors, I doubt not to shew, that as to *most* of the texts alledged in the *New Testament*, they were so understood by the *Jews*, as they were, and ought to be interpreted by the Apostles.

Their agreement, where we have records, is a good presumption that in the rest, where records are deficient, they were also with us, in the sense of those scriptures; to which the
numbers

(a) 2 Mac. ii. 13, 14. (b) *Prsl. in Eccles.* Great things have been delivered to us, by the law and the Prophets, and by others that have followed their steps. — My grandfather *Jesús* gave himself to the reading of the law and the prophets, and other books of our Fathers — The law itself and the prophets and the rest of the Books have no small excellence when read in their own tongue.

numbers of *Jews*, converted to the gospel by virtue of such scripture-testimonies, gives an additional strength. For it cannot be thought by any but Scepticks, that such numbers of all degrees of *Jews*, at that time learned, Rulers, Priests, Scribes, of all sects, men by their profession and station obliged to know the scriptures, should forsake the religion they were most tenacious of, upon the authority of texts that made nothing for the new religion they went over to, or were evidently against it; without prospect of worldly advantage, to the certain hazard of their lives, yea and of God's favor too after death (which they hoped for) did not they act sincerely.

Fancy as you will a weakness, or Enthusiasm in those that set about converting the *Jews* in the method of *impertinent citations*; their weakness could not make their proofs strong, nor infuse credulity into men *certainly qualified to judge of their proofs, as having the old and new testament in their hands*, and who, after comparing them together, did yet assent to the truth of their Reasoning and became Disciples.

Grounds
and Reas.
p. 32.

P. 39.

Not relying however upon having more granted by the Adversaries of Christianity than can be proved, I pass to my vindication of the truth of Christ's holy religion, from the prophecies that went before concerning it, under the following heads.

1. There

1. There was a general expectation of a *Messias* to come, at the time that our Lord Jesus Christ appeared; which was the tradition of their Ancestors from the ages before that, up to the Age next to the Prophets themselves.

2. To support this expectation, there were in their scriptures express literal prophecies that singly concerned the *Messias*.

3. They had also Typical prophecies to the same effect, the literal meaning of which was intended to be applied to the *Messias*.

4. The exceptions taken to some texts cited from the old in the new testament, are frivolous, and ought to cast no discredit on the gospel wherein they are found.

5. The Allegorick or other methods of citing and explaining Scripture, which the Jews were accusom'd to, tho' different from the manner of arguing which the later Ages have confined themselves to, might justly be followed, as it is sometimes, by the writers of the new testament, according to the allowed maxims of disputation, in reasoning with Jews; or, in other words, the Apostles deserve no censure for using arguments *ad hominem*.

6. The sense, fix'd by Christ and his Apostles on the prophecies of the old Testament, supposing many of those prophecies capable of suiting other persons, and times, than those of the *Messias*, is certainly to be preferr'd to any other sense they may possibly be taken in.

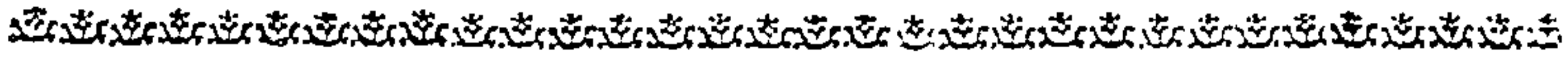
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When these things are made out, and the cavils *in the discourse of grounds and reasons,* &c. answered, as they fall in our way, I shall hope for an end to all clamour for the future against the new Testament, for what is cited there from the old. And since nothing of moment seems to have escaped the diligence and inclination of the Inquisitive writer of that discourse, to disgrace Christianity, after having shewed how little force there is in his utmost efforts, I take the liberty to apply his words, contrary to his intention, but with great truth, and affirm, that *the proofs for Christianity from the old Testament, being valid, Christianity stands on a just and unexceptionable foundation.*





A D E F E N C E of
CHRISTIANITY, &c.




C H A P. I. S E C T. I.

There was a general expectation of a Messiah to come, about the time that our Lord Jesus Christ appeared, which was the tradition of their Ancestors, from the Ages before That, up to the Age next to the Prophets themselves.



THE natural order of enquiry into the sense of prophecy is, to begin with the Age supposed to be most concerned in the events predicted. For Prophecy, like other luminaries of heaven, yields a twinkling dim light, when at a distance from the object in view ; but the nearer it approaches to accomplishment, the brighter its dawnings are, till it settles into a full and strong light. And this is the meaning of what St. Peter told the Jews, 2 Pet. i. 19. *We have also a more sure word of prophecy, whereunto ye do well to attend, as unto a light that shines in a dark place, until the day dawn, and the day-star arise in your hearts : i. e. until the light becomes more*
C 2 visible,

Chap. I.  visible, as his coming drew near, who is foretold to be the day-star. *

Grounds
and Reas. p.

A surer word than what is Jewish prophecy ? *than the sophistical contrivances, and cunningly devised fables, (v. 16.) of false prophets and teachers, who trafficked in artificial stories, to mislead unwary souls. (ii. 1, 3.)* For in comparison with this remote antecedent, Jewish prophecy is said to be *the surer word*; and not to the evidence *Peter* gave upon his own knowledge to the truth of the gospel, as this *late author* would have it believed.

2 Pet. 1:
17, 18.

That which another sees, or hears, or reports, is not Stronger Evidence than that which a man himself sees, and hears. Nor doth *St. Peter* say it is. He offers two reasons, why the gospel is not to be put on the same foot with *cunningly devised fables*. And first, God himself testified the truth of the gospel, at *Christ's transfiguration into a glorious Majesty*: and this, saith he, we saw *with our Eyes*, and with our Ears *heard the voice from the cloud*, of glory, (the symbol of God's presence) declaring *Christ to be his beloved Son*, and commanding us to *hear him*, as *Moses* did the prophet that *was to rise after him*. This we relate, not upon hear-say, but on the certain testimony of our Senses. And again;
God

* In the title of *Pf. xxii.* *Messias* is spoken of as the מלך היום morning-star. So *Ayclta* is the name of *Venus* or φωσφόρος among the *Arabs*; and *Christ* is called the *Bright and Morning-star.* Rev. xxii. 16.

God by his prophets of old spoke of this Christ, which is *also*, or *another more sure word*, or proof, than cunningly devised fables will admit of. This light was indeed for a while obscure, as a small light in the dark, till the night being far spent and the day at hand, it brightned into clearer rays upon the person of Jesus Christ.

To enquire therefore into the Sentiments of the Age that Christ Jesus appeared in, concerning a Messias, ought to be the first step towards discovering the intention of God, in the antient prophecies that have been applyed to him. If at the time the Lord Jesus came, they looked for no such person, nor under the characters he assum'd, it is a presumption the prophecies had no regard to him. For it is scarce credible that He, who if spoken of at all, is described as the source of the greatest blessings, and by certain marks that may distinguish him from all other men, should notwithstanding be overlooked by every reader; and no Doctor of the law, no sincere Jew, that studied the prophecies day and night, should find out that he was intended therein; even at the time when they were bound to acknowledge him as such, at their peril, from his answering all the propheticall descriptions of his person.

On the contrary, if he was then universally expected by the Jews, and a great part of the Gentiles, there must have been some common origin of such an expectation; and the event

Chap. I.



depending on the will of God, their belief must have been founded on some revelation of his will, that had also given them a computation for the time of his coming, which they understood was near expir'd, when they expected him. Nothing less than the express promises of God for the coming of Christ, could be a sufficient foundation and support, for so general, so constant, so deeply rooted, a persuasion.

Luk. ii. 25.
38.Luk. xix.
21.

Act. xxvi.

For this was not the opinion of a few devout people only, who are said to *wait for the consolation of Israel, and to look for redemption in Jerusalem*, at the time of our Saviour's birth: or of the meaner sort, who *thought the kingdom of God* (a phrase for the kingdom of the Messiah) *should immediately appear*: But it was the settled judgment of the chief Priests, the Scribes, and the learned in their law; they, who made the Study of the Scriptures their chief business, who were Depositories of the traditionary explications of the Prophets, were unanimous in this belief; the expectation was National. *Unto this promise, the twelve tribes, instantly serving God day and night, or with fervent prayers for it, hoped to come, as Paul told King Agrippa, who was well able to disprove him, had he spoke untruly.*

Whenever they saw or heard of any quality great or extraordinary in its kind, they turned their eyes that way, hoping that the possessor

essor of those qualities, might be the Man they looked for. Sect. I.

There were of them that flatter'd *Herod* with this Title, because of his many successès, great victories, and sudden rise to the crown; and were on that score called *Herodians* (a). And he seems willing to have it thought so. For he destroyed the registers of all the Jewish Families he could come at, that the family of *David* might not be known, of which the true *Messias* was to descend (b): and he undertook the building of the Temple, a work foretold to be done by the *Messias*. But he was inwardly of another mind, and so was the body of the Jewish Nation. No sooner did the tidings of the *Magi* reach his ears, concerning the birth of the king of the Jews, meaning the *Messias*, but he was troubled, and all *Jerusalem* with him; and calling together the chief *Priests*, and *Scribes* of the people, demanded, where *Christ* should be born? Neither he nor they, made it a question, whether a *Messias* was to come, and when, or whether *Herod* himself might not be He. But passing over all debates of this sort, he demands the place of his birth, and that they told him directly, without hesitation or disagreement, and gave him the prophecy for it.

Mat. ii. 3,
4, 5

Some years after, *John* the Baptist entred upon his ministry, and the government being
C 4 disposed,

(a) *Herodians*, Mar. iii. 6. viii. 15. xii. 13. Matth. xvi. 12. xvii. 16. Epiph. h. 1. 20. Philatr. Cat. in *Herodian*. (b) *Afric.* in *Euf. H. E.* 1. 7.

Chap. I.

Joh. i. 19,
20, 21.

disposed, from the severity of his life, and zeal in his preaching, to suspect he was the Person, they sent Priests and Levites to ask him *who he was, and whether he was the Christ?* He did indeed deny he was the Christ, under any of the Characters they expected him: but then he confirmed their belief of Christ's coming, and told them that Christ was ready to appear. And when they still persisted *to ask, why then did he baptize, if he were not the Christ?* they plainly imply'd, that the notion of the Messiah had its rise from the Prophets, some of which did foretel that he should *sprinkle with water*, or baptize.

Ez. lii. 15.
Ezek.
xxxvi. 25.

Joh. x. 24.

Joh. vi.
14, 15.Luk. xxii.
66.Mat. xxvi.
63.

And thus they went on *looking for another*: and while Jesus conversed among them, one while they said to him, *how long dost thou hold us in suspense? if thou be the Christ, tell us plainly.* At another time concluding from his miracles, *that he was of a truth the prophet that should come into the world*, they contrived *by force to make him a king.* And when the magistracy was resolved to put him to death, the high-priest, as spokesman of the council of Elders, chief Priests and Scribes, *adjured him to tell, if he were the Christ, the Son of God.* So little doubt had they of *a Christ's coming*, though they owned not Jesus to be the Christ.

Herein the *Samaritans*, divided in many other Points from the *Jews*, agreed with them. Their mutual hatred, and want of intercourse in civil matters, would not allow them

them to borrow this notion in religion, of the *Jews*. It must have been of antient date in their Nation. Now the woman of *Sichar* spoke the sense of her people, when she confessed, *I know that Messias cometh, who is called Christ*. For they confirmed her saying with their own mouths afterwards, and said, *This is indeed the Christ; the Saviour of the World*. From *Jacob's* prophecy, and again from *David's* psalms, one of the titles of the Messias was known to be, $\delta \epsilon\rho\chi\omicron\mu\omicron\upsilon\sigma\omicron$, *He that cometh*. By this name the *Jews* spake of him, *the Christ that should come into the world*: and by the same name the *Samaritan* mentions him, *the Messias that cometh*. Without such previous expectations in that people, it had been a vain thing for *Dositheus*, *Simon M. Menander*, and other false Christ's among the *Samaritans* to have pretended under that title to be their Deliverer.

But neither to *Judæa* nor *Samarita* was this *hope of Israel* confined. Wherever the *Jews* spread, they scattered the *Advent of their great king*, the fame whereof, and of the time of his coming, reaching the people of the East, every uncommon phenomenon in the Sky was thought to denote his birth. From the sight of some such appearance, in that region of the heavens which *Astrologers* had appropriated to *Judæa*, the *Arabian Magi* inferred, that the *Jews* Christ was born. *We have seen his star in the East*, as they told *Herod*, and are therefore come to *Jerusalem* to worship him.

Seet. I.



Joh. iv.
25, 42.

Gen. xlix.
10.
Ps. cxviii.
25.

Joh. xi. 27.
vi. 14.
Matth. xi.
3.

Orig. c.
Celf. 1.
Tr. 27. in
Matth. and
on John.
Iren. 1. 20.

Matth. ii.
2.

Chap. I. him. It was then a common opinion, that the rise of an unusual star, or comet, portended the birth of a great person, that should cause great revolutions in the world (c). Seeing some such star, or luminous appearance, pointing to *Judæa*, they thought it presaged his birth, whose coming was believed to be near.

With the same tradition the Greeks and Romans came to be acquainted, by means of the Jews in *Asia minor*, and the Greek Islands, who had turned into Greek verses, the better to remember, what they had learned from the prophets touching the Messiah. These verses were called Sibylline, that is, Prophetick, from a Hebrew or Chaldee word of the same sound, that signifies to *prophecy* (d). It doth not appear there was any person, that had for her proper

(c) Orig. c. Cels. 1. from Chæremon the Stoick, of *Comets*. Vulcanius Haruspex. in Serv. on Virgil's *Eclog.* ix. x. and *Georg.* 1.

(d) ΣΙΒΥΛΛΑ Ρωμαϊκὴ λέξις ὅταν ἔρμω. Δομῶν προφητείας. Hesych. Sibyl is a Roman word, which being interpreted signifies a prophetess.

I suppose he meant Etruscan, which was the same with the antient Phœnician. Varro in *Lætan.* Instit. 1. 6. omnes scæminæ Vates Sibyllæ a Veteribus appellatæ. Eustath. in *Hom.* Mulieres fatidicæ sibyllæ dicebantur, non quod sanguine junctæ fuerint, sed διὰ τὴν ἔμωσαν θεοροεῖαν. These interpretations of Sibyl by the Antients shew, that the word, סִבִּיל or סִבִּיל, from the sense of *bearing*, came to be used for *prophesying*, prophets bearing as it were the influence of God within them, and thence were termed πνεύματα τοῦ θεοῦ and θεορόροι. As נושא a word of like signification, to *bear* or *carry*, hath the sense also of, to *prophecy*. So Num. xxiv. 3. xxiii. 7, 18. *he took up his parable*, is rendred by *Jonathan* in his Targ. *he spoke prophetically a parable*. And נושא, which we render *Burden*, or in regimen, the *burden of Babylon*, the *Burden of Moab*, the *burden of Damascus*, &c. is rendred the *Burden of Prophecy* by the Targ. on *Es.* xiv. 28. and the word, *עֵצ* of the Lord by LXX and Arab. and the *Vision* by the LXX *Es.* xiii. 1. and simply the *Prophecy* by Targ. and LXX on *Prov.* xxxi. 1. And *Lam.* ii. 14. literally, *thy prophets have seen false Burdens*, the Targ. and Syr. interpret *false prophecies*, and the Ar. *Visions*. *Mal.* i. 1. *The burden of the word of the Lord*, is in the Syr. *The vision of the words of the Lord*, Especially 2 Kings ix. 15.

proper name that of Sibyl. But these verses, being collected in different countries, a Sibyl was fancied, and denominated from that country where the verses were collected. The genuine books of the Sibyls, purchased by *Tarquin*, were burnt with the capitol in *Sylla's* days. These had been kept so secret, that only they knew what was contained in them, that had the custody and a right of consulting them. And the occasions of consulting them being only extreme publick calamities, are an evidence that they were mere Ritual books, full of directions concerning sacrifices and expiations. Whereas the Greek sibylline verses were of another nature, and spoke of things to come, which were foretold in the Jewish prophecies, and nothing more, for ought appears, than what was grounded on the interpretation of those prophecies; and are therefore truly thought by very learned men, to be a Jewish composition, designed to propagate the belief of the *Messias*, and to prepare the way for his reception by the Gentiles.

Sect. I.



Tac. Hist. iii. 72.

This appears even after Augustus. Tac. An. i. 76. xv. 44.

Usher. A. per. Jul. 4674. Grot. Vossius.

From the Greeks they pass'd to the Romans, among whom for some time, predictions in the greek and in the latin tongue concerning *a glorious king to come*, were in every body's hands, and many of them under the name of Sibylline.

ix. 15. יהוה נשן עלי אה המסנה הזה *The Lord laid this burden upon him*, is rendred by the Targ. *The Lord prophesied this prophecy*, and is varied in the Heb. ver. 35. *This is the word of the Lord which he spake.*

Vatab. in Mal. i. נשן Hebræi dicunt significare quamcumque prophetiam, proprie enim significat *Assumptionem*. Unde *assumere* pro *loqui*, Job. xxvii. 1. xxix. 1. *assumpsit parabolam*, i. e. *locutus est*. Verbum נשן significat portare & accipere, Zech. xii. 1. *prophetia verbi Jehovæ*, i. e. *quam dixit Jehova.*

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Sibylline. They were variously applied, as men were disposed, to court great folks, or bend them to political purposes. And from the application of these verses, we have been let into the knowledge of their scope and tendency. *Julius C.* contrived a motion in the senate for giving him the name of King, when employed against the *Parthians*, because it was writ in the *Books of Fate*, or prophecy, the *Parthians could not be subdued, but by a king (a)*, and that *by a king only we could be saved*. *Cicero* indeed doubted whether this was so writ in the true genuine Sibyls, for these good reasons, that the verse was an Acrostick, and favoured the abolishing of their religion (*b*) [the gentile idolatry] which was confirmed by the true Sibyl. But such artificial verses, in help to memory, were no objection to their coming from the Jews, whose books spoke much of a *king* and a *saviour*, that should subdue all opposition, even from the race of *Magog* whence the *Parthians* descended (*bb*).

Lentulus applied this oracle to himself, as if the new expected empire was to find its accomplishment in him (*c*). And upon the conception of *Augustus*, it was commonly affirmed,

(*a*) Dio l. xlv. Suet. in Julio. c. 79. Parthos non nisi a rege posse vinci. Tull. de Div. ii. c. 54. Appellandum quoque esse regem si salvi esse vellemus. (*b*) Hoc si est in libris, valeant [hi libri] ad deponendas potius quam ad suscipiendas religiones. Tul. ib.

(*bb*) *Jos. Ant.* i. 7. Magoges, qui ab ipsis vocantur Scythæ. The Parthians came from Scythia. *Just. Hist.*

(*c*) *Cic. Or. Cat.* iii. *Salust. App. de b. civili.*

affirmed, that *Nature was then in labour to* Sect. I.
bring forth a king that should rule the Ro-
mans (d); which *Virgil* explains more large-
 ly of prophecies concerning one of the *race of*
the Gods, “ that should set up the golden Age
 “ again, subdue all the hitherto unconquered
 “ nations, the *Scythians, Parthians, Indians,*
 “ and reduce them all into one universal em-
 “ pire (e), all which he omimates of *Augustus’s*
 reign.

As their hope from *Augustus* dwindled,
Virgil sought to revive it with the like pro-
 mises of the son, (as he will needs have it)
 that *Augustus’s* wife, *Scribonia*, was then big
 with (f). His 4th eclogue was writ for this
 very purpose, wherein he inserts all the glo-
 rious things that had had been said in the sibylline
 verses, or elsewhere, *of the great king to*
come, as if prophetically spoken of this child.

She was delivered of a daughter to the dis-
 grace of *Virgil’s* skill in interpretation. How-
 ever *Virgil* had his end of ingratiating himself
 with

(d) *Suet.* in *Oct.* c. 94.

(e) *Virg. Æn.* vi. vers. 791.

Hic vir, hic est, tibi quem promitti sæpius audis,
 Augustus Cæsar, *Divûm genus* : aurea condet
 Secula qui rursus Latio, regnata per arva
 Saturno quondam : super & Garamantas & Indos
 Proferet imperium, &c.

Hujus in *adventu*, jam nunc & Caspia regna
 Responsis horrent *Divûm*, & Mæotica tellus,
 Et septem gemini turbant trepida ostia Nili.

(f) Mr. *Mason* hath learnedly proved in a Dissertation on this subject
 A. U. Cond. 714. ante Chr. 40. Pollio was Consul, the same year peace
 made with Anthony at Brundisium, and the same year Augustus mar-
 ried Scribonia Aunt to young Pompey’s wife, whom he divorced the next
 U. C. 715. the same day that she brought him a daughter.

Chap. I.



Jos. Ant.
xiv. 15.
and xv. 13.
Bar. App.
n. 23.

with *Augustus*, and we the benefit of knowing the subject that chiefly employed the expectations of his Age; which appears to be in substance and expression, much the same with what we read in the Prophets, and Jewish writers, of their *Messias*. How *Virgil* should get such a particular knowledge of their Belief, though his whole argument had not been found in the sibylline verses, is not hard to guess. The Jews lived in great numbers in one quarter of *Rome*: *Herod* and his followers were about this time in *Rome*; and probably guests to *Pollio*; as his two sons were afterwards to him, to whom this eclogue is inscribed. What he had heard of them, he seems to have dressed up after the gentile poetick manner, and to have recommended all together under the splendid name of Sibyl, or Prophet, which contained some things of this nature.

I crave the Reader's patience, while I compare some passages which hit so patly, with the prophets, their matter, figures and phrases, that, though I am aware of the interpretations of some Criticks to the contrary, who seem afraid of making their profane learning servicable to divine, I can't be persuaded by any thing they have said, that the likenesses between both in so many particulars, should fall out by chance. We read in Both, of a blessed kingdom to be erected; and of the glorious days men should enjoy under that reign; and the same things are represented in the same hyperbolical expressions: and we know the prophe-

prophetick writings are too antient to be suspected of copying after other Authors. Sect. I.

As *Virgil*, for instance (e), speaks of *an Age to come*, called by him *the last Age*, (and which must be the fifth, as succeeding to the *Iron-Age*, accounted in order the fourth by the Poets;) when the *grand revolution of former times*, and a *new birth of the old world shall begin*, and *Nature resume its pristine vigor*: when the simplicity and justice of the paradisiacal state shall be restored, which was called, *golden*, in respect to the following times; and Manners shall appear so reformed, as if a new race of men was drop'd down from heaven: So the Prophets foretell the times of the *Messias*, as the Jews ever since look for them, under the name of *the Age to come*; of the *fifth kingdom*, which is to arise under, and to succeed *the fourth*, and which fourth is compared to *iron for strength* and obdurateness; of *a new creation*; of *a new heaven and a new earth*, wherein *the people shall be all righteous*, the *branch of god's planting*, the *work of his hands*, and *the heavens shall drop down righteousness*.



עוֹלָם
הַבָּא
lam habba.

Dan.ii.40.
44.
Ecl.xv.16.
lxvi. 12. li.
16.
Ecl. lx. 21.
Ps. lxxxv.
11.

If

(e) Vir. Ecl. iv.
 Aspice, venturo lætentur ut omnia sæclo:
 Ultima Cumæi venit jam carminis ætas:
 Magnus ab integro seclorum nascitur Ordo:
 Jam redit & Virgo; redeunt Saturnia regna:
 Jam nova progenies cælo demittitur alto.
 Tu modo nascenti puero, quo ferrea primum
 Desinet, ac toto surget gens aurea mundo

Chap. I.



If *Virgil* promises in this new kingdom, an end of all war, an universal peace throughout the world: a benign concord between the most fierce, most voracious Animals, and the weakest, and most defenceless creatures: an extirpation of hurtful qualities from the earth, so that no poisonous plant nor reptile shall remain, and even the serpent it self shall be slain (f), The prophets promise no less under the *Messias*. Nation shall not lift up sword against Nation, neither shall they learn war any more. In his days shall be abundance of peace. The wolf shall dwell with the lamb, the calf and the young lion shall lie down together. The lion shall eat straw with the bullock: the sucking child shall play with the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt, nor destroy in all my holy mountain: (a) And dust shall be the Serpent's meat, i. e. the most noxious enemy to mankind shall be subdued; the abject submission of conquered persons that beg for life, being implied in the expression of *licking the dust*.

If

(f) *In the beginning of his reign,*

————— Erunt altera bella.

But afterwards,

————— Pacatumq; reget patriis virtutibus Orbem.

————— Nec magnos metuent armenta leones.

Occidet & serpens, & fallax herba veneni

Occidet —————

(a) *Ef. lxxv. 25.* And under the figure of this judgment upon the Serpent, God's vengeance of the persecuting Tyrant of the Jews is foretold, *Ef. xxvii. 1.*

If *Virgil*, to shew the exceeding plenty and security of that Age, saith, “ the goats shall
 “ need no Shepherd to watch and bring them
 “ home, but burden’d with milk, they shall of
 “ their own accord repair to their owners to
 “ be eased of it : that the earth shall not want
 “ the rake, nor the corn the plow, nor the
 “ vine the pruning-knife, nor merchants fo-
 “ reign commodities ; but every country shall
 “ produce every thing desirable : The *Affy-*
 “ *rian Amomum* shall grow every where ; the
 “ country Spikenard be as common as Ivy,
 “ and the *Egyptian* bean as the thorn : Ripe
 “ grapes shall hang on the wild bramble, and
 “ oaks drop honey in plenty like dew (b):”

Sec. I.



(b) Ipsæ lacte domum referent distenta capellæ
 Ubera----

---- omnis feret omnia tellus ;
 Non rastros patietur humus, non vinea falcem ;
 Robustis quoque jam tauris juga solvet arator.
 Cedet & ipse mari vector : nec nautica pinus,
 Mutabit merces ----

Errantes hederas passim cum baccare tellus,
 Mixtaq; ridenti colocasia fundet acantho.

----Assyrium vulgo nascetur amomum,
 Incultisq; rubens pendebit sentibus uva,
 Et duræ quercus sudabunt roscida mella.

He adds,

Nec varios discet mentiri lana colores :
 Ipse sed in pratis aries, jam suave rubenti
 Murice, jam croceo mutabit vellera luto :
 Sponte sua Sandyx pascentes vestiet agnos.

The purple, the saffron, and the vermillion colour shall naturally tincture the fleeces.

Much like this is said by Maimon. in Sanh. of the Messias.

Et hoc est quod dicere solent, tunc terram Israeliticam, placentas, vestesq; sericas producturam, si quidem ita communiter de eo, qui rem aliquam jam paratam facile invenerit, dicere solent, invenit buccellam panis pistam, & cibum coctum.

Chap. I. The prophets have been before-hand with him,
 *Ez. xi. 6. in the like promises and expressions. * *The calf, the lion and the fatling together, and a little child shall lead them:----. † The earth shall bear the corn, and the wine and the oyl. ‡ The seed shall be prosperous, the vine shall give her fruit---and the heavens their dew: ** The plowman shall overtake the reaper, and the treader of grapes him that soweth seed.* (sowing and reaping and vintage shall follow at the heels of each other:) *And the mountains shall drop sweetnesss, i. e. wine or honey, and the hills shall melt with milk (e).*

† Hof. ii. 22.

‡ Zech. viii. 12.
 ** Amos ix. 13.

Deut. viii. 8. xxvi. 9. xxxii. 13, 14. 2 K. xviii. 32. Ezek. xxvii. 17. Jer. xxxi. 12. 2 Esd. ii. 19.

The land of *Canaan* is every where described, as *a land flowing with milk and honey; a land of wheat, vines and milk.* The prophets therefore to give an idea of their new state, represent it as another *Canaan*, such as *Canaan* was painted to the *Jews* at their coming out of *Egypt*. And *Virgil* using the like expressions of the felicity of his new Age,

(e) Joel iii. 18. *Kimchi* on Hof. xiv. 8. quoting Ps. lxxii. 16. *There shall be a handful of corn in the land, upon the top of the mountains, the fruit thereof shall shake like Lebanon---* observes the Targ. and Jarchi say, that this plenty shall be in the days of the *Messias*. “ There are, as he goes on---
 “ That interpret it of the change of nature in the Age to come: when corn
 “ shall be made to live like a vine. Because as that is planted but once, so
 “ corn shall be sowed but once. And our Rabbies or Doctors do speak of
 “ such a change of Nature, as shall be hereafter in corn.” *And to the like effect Maim. in Sanh.* “ Tunc facile fuerit cuius hominum habere
 “ unde vivat: quippe exiguo labore, magnum sibi paraturus commodum:
 “ & hoc est quod dicere solent, terram Israeliticam placentas---productu-
 “ ram, siquidem ita communiter de eo, qui rem aliquam jam paratam facile
 “ invenerit, dicere solent, *invenit buccellam panis pistam & cibum coctum.* Id
 “ quod confirmatur ex eo quod dicitur *Ez. lxi. 5.* quo indicatur sementena
 “ & messem, tunc ibi parata fore.

Age, seems plainly to borrow them from the writers of a country, whose situation caused these things to be in plenty and high esteem, as they were with the *Jews*, and not remarkably in *Greece*, or any other land about them.



The prophets go on, *there shall be no more a Canaanite a Merchant, in the house of the Lord*, as being supplied with more than enough for sacrifice and incense at home--- *instead of the thorn shall come up the furr-tree, instead of the bryer the myrtle---the wilderness shall blossom like the rose--- the cedar, the Shittah, the myrtle, the oil-tree, the furr, the pine and the box, and every sweet-smelling tree, in the desert together.* All ever-greens, and, like *Virgil's* plants, for perfume and delight most desirable.

Zech. xiv. 21.

Eccl. iv. 13. xxxv. 1. xli. 19.

Bar. iv. 8.

When we observe the titles given by *Virgil* to his Prince (*d*), of a *child*; a *Son to be born*: the *beloved son of the gods*: the *great offspring of Jupiter*, i. e. his chief or first-born: the *new seed that comes down from heaven*: the *honour or glory of his Age*, who shall be *advanced to high dignity and power*. One can't overlook the like titles of the

D 2

Messias,

(*d*) Tu modo nascenti puero---
----fave---
----Cara Deum soboles : magnum Jovis incrementum.
----Jam nova progenies caelo demittitur alto.
----Decus hoc aevi---
Aggredere o magnos, aderit jam tempus, honores,

Chap. I.



* Ps. ii. 7.
lxxxix. 27.
† Eccl. iv. 2.
xxviii. 5.
Targ. xlv.
25.
† Eccl. xlii. 1.
* Eccl. iii.
13. Jer.
xxviii. 5.

Messias, in the prophets; (d) unto us a child is given, unto us a son is born---He shall be great, the mighty Hero, the son of God, his first born, higher than the kings of the earth: * the branch of the Lord, the Beauty and Glory †: in whom God is well pleased †, who shall be exalted, extolled, be very high **.

In a word, if the end of his coming be according to *Virgil*, “to redeem the world from
“everlasting fear,---to do away the remains
“of sin,---to restore the communication be-
“tween the gods and good men (e); for which
“reason his birth is matter of joy to the
“whole creation, which in their way express
“their gladness for it (f):” All these benefits the Jews expect from their Messias, upon the credit of their prophecies. In his days *Juda shall be saved, and Israel dwell safely*---and no one shall make them afraid. The redeemer shall turn away transgression from *Jacob*---open a fountain for uncleanness and sin---in his days God shall again set his tabernacle among men, and dwell among them. He will be their God, and they shall be his people.

Jer. xxviii. 7.
Mic. iv. 4.
Hos. i. 7.
ii. 18.
Ecl. lix. 20.
Zec. xiii. 1.
Ecl. iii. 5, 6.
8, 11.
Ezek.
xxxvii. 26,
27. Joel
iii. 21.

They

(d) Eccl. ix. 6. *אֵל מֵעַל* Ps. lxxxix. 19. Eccl. liv. 5. *אֵל מֵעַל* Mic. v. 4. Luc. i. 32. *ἐκ τοῦ οὐρανοῦ* ἐστὶν υἱὸς ὑψίστου. and Joh. iii. 31. *ὁ ἀνωθεν ἐρχόμενος*, He that cometh from above.

(e) *Virg. Eccl. iv.*

Te duce, si qua manent sceleris vestigia nostri,
Irrita perpetuâ solvent formidine terras.
Iste Deum vitam accipiet, divisq; videbit
Permixtos Herceas, & Ipse videbitur illis.

(f) *Aspice venturo lætentur ut omnia sæclo.*

Aspice convexo nutantem pondere mundum,
Terræq; tractusq; maris, cœlumq; profundum.

They also in like manner call to every part of the Creation, to rejoyce for these times----*Sing, O heavens, and rejoyce, O earth; break forth into singing, O mountains, for the Lord hath comforted his people---let all the trees of the field clap their hands, let the sea roar, and the fulness thereof, the world and they that dwell therein.*

Sect. I.

Es. xlix. 13.
xliv. 13. W.
12. Pf,
xcviii. 8.

To reduce what hath been said at large to our present purpose. The things *Virgil* writ to flatter *Augustus's* son, are the same that had been taught by the *Jews* from their Scriptures, in very near the same terms: *Virgil* declaring them to be taken from a prophetic book of a sibyl, shews that the subject of the sibyl's book was, the coming of a great king and saviour, such as the *Jews* then expected. And as these verses were not known before the *Roman* sibyl books were burnt in *Sylla's* days, nor before *Pompey* had put an end to the Kingdom of the *Seleucides*, which was followed with his reduction of *Jerusalem*, They may reasonably be thought to have proceeded from the *Jews*, who believed their redemption was at the door, when the *Syrian* Kingdom, one main branch of the *Greek* and 3d empire was fallen: and so are a confirmation of the *Jews* expectation for above sixty years before Christ's birth.

Indeed it was the fear of what this *victorious king* should do to them, that made the *Roman* magistrates so uneasy with these si-

Chap. I.



Tac. An.
vi. Suet.
Aug. c. 31.
Dio. iv.

bylline verses. *Cicero* (g), thinking the religion and liberties of the commonwealth were endanger'd by them, raises suspicions of their genuineness, and proposes to remove them from publick knowledge into secret custody, not to be opened, as was formerly ordain'd, without order of the Senate. *Augustus* was not so much pleas'd to be thought to be *this king*, as he was jealous of the handle they gave to turbulent and ambitious spirits. To provide against the worst, he called in all the sibylline verses that were in private hands (h), and lodged them, after they had been purged carefully, in *Apollo's* temple. *Tiberius*, renewed, and perhaps extended, the prohibition. For it appears from *Justin's* Apology that it reached the *Jews*, (who must therefore be Abettors of the Sibyls) and under this general name the Christians were included (i), who were forbid the reading of the books of *Hydaspes* and the prophets, as well as of the Sibyls. They all were predictions of the same nature; and the *Jews*, who were most industrious to propagate their belief, were restrained by the laws from dealing in Books that were full of nothing else. But

(g) De Divin. 11. 54. Hoc, si est, in libris sibyllinorum----

(h) Suet. Oct. 31. Pontificatum maximum, quem nunquam vivo Lepido auferre sustinuerat, mortuo demum suscepit: quicquid fatidicorum librorum, *Græci, Latiniq; generis*, nullis vel parum idoneis autoribus, vulgo ferebatur supra 2000 contracta undiq; cremavit; ac *solos retinuit* sibyllinos: *Hos quoq; delectu habito.*

(i) *Vespasianus de Aureliano.* Ego miror vos, Patres sancti, tandiù de *aperiendis libris* sibyllinis dubitasse, perinde quasi in Christianorum Ecclesia, & non in templo omnium deorum tractaretis: *because they were perillous to the Christians to read them, but not so to the Senate in cases of Extremity.*



But with all their caution, the expectation of *This great king*, the subject of these Books, could not be rooted out of the minds of the people, to *Vespasian's* days, whose sudden rise to the empire, and conquest of the *Jews*, so turned the heads of many, as to make them imagine, he must be the *king* that had been spoken of. By the account we have in two *Gentile* and one *Jewish* writer, and comparing their accounts, (to which end I have placed them in three columns to be seen in one view) it comes out what they meant by sibylline books, and that the tradition preserved in them, was deduced from the *Jewish* Scriptures.

Tacit. Hist. c. 13.

Pluribus persuasio inerat, antiquis sacerdotum libris contineri, eo ipso tempore fore, ut valesceret Oriens, profectiq; Judæa rerum potirentur. Quæ ambages Vespasianum & Titum prædixerunt. Sed vulgus, [*Judæorum*] more humanæ cupidinis, sibi tantam *fatorum* magnitudinem interpretati, ne *adversis* quidem ad *vera* mutabantur.

Suet in Vesp. c. 4.

Percrebuerat oriente toto vetus ac constans opinio; esse in satis ut eo tempore Judæa profecti rerum potirentur. Id de imperio Romano, quantum postea eventu patuit, prædictum, Judæi ad se habentes, rebellarunt.

Joseph. de bel. vii. 31.

That which chiefly excited them (the Jews) to war, was an *ambiguous prophecy*, which was also found in the *sacred books*, that at that time some one within their *country* should arise, that should obtain the *empire of the whole world**. For this they had received (by tradition †) that it was spoke of one of their Nation, ‡ and many wise men were deceived with the interpretation. But in truth *Vespasian's* empire was designed in this prophecy, who was created Emperor in *Judæa*.

* Ως κτλ ἢ καμρόν ἐμείνον ἀπὸ τῆ γῆς τις ἀντῶν ἀρξεί τ οἰκουμένη.

† Ως οἰκείον ἐξέλαβον.

‡ Σοφοὶ or Ὡχάχαις,

Chap. I.



From the collation of these passages it will be observed,

1. That all three Historians agree, that there was a *general expectation of a new kingdom* to appear about *that time*, which from *Judæa* would extend it self over the whole earth. *It was a rooted persuasion in many*, saith one: *It was commonly known throughout the whole East*, saith another. It was the principle *that chiefly stirr'd up the Jewish Nation* to war with the *Romans*; and many of their *wise men*, Rabbies or learned in their scriptures and traditions, trusting to it, were deceived, saith the third.

Suet.

Jof.

2. This persuasion was *antient and constant* or uninterrupted: *derived down by tradition* as the *sense of the sacred prophecies* of the *Jews*, and so understood by their *wise men*.

3. This persuasion was contained in the *sacred books of the Priests*, saith *Tacitus*. In the *holy books of the Prophets*, saith *Josephus*. *In the fates*, saith *Suetonius*, meaning the *libri fatales*, or prophetick books, which is but another word for the sibylline Books (k).

4. The opinion that went abroad according to *Suetonius* of the *Jews* possessing *this empire*, is explained by *Tacitus* that *the East should prevail*, and by *Josephus* that *a certain man of their Nation should rule the world*. There is therefore ground to think, that the *Romans*, possibly without knowing the reason,

(k) Virg. Æn vi. v. 45. uses promiscuously, *poscere fata & responsa Sibyllæ* and otherwise.

son, did call the *expected king* by the name of the *East*. So the *Greek Jews* called their *Messias*, 'Ανατολιν or *East*, from whence the *Jews at Rome* might speak of him as the *Oriens*, in some of the many *Latin prophecies* relating to his times, that were divulged there in *Augustus's* days. We may the rather suppose this, because the *persuasion* being fetch'd from the *holy books*, the name as well as the thing might be taken thence.

Sect. I.
Zech. vi.
12. *The East* interpreted by the Jew.
Targ. *The Messias*.
Sueton. Octa. vi. c. 31.

5. From the argument of the three historians, that *at that time the king should appear*, it may be collected, that there were *times marked* in the sacred books for his coming, which were then thought to be expired. Nor could *Josephus* have erred so grossly in applying the prophecy to *Vespasian*, but for this. The period fix'd was over. He could find no new reckoning to protract the expectation. Despairing then of a *Messias* in his own nation, he pitches upon one in the *Roman*. *That time* appears farther, from the Number of *Impostors* (a) which were not known in any Age before; from the readiness of the people to join them at any hazard; and the vigor with which they opposed the *Romans* in the siege, without and against All hopes of success, beside that, which this expectation inspired them with (b). From this *persuasion they rebelled*: from
this

(a) Jos. Ant. xx. 6, 7. d. b. vii. 31.

(b) Jos. d. b. iii. 27. Gr.

de bello. vi. 35. All the time of the siege they were assured of help in some extraordinary way.

Chap. I.



this persuasion the hearts of the common people were kept up under all the miseries of the siege; and even their disappointments did not cause them to forsake it.

Fac.

6. Though *Josephus* calls this prophecy, *an ambiguous or dark Oracle*, because the event did not answer to his sense of it; yet he owns it was so understood in the sense I am speaking of by their *wise men*, and by those before them that had *delivered* down this sense of it. Very dark indeed it must be, if describing one of the royal house of *David* to be *their King*, it intended a *Roman* of an obscure family: if describing him as the converter of the *Gentiles* to the knowledge of the true God, it was to be understood of one that lived and died an Idolater: if describing him as the person that should put an end to the *Roman* Empire, in belief whereof the Jews took up arms against them, it meant a *Roman* should destroy the *Jewish* nation and religion. *Josephus* therefore, whatever motives he had for so applying the prophecy, upon second thoughts in writing his antiquities, returned to his first belief, and fairly hints there, as do the rest of his nation, that *Daniel's* Messiah was yet to come and subdue the *Romans*.

Vid. Ch. ii.
or Dan. ix.

7. The prophecy *Josephus* refers to, if it be not a summary of all the prophecies, is part of

vii. 4. False prophets in *Jerusalem* promised the People, that the *Day of Salvation* was come, even to the last hour of their ruin.

vi. 30. Even when the *Romans* were masters of the temple, one of them led up 6000 men to certain destruction, in confidence of some surprizing interposition at their last extremity.

of *Balaam's* words in *Num.* xxiv. 7. according to the translation of the lxx. *A man shall come forth of his [Jacob's] seed, and shall rule many nations, and his kingdom shall be exalted above Gog [the name of the powerful kings of Scythick nations] and shall be increased.*—And this text was also understood of the *Messias* by *Philo*, whose Authority is the last that I shall produce in this section, to shew the expectation of that Age. *Philo* was a Jew of *Egypt*, a little ancients than *Josephus*, and co-temporary with *Christ*. He was a man of great credit and authority in his Nation, and of high trust at *Alexandria*, the place of the world most disposed to popular tumults, and most set against the Jews (*c*). For this reason we are not to look for such plain declarations in him of the hope of *Israel*, concerning the promised king, as we have now seen. It had been no less than rebellion in him to speak out the sentiments of his heart. Hints however he gives, sufficient for those that were acquainted with the belief of the Jews, to understand, that in *Egypt*, as well as in *Palestine*, in the West, and throughout the East, they entertained themselves with the expectation of a *Messias*.

Sect. I.



Hear his own words (*d*). “The wild creatures shall be tamed, when the Jews tame their passions, and war shall not reach the country”

Alluding to Es. xi. 6, 7.

(*c*) *Jos. de Bel.* ii. 21. Lat. in Alexandria semper erat Incolis adversus Judaeos seditio.

(*d*) *Philo de præm. & pœn.* p. 923. 4.

Chap. I.

Lev. xxvi.
8.Num.
xxiv. 7.

Κεῖται
Ἀρχὴς κε-
φαλὴ ἀν-
θρώπων
Ἰέρως.
p. 927.

“ country of the godly, (*i. e.* Jews) [no more
 “ war, *Is.* iv. 3.] or if their enemies be so
 “ mad, as to gather to battel, their courage
 “ shall not last, being made sensible how im-
 “ possible it is to subdue them. *For five shall*
 “ *put to flight an hundred, and an hundred of*
 “ *you shall put ten thousand to flight. And*
 “ *they shall fly many ways that came one way.*
 “ For as the Oracle saith, *A man shall go forth,*
 “ *and warring against great and populous na-*
 “ *tions, shall overcome them, God sending all*
 “ *suitable help to the godly——this man shall*
 “ *extend his conquest for the good of the con-*
 “ *quered, so as to be the strength of the em-*
 “ *pire——and the head of all mankind”.*

Philo just touches upon the prophecy in
Numbers, but we see the hope he builds on it ;
 For this man is the *Messias*, according to the
 three Jewish Paraphraists upon the Pentateuch,
 and according to *Maimonides* (e).

In another place (f) he expected the con-
 version of the Gentiles to *Moses's* laws, when-
 ever the affairs of the Jews should mend. “ For
 “ many years our Nation hath not been prof-
 “ perous — but if *an opportunity should hap-*
 “ *pen for the better*, how great an advantage
 “ will probably be made of it? The nations
 “ will then, I'm persuaded, forsake their own
 “ laws and customs for ours. For our laws
 “ appearing then in full lustre, *with the fe-*
 “ *licity*

(e) Onk. Jon. & Hier. Targ. on Num. 24. Maim. Sanh. c. xi. Lex Testa-
 tur de Messia in Parascha Bilham.

(f) Vit. Mosi ii. p. 660.

“ *licity of our nation*, will eclipse the laws
“ of all other countries”.

Sect. I.



Again, representing the design of the Jewish laws to promote sameness of mind, communion, concord, similitude of manners, from whence proceed the chief felicities of families, cities, nations, and provinces, and indeed of the whole race of mankind, he adds (g),
“ Hitherto these things have been simple wishes;
“ but I firmly believe they shall (hereafter)
“ be real facts, when God shall bring forth a
“ plentiful crop of virtue—— Which being
“ not yet our lot, we have a longing *desire*
“ *after them almost from our infancy*”. [We see how early Parents taught their Children the belief of the good things under the Messias.]

Again he encourages them to hope, “ that
“ the earth shall be hereafter like Paradise,
“ where fruits growing of their own accord,
“ they shall lead their lives in plenty without
“ labour or sorrow”.

De opific.
p. 17, 18.

And to the like effect he interprets some of *Moses's* blessings upon the twelve Tribes.
“ *Moses, saith he*, being about to dye, forc-
“ tells what should befall each tribe hereafter.
“ Some of these things are already fulfilled:
“ others we expect. For the completion of
“ part of what was promised, is ground for
“ our believing the rest”.

Vit. Mos.
iii. p. 696.

The

(g) De præm. & pœn. p. 929. F. “ Ἀγχι μὲν τὰ παρόντα ταῦτα εἶσαν ἐργαί· ἠυήσεται δὲ, ὡς γέμαυτὸν πείδω, καὶ ἔργα ἀψάδιστα, τὰ οὐκ ἐπιδοχόντα ὡσπερ ἑτεροῖσι κάρποις εὐφορίαν ἀρετῆς, ὧν μὴ ἐυμοιρησάμενοι, ἢ πόνον ἐκ τῶν ἄλλων ἀπὸ τῶν ἡλικίας ἀεζέσονται.”

Chap. I.



Jer. xxiii.

6.

Zech. ix.

The times would not admit him to quote the passages, which by recourse to their bible they might read with more security, and had often heard in private. They are the three last verses of *Deut. xxxiii.* *Israel then shall dwell in safety alone.* (Which the Prophets after him repeat.) *They of the fountain of Jacob (i. e. his seed) upon a land of corn and wine: his heavens also shall drop dew. Happy art thou, O Israel! who is like unto thee, O people, saved by the Jehova, the shield of thy help, the sword of thy excellency! thy enemies shall be subdued unto thee, and thou shalt tread upon their high places: i. e. their kings and princes.* All the Jews explain this blessing of salvation by the Messias, before whom no opposition shall stand; and under whom the earth, the land of *Canaan*, shall yield her increase. We may be therefore sure, *Philo* had this very passage in his thoughts, when he told them of things yet to be fulfilled in *Moses's* blessing; and that therefore the Jews of his country and age had a firm expectation of a Messias to come, and of happy days under him.

Let us now rise a step or two higher, and shew that this was then no novel opinion, taken up from the circumstances of their condition; but was the belief of their forefathers from the Age of *Antiochus Epiphanes*, and earlier, even from their re-establishment at their return from *Babylon*. And this I propose to shew in the two next Sections.

C H A P.

CHAP. I. SECT. II

THE general expectation which the Jewish nation had of a great king and deliverer to come, about 60 years before and at the birth of our Lord Jesus, hath been proved. But this expectation was much antienter. We may trace it to the days next to *Antiochus Epiphanes*. Nor did it then arise from the political contrivances of their Governors, for supporting the drooping spirits of the people under the oppression of the Greeks. The Jews needed such an artifice long before, if the subjection of their State made it necessary. But besides that it seems impossible to have deceived the people with such vain hopes, if there had been no antecedent foundation, or colour, in their scriptures; in an Age especially that had free commerce with the learned nations about them: The testimony I shall now give, of a far higher antiquity of this belief, must silence all suppositions of this kind.

Suetonius, a gentile writer, hath told us, it was an ancient and constant persuasion: *Tacitus* adds, it was as ancient as the old books of the Priests, for it was contained in them, and received by tradition from their wise men, as *Josephus* witnesses. They had authorities for what they wrote, which we want. The Chasm in the Jewish history, from the ceasing of prophecy to *Augustus*, through the loss of their

Sect. II.



Chap. I.



1 Maccabees, Ecclesiasticus, Tobit were first in the Jerusalem tongue.

their books, which we lament, is to be supplied only from a few remains in the *Apocryphal* books; which were so named, not from being of no credit, but not of equal authority with the Canonical scriptures. Had we the Hebrew Originals, in which tongue some of them were writ, they might have been of more service in the present controversy. But take them as we have them in Greek; in them we see plainly the hope which the Jews conceived from Age to Age of *Him that was to come*; whom they spoke of, sometimes as a Prophet or Priest, sometimes as a King; sometimes under the character of two of these offices joined together; and of the happy days they looked for at his coming.

1 Mac. iv. 46.
Τὸ ἄποκρυφ-
θὼναι περὶ
αὐτῶν.

Seder O-
lam Rab.
v. in pag.
69. V. in
pag. 71.

1 Sam.
xxiii. 4.
xxviii. 6,
15. xxx. 8.
Num.
xxvii. 21.

The writer of the first of *Maccabees*, who is a grave and credible Author, expresses upon two occasions their national expectation. Upon cleansing the sanctuary that *Antiochus* had profaned, it was resolved, saith he, *to lay by the stones of the polluted altar, in the mountain of the temple, till there should come a Prophet, to answer about them.* Not an Ordinary Prophet; for they knew that after *Malachy*, no such was to come until the sending of *Elias*. But it was the extraordinary prophet *like to Moses*, they here looked for, who was *to answer their* questions, as *Moses* did the Jews of his time, and as the High-priest afterwards is said to *answer by Urim*, when enquired of, in matters of Religion and National concernment. He must be a Prophet of the highest character, for whom they refer-

ved



ved the kingdom as his right, and would not put him by for the greatest merit in any other family or person. This also is related by the same writer, 1 *Mac.* xiv.

Judas the Maccabee was God's great instrument in restoring the worship and policy of the Jews. And his brother *Simon* brought the nation to much glory, subdued the heathen round about, and things prospered in his hands, for he exalted the people of Israel. What did they thereupon? Why in gratitude for such personal and family benefits, *They*, the People and Priests, by a National contract, appointed him to be *Their Governor and High-Priest for ever* (i. e. him and his sons) until there should arise a faithful Prophet.

1 *Mac.* xiv.
35, 41, 49.

What need of any limitation at all, if they were not persuaded a certain person was to come under these characters? If the Prophet they expected had not an indefeazible title to both Kingdom and High-Priesthood? In other words, if they did not look for a *Messias*, that should be both King and Priest upon the throne, according to *David's* and *Zechary's* prediction? The many glorious acts of *Simon* did not mislead them to think *Simon* was that prophet. Neither his Tribe, nor place of Nativity, nor did the time agree thereto: they therefore covenant, that *Simon* and his successors should be both King and High-Priest, till the reckoning was out, and that time should come. We can't have better evidence of a National expectation, than so publick an act of the whole

Psal. cx.
Zech. vi.

Chap. I.
ver. 48, 49.

Nation, which was inscribed in tables of brass, and set up in a conspicuous place in the compass of the temple, and copies thereof laid up in the treasury.

Ἐως τῆς
ἀνασῶαι
προφήτην
τισὶν.

Nor should the Epithet given the prophet expected, be passed over slightly. He is stiled *The faithful Prophet*, to shew he was to be another *Moses*, a Governor, and Lawgiver, and Priest, of whom God gave this testimony, he *was faithful in all my house*. Num. xii. 7. Such another *faithful prophet* the Jews believed *He* should be, whom God promised to *raise up* from among their brethren like unto *Moses*. For the Author to the Hebrews took the notion from the Synagogue, when he applied the same Epithet to the *Messias*, where he compares his ministry with *Moses's*, Heb. iii. 2. *He was faithful to him that appointed him, as Moses also was faithful in all his house*.

Deut.
xviii. 18.
ἀνασῶω.

So also
Heb. ii. 17.
πιστὸς Ἄρ-
χερέδης, a
faithful
High-
priest.

Sure we are, the coming of a *Royal Prophet* continued to be the current Belief in the days of our Lord Jesus. For no sooner were the people convinced by his miracles, *that he was of a truth that prophet that should come into the world*, but they went to take him by force, and *make him a king*. And in excuse for carrying him triumphantly through the city as a king, and for proclaiming before him, *Blessed be the king that cometh in the name of the Lord, blessed be the kingdom of our father David*, to those that were moved thereat, and demanded who is This? they answered.

Joh. vi.
14, 15.

Joh. xii. 13.
Mar. xi. 10.

swcred, *This is Jesus, the prophet of Nazareth of Galilee.*

Seēt. II.

Matt. xxi.

11.

This action of the Jews is the best interpretation of their sentiments concerning *the faithful Prophet* in the Maccabees, for whom they kept the *kingdom, and high-priesthood*. If their Ancestors would not have *Simon* for their *Governor and High-priest any longer, than till there should arise A faithful prophet*: the Jews in Jesus time, being satisfied that Prophet was come, and that Jesus *was that prophet*, were for putting him into *the government* immediately; the coming of this prophet was therefore the belief of the Age of the Maccabees, as well as of the Age of Jesus Christ; and *they trusted* alike in both, that *that prophet* was he *that should redeem Israel*.

Luc. xxiv.

19.

As this expectation of the Jews of the second Century before Christ, stands attested by publick monuments and records: so the book *Ecclesiasticus* affords us more evidence for a Century before that.

Prolog. in
Ecclus. and
Ecclus. 50.

For though *Ecclesiasticus* was turned into Greek under *Ptolemy Evergetes, or Physcon*, about the year 133 before Christ, yet it was writ long before in the *Jerusalem* tongue by Jesus the grandfather, or perhaps great-grandfather of the Translator, who seems to be contemporary with *Simon* son of *Onias* the High-Priest. And this date brings up the Author to the times of the earliest *Ptolemies*.

Chap. I.



Ἐφαίνι-
σον σημεῖα
καὶ ἀλλοίω-
σον δου-
μῶσια.

Now in a prayer made for the Jewish Church, he gives a summary of things God had promised them, and which they waited for with some impatience, *Ecclus. xxxvi. Send thy fear upon all the Nations that seek not after thee, lift up thy hand against the strange nations— Let them know thee, as we have known thee, that there is no God, but only thou—Renew miracles, and make other strange wonders— Make the time short. Remember the oath, or covenant. Gather all the Tribes of Jacob together, and inherit them from the beginning. Fill Sion, that it may magnify thy oracles, which foretold these events; and thy people because of thy glory. Give testimony to those whom thou hast possessed from the beginning: and raise up, or accomplish (a) the prophecies that have been in thy name. Reward them that wait for thee, (that live in hope of the completion of thy predictions) and let, or to the end that, as Vulg. Lat. thy prophets may be found faithful, true in what they foretold.*

The things he prays for are the very same things that the Jews expected in our Saviour's time, by and under the Messias, *viz.* The conversion of the Gentiles to the one God: the destruction of certain Nations their enemies; the Restoration of all the tribes; and the work-
ing

(a) So the word קִיָּה signifies, 1 Sam. iii. 11, 12. to which ἐγγεγραμμένων answers. Syr. and Arab. render this verse in *Ecclus. Make good the testimonies of thy servants that were from the beginning, and fulfil the prophecies which the former prophets spoke in thy name.*

ing of miracles. In both Ages, they prayed that God would hasten the accomplishment—*make the time short*, or as it was in the prayer at the temple service under Simon, *in our days—at his time*: and is still their form in the Synagogue, when they pray for any blessing of the Messias, *in our days, quickly*.

Seet. II.

Ecclus. 1.
24.

The ground of hope was in the Jews of Ecclesiasticus, and of Christ's time, the same, to wit, *God's oath*, or covenant, and the promises of the Prophets. Would you be sure what *that oath was*, and with whom? see it explained in the same author. *It was the blessing of all men, and the covenant, assured by an oath to Abraham, and establish'd with Isaac—It was the covenant of kings that he made with David, to exalt his horn for ever—His mercy* whereby he promised a remnant unto Jacob, and a ROOT UNTO DAVID, or a Messias to come out of his loins, as the Jews understand the words of *Esay* there alluded to.

ver. 8.^v Op-
τις μ^θ.

Ecclus.
xliv. 21,
22.

Ecclus.
xlvii. 11,
22.

Would you know the age wherein they looked for these things? It is after the *coming of Elias*, according to this son of *Syrach*, who *was written of*, that *he should turn the heart of the father to the Son, and restore* (or preach up the restoring of) the *Tribes of Jacob*, whose *gathering* Ecclesiasticus before prayed for.

Ecclus.
xlviii. 10.

Would you hear who the *prophets* are, that he prays *may be found faithful*? He names some of them in the end of this Book. *Esay*, saith he, *saw by an excellent spirit, what*

Chap. I. *should come to pass at the last; and be comforted them that mourn'd in Zion.* (In the latter days, the days of the Messias according to the Jewish language, who was spoken of as *the comforter, the consolation of Israel.*)
 Ecclus. xlvi. 24, 25. *He shewed what should come to pass, to the end of the Age, and secret things or ever they came.* Again, *Of the twelve prophets, let the memorial be blessed;—for they comforted Jacob, and delivered them by assured Hope, i. e.* They promised the Jews That deliverance which they trusted to, with great assurance; and therefore prayed daily for at the temple, that God would * *perform his mercy with them, and deliver them at his time.* This comfort in the XII Prophets could be no other than *redemption* by the Messias, because three of the XII that promised it, lived after the Return from *Babylon*, to which some would apply these passages. Yet after their return they foretold it as a thing to come; the Jews expected it as yet future; and earnestly prayed for it in the days of *Simon* the High-Priest, *i. e.* near the days of *Alexander the great*: and the writer of Ecclesiasticus renews the petition, that God would make the time short for this deliverance.

But to connect this expectation with the Prophetical times, we have one authority still behind; and that is of *Nehemiah* himself. *Nehemiah* was at *Babylon* the 32d of *Artaxerxes*

* 'Εμπνεύσαι μεθ' ἡμῶν τὸ ἔλεος αὐτοῦ, vul. Lat. *fidelem faciendo*, made good his promise.

erxes Longimanus, the 433d year before Christ; and some years after this had leave to go to *Jerusalem*, and rectify the disorders that had increased there in his absence. Being but a youth in the 20th of that king, he was probably alive near the beginning of the 4th Century before Christ, which was little more than a hundred years before the writer of *Ecclesiasticus* was born. In his old age the book of *Nehemiah* was writ; wherein is inserted a register of their genealogy that went up from *Babylon* to *Jerusalem* in virtue of *Cyrus's* decree. *Ezra* hath preserved the same register; to which he and *Nehemiah* have added the judgment of the *Tirshatha*, (who was *Nebe- miab*) in the case of the Priests who went up then, but could not afterwards prove themselves to be of the family of the Priests. They were, as polluted, put from the Priesthood; for the *Tirshatha* had said, they should not eat of the most holy things, till there stood up a Priest (an High-Priest, as the ancient Greek version has it) with *Urim* and *Thummim*.

Sect. II.



Neh. vii. 5.

1 Esdr. v.

40.

Neh. vii.

64, 65.

Ezr. ii. 63.

1 Esdr. v.

40.

The *Urim* and *Thummim*, as part of the ornaments of the High-Priests, were surely imitated in his vestments (a) in *Nehemiah's* time. But that which was of use in the *Urim* and *Thummim*, was wanting under the second

E 4

temple.

(a) So it seems from *Zech. iii. 4, 5.* and *Ecclus. l. 11.* *Simon* put on the robe of honour, he was cloathed with the perfection of glory. *xlv. 7, 8, 10.* The same garments are called the robe of glory——perfect glory. Alluding to the words *Thummim* and *Urim*, which signify perfection, and glory, or light. *Jos. Ant. iii. 9.*

Chap. I.

Num.

xxvii. 21.

temple. God no more inspired the High-Priest when he asked counsel for the people, after the judgment of Urim before the Lord, as formerly.

It was therefore *Nehemiah's* meaning, that they should wait for the coming of an High-Priest, who should be also a prophet, endued with the gift of *telling all things*, as the *Samaritan* woman said of the *Messias*; of solving all their doubts and questions. If an ordinary prophet would have sufficed for this purpose, *Haggai* or *Zechary* might have been consulted; or *Malachi*, who lived with *Nehemiah*, or soon after. But none of these were High-Priests. And it was a High-Priest,


1 Mac. xiv.

14.

should be the *faithful prophet*: and Him the Jews still expected in the days of the *Maccabees*.

We can't doubt that this High-Priest is the *Messias*, because the *Jews* make it to be part of the *Messias's* business when he comes, "to sort their families, restore their genealogies, and set aside strangers"; and they ground their opinion on these words of the *Tirshatha* (a). "And till the *Messias* come,
" no

(a) *Maim. Melac. c. 12.* When the kingdom of king *Messias* is establish'd, and all the people gather'd to him, there shall be a recension of every one of them, by the direction of the spirit of God, which shall rest upon him: for he shall sit as a refiner and purifier, and shall purge the sons of Levi, first, saying, this is a Priest, this is a Levite, and repel those that are not of their families, *וַיֹּאמֶר הַתִּירְשָׁתָהּ* according as it is said, for the *Tirshatha* said, they should not eat of the holy things till there stood up a Priest with *Urim and Thummim* - - -

“no one shall be fit to consult the Lord, and
 “to teach by divine oracles”, is the *Talmu-* Sect. III.
dists exposition of this place (b). 

If this be so, the *Jews* in *Nehemiah's* time expected the *Messias* under the character of an High-Priest with *Urim* and *Thummim*; and that brings us up to the scriptural times. After this, it is needless to search for farther proofs. But having met with passages that speak to the like expectation as the former, within the same interval, I will not omit them; though for want of a Date, whereby the time of writing these Apocryphal Books may be ascertained, I can place them in no order; and shall therefore throw them together in the following Section.

CHAP. I. SECT. III.

THE point before us, is the general belief of a *Messias* by the *Jews*, in the interval between the days of *Christ* and the last prophets. This, I trust, hath been made fully evident in the former sections. More instances occur in two or three books of the *Apocrypha*, whose Age can't be determined with any certainty, though we are sure they were writ before the Age of our Saviour; and as it seems, in the country where they had been of old captives, with design to preserve the true sense of those prophecies, which ought
 to

(b) *T. Sota. c. 89.*

Chap. I.



to be their study, and comfort in that afflicted condition.

The book *Tobit* is such a Manual for pious *Israelites* in their dispersion; and in him we read his assured hope of the promises, which was indeed the hope of *Israel*.

Tob. xiv.

My son, saith he, I surely believe — our brethren shall be scattered in the earth, from that good land; and Jerusalem shall be desolate, and the house of God in it shall be burnt, and shall be desolate for a time: And that God again will have mercy on them, and bring them again into the land, where they shall build a temple, but not like to the first, until the time of that Age be fulfilled (c). [Fag. Hebr. copy adds, when they shall go again into the greatest captivity:] But afterwards they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever, with a glorious building, as the Prophets have spoken thereof. And all nations shall turn and fear the Lord God truly, and shall bury their idols. So shall all nations praise the Lord — who shall exalt [the horn of, Fag.] his people.

Of these things *Tobit* pretended not himself to prophesy, but to collect the sense of the Prophets before him. He therefore speaks of some things past, in the style of the Prophets who spoke of them in their days as future: and

(c) ἕως πληρωθῶσι οἱ καιροὶ τοῦ αἰῶνος, Ecclus. xlviii. 25.

Fag. donec impleatur □□□□□□□□□□ *saeculum unum, i. e. primum.*

and these he reminds his people of, to excite their trust in God, and belief of his prophets, for the fulfilling of those things that were yet behind.

He mentions four great events to come, which he saith he took from the Prophets, *viz.* the end of the *Jewish age, or state,* and a long captivity of his Nation, which he joins with it; and this happen'd under *Titus*: 2. A General return from That Captivity: 3. The rebuilding the City and Temple of *Jerusalem* gloriously: and lastly, the Conversion of all the *Gentile* nations from idolatry, when the *horn,* the king, or kingdom of his people should be exalted.

But what are these things, it may be asked, to the *Messias*? Very much. Because these events, in the prophets *Tobit* refers to, are connected with restoring of the fallen kingdom of *David,* and of a paradisiacal State to *Judæa,* which both were characters of the happy days expected under the *Messias,* even down to the present *Jews.*

Amos, whom certainly he here intends, because *Tobit* uses his words to the same purpose in his prayer, xiii. 10. *Praise the everlasting king, that his Tabernacle may be built again with joy, and those that are captives restor'd, &c.* *Amos,* I say, who foretels in the same passage the *conversion of the gentiles,* is understood by the *Jews,* to promise the manifestation of the kingdom of *Messias* the son of *David,* in pursuance of God's oath to
David

Chap. I.

Ez. liv. 12.

David of a perpetual kingdom; which kingdom of *David* was not fallen before the *Babylonian* captivity, and never yet, as they think, restored since. And *Esfay*, who is another of his prophets, for the *glorious building of Jerusalem with Sapphires and Emeralds and precious Stones*, &c. xiii. 16, 17. gives there a figurative description of the new *Jerusalem*, to shew its resemblance to Paradise at its first creation.

ἐν καλῷ
μύθῳ. ib.

For by plenty of gems of various kinds, is the glory of *Eden* represented (*d*) in *Ezekiel*. From whom *Plato* seems (*e*) to have borrowed the figures, when he sets forth in a fine fable the beauty and felicity of the paradisaical earth, by the stones of several colours and brightness it abounded with.

And what *Esfay* spoke there metaphorically, he elsewhere declared plainly touching the same

(*d*) Ezek. xxviii. 13. *Thou hast been in Eden: every precious stone was thy covering, the Sardis, Topaz, Diamond, &c.* And where Job xxvii. 6. has — *As for the Earth* — the stones of it are the place of Sapphires, and it hath gold Ore; the Targum explains it of *Eden*.

(*e*) *Plato Phæd.* p. 110. ed. ser. Λέγεται πρῶτον μὲν εἶναι τὴν αὐτὴν ἢ γῆν αὐτῆς ἰδεῖν, ὡς περ αἱ δωδεκάσκυτοι σφαιραὶ ποικίλη, χρώμασι διηλημμένα· ὧν καὶ τὰ ἐνθάδε εἶναι χρώματα ὡς περ δειγμάτων οἷς ὃ οἱ γραφεῖς καταχρῶνται. — ἐπειὶ δὲ πᾶσαν τὴν γῆν ἐν τοῖσιν εἶναι, καὶ πολλὰ ἐπιπέδη λαμπρωτέρων καὶ καθαρωτέρων ἢ τέτων. Τὴν μὲν γὰρ ἀργυρῆν εἶναι, καὶ θαυμαστὴν τὸ κάλλος· τὴν δὲ χρυσοειδέην τὴν ὅσην λάκκον, γόπασιν ἢ χιόνος ἀποκοτέρας, καὶ ἐκ τῶν ἄλλων χρωμάτων συσκευασμένην ὡσαύτως, καὶ ἐπιπλεόνων, καὶ καλλιόνων, ἢ ὅσα ἡμεῖς ἐπιγράμαμεν. Again he saith of the κοῖλα τῆς γῆς, that they did χρώματος πείδον παρέχειν σιλβοντα ἐν τῇ τῶν ἄλλων χρωμάτων ποικιλίᾳ· ὡς ἐν πᾶσι αὐτῆς εἶδον ὡς χεῖρες ποικίλον φαντάζεσθαι — καὶ αὐτὰ ὅρη ὡσαύτως, καὶ τὰ λίθους ἔχειν, ἀνά τὸ αὐτὸν λόγον, τὴν τελειότητα καὶ τὴν διαφάνειαν, καὶ τὰ χρώματα καλλίω· ὧν καὶ τὰ ἐνθάδε λιθία εἶναι ταῦτα τὰ ἀγαπώμενα μόρια, σάρδια καὶ ἰάσπιδας καὶ σμαραγδούς καὶ πάντα τὰ τοιαῦτα· ἐπειὶ δὲ εἶδον, ὅτι μὴ τοῖσιν εἶναι καὶ ἐπιπέδων καλλίω.

— τὴν δὲ γῆν αὐτὴν κεκοσμηθεῖσθαι τέτοις τε ἀπαπ, καὶ ἐπιχρυσῶ τε καὶ ἀργύρῳ, καὶ τοῖς ἄλλοις αὐτοῖς τοῖσιν —

same return. *The Lord shall comfort Sion—* Sect. III.
and all her waste places. He will make her Ez. xli. 3.
wildernefs like Eden, and her defart like the
 garden of the Lord.

The building *Jerusalem* gloriously with precious stones, and making it like another garden of *Eden*, being then different expreffions for the fame ftate; and *Eden* or Paradise being the common Emblem in the *Jewifh* nation of the earth's fruitfulnefs and delightfulnefs, and of the holy manners of its Inhabitants (*f*), under the reign of the Meffias—they must understand *Tobit*, in the encouragement from the prophets which he gives his Nation to look for thefe things, as if he had faid to them in a circumlocution, that They fhould not fail to expect the Meffias.

The writer that personated *Baruch*, writes in the fame ftain; and his book is little elfe than an Epitome of what we have at large in the Prophets concerning a more univerfal return, than that was of the *Jews* under *Cyrus*; and in virtue of *an everlafting covenant* God fhould make with them, to *drive them no* ver. ii. 35.
more out of the land. The only ufe I make of him is to fhew, that the *Jews* at *Babylon*, where he wrote, and where probably *Jeremy's Baruch* never went, did not conceive that the prophecies were exhausted in the firft re-
 turn

(*f*) Rev. xxii. *Gen. San.* 11. Sect. 37. where *Coch.* notes, that the *Jews* call the Age to come, *i. e.* of the Meffias, הגן העדן the garden of *Eden* that is above; the terreftrial Paradise being an Image or Shadow of the Celeftial, or the *Jerusalem* from above.

Chap. I.



turn of the Jews under the Persian kings : they hoped for another more perfect and more glorious restoration, as foretold by the prophets, which should be the *deliverance of God himself*, as the Jews are wont still to call the Salvation of the Messias.

Bar. iv. 22,

24.

Let us hear his own words—*My hope is in the everlasting, that he will save you: Joy is come to me from the holy One, because of the mercy which shall soon come to you, from the everlasting our saviour. — Like as the neighbours of Sion have seen your captivity; so shall they see shortly your salvation from our God, which shall come with great glory, and brightness of the everlasting—Put off,*

v. 1, 3, 4.

O Jerusalem, the garment of thy mourning, put on the comeliness of thy glory that cometh from God for ever.—God will shew thy brightness unto every country under heaven. Thy name shall be called of God for ever, the peace of righteousness, and the glory of God's worship. Arise, O Jerusalem, look to the

v. 36, 37.

East: and behold thy children gathered from the West unto the East, by the word of the holy

v. 5, 6, 7,

8.

one, rejoicing in the remembrance of God. For they departed from thee on foot, but God brings them unto thee, exalted with glory, as children of the kingdom. For God hath appointed, that every high hill and the banks of long continuance should be cast down, and the valleys filled up, to make even the ground, that Israel may go safely in the glory of God: Even the woods, and every sweet-smelling

tree

tree shall overshadow Israel, by the commandment of God. For God shall lead Israel with joy, in the light of his glory.—And mentioning, which he doth often, this deliverance, as eminently God's, he breaks forth into admiration of this Emanuel, or of God's being with men in such a manner. *This is our God, and no other is to be accounted of in comparison of Him. He hath found out all the way of knowledge, and hath given it to Jacob his servant, and to Israel his beloved: viz. by his prophets. Afterwards he was seen upon earth, and conversed with men: Namely, at the time that all Israel shall be saved, by the Deliverer's coming to Sion, and his manifesting the Jews to be children of his kingdom, v. 6.*

Se&t. III.

Bar. iii. 35, 36, 37.

וַיֵּרָא טוֹטָא,
a Phrase
Dan. ii. 29.
45. that is
explain'd
by the *lat-
ter days,*
v. 28. or
days of the
Messias.

The 2d book of *Maccabees* hath preserved to us an epistle from the people in *Judæa*, the council, and *Judas* the governor, to *Aristobulus* and the Jews in *Egypt*, wherein is a fragment of their prayer at dedicating the altar which *Antiochus* had polluted, for the compleat return of *Israel* to their own land, and which is said to be the very prayer used over the sacrifice in *Nehemiah's* days.

2 Mac. i.
26, 27, 29.

For this is the substance of that Prayer: *Receive the sacrifice for thy whole people Israel, and preserve thine own portion and sanctify it. Gather those together that are scattered from us: deliver them that serve among the heathen—and let the heathen know,*

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know, that thou art our God.—Plant thy people again in thy holy place—

2 Mac. ii.
7, 8.

There remained theretore, in the time of the *Maccabees*, a future return to the people of God, beside that from *Babylon* which was over: and is the same return that *Tobit* and *Baruch* expected. Then, and not sooner, they flattered themselves with discovering the place where *Jeremy* had hid the Tabernacle, the Ark, and the Altar of Incense, that were in *Solomon's* temple, as they write in the same epistle. *As for that place, it shall be unknown until the time that God gather his people together again, and receive them unto mercy. Then shall the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also as it was shewed under Moses.*

2 Mac. ii.
17, 18.

And they end with this wish and profession of faith. *Now God that saved All his people, and gave them All an heritage and the kingdom, and the Priesthood, and the sanctuary, as he promised in the law, (make good his other promises:) For we hope, he will shortly have mercy on us, and gather us together out of every land under heaven, unto the holy place: for he hath delivered us out of great troubles—*

Read this passage to any *Jew*, and ask him, whether he thinks *God* hath yet gathered *Israel* together out of every land to their own, since the *Babylonian* Captivity? and he will answer, No. Ask him further, At what time they

they look for such a Return? And he will tell you, when the kingdom of the Messias shall be manifested. We ought not therefore to understand these *Jews*, in writing to *Jews*, otherwise than any other *Jew* would apprehend them to mean. Especially since they declare, they were not yet in possession of the great and glorious things that had been promised to them; that they looked for *new discoveries of God's will*, relating to his worship, at the time God *should bring together his whole people Israel*. For that is all that seems to be first intended under the figures of finding again the Tabernacle, the Ark, and the altar of Incense, which the *Jews* afterwards grossly mistook for the material furniture of *Solomon's temple*, that was all destroyed with his temple.





CHAP. II. SECT. I.

That there are prophecies, that literally and singly speak of the Coming of the MESSIAS.

IT is charged upon the writers of the New Testament, that they manifestly put new interpretations upon the books of the Old Testament: and those not agreeable to the obvious and literal meaning, and contrary to the sense of the Jewish nation. And this, the Objector would have it believed, he is so certain of, that, as he saith, *having particularly considered all the prophecies cited by the Apostles, he pronounces them, all to be fulfilled in Christ only in a secondary and allegorical sense.*

Pag. 44.

And yet never was there a charge so groundless, so frivolous in every particular, as this: Never was a *consideration* of the Prophecies more superficial and imperfect than *His*. That all the texts quoted in the New Testament, regard not the Messias, as the sole object of the prophecy, is allowed; though, as we shall shew, those of the typical kind are nevertheless direct proofs. But that *none* of them were

were intended of the Messias, nor understood by the Jews to be so intended, is so surprisingly new, that one is tempted to think this Author affected a reputation by defending the absurdest paradoxes. The coming of the Messias was very antiently an article of the Jewish creed, and not first made so by *Maimonides*, who only collected into one system the fundamentals of their Religion, which were dispersed before him in several books.

Sect. I.

Maim. in
Mish.
Sanh. c.
10.

The famous *Joseph Albo*, who is cited for the contrary opinion, differs from *Maimonides* only in words. He contends indeed that there are but three prime fundamental articles, *viz.* the being of a God, a revealed law, and rewards and punishments. But then he owns, the Advent of the Messias is a branch, though not a root; and is deducible from a fundamental article by necessary consequence (*a*).

Grounds
and Rea-
sons, p. 91.

We cannot learn the antient faith of the Jews better than from their antient prayers: There they daily and weekly, and on their great Festivals, pray for the speedy coming of the Messias; and sometimes in those words of scripture which are applied in the new testament to the Messias. These are some of their petitions; *O that Elias would come quickly with Messias the Son of David—*

F 2

Send

(a) Jos. Albo de fundamentis, c. 42. Eum, qui credit legi Mosaicæ, necesse est credere Messiam adventaturum; Lex enim præcipit Prophetis fidem adhibere. Jam Prophetæ Christum prædixerunt venturum—Certum est, esse in lege & Prophetis versus, qui monstrant oportere Israellem efflorescere & exaltari, qui neque omnes, neque ex parte implati sunt.

Chap. II.

Send to us the BRANCH of David in our days — By the hand of Ben Issai the Bethlemite, bring near the Redemption — How long will he tarry? — Let the memory of Messias the son of David thy servant come before thee —

And as they prayed, so the antient Rabbins taught, this doctrine to be fully grounded on their scriptures; and in as ample terms as it is any where asserted in the New Testament.

Luc. xxiv.
44.

If Jesus Christ said to his disciples, *That all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms concerning me*: The Jewish Doctors of old say no less of their Messias. *All the Prophets prophesied only (or chiefly) of the Messias: All, none excepted, prophesied only of the years of Redemption and the days of the Messias*. All, from Moses our master to Malachi of blessed memory †. All, in the law, and the Prophets, and the Hagiographa ‡, of which the Psalms are the first book. They all moved by the Holy Ghost testify and foretel the coming of King Messias †. He charges the Scripture with untruths, who doubts of his coming, and denies the Law**.*

Sem.
Sanh. c. xi.
Sect. 37.
Ed. Coch.
* Siphre
one of the
oldest Jew-
ish Books
in R. Sa-
lom.
Jarchi. on
Zech. ix. 1.
† Maim. in
Sanh. xi.
‡ The fa-
mous A-
bravenel
de Capit.
sidei. c. 14.
Ed. Vor-
ilii.
† Maim. ib.
* Buxt.
* Syn. c. 3.

Could the Jewish prayers run, as they do, in the words of the prophets for the coming of the Messias; and could their Doctors say, that all the Prophets speak of him, and yet it be true as the objector pretends, That no particular text in the prophets doth properly relate

relate to the Messias, even in the judgment of the Jews? Or, Is that interpretation of the Apostles to be called *New*, which was as old among the Jews as the Apostles days? or be said to go contrary to the sense of the Jewish nation, which to interpret otherwise is declared Infidelity by the Jewish writings.

Sect. I.



It is a poor subterfuge to say, these are the testimonies of Jews after Christ's time. For besides that many of their prayers are of an elder date; the Talmud, and their Books antienter than the Talmud, are a collection of authorities long before their own Age, and give the sense of their fathers in Christ's time. Nothing less than a certain, general, uninterrupted tradition for the prophets speaking of the Messias, could have extorted so plain a confession from the Jewish writers. To be sure, after the controversy with the Christians about the Messias came to be stated, the Jews could not take up the Christian notions, before unknown to their Nation, to furnish the Christians with weapons, from which they found it very difficult to defend themselves.

But not to rest in generals, let the disquisition of particular texts determine the truth of this Author's assertion. To name them All would carry me into too great a length. I shall therefore select some of the principal Prophecies, which being proved to regard the Messias *immediately and solely, in the obvious and literal sense, according to scholastick rules,* may serve as a Specimen of what the Scrip-

Grounds
and Rea-
sons, p. 39.

tures have predicted of a Messias that was to come. And I begin with the last prophecies, because they are clearest, and not liable to the evasions, whereby many of the predictions in the Prophets under the first temple have been eluded. These, I hope to shew, ought to be interpreted singly of the Messias, from internal characters in the prophecy itself, that agree to him and to no other. With which I shall join the external testimony of Jews, that understood the prophecies in the same sense, to free the Christian interpretation of them from the charge of novelty and heterodoxy.

N^o. I.

Mal. iii. 1. *Behold, I send my messenger, and he shall prepare the way before me; and the Lord whom ye seek, shall suddenly come to his temple, even the Messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts.*

Here is a description of two persons, whom God promises to send to the Jews. The one, God calls *my Angel* or *Messenger*, whose errand is said to be, *the preparing the way before me*. Meaning, that he should be a *Prophet* * of note; (for so the Hebrew word hath been interpreted in other parts of the Old Testament :) who should usher in the *Lord* that was to follow him, and supply the place of Harbinger to a great prince; who was wont to be sent before to give notice at the place of

* Es. xlii.
19. xliv.
26.
Hag. i. 13.
Maim. M.
Neb. ii. 41.
Propheta
non raro
vocatur
Angelus.
So he un-
derstands
the Angel,
Gen. xxv.
23. of the

of the Prince's coming, and to dispose matters for his reception, according to his dignity. And he consequently, from the nature of his employ, was as much inferior to the Lord that was to come after him, as servants are to him whose forerunners they are appointed.

The other is represented in very high characters, as, * *That Lord whom they sought, or expected to come: as the Angel or Messenger of the covenant, whom they delighted in, i. e. under, or by whom they promised themselves all felicity: as the proprietor of this temple, which for its meanness they undervalued, and polluted with their impure sacrifices: And again, as a severe just Judge, in the next verse. For however they delighted themselves with the hopes of his coming, it should eventually prove no matter of joy to them. For the day of his coming should be a day of exact retribution. When he appears, he shall be like a refiner's fire, and like fuller's sope, He shall separate the metal from the dross, and punish the impenitent with impartiality. And then they should be able to answer their own question, mentioned in the former Chapter, Where is the God of judgment?*

It was the Atheistick behaviour and discourse of many Jews in that age, which moved God to give them this prophecy. "We are not so wicked, said they to the prophet that reproved them, as you make us: or there are others wickeder than we that prosper, and why may not we? God, one would

Sect. I.

Prophet Eber, and the Angel Ex. xxiii.

20. is interpreted of some Prophet.

Ib. ii. 34.

Judg. ii. 1.

Job xxxiii.

23.

* יְהוָה

Ch. iii. 2.

3.

Ch. ii. 17.

Chap. II.

“ think, doth not dislike their ways, or he
 “ would not bear with them; or where is
 “ the God of judgment”?

Well then, replies God, you shall know experimentally where he is, and find him where you least look for him. By him, whom you seek, whom you delight in, will I appear to be a God of judgment: And that you may not be surprized with his coming, Behold, I send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in, behold he shall come, saith the Lord of hosts. He is the same person, who from the dignity of his person is called Lord, and from his office, Angel of the covenant (a): and who must therefore be distinguish'd from God that speaks, whose Angel he is, and whose vengeance he executes. His office relates to a *covenant* with this people, which, as it seems by the punishment that next followed his coming, they should reject. The time of his coming is said to be *suddenly*, viz. after *the messenger that was to prepare his way*; and is implied to be under that temple which they despised and profaned; but of which he should be the Glory.

The

(a) So R. *Aben Ezra*. Dominus ille, est Angelus foederis. Est enim sensus duplicatus, *i. e.* They are different names for the same person. And so it follows in the singular, אֲנִי, *even he shall come*. And so *Vau* in וְאֲנִי is explicative, as in *Gen.* xlii. 23. and in other places.

The question now is, who is intended by the *First messenger*; and again, who by the *Lord* — the messenger of the covenant? You need but cast your eye a little lower, to the end of the prophecy, to be sure that the first messenger is the same that is there called *Elias*, Mal. iv. 5, 6. *Behold, I send you Elias the prophet, before the coming of that great and dreadful day of the Lord, just before spoken of. And he shall (make it his business to) turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come, and smite the earth with a curse. In the one place, the messenger shall prepare the way before me: in the other, it is declared how he shall prepare it, viz. by turning the hearts of the fathers, &c. In the one place, the day of his coming is described as very dreadful; But who may abide the day of his coming? and who shall stand when he appeareth? In the other it is expressly named so, and with reference to what went before, That great and dreadful day of the Lord. In both, for the same reason, because of the wasting judgments that ensued.*

Chap. I.

יום
הגדול
והנורא

The old Jews therefore in *Hierom's* time, interpreted this first messenger of *Elias*; and so did the Jews much earlier, who composed their liturgy: In one of those prayers, they beseech God in these words; *Let Elias thy prophet come in our days (a).* He is called *Elias the prophet,*

Hier. in
loc.

(a) In the prayer at the bringing forth the book of the Law, they say,

והנביא

Chap. II.



prophet, in the conclusion of *Malachi*: but no where *God's prophet* but here, that God saith, *I will send my messenger, or prophet, to prepare the way before me*; as it were to express their sense of the *Person* intended by *God's messenger*.

And knowing the first messenger, we can't be in doubt about the second Messenger, since the coming of *Elias* and of the Lord *Messias* are ever joined together by the Jews; the one presupposes, and infers the other. You read it in the prayer newly cited; and with it the Jews sense at that time of this prophecy. "Send to us the Angel, or Messenger, the Redeemer". This is *Malachy's* Angel of the Covenant. "Let *Elias* thy prophet surely come in our days, with *Messias* the son of David thy servant"; this is the Lord in *Malachi*, who shall suddenly come after the messenger his forerunner.

But waving the Advantage of that tradition, there is not a Jew, that I know of, antient or modern, that doth not expound *the Lord* in this text of the *Messias*, or the age of the *Messias*, except *Farchi*; who so absurdly interprets the Angel here, of the Angel of death

at

Seder Tephilloth,
Ed. 8vo Athiæ at
Amsterd.
ק"ו. fo.

זחקנו וזמצנו אל
ושלח לנו המלאך הנואל
בא יבא בימינו אליהו נביאך
עם משיח דוד עבדך

O God, animate and strengthen us,
And send to us the *Angel* (or Messenger) the Redeemer.
Let *Elias* thy prophet surely come in our days,
With *Messias* the Son of *David* thy servant.

at the final condemnation of the wicked, and of God's sitting in judgment, which certainly they did not desire, that *Abarbinel* is ashamed of him for it: How the antient Jews understood it, *Hierom* is again a witness, who saith they referred it to their — *ἠλειμμένος, ἰ. e.* their Anointed or Christ. And those moderns, who in spite to the Christian interpretation, would not have the first messenger to be *Elias*, but either an Angel from heaven, as *Kimchi*; or *Messias* the son of *Joseph*, as *Aben-Ezra*; are constrained by the force of the words, and the constant tradition of their fathers, to own the advent of king *Messias* to be promised in the latter part of the verse (*a*).

Se&t. I.

ἠλειμμένος is the word in Aquila's and Symmachus's version for *Messias*.

Indeed it is not possible to find any other person to whom the words will agree. From *Malachi* to the destruction of the temple, no one can be named, except the Lord Jesus, who is able to make any pretension to the express characters in this prophecy. What man beside was ever *expected*, and *sought*, and *delighted* in, so long before they knew him? what man else was ever called *the Lord*, and the *Lord of his temple*, but He, whom *David* in spirit called *My Lord*, because of God's associating him into dominion with

יְיָ
יְיָ
Pf. cx. 1.

(a) R. D. Kimchi. The *Adon* or Lord is *Messias* the son of *David*. And so before him *Saadiab Gaon*, lib. *Eman.* c. 8. R. *Tanchumæ* in *Poc. R. A. Ezra*, The Lord of glory, in the temple that is to be restored, at the coming of *Messias* the son of *David*. *Maim. Melac.* c. xi. Again *Epist. de Australi regione* in *Vorst. not. on Ganz.* *Salom Ben Melech* in *Michlol Josephi. Hic est rex Messias.*

Chap. II.



Deut. xxxiii. 29.
Ez. xlv. 17.
Hos. i. 7.
Zech. x. 12.

Jer. xxxi. 31, 33.

with himself, *to sit on his right hand, till he made his enemies his footstool?* What other deliverance was looked for by the Jews (*a*), as the deliverance of God himself, than that by the Messiah? There is one certain deliverance promised them in one prophet after another, by the name of *Salvation by the Lord*, by *the Lord God himself*, as superior and different to their former deliverances by flesh and blood; and this the Jews appropriate to the redemption of the Messiah. God saves, and God judges, by *Him*. And he is therefore termed *the Lord* in *Malachi*, as being Emanuel, the God, the Saviour with us. In a word, who, but one of his dignity had ever in scripture a forerunner appointed him, that was predicted therein, to give notice of, and prepare for his coming? who but the Angel of the covenant, was likely to transact the *new covenant*, which God assured them he would make with them in the latter days, and as they understood, by the Messiah?

St. *Mark* therefore had good reason to introduce his gospel with this unexceptionable text of *Malachi*, in order to shew the connexion

(*a*) So R. S. J. on Ez. xlv. 17. Saadia Gaon Sepher Emuna, viii. 8. Talm. Berac. c. i. Ez. xxxv. 4. *Your God will come with vengeance, God the recompense, he himself will come and save you, then the eyes of the blind shall be opened, and the ears of the deaf unstopped, &c.* which is understood of the days of Messiah, by their Targ. and Vajikra R. on Levit. xiv. 2. As we know it is by *John* the Baptist, from his question to Christ in the words of *Esay*, ver. 4. and Christ's answer in the following words of *Esay*, Matth. xi. 3, 4, 5, 6. This promise is varied in the same *Esay*, and *The Saviour cometh* is put for *God cometh*, &c. Ez. lxii. 11. to shew that *God's coming* is ever to be interpreted of the Messiah.



nexion between the old and new Testament; and that one began where the other ended. There was no *Jew*, at that time, that did not agree to the applying of the prophecy to the *Messias*, according to the letter. No Christian since hath been so wild as to fancy any other sense of them. Even the learned *Grotius*, so willing, and so capable as he appears to be, at other times, to invent double meanings, yields up this prophecy to Christ, as concerning him only, and no other person.

But I must not dismiss this text without making further use of it. *Malachi* was the last prophet that God vouchsafed to the *Jews*, before the coming of *Elias*. And he, supposing the belief of a *Messias* to come to be already received in their nation, and borrowing the expressions of the former prophets; where *Malachi* speaks clearly of the *Messias*, he may be justly thought to direct how we should understand those prophecies before him, of the *Messias*.

For instance: 1. When *Malachi* saith, *The Lord whom ye seek, and the Angel of the covenant, whom ye delight in, shall come*, he plainly intimates, that then in his days the *Jews* expected, and wished for that coming; even before the assurance he now gave them, that he should come. They had certainly some grounds, true or imagined, for such pleasing hopes; for no one desires, nor delights, in things unknown, undescrib'd, unpromised. And the event, depending mere-

יצמח is
desire in
J. Targ.



ly on the will of God, nothing less than God's revelation in this matter, was sufficient foundation for believing it; which God was wont to communicate to their Nation by the Prophets. The writings of the Prophets were in their hands, and they that search'd their books, read therein many gracious purposes of God for great good to them, under some king of the house of *David*, that were repeated again and again before and after the captivity. On these promises they built their hopes; and as their affairs became low or intricate, the more their longings for these happy times increased. In such a situation *Malachi* found them, at the time he prophesied. But did he tell them, they were mistaken in their expectations? On the contrary, he assures them, that the *Lord whom they expected shall come, the Angel whom they delighted in shall come*. He could not have establish'd the belief of the *Messias* better, nor confirmed them more in the hopeful sentiments they then entertained of his coming, if he had cited the very texts from which they expected him. Yet some of them he also refers to in this Prophecy. For

2dly, The words spoken of Christ's harbinger, he shall *prepare the way before me*, being taken from *Esay*, we have *Malachi's* testimony, that *Esay* prophesied of the same times that he doth. *Esay* begins that prophecy thus: *Comfort ye, comfort ye my people, saith your God*. O ye prophets, prophesy consolations for my people, as the *Targum* renders it. *Speak ye*

ye comfortably unto Jerusalem, and cry to her, that her warfare, or appointed time, is accomplished, that her iniquity is pardoned—

Sect. I.

When is that time to be? when the voice of Him crieth in the wilderness, Prepare ye the way of the Lord, make streight a high way for our God—then the glory of the Lord shall be revealed—say unto the Cities of Judah, Behold your God.

Es. xl. 5, 9.

Something very extraordinary appears to be here promised. The *Jewish Targum* tells us what it is, v. 9. *Behold, the kingdom of your God is revealed*; meaning, the kingdom of the Messiah, which, because the God of heaven shall set it up, is called the *kingdom of God*, and the *kingdom of heaven*. From hence the Jews learn'd to call the days of the Messiah, the *days of Consolation*: and *waiting for the consolation of Israel*, is explained by, *seeing the Lord's Christ*, Luc. ii. 25, 26. by *looking for redemption*, and *waiting for the kingdom of God*. From hence, one of the names of the Messiah is [מנחם] Menachem, * or *comforter*: and *his Salvation*, Es. lxii. 1. is interpreted by *the consolation of Israel* in the *Chaldee Paraphrase* on that place.

Dan. ii. 44.

Targ. in Es. iv. 3. in Hof. vi. 2.

Luc. ii. 38.

Mar. xv.

43.
* Sanh. c xi.

Since therefore *Esay*, under the figure of a *voice* proclaiming the approach of a greater person, prophesies of the coming of a certain messenger, to remove all hindrances out of His way that shall follow him close, and who is stiled *the glory of the Lord*, and *their God*; and *Malachi* predicting the coming of

of

Chap. II.



of the same messenger, recites the very words of *Esay*, that he should prepare the way before God; and then applies the title of that Lord, to Him whom they sought and delighted in, i. e. to the Messias, as hath been proved; one can't avoid thinking, that the same persons are intended in both the prophecies; that *Esay* foretold there the coming of Christ, and of the Messenger that went before him in the judgment of *Malachi*; and consequently *Esay* was one of the prophets, from whom they took their expectation, and hope, of the Messias (a).

3dly, It may be collected from this text in *Malachi*, that *Angel* or Messenger is one of the titles of the Messias: Accordingly in some other places, where the Angel of God is mentioned, the Messias is to be understood. Thus that famous passage in *Esay*, that predicts great joy on the birth of a child of *David's* race, whose name should be called *Wonderful, Counsellor, mighty God, &c.* is read by the greek interpreters before Christ, the *Angel of the great counsel*, the Messenger or Publisher of the counsel of God for salvation. They either found it in their copy, or so interpreted the present *hebrew* words, to make the application of it to the Messiah the surer. So again, whereas it is said in *Zechary*, speaking of a future return of the *Jews*, he that is feeble among them shall be as David, and

Is. ix. 6.

μεγαλὸν
 σουλῆς
 ἄγγελος.

Zec. xii. 8.

(a) Maim. Melac. joins *Esay* xl. 3. with *Mal.* iii. 1. as parallel prophecies.

and the house of David (the Princes) as Elohim, as the Angel of the Lord before them: it is thus varied in *Micah, The breaker* (it should be rendred, *the Redeemer*) *is gone before them—their king is past before them, and or even the Lord at the head of them,* to signify in these synonymous terms, that one and the same person is intended by them all; even the *Messias*, as the *Jews* say, who is the *Angel of the Lord*.

Sect. I.
Mic.ii. 13.

v. Pococ.
here, and
Capell. and
T. on Mic.

But no where is this notion plainer than in *Jonathan's Targum* on the Law. For supposing, (how truly is not now to be enquired) that *Eve* expected to be the mother of that seed of the woman that God had promised should break the Serpent's head, where the text hath it, *and she conceived and bare Cain, and said, I have gotten a man from the Lord—* *Jonathan* paraphrases it thus: And she desired *the Angel*, or *Messenger*; and bringing forth *Cain* she said, *I have got a man the Angel of the Lord*.

Jon. in
Gen. iv. 1.
סלחנה

Lastly, *Malachi's* fixing the character of *Messenger of the covenant* in the *Messias*, authorizes us to look for the accomplishment of those prophecies that speak of *another covenant* in the days of the *Messias*. God signified by his prophets successively, that he would make a *new covenant with the house of Israel, and of Juda, unlike to that which he made with their fathers at their coming out of Egypt—a covenant of Peace—an Everlasting Covenant*: that he would give his *servant*, his

Jer. xxxi.
31, 32, 33.
Ezek.
xxxiv. 25,
26.
xxxvi. 26

Chap. II.
 Ef. xlii. 1,
 6. xlix. 6.

Mal. ii. 7.
 Hence
 they are
 joined to-
 gether.
Messenger
 and *Ora-*
tor, or *In-*
terpreter,
 Job xxxiii.
 23.

*Elect, in whom he was pleased, to be a Co-
 venant to the People, and a light to the Gen-
 tiles. To what time, or person, these pro-
 mises did relate, might be disputed before Mal-
 lachi prophesied; though they have internal
 marks that point to the Messiah. But after
 Malachi hath said so plainly, that the Lord
 whom they sought, meaning the Messiah, is
 the Messenger of the Covenant, whom they
 delighted in, and that he shall surely come,*
 we can no longer doubt it. It is saying in
 other words, the Messiah shall be the declarer,
 the publisher, the mediator of that better co-
 venant, (for all these idea's are comprehended
 in the word Messenger) as Moses was of the
 old covenant; and that a Law should be given
 by Him.

No. 2.

By is ren-
 dered with
 by Kimchi,
 and not to.

Mal. iv. 5, 6. *Behold, I will send you E-
 lijah the Prophet, before the coming of the
 great and dreadful day of the Lord. And
 he shall turn the heart of the fathers to the
 children; and the heart of the children to
 the fathers, lest I come, and smite the earth
 with a curse.*

This prophecy is a repetition of the former; only the name of the messenger added to it, with the manner of his preparing the way, which is declared to be spiritual. *He shall turn the hearts of the fathers, with the children: and of the children with the fathers,* (as Kim-
 chi

chi truly renders the particle [בְּ] *Al*, which is *to* in the *English*) i. e. he shall do his part to cause a national reformation; to convert fathers and children, all together, from their evil practices; and restore a true sense of religion that was then dwindled into form; and so remove the curse, the utter excision, denounced upon *this land*, viz. *Judæa*. For in scripture, he is said to do a thing, who doth every thing proper, and likely to cause it, though the effect doth not answer. The true *Elijah* in *Ahab's* days did no more, nor were his endeavours followed with success.

Sect. I.

וְנָתַתָּה
This land
is under-
stood of
Judæa by
Kimchi.

The coming of the day of the Lord, and Jehova's coming, to smite the land with a curse, is, as I observed on the former text, *the coming of the Lord Messias*, which should prove a terrible time to the wicked *Jews*: though to the godly, *he should arise like the sun of righteousness with salvation in his rays*, v. 1. (a). Such a strict union there is between God and his Christ; God is so manifested in the person and actions of the Messias, that many things spoken by God of himself are designed for the Messias, by whom he acts, and are so understood by the *Jews*. And so their *Targum* substitutes the *Messias of the Lord*, in texts that have only *the Lord*. But no where more fully doth this notion appear, than in two of their *Targums* on *Gen. xlix. 18.* “ I

Targ. on
Ei. xxviii.
5.

G 2

“ wait

(a) *Sun of righteousness*, understood of the Messias by R. Tanchuma, and Kimchi, in *Alliv*, against the Unitarians, 3, 4. and R. Chanina f. Page in *Berejh. Rab. in Pag. fid.*

Chap. II.
 T. Jon.
 and Hieru-
 salem here.

“ wait for thy salvation, O God”. Of which this is their exposition; “ *Jacob* foreseeing the redemption by *Gideon* and *Sampson*, “ did not look for their salvation, which is “ temporal, and created, or human; but “ faith, I wait for thy salvation, the salvation “ of Ages, that Salvation which thou hast pro- “ mised shall come to *Israel*”. And that every *Jew* will own is Salvation by the Mes-
 sias.

The *Targum* indeed on *Malachi* saith not a word of the Messias. But either they thought the passage clear without explication, or the *Jews* have wilfully erased it thence. For we find it out of its place, upon *Deut.* xxx. 2, 3, 6. which they compare with *Ma- lachi*. For where *Moses* promises, *The Lord shall turn thy captivity—and will circumcise thy heart, and the heart of thy seed, to love the Lord with all thy heart*—The *Targum* interprets — “ The Lord shall gather thee by “ the ministry of *Elias*—and conduct you by “ the hands of king Messias — For the Lord “ will take away the folly of *your hearts*, and “ the folly of *your sons hearts*, &c.” which are indeed the words in *Malachi* of *Elias*.

Tar. Jon.
 ib.

And this is enough for our purpose, that the *Jews* acknowledge the Messias is here fore- told, who is to be preceded by *Elias*, be that *Elias* who he will. Our dispute at present is, whether the Messias is spoken of in the prophets. And this is proved by this text. E- ven their mistake of *Elias*'s coming in person,

as

as a previous sign that the Messias is at hand, is an argument that they expected the Messias from this prophecy. In this single text alone *Elias* is spoken of: And this is their authority for their belief, that *Elias* shall usher in the Messias, and anoint him.

Seét. I.

v. Trypho
in Just. M.
dialog.

It was the universal opinion in Jesus Christ's time, received by the learned and unlearned, the governors and the common people; All expected *Elias* should first come, and restore all things. And long before that, the son of *Syrach* grounded it on the passage now before us. Thus he speaks to the true *Elijah*, *Thou wast ordained for reproof, (thou wast written of as a type) in after-times, to pacify the wrath of the Lord's judgment before it brake into fury, and to turn the heart of the father unto the son, and to restore the tribes of Jacob; which is part of the Messias's Office. Es. xlix. 6.*

Joh. i. 23.
Mar. ix.
12.
Mat. xxvii.
49.

The *Jews* have not since varied from this notion. In the *Talmud* (b), and *Targum* (c), and their later comments (d), the coming of *Elias* and Messias go usually together. And this is the reason, why the *Jews* pray so heartily for the coming of *Elias*, even without mention of the Messias, because the coming of the one, according to *Malachi*, infers the other. In one of the concluding prayers at their solemn festivals, the master of the house

G 3

uses

(b) Talm. Sanh. xi. and Gemara Eduyot in Men. B. Isaac de Res. ii. 3
(c) Targ. on Lam. iv. 21. (d) Peruschim on Mic. ii. 13. v. Pae. Targ. on Deut. xxx. 2, 6.

Chap. II.

v. Fag. on
Deut. xvi.

uses this petition; *May the merciful God send to us Elijah the prophet, and be mindful of us for good, and bless every one of us in his Name.*

Elias the Levite in his dictionary on the word *Tishbite*, breaks out into this exclamation; “ Oh that it were the will of God to send us *Elias* in his time, and to confirm to us this versicle, *Behold, I send to you Elias*”. And so *Abenezra* in like words finishes his comment upon *Malachi*, “ May God in his mercy hasten (the fulfilling of) this prophecy : O that the time of his Advent might be hastned ”!

After all, it is not said nor implied in the text, that *Elijah* the *Tishbite* shall come in person. If any one else had come in the spirit and power of *Elijah*, *Malachi*'s words had been fulfilled; who meant no more that *Elijah* should rise again, than *Hosea* and *Jeremy* did, that *David* should be restored to life, in order to reign over *Israel* and *Juda*, when they prophesied that the tribes should *hereafter serve David their king*. It is common with them to describe persons by the names of others, whom they resemble in the most eminent qualities.

And, as it is not said, so it could not be intended here, that *Elijah* should come again in person. Whosoever he was, he must precede the final destruction of the *Jews*, which hath been over near seventeen hundred years ago, and no real *Elijah* come to warn them
of

of it, as is confess'd by them. But take the words, as they are interpreted by the very learned *Grotius*, and the sense is easy, and the completion manifest. "After me you shall have no Prophet for a long time. The next shall be the harbinger of the Messias, in whom prophecy shall revive. He shall be another *Elias* for zeal, and courage, austerity of life, and labour for Reformation".

Sect. I.



The fact is allowed by the *Jews*, that prophecy was sealed up with *Malachi* (e), and to be restored in the days of the Messias *. Had they been able to receive it, they would have concluded that *John the Baptist*, in whom this gift did revive, must be therefore the *Elias* of *Malachi*. For all the people held *John as a prophet*. The Sanhedrim astonish'd at his preaching and actions, thought he must be *Elias*; that Prophet in Moses, or the Messias: and the Sadducees and Pharisees, as well as the rest of the country, went to be baptized of him, confessing their Sins.

* v. the Jews on Joel ii.

Matt. xiv. 5. xxi. 26.

Joh. i. 19, 25. Mat. iii. 5, 6, 7.

His preaching exactly answered the description of it by *Malachi*. As *Elias* was to notify the coming of the day, that shall burn as an oven; and all the proud, and all that do wickedly, shall be as stubble—that great and dreadful day, wherein the Lord Messias shall smite the land of Jewry with a curse: so

Mat. iv. 1, 5, 6.

G 4

did

(e) *Seder olam Rabba*. Huc usq; Prophetæ, per Spiritum S. vaticinati sunt. Hinc deinceps inclina aures tuas, & verba sapientum audi. *Seder olam Zuza*, speaking of Zech. and Malachi. Eo tempore cessavit Prophetia ab Israël.—Hinc & ultra audi verba sapientum.

Chap. II. did *John* the Baptist exhort to repentance,
 Mat. iii. 2, from this motive, that *the kingdom of God*
 7, 10, 11. *was at hand; and to flee from the wrath to*
come; for there was one to come after him
mightier than he, whose fan was in his hand
to purge the floor—and to burn the chaff with
unquenchable fire.

Jos. Ant. xviii. 7. *Josephus* the Jew confirms the account of
 him in the sacred Historians. “It was the
 “opinion of the Jews, saith he, that *Herod’s*
 “army was cut off by the *Arabs*, through
 “God’s just judgment, for the sake of *John*,
 “who was surnamed the Baptist. For he
 “killed that excellent man, who stirred up
 “the people to the exercise of all virtues,
 “especially piety and justice, and to receive
 “his baptism, which he assured them was
 “grateful to God, if to purity of body they
 “added purity of life, and first cleansed their
 “souls, not from one or two, but every sin.
 “But when the people resorted in numbers
 “to him, greedy of his doctrine, and ready
 “to do any thing by his counsel, fearing
 “what might be effected from so great au-
 “thority of the man, he imprisoned, and
 “then slew him”.

If there were nothing else for it, the fulfilling of his predictions demonstrated *John* to be a true prophet. For, as *John* had foretold, *Jesus suddenly after him* appeared in the temple, preaching likewise repentance for remission of sins, and warning them of the impending desolation of their country, which he executed

executed, accordingly as he threatned he would, within a few years after they put him to death, and rejected his doctrine. No such events fell out at any time before : and these at this time came up to the words of the prophecy. The Events therefore are another proof of the sense of the prophecy. The coming of *John* the Baptist as a Prophet, and of *Jesus* as the *Messias*, and the final destruction of *Judæa* following their coming according to their preaching, is a plain evidence, that they only were intended here in *Malachi's* prophecy.

Sect. I.

No. 3.

Hag. ii. 6, 7, 8, 9. *For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land:*

And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord.

The silver is mine, and the gold is mine, saith the Lord of hosts.

The glory of this latter house shall be greater than of the former, and in this place will I give Peace, saith the Lord of hosts.

The occasion of this prophecy was the dejection of the Jews at the unhopeful appearance of their new erecting temple. *Who is left among you that saw this house in her first glory? And how do ye see it now? Is it not*

Ver. 3.
not

Chap. II.



not in your eyes, in comparison of it, as nothing? The comfort therefore in the Prophet's message was surely suited to this circumstance, and contains a promise of some glory to be conferred on this temple, to make it exceed the glory of the former.

Ver. 8.

Wherein the glory of the first temple consisted, is not said; but it sufficiently appears, from the nature of their complaint, and from the 8th verse, to have lain in magnificence of structure and richness of ornaments. But these God makes no account of. *The silver is mine, and the gold is mine, saith the Lord of Hosts.* Which is a manner of speaking, like that in the Psalmist, to signify he hath no

Ps. l. 9, 12.

pleasure in such things: *I will not reprove thee for thy sacrifices, that they were not always before me. I will take no bullock out of thy house——for every beast of the forest is mine——the wild beasts of the field are mine——the world is mine, and the fulness thereof.*

The glory he intends for this latter house, is of another nature. It shall consist in the presence of Him, who is described as, *the desire of all Nations, and Peace.* And *the desire of all nations shall come, and I will fill this house with glory—The glory of this latter house shall be greater than of the former, and, or for, in this place will I give Peace.*

This glory they were not to expect immediately. Great revolutions must first happen in the world. *After one, viz. kingdom, it*

is a little while, and (or after that) I will Sect. I.
shake the heavens and the earth, and the sea,
and the dry land, and I will shake all nations,
and the desire of all nations shall come, name-
ly, into this house, which shall be the filling,
the completion, of its glory. Thus, I think,
 the Hebrew should be english'd; to which, in
 the main, the Talmudists do agree (*a*), though
 they differ in the application. And thus a
 Date of time is fixed for the performance of
 the promise.

The Persian kingdom, under which they
 lived, was now subsisting; and after one other
 Kingdom, which should succeed that in do-
 minion over them, it should be but a little
 while before God (*b*) *should shake the heavens,*
earth, sea, and dry land, and the nations,
 that is, the whole gentile world, or empire,
 to make way for the coming in *of the desire*
of all nations.

Great changes in the political world are
 commonly foretold in scripture, under the fi-
 gure

(*a*) The Hebrew is, עוֹד אֶחָדָּה מֵעַתָּה הֵיא וְאֵנִי מֵרַעִישׁ

Lyra gives it as the exposition of *R. Akiba* in *Sanh. xi. Adhuc unum mo-*
dicum est, Scilicet regni venturi—& post illud regnum commovebo cœlum.
Vau is also used for *after that*, especially when it follows עוֹד, as 1 *King.*
xii. 5. עוֹד שְׁלֹשָׁה יָמִים וְשׁוֹבוּ After three days, *then*, or *after that*
return, and *Jon. iii. 4. עוֹד אַרְבָּעִים יוֹם וְנִינְוֶה נִהְפָּכֶת* After 40 days
Niniveh shall be destroyed, as *Dru.* observes.

(*b*) See *Joel iii. 15, 26. Ezek. xxxviii. 16. Es. xiii. 10, 13. xiv. 16. Maim.*
Mor. Neb. ii. 29. p. 265, &c. The Scripture speaks of a particular king-
 dom, as if it was a world of it self, and had its heaven and earth. And
 when the prophets foretel the destruction of any great people, they say, *The*
stars fall, the heavens are shaken, the sun is darkned, the earth suf-
fers. So the *Arabs* say of him to whom some misfortune hath hapned,
 his heaven is changed into earth; or his heaven is fallen upon his
 earth.



gure of earthquakes, which level high things, and throw up the low. Such were the commotions in the Roman empire, from the death of *Julius Cæsar* to the birth of Christ: which wasted all the provinces of the nations, and ended in a change of the Roman government; great enough to answer the description of it in *Haggai*.

For the further clearing of the prophecy, it should be shewn,

First, That *the desire of all nations* is spoken of a Person desired, not of things desirable. *Secondly*, That this Person is the Messiah. And, *Thirdly*, That this Person was to come under the temple they were then building.

For, as to the first head, some of the later Jews say, *By Desire*, must be understood the desirable things of all nations, their riches, precious stones, and other goods of price. But because *things* can't be said to *come*, which is a personal action, but to be brought *, they insert the particle *with*, and suppose the *nations* to be the nominative case to the verb *come*; and then this will be the sense of the passage, the nations shall come with their riches, and they shall fill this house with glory: the presents, that they shall offer to adorn this temple, shall make it exceed *Solomon's* in riches.

And is this a matter worthy of so solemn a ratification, with a, *thus saith the Lord*, used no less than five times in this prophecy,

to

Jarchi &
R. David
Kimchi.

* It should
be then in
the He-
brew
וְיָבִיאוּ or
וְיָבִיאוּ
not as now
וְיָבִיאוּ.

to give them greater assurance of it? Was it a work of such difficulty to effect, by him who was the proprietor of silver and gold, that he needed to overturn the great monarchies of the earth, to bring it to bear? No certainly. If this was all that he promised, it was already begun by the *Persian* kings and nobles; such presents were now offered, and were offered all the time of the *Greek* kingdom, as appears by *Josephus*. Nothing of this sort was new under the *Romans*: Nothing, that exceeded the Bounty of former times.

Señt. I.

Ezr. vi. 8,
9, 10.

This exposition is therefore quitted by other later Jews of equal name, as not defensible; who understand by glory, the divine presence or Schechina, which was manifested in *Solomon's* temple, but wanting in this. The fact not agreeing with their opinion, (for the Schechina was not restored literally to the second temple;) they fancy a third temple shall hereafter be built, wherein the promise shall be made good. How contrary this notion is to the text, will appear anon. At present it is mentioned, only to shew how some among themselves do hold the addition of future riches, to be too mean a thing for the subject of this prophecy: tho' at the same time, the Schechina, wherein they place this glory, cannot make it superior to *Solomon's* temple, which also had it.

Others



Jos. Ant.
xv. 14.

Others again interpret it of the grandeur, and beauty, and riches, that this structure should excel in, after it was repaired by *Herod*; which they magnify upon the credit of *Ben Gorion*, an author after the sixth Century; who, though he personated the true *Josephus*, yet reports matters contrary to the true history. What the truth was we read in *Josephus* himself; and he tells us, all *Herod's* ambition was to make this temple equal to *Solomon's*, in height, and other measures; and to supply those defects, which the *captives*, at their return subject to another government, could not help. But neither was this work carried on with the offerings of the Nations. It was done at *Herod's* own expence, which he supplied by oppressive taxes on the people (a). So that in two respects *Herod's* temple fell short of the words of the prophet; it neither exceeded the glory of the former house, nor was that glory effected with the desire of all nations.

If none of their expositions will hold, let it be tried whether the application of these words to a Person doth not do better. The presence of one of high dignity gives honour and glory to the meanest Cottage. It was the symbol of God's presence in *Solomon's* temple, that was truly its glory: and it is the

(a) Jos. Ant. xv. 12. His old treasure was spent on his buildings. l. xv. 13. The people complain of his force and rapine — He remitted a third part of the Tributes on his subjects — really to pacify their minds that were vexed with such expensive works —

the restoring of this glory, in the days of the Messias, which, in the judgment of many Jews, is to make out the glory of another temple. Whosoever else God shall visibly manifest himself upon, may at least be called the *glory of God*, for the same reason: and should he do it in the person of the Messias, the Jews would own, that his presence in the temple would be the glory of it, if you would grant at the same time, that he was not yet come. But come, or not come, makes no alteration in the case. He that would be the glory of the third temple, by coming to it, was so to the second temple, if he honoured it with his presence.

Sect. I.



The words then do well bear the sense of Person (a): which moreover agrees perfectly with the context. Be not troubled, saith the prophet,

(a) The Hebrew in the printed books hath a verb plural with a noun singular וְבָאוּ חֲמֹדָה. But that seems to have been first an error in the transcriber; the Vau, which makes the plural termination, sticking to the end of the former word, which belonged to the latter. For the LXX, Chaldee version, and *Jerom* from the Hebrew, read the verb singularly, and so I think it should be printed וְבָא חֲמֹדָה He shall come, *even the desire*. *Vau* often supplies the place of *He*.

Nor is it an objection, that the LXX expound the word *desire* plurally, as it may be read with the addition of one point, and is so rendred by them at other times, where the word is plainly singular, as in *Gen.* xlix. 10. for *Shilo*, they have τὸ ἀποκείμενον, which in better Greek should be ὃ ἐστὶ τὸ ἀποκείμενον, as *Orig.* in *Cels.* 1. or ὃ ἀπόκειται. For it is an idiom in the Hebrew tongue, to turn a singular into a plural, for the better expressing of the high degree, or intenseness, of any act or quality: which appears particularly in this very word: *Daniel* is said to be חֲמֹדָה שֵׁן אֱלֹהִים אֲדֹמָיו, *a man of desires*, *Dan.* ix. 23. x. 11, 19. to signify, as we truly render it, *a man greatly beloved*. The Latin tongue admits the like usage. *Valete desideria mea*, is a concluding compliment of *Cicero* to his wife, when he would assure her of the ardency of his affection. *Ep.* xiv. 2.

Chap. II.



prophet, that this house is in your eyes as nothing, in comparison of the former. All its deficiencies shall be compensated hereafter, by *His* coming to it, whom your fathers desired to see, and did not see, under *Solomon's* temple; and who shall therefore make *this* temple far more illustrious and famous to the world than *That*.

Hag. ii. 20,
22, 23.

And thus *Haggai* himself seems afterwards to interpret it. For repeating the same political concussion, in the words he had newly delivered, saying, *I will shake the heavens and the earth*, and as the Greek adds, the sea and the dry land, and *I will overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the heathen, &c.* he tells them, this was in order to make room for *one*, under the name of *Zorobabel*, whom God *would take and make as a signet*, or exalt to high dignity, and power, and trust, of which the *seal* was the instrument, or the sign, in those days. Where the same revolution is spoken of, the same person was probably intended. The one passage is parallel to the other.

So again, should the word *Peace*, which God promises to give *in this place*, be understood of external peace and felicity, it will be hard to say how this was fulfilled, or could give the preference of the latter house above the

4

So 1 Sam. ix. 29. לְמִי כָל הַמְדָה יִשְׂרָאֵל To whom is all the desire of Israel? Is it not upon thee? is put plurally in the LXX τίμινα ὡραῖα τοῦ Ἰσραήλ.

the former. For all the time under the second temple was troublesome and unquiet; far short of the halcyon days they enjoyed under *Solomon*.

Sect. I.
Men. ben.
Ifr. de
refur. iii. 5.

But taking it figuratively, for a Person that publishes glad tidings of peace and salvation; whose doctrine and example tended to an universal peace throughout the world; and was always followed with internal, and everlasting peace, to those that obeyed him; and there is no comparison between the two temples; no more than between the outward tranquillity of a short reign, and the peace of God which exceeds all that we can desire. Who this person should be, is the

2. Next consideration. And he may easily be known by the application of the same, or synonymous Epithets, in other Prophets. From *Abraham's* days a *seed* was promised, in *whom all the nations of the earth were to be blessed*. The promise was renewed to *Isaac*, afterwards to *Jacob*, who restrained it to one of *Juda's* posterity, to *Shilo*, who was foretold to be *the gathering of the people*, or, as the Hebrew word is rendred in the antient versions, and Jewish commentators, the *expectation of the people* (a). When God confined it to one family, of the tribe of *Juda*, to *David's* seed, *David* foretels of him by the spirit, that *men*, that all the families of the earth, as the Greek interpreters read, *shall be*

H *blessed*

Gen. xxii.
18.
xxvi. 4.
xxviii. 14.

Gen. xlix.
10.

(a) LXX & Syr. *μεγαλονια*, expectatio, Vulg. Lat. Jarchi.

Chap. II. *blessed in him; all nations shall call him blef-*
 Targ. by *sed.* This was not *Solomon*; for of the same
 his merit. *rod of Jesse Esay* prophesied, that *to him*
 Ef. xi. 10. *shall the Gentiles seek*; or as the LXX, in him
 shall they hope, and *his peace shall be glori-*
 Ef. xii. 4. *ous.* And again, where our translation hath
 Targ. on it, the Isles shall *wait for his law*, meaning
 v. 1. the Messias, it is in the Greek, *in his name*
shall the gentiles hope. And as to *Israel*, it is
 implied he was once their *desire*, till he ap-
 peared without the pomp and splendor of
 a Prince, which they expected from him,
 and then *they saw no beauty, that they should*
desire him, Ef. liii. 2.

Hence it appears, that the *expectation*, the
hope, the *desire* of all *Nations*, and of *Isra-*
el in particular, was a known description of
 some person, delivered from one prophet to
 another, and which, after the captivity, was
 fix'd on the Messias. Compare this place
 with that other in *Malachi*. Here, *The de-*
sire of all nations shall come, and the temple
 Mal. iii. 1. *shall be filled with glory.* There, *The Lord,*
 Targ. *whom ye seek,* and *the Angel of the covenant,*
 whom ye *desire in, shall come to his temple.*
 The quality of the persons, and place,
 do so exactly agree, that one must think
 the same person is meant by both Prophets
 (a), who is no other than the Lord Messias;
 that in the days of Jesus Christ was usually
 termed, *the hope, the blessed hope, the*
 hope

(a) So R. Aben Ezra parallels these two texts in his Comment.

hope of Israel, the hope of the promise to the twelve tribes, the blessing of Abraham to the Gentiles.

Sect. I.

Acts

xxviii. 20.

Acts xxvi.

7, 8.

Gal. iii. 14.

Accordingly, the Jews about Christ's time interpret this text in *Haggai*, of the Messias. *Akiba*, who might be born under the second temple, and was chief Rabbi and Counsellor to *Barcochba* in *Trajan's* reign, understands it so (a): As the Targum of *Esay*, where one would not look for it, seems to do: There, *ch. iv. 2.* having rendered the *branch of the Lord*, by the Messias, when he comes to these words, in *v. 4.* *above all the glory shall be a defence*, he thus paraphrases them: "For his Majesty shall be a protection, with the greater glory *which he said* he would bring unto it" (the Sanctuary.)—What was this greater glory that was expected, but the glory of the Messias (b)? and where was it promised, but in *Haggai*? Not to search after more authorities, we may acquiesce in the confession of *Farchi*; *The Antients*, says he, *expounded this place of the Messias*; yet out of ill-will to Christianity he takes leave to differ from them.

So, for the other word, *Peace*, it is a name of the Messias. And as it includes in the notion thereof all kinds of happiness, it seems to be the reason why he is *the desire of all nations*, even because he shall be the *blessing*

H 2

of

(a) Talm. Sanh. c. x. Sect. 30. Maim. in Sanh.

(b) Midr. on Ps. x. and xvi. R. *Abba*. thus understands *Esay*, that the Messias shall be a cover, or eclipse of all other glory.

Chap. II. of all Nations. However that be, this is one
 among the other lofty titles of the Messias in
 Ef. ix. 6. *Esay, Prince, Peace*, as the words may be
 rendered in apposition (a). Of the governor
 that shall come forth out of *Bethlehem*—it is
 Mic. v. 2. said, that *he shall be the Peace*. It is the Jews
 5. own Paraphrase, the *Messias shall be our Peace*.
 Targ. ib. And for Him the Jews pray by the word, *Peace*,
 Or. 2. Sha- in their liturgy, when they say, “*cause to*
 charith. “*come to us Blessing and Peace quickly—*
 “*Give Peace, Good, Blessing, &c. to us and*
 Or. ult. of “*thy people Israel; bless us as one man with*
 the 18. “*the light of thy countenance: Blessed be*
 prayers. “*thou, O God, who blestest thy people in,*
 “*or with Peace*”.

Add to this, that the Messias is spoken of
 in other places of Scripture by the name of,
 the *Glory of the Lord* (aa). And then no-
 thing is wanting to prove, that the person,
 whose coming shall make the latter house
 glorious, must be the Messias. And this in-
 terpretation is further strengthened,

Thirdly, From the expectation that the Jews
 generally had of the Messias's coming before
 the end of the second temple, into which the
 Person prophesied of in *Haggai* was to come.
 To this purpose are several of their traditions:
 “*The second temple shall continue to the Age*
 “*to*

(a) R. Jose. Galilæus in Ec. Rabbathi. proœm. Nomen quoq; Messiaë vo-
 catum est Pax, juxta illud Esaiæ, Pater, æternus, princeps, Pax.

(aa) The revelation of the glory of the Lord, Ef. xl. 5. is the manifestation
 of the kingdom of the Messias, v. 9. Targ. The rising of the glory of the
 Lord, Ef. lx. 1, 2. is the coming of the Messias, Sanh. xi. 36. and Kimchi.

“to come, and days of the Messias (b)”: and on the day the temple was destroyed, the Messias was born (c); and to guard against the argument that may be formed against them from this concession; they have invented an idle story, that the Messias was indeed born under the second temple; but is hid at *Rome*, till God shall permit him to reveal himself (cc). Very remarkable is the saying of *R. Jose*, who lived at the destruction by *Titus*, and grieving at the sight thereof said, Alas! the time of the Messias is past (d).

They then never dreamed of a third temple; much less did they infer it from *Haggai*, who saith directly the contrary. *Haggai's* temple is plainly the *same* they then saw, and which was ver. 3. *in their eyes as nothing*; for he adds, for their comfort, I will fill *this house with glory*—and the glory of *this latter* house shall be greater than the former, I will fill *this place* with *Peace*. There had been at that time but two houses: *Solomon's*, which was the *former*, was not: *Zerobabel's*, which is *the latter* (e), was now building, unlike to the former in magnificence; and yet promised to exceed it in glory. Nothing can be plainer, than, that into this house the desire of all nations was to come; that, standing *this* temple, he was to appear

H 3

iii

(b) In Midr. on *Deut.* xxxiii. 12. Ber. Ketan on *Gen.* i. par. 2. Ber. Rab. on *Gen.* xxvii. 27. (c) Talm. Hier. tr. Beracoth in Lightf. R. Sal. Jarc. (cc) Berac. ib. Sanh. c. xi. Ber. R. on *Gen.* 30. (d) In the book *Captor*, quoted by Grot. de Veritat. Chr. R. Lib. v. (e) So Joseph. de b. vii. 13. a *posteriore* (templo) quod Aggeus fecerat, usq; ad *excidium* Vespasiano imperante, *anni* 639—

Chap. II. in *this* place and *manifest forth his glory*.
 Joh. ii. 11. Within this compass of time No one else came,
 whom these titles fitted, besides Jesus Christ,
 in whom the λόγος or word tabernacled, or
 Joh. i. 14. placed his Schechina, and whose glory they be-
 held, as the only begotten of the father.

No. 4.

Zech ix. 9. *Rejoyce greatly, O daughter
 of Sion, shout, O daughter of Jerusalem; Be-
 hold thy king cometh unto thee, The righteous
 one, and that Saviour, lowly and riding up-
 on an Ass, and upon a colt, the fole of an
 Ass.*

It is a mark that some new subject is begun,
 some extraordinary event is in view, when
 the prophet alters his style, and on a sudden
 transported with the strength of his idea's, ab-
 ruptly breaks off his even historical manner of
 writing, for one more exalted and Poetical.
 This is what may be observed here in *Zecha-
 ry*. He was prophesying of the enlargement
 of *Juda's* borders, as *Moses* had antiently pro-
 mised; and of the turbulent state of their af-
 fairs, before they should be thus successfully
 settled; and of God's special providence over
 his temple, the mean while.

v. 1, 6, 7,
8.

But what is all this to what God shall far-
 ther do! *Rejoyce greatly, O daughter of Sion;
 shout, O daughter of Jerusalem. Behold,
 thy king comes unto thee, the righteous one,
 and*

and that saviour, lowly and riding upon an Ass, and upon a colt the foal of an Ass.

Sect. I.



You have yet no king, nor shall have any, of *David's* line, till *He comes*, who was promised to be the Branch of *David*, the Stem of *Jesse*. Such a one shall surely come, and be truly your king, and have your good only at heart; unlike to the princes before him, whose grandeur consisted in outward Pomp, large retinues, and powerful armies. Rejoice greatly, O *Sion*, in this expectation. For he shall fully answer the description of him, in the former prophets, as the *righteous* branch, *the king that shall execute judgment and justice in the earth*, the *Lord our Righteousness*; *the righteousness of Ages*,—the establisher of the kingdom of *David with justice*; as *that Saviour* (a), of whom all your other deliverers were types, and who hath been promised from time to time to save his people (b): And as a *meek one* (c), not insolent, not affecting the splendor and applause of the world: of which this is one instance, that instead of guards, and a train of chariots, he shall come into the City with the same primitive simplicity. the Patriarchs and Judges of old travelled (d), *riding upon an Ass, her colt fol-*

Jer. xxiii.
5, 6.
Dan. ix. 24
Ez. ix. 7.

H 4

lowing

(a) *יְשׁוּעָה* σωζων Salvator *פְּרִיָּק* in Chal. LXX. VUL. Lat. and all the versions. Passive participles when used as nouns, have an active signification, v. Boch. Druf. in Zech. (b) Ez. lxii. 1. *The righteousness and the salvation, for the righteous or just one, and the saviour*, v. 11. *Say to the daughter of Sion, behold thy Salvation cometh, behold his reward is with him*, Ez. xlv. 21. *The just and powerful, the Saviour*. (c) Ez. xlii. 2, 3. Ps. xlv. 4. (d) Ex. iv. 20. Gen. xxii. 3. Judg. v. 10. x. 4. 2 Sam. xvi. 23; xix. 26.

Chap. II. *lowing her.* And what need of armies to him, that shall be also a pacifick king, like *Solomon*, and by peace extend his dominion universally.

v. 10, 11. *For I will cut off the chariot from Ephraim, and the horse, and the battle bow from Jerusalem—I will destroy all the instruments of war, and I will speak or proclaim peace to*

Pf. lxxii. 8. *the heathen, and his dominion shall be from sea to sea, and from the river, to the ends of the earth, and shall be enlarged towards the four quarters of the earth.*

The prophet, after giving them so great hopes, returns to his former subject, and tells them, they must first be engaged in many difficult and great conflicts, with the *Greek powers*, the *Seleucides* and the *Ptolemys of Egypt*, out of which they shall at length come off conquerors, v. 12, 13. *Turn ye to the strong hold, you prisoners of hope, even now do I declare, as I did before by Esay (e), I will render double to thee for all that thou hast suffered. When I have bent Juda to me, and filled the bow with Ephraim, or made Juda my bow, and Ephraim my arrow, and raised up thy sons, O Sion, against thy sons, O Greece, (f) and made thee as a sword, in the hand of a mighty man.*

All this was fulfilled in the days of the *Maccabees*, and after their reign came the *Messias*, of whom this prophecy, as we shewed from the connexion, may, and from the personal

(e) Es. xl. 2. lxi. 7

(f) Talm. Sanh. xi. Sect. 33. Sect. 36. ed. Coch.

personal characters in it, ought to be interpreted. We have little or no controversy with the *Jews* on this head. Sect. I.

It is twice explained of the *Messias* in the *Talmud* (g); few of the latter *Jews* disagree (h); one that is of the greatest authority with them (i), saith, *it is impossible to expound this text of any other than the Messias*; and they that would divide it, between *Messias* the son of *David*, and *Messias* the son of *Joseph*, which is a late hypothesis to answer the two comings of the same *Christ*, at the same time acknowledge, that the true *Messias* is here prophesied of.

Let them fancy what they will, the *Jews* in *Jesus Christ's* time knew but of one *Messias*, and to him they applied this text. For *Jesus* going up to *Jerusalem* upon an *Ass*, at his last passover, to ease and defend himself from the croud that followed upon the sight of his works, and the fame of *Lazarus* whom he had newly raised from the dead; the people were struck with this circumstance of his entry,

(g) In the book of the Paschal rites called *Seder Hagada Pefach*. p. 33. ed. Rittangel. At the paschal feast, to fix deeply the remembrance of his coming: At this time a man personates the *Messias*, and bursting open the door suddenly, rides into the room upon an *Ass*, and another like *Elias* goes after him with a horn, to proclaim and anoint him; and this to represent how that *Messias* shall enter into *Jerusalem*. And from the same, that the *Jews* expected the *Messias* should come riding on an *Ass*, the *Greeks* in the days of *Antioch. Epiph.* probably spread the story in derision of that expectation, how *Antioch.* entering the holy place of the *Jews*, found there the Image of a man with a long beard riding on an *Ass*. *Dior. Excerpt. L. xxxiv.*
 (h) *R. Saadia* on *Dan. vii. 13.* *Ber. R.* on *Gen. xiv. 18.* *Hadarfan* there, and on *Gen. xlix. 11.* *Jalkut. Kimh.* (i) *Jarchi.*

Chap. II.



Mat. xxi.

8, 9.

Joh. xi. 17.

Mar. xi. 10.

entry, which however accidental it was, made them straight conclude he must be the Messias. Their actions and exclamations are ample proof of their sentiments. For what did they hereupon? *Great multitudes spread their garments, and palm-branches in the way, as at the reception of some great prince; before and behind they cryed out, Hosanna to the son of David—Blessed be the king of Israel—blessed be the kingdom of our father David—blessed be he that cometh in the name of the Lord.*

Seeing him equipt, like *Zechary's* Messias, they thought him to be no other than *the king, that Saviour*, whom they expected also at the time of the Passover. After what had been thus said, and owned by the *Jews*, who could with any face question the Evangelist for observing upon this action of Jesus, that so it was fulfilled which was spoken by the prophet *Zechary*?

N^o 5.

Zech. xii. 10. *And I will pour upon the house of David, and upon the Inhabitants of Jerusalem, the spirit of grace and supplications, and they shall look on 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.*

The

The Chapter begins with denouncing another destruction of *Jerusalem*, and a future return of the *Jews* after that destruction, when they should behave valiantly, and he that *was slain among them*, be *as David*, and the *house of David as God*, as the *angel of the Lord*, before them. The *Jews* had *stumbled and fell at the stone of stumbling*, and *rock of offence*, the *Messias* in his humble appearance, as *Esay* foretold. That no one might be surprized at this sudden change of their affairs, *Zechary* tells us, they should themselves be first changed, and repent heartily of that sin, which had been the cause of their fall. For God should pour on them the spirit of grace and supplication, that they may look with compunction of heart on him whom they had pierced. And he should by his Spirit improve those good dispositions, which the methods of his dealing with this people had begun in them, into a thorough conviction of his being the *Messias* whom they had rejected; for this they should weep bitterly, and make earnest supplications, till received again into his grace and favour.

This done, it follows, *In that day there shall be a fountain opened to the house of David, and to the Inhabitants of Jerusalem, for sin and for uncleanness.* Zach. xiii.
1.

Now who were they, whose sin and uncleanness were wash'd away, but the house of *David*, and the inhabitants of *Jerusalem*? v. 9.
the same that had sinned, and mourned, and repented,

Chap. II.

repented, and were therefore pardoned? What did they mourn for? but for him *whom they had pierced*, and whose death they bewailed, with all the solemnities of true mourners. It was then the Act, and the sin, of the house of *David*, and of the inhabitants of *Jerusalem*, that *they pierced*, and slew him, whom they now *looked upon*, for which their land was treated as *polluted*, and *removed* out of God's sight into captivity (*a*): and was not to be restored to them, till their sin was remitted; before they acknowledged, and repented of their sin. Thus much is evident in the context.

And who was he whom *they pierced*? One of high dignity, to be sure; whose murder was attended with grievous aggravations, since it affected the princes, the priests, the people, even all the Tribes. One very dear to God: since his cause is God's; and God owns himself to have been pierced through his wounds.

xiii. 6.

One might challenge the unbelieving *Jew*, or *Gentile*, to name any other, beside the Christians *Messias*. The *Jews* look for the fulfilling of this prophecy, at their restoration from their present captivity: The later *Jews* own it is a prophecy of the murder of *Messias* the son of *Joseph* (*b*), by the *Gentile Army* (*c*) at their return from this captivity.

Well

(*a*) *Kimchi Rad.* נָרַד understands לְנִידָה uncleanness, Zech. xiii. 1. of *Elongation*, or going into captivity; because separation was the consequence of legal uncleanness. (*b*) *Jarchi* here. (*c*) *Buxt. Lex.* in *Armillus. Menass. Ben. Isr. de resur.* iii. 5. *Orob. in collat.* 3. cum *Limbor.*



Well then, according to them it is a prophecy of the Messias. For, as there is no ground, nor antient tradition, for a twofold Messias, it is plain that their old traditional sense which they have thus corrupted, did apply it to that one Messias. But, that it can't be interpreted of the *Gentiles* killing him, appears from hence, that they were the same people that *killed* him who *mourned* for him, and to whom a *fountain was opened for sin*. They sinned in killing him, for which God removed them out of their land; and would not resettle them therein till they had repented of it.

This puzzles the *Jews* exceedingly. They have been in their present dispersion above 1600 years. Their sins have not been greater in this dispersion than before, and under the *Babylonian*. They are less by the sin of idolatry. Yet then, on a repentance superficial enough, after 70 years, God restored them to their land. Now, though they fast and mourn, and shew all the external tokens of an universal repentance, God will not be propitiated. Doth not God's inexorableness shew clearly some sin is still unrepented of? What can it be, which is so big with evils; so extensive in its consequences? *They* can't say. *But Zechary* saith it for them. It is the piercing to death him whom God favoured: And this sin, and punishment, will not be removed, without an antecedent, general, and deep repentance.

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Pſ. xxii.
16.Eſ. liii. 5,
6, 7, 8.Dan. ix.
26.

Zechary ſaid nothing new to them in all this. *David* did before deſcribe ſuch like ſufferings of the Meſſias, under the figure of his own perſon. *They ſhall pierce my hands and my feet*, ſaith he. *Eſay* is more direct, and foretells of another, that *he ſhall be wounded for our tranſgreſſions, and bruised for our iniquities—Shall be brought as a lamb to the ſlaughter—cut off violently out of the land of the living—and this*, ſaith he, *through the tranſgreſſion of my people*. At laſt *Daniel* declares without any ambiguity—*the Meſſias the Prince ſhall be cut off—therefore they (the Jews) ſhall be no more his people, and the Prince's future people ſhall deſtroy the (Jews) city and ſanctuary, and lay their land deſolate*.

Can an unprejudiced mind deny after this, that *Zechary* had the ſame intention that we ſee carried through all theſe prophets? or that he ſpoke not of their piercing the ſame perſon who is foretold in *Daniel* to be *Meſſias the Prince*? The light hereof ſhone ſo ſtrongly upon a *Jew* of note in his nation, *R. Moſes Hadarſan* (a), as I find him quoted in *Grotius*, that he applies this paſſage in *Zechary* to Meſſias the Son of *David*; and he had the authority of the Antients for it by the confeſſion of *Kimchi*.

It is an expoſition unworthy of the great *Grotius*, who would underſtand the word
piercing

(a) *Grot. on Zech.* from *R. Moſes Had. on Gen.* xxviii. to which *Raymond. Pugio f.* adds *Bereſh. Rab. on Gen.* xli. 1.

piercing through, in a figurative sense; as if Sect. I.
 nothing more was intended, than that the *Jews* in *Antiochus's* reign grieved God mightily with their idolatry; for which, great were the evils they endured, till upon a solemn humiliation God became reconciled to them.

But as hateful a crime as idolatry is to God, the figure is too bold, and without precedent (*b*) to say, their idolatry *pierced God through, even to death*. So the *hebrew* word signifies in the next chapter (*c*); and so it ought to signify here. For the subsequent verses—manifestly imply real death. In consequence whereof, *they shall mourn bitterly, as for an only son, — and that a first born— as at the mourning* that began for *Josia* in *Hadadrimmon*, and which thenceforward became a proverb for an extraordinary lamentation. And as in other funeral mournings, so in this: The men and women in every house shall separate for many days, in proportion to the dignity and merit of the deceased.

(*c*) Zech. xiii. 3. again Et. xiii. 15.

4

Where

(*b*) That mentioned by *Grot. Lev. xxiv. 11.* is little or nothing to the purpose. *נִפְּרָץ*, saith he, signifies to perforate, and here to blaspheme, therefore it hath the sense of blaspheming, because God is affected with such language, as if he had been perforated. Now the contrary is certain. This word never signifies to blaspheme in the sense of perforating the person cursed: but as one way of designing things, was by imprinting an express mark of them on stone or wood, by a fit instrument: So the effect of speech being in like manner to define, and ascertain a thing----hence *Niccab* [נִקַּב] came to be used in an innocent sense, for to speak or pronounce, as *Gen. xxx. 28.* and when joined with *name*, to name the name of a thing, *Ef. xii. 2.* but never signifies cursing, except when another word of malediction goes along with it.

Chap. II.

Where do we find any thing in the history of *Antiochus's* reign, that comes up to *Zechary's* description? We have no hint of the idolatry or repentance of the house of *David* in particular, who had at that time no precedency in *Jerusalem*; was too small, or too mean, to be taken notice of; nor indeed the least footsteps of a national humiliation, though we have the history of those times in the Books of *Maccabees*. That fast which was held by *Judas*, was not such a one. It was the act of a few *Hasidæans* in the Army that kept clear of idolatry, not of the *Majority* that had Apostatized: It lasted but *one day*, and so herein unlike to that for *Josia*, to which *Zechary's* humiliation is compared, which lasted many days (*a*), and was accompanied the whole time, with the funeral rites of true mourners. In a word, while these things are joined together, as they are in the text, the murder of an illustrious person of the *Jewish* nation, a general sin and punishment of the offenders, and as general a pardon and restoration upon repentance of that sin,

(a) Jos.
Ant. x. 6.

Then the general signification is restrained to one kind of naming, and that in contempt. So in this text of *Leviticus*, *blaspheming the name of the Lord*, and *cursing* go together. And therefore the *Chaldee* and *lxx.* render the first word there in its ordinary sense, *he spoke out clearly*, viz. the ineffable name of God, which then took the form of blasphemy, when followed with a word that denotes an intention to affront and despise God. For then the name of God is thrown out, meerly to give emphasis to the imprecation. When *קָבַל* stands by it self, it is not once used for cursing God, but cursing *Israel*; which totally destroys the notion of *Grotius*; and when used in that sense, it is thought by the ablest Grammarians, to derive from another root, namely from *קָבַל*, as may be seen in *Gouffet's* learned commentary of the *Hebrew* tongue.

fin, it is impossible to find out any thing in history, that answers this prophecy, beside the crucifixion of the Messias.

Sect. I.

N^o 6.

Dan. ii. 44, 45. *And in the days of these kings, shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever.*

Forasmuch as thou sawest, that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver and the gold.

To understand this prophecy, the whole vision should be considered. *Nebuchadnezzar*, the raiser of the *Babylonian* monarchy to its height, was musing on his bed concerning the future state of this great empire, whether by any means he might continue it in his family for ever; or what new kingdom was likely to arise after him, and take his away.

v. 29.

With these thoughts he fell asleep. And in a dream God let him see a short sketch of the principal great empires, with which the Church of God should be concerned, that should successively break the power of the former, to the end of the world. Human figures were in those days, as the re-

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mains in antient coins still shew, the usual symbols, whereby Cities and people were known. And the metal they were made of, and the colours that adorned them, (of which the Herald's art preserves yet some traces) were farther marks to distinguish them from each other. God accordingly exhibits to his sight the empires that should pass after his, by the representation of a great terrible human Image; which in general, was the figure of worldly Power, but from the nature and various colours of the metals, which its several parts consisted of, described the different qualities and number of the hands that should weild it; as the order of their succession was to be collected from the gradual descent of the parts of a man's body, beginning at the head.

Ver. 32,
33.

In this form the Image together appeared. *His head of fine gold: His breasts and arms of silver: his belly and thighs of brass or copper: his legs of iron, and his feet, part iron, part clay.* So long as this image could keep standing, the empire of the world was to subsist, in one part or other of the image.

Ver. 34,
46.

Turning his eyes another way, *Nebuchadnezzar* saw a stone cut out of the mountain, without hands. Stone, in the Scripture, stands for king, or kingdom (*a*); as mountain doth for a metropolis, the seat of a kingdom, governed by a royal race (*b*). And being here a different mineral from those in the image, it implied, that this new kingdom should

(*a*) Pl.
118. 22.
Ez. viii. 11.
xxviii. 16.
Zech. iii. 9.
(*b*) Ez. xiii
2. Jer. li
25. Zech
11. 7. Ezech

should be not only different in number, or a distinct empire, but of another nature from that of the image, which was worldly, and temporal. It was *cut without hands*, i. e. was rough in its original; formed to what it was, without art or polishing; to signify, that the success of this new kingdom shall not be owing to human policy, counsel, or assistance.

And this stone smote the image on his feet that were of iron and clay, and broke them into small particles, like the chaff of the summer threshing-floors, which the wind carries away, and no place was found for them. Then the stone that smote the Image, became a great mountain, and filled the whole earth: Became itself an universal empire, in the room of the whole Image, or the Empires comprehended under it. Thus far the dream. Next follows Daniel's interpretation.

The head of gold, is thy kingdom, namely, the Babylonian. For to thee, O king, God hath given a kingdom, power, strength, and glory, and wheresoever the children of men dwell, and the beasts of the field, and the fowl of heaven (habitable and inhabitable) hath he given into thy hand, and hath made thee ruler over them all. Thou (i. e. thy kingdom, as v. 39.) art this head of gold.

And after thee, (i. e. thy kingdom, for it ended not, but in Belshazzar, his grandson) shall arise another king, inferior to thee: And another third kingdom of brass, which shall

Chap. II.

ver. 40.

shall bear rule over all the earth. And the fourth kingdom shall be strong as iron, forasmuch as iron breaks in pieces, and subdues all things. And whereas thou sawest the feet, and the toes part of potter's clay, and part of iron, (this is the interpretation,) this kingdom shall be divided, viz. in its latter state, into as many lesser kingdoms as there are toes on both feet, but there shall be in it the strength of the iron, i. e. They shall all derive from, or partake of the nature of the original empire, the iron feet, which is implied, Forasmuch as thou sawest the iron mix'd with mirey clay.

And as the toes of the feet were part of iron, part of clay, so the kingdom shall be partly strong, and partly brittle—for they shall mingle themselves with the seed of men [be then a mixture or jumble of people of very different nations and laws and customs, as *Sulpitius* * truly explains it] but they shall not cleave firmly one to another, even as iron is not mixed with clay. Their different interests, passions, and designs, shall hinder them from being one firm compact body, as before.

Now, for the meaning of the stone's being cut out of the mountain without hands: In the days of these kings or kingdoms, shall the God of heaven set up a Kingdom. Under one of them, which must be the fourth kingdom,

kingdom, because each empire destroyed that which went before it, and the fourth is to be destroyed by the kingdom of the God of heaven : Under this fourth kingdom, the monarchical statue, yet standing on its feet, God, not the power or skill of Men, shall carve out the stone kingdom, *which shall never be destroyed, nor the kingdom left to other people, but shall break in pieces and consume all these kingdoms*, viz. all that remained of them, that were subsisting in the ten toes, or kingdoms of the statue, and consequently put an end to the empires of the earth, that had oppressed God's Church : *and it shall stand for ever*, be succeeded by no new kingdom.

Daniel's own interpretation is so plain, that no unbiassed person can easily mistake in the empires he prophesies of. He is express in the number. There shall be *four kingdoms* ; and he counts the Babylonian, then in being, for the *first*. History tells us, The Medo-Per- sian broke, and succeeded the Babylonian. The Greek empire came into the place of the Persian by conquest, and is therefore the *third*. No Historian ever confined the Greek empire to *Alexander's* person, or made a distinct empire of the four kingdoms, that arose upon his death. The Greek was destroyed in its two latest branches, That of the *Seleucides* and *Ptolemies* by the *Roman*, which is consequently the *fourth kingdom*, and answers in every respect to its *Iron* character.

Under the Roman or last of these kingdoms, the *God of heaven's kingdom* is to be set up, which *Daniel* describes in two states or forms, as Mr. *Mede* exceedingly well observes. The one by way of distinction, may be called *the kingdom of the stone*; the other, *the kingdom of the mountain*. They make nevertheless the same kingdom, but in different periods and appearances. The one small and rough, and undefireable to most in its beginning, did commence at the first erection of this fourth kingdom, while the statue continued on its feet, and they all iron: The other, the latter, was to be manifested after the statue was come to its tip-toes, partly iron, partly clay, or in its last and weak estate.

The only question that remains is, concerning this kingdom of the God of heaven, in its several stages; and if the event had not given an answer to it, we might appeal to the Jews for their judgment in the case, leaving what the Christians have in controversy with them out of the question. Ask them, what is meant by the *stone*, and they answer as one man, *The Messias* (a). Go on to the Image that the stone smote on the toes, and they are as unanimous in saying, *It is the Roman empire* (b); which must be therefore, still

(a) *Ber. R.* on *Gen.* xlii. 6. *Saadi. Gaon, Aben-Ezra, Jacchiades* notes the Messia is called a *Stone*, in other Prophets, as he is *Pf.* cxviii. 22. *Es.* viii. 14. xxviii. 16. *Zech.* iii. 9. *Tanchuma*, cited by the very learned *Dr. Allix, R. L. Gerson*, in *Grot. de verit.* V. (b) *R. Eliez. Pirke Aboth*, xi. xxx. xxxiv. *Talm. Joma*, c. 1. the Son of David shall not come

still in being (c), according to their sentiments. Demand further of the *kingdom of the mountain*, and still they agree, that it is the *kingdom of their Messias* that shall extend itself far and near, subdue all other kingdoms, and be itself everlasting (d). Nay, they give this reason for their opinion, because *Daniel* declares, that he *reveals secrets, that shall be in the latter days*, ver. 28, a phrase, ever to be understood, as they teach, of the days of the Messias (dd).

The people, thus instructed by their Doctors before our Saviour's time to look for Christ's coming under the phrase of *the kingdom of God*, or of *heaven*, were therefore not surprized at the subject of *John* the Baptist's preaching, which was *repentance, for the kingdom of heaven is at hand*: Nor did they once ask, what that kingdom of God should mean, when Jesus followed *John*, and preached in the same words. The people, being ac-

Matth. iii.

I 4

customed

come till the kingdom of wickedness, (or as others read in the Book *Yalkut*, the fourth Kingdom) hath overspread the world for nine months, v. *Poc.* on *Mic.* v. 3. *Talm. Sanh.* xi. 34. non veniet filius Davidis donec imperitat regnum Edomi, (i. e. Romæ) sup. Israel—& *Jarchi* ib. *Coch.* ib. *Ben Gorion*, c. 15. *Menasse de termino vitæ.* 'Till Edom prevails over the whole world, from *Joma*, c. 1. Rome called *Domina Digitorum*, *Midr.* on *Pf.* 18. *titulo. Ber. R.* on *Gen.* 28. (c) *Grot.* in *Dan.* vii. 14. Manet etiam nunc Imperii Romani, accisi alicubi, sed aucti in aliis partibus, & nomen & majestas. (d) *R. Eliez.* c. xi. Messias imperabit ab uno mundi extremo ad aliud, juxta illud *Dan.* ii. 45. Lapis erit mons. *Ber. R.* on *Gen.* xxviii. *Saadia*, *Aben-Ezra*, *Jarchi.* in *Grot.* de verit. v. T. on *Zech.* iv. 7--Emerget Christus---qui imperio potietur omnium regnorum.

(dd) *Menasse de resur.* iii. 3, 5. uti jam diximus *R. Moses Gerundenfis*, & alii omnes sapientes per finem dierum intelligunt dies Messiaë v. *Talm. Sanh.* xi. *Aben-Ezra* and *Kimhi* on *Hof.* iii.

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Matth. xiii
24, 31, 33.
44, 45, 47.
Matth.
xxii. 2.
xxv. 1.


customed to the language of *Daniel*, and hearing often from their Targums, or Expositions, read publickly in their synagogues, the application of this phrase to other texts of Scripture that foretold the coming of Christ (*e*), the Lord Jesus chose by this phrase to set forth in most of his parables the state of the gospel, and the professors thereof. He hath it often, *the kingdom of heaven is like to a man that sowed good seed*—*the kingdom of heaven is like to a grain of mustard seed*,—*the kingdom of heaven is like unto leaven*, &c. *The kingdom of heaven is like unto ten Virgins*—to leave them in no doubt that he was the very Messias *Daniel* there prophesied of: and whom the world was given to expect, above 60 years before, upon the credit of this prophecy.

Before
Christ 65.

And this expectation is another evidence, how they understood *Nebuchadnezzar's* dream. For, before the reckoning of *Daniel's* weeks was quite out, they looked for his coming, and that, from the interpretation of this dream. No sooner was the kingdom of the *Seleucides*, (one of the two remaining branches of *Daniel's* third kingdom,) extinguish'd by *Pompey*, in the person of *Antiochus Asiaticus*, but the Jews every where lifted up their heads, as if they saw the sign of their redemption in the dawnings of the fourth Monarchy. Then rumors went about, (no body knew how, though

(*e*) Targ. on *Zech.* iv. 7. on *Es.* xl. 9. li. 7, 13. Targ. on *Es.* xxiv. 23.

though indeed originally from the Jews) that nature was in pangs, to bring forth a king for the Roman people * ; at which, the frightened senate decreed the strangling of every child that should be born within that year ; but their vain hopes of having that king in their own family, spoiled the execution of the decree : And so *Augustus* was suffered to live. Then *Lentulus*, thinking this to be the fatal year of the Roman Government, and that he might be the man intended for the new empire, became principal in *Catiline's* conspiracy (a).

Chap. I.

 Before
 Christ 62.
 * Suet.
 Aug.

When the time approached still nearer, by the fall of the Greek empire, with *Egypt's* reduction into a Province, then a sibylline verse was found, importing that the Advent of the great king was not far off, since the Romans were masters of *Egypt* (b) : It was again revived, that it would turn to the great evil of the commonwealth of the Romans, if they entered *Egypt* with an Army (c), because, as *Cicero* explain'd it, a great king will then prove that great evil. No such predictions were heard of in the gentile world, before the Jews perceived that the Roman would prove the fourth Monarchy in *Daniel*. And upon that view, they publish'd every where their expectations of the kingdom of heaven, that was to follow the rise of the fourth monarchy, confounding, as they easily might, the kingdom

Before
 A. D. 32.

(a) *Tull. Ep. ad Lentul. in Catilin. Salust. bell. Catil. ver. in L. ii. and Lucan vi.*

(c) Dio xxxix.

(b) Sibyl.

Chap. II.  dom of the stone, with the universal kingdom of the mountain.

I might leave the matter here ; but *Josephus's* exposition of this text is so full in the point, that it ought not to be omitted. *Josephus* was born while Jesus Christ lived, and was, as he says, skilful in the knowledge of the sacred books of the prophets, being himself a Priest, and the son of a Priest, and exercised this way. Hear then his sense of that part of the dream we have been upon :

“ *Daniel* foretold, that the second kingdom
 “ should be taken out of the way, by one
 “ that should come from the west cloath-
 “ ed with brazen arms : and also, that the
 “ strength of this (empire) another should
 “ put an end to, that should be like to iron,
 “ which from the nature of the mineral, is
 “ superior to gold, silver, and brass. *Dani-
 “ el* added his interpretation of the stone ;
 “ but I don't think fit to relate that ; my bu-
 “ siness being only to give a history * of past,
 “ and newly done things, not to write of fu-
 “ ture things. Yet if there be any one that
 “ is eager after truth, and will not give over
 “ enquiring, in order to learn these obscure
 “ events that are to come, let him carefully
 “ read the book itself, which he will find
 “ among our sacred, (or Canonical) books”.

Upon

* Jos. Ant. x. ii. Ἐμοὶ ἔκ ἑδοξε τὸ τοῖς Ἰσραεῖν, τὰ παρελθόντα καὶ τὰ μελλού-
 μενα συγγράφειν, ἢ τὰ μέλλοντα εὐφείλοντι.

Upon this passage observe, that the fourth empire is the Roman, in his judgment; because the third kingdom, which he begins in *Alexander*, was destroyed, not by the Greek generals, but by the Romans. Again, the fourth empire he reckons to be past, *i. e.* to be set up in the room of the Greek, and therefore he gives an historical explication of that, among the past events. But the kingdom of the *stone* being future, he refuses to touch on that. But he had a better reason than he gave: He feared to offend the Power in being, whose protection he needed, and which, he foresaw, must be offended, if he should publish the hope of his captive nation, one day to subdue their conquerors. We see however, in his excuse for stopping short, his sense of the prophecy that is yet unfulfilled, *viz.* that the kingdom of the God of heaven should break in pieces the Roman; and which he must consequently suppose will continue, till it gives place to the everlasting kingdom of the Messiah. And in this belief Christ confirmed the Jews, at the time he warned them of their own excision. *The kingdom of God, saith he, or all the advantages of the Messiah's coming, shall be taken from you, and given to a nation bringing forth the fruits thereof. For whosoever shall fall against this stone, (as one of your prophets predicted) shall be broken: but, I add, from another prophet, something more grievous for those that shall break you, on whomsoever it shall fall, it will grind him to powder,*



Matt. xxii.

44.

Es. viii.

Dan. ii. 34.

35.

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powder. The kingdom of the *stone* shall bruise the Jews that stumbled at Christ's first coming; but the kingdom of the mountain, when manifested, shall beat the feet of the monarchical statue to dust, and leave no remains of the fourth monarchy in its last and degenerate state.

N^o. 7.

Dan. vii. 13, 14. *I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the antient of days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.*

It occurs at first reading, that this chapter is only another Scene of the same things, that were before represented by *Nebuchadnezzar's* statue. The four beasts are the four Empires there described in the parts and metals of the Image; and the fourth Beast is here destroyed, after its state of ten horns, as there the Image was struck, not before the imperial power was descended to the ten toes.

There is no doubt then, that the *Stone*, in the former vision, signifies the same person, that is called *Son of man* in this, or that the
Messias

Messias is intended in both places. Here indeed we have him only in one view, and that is, in his judicial capacity ; or in the most conspicuous manifestation of his kingdom. Not that he began then to be, but to appear, to be so great. And his Greatness was (exhibited) only to the one purpose, explain'd in this vision. It was newly explained, why the fourth beast was destroyed, and in so exemplary a manner ; now the Vision opens, by whom and how it was done ; even by a man vested with royal dignity and power in heaven. The truth of the thing is set forth in the solemnity wherewith earthly princes were wont to associate the prince royal into sovereignty with themselves ; or to delegate their whole authority for the execution of their Justice. *I beheld, saith he, till the thrones were placed,* (for that is the true rendring) as they were on very great occasions, *and the antient of days did sit—and behold, one like the son of man, (the king's son) came in the clouds of heaven, with much attendance and pomp, and they brought him near before him (the antient of days,) viz. to take investiture of his new dignity at his hands, this exercise of his universal and everlasting kingdom.*

For there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : that his empire, like that of old Babylon, should comprehend in it people of different tongues, and descents ; or that the subjects of the fourth empire,

Señt. I.

Ver. 11,
12.

וְיָשִׁיבוּ
שִׁיבוּ.

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empire, (the figurative *Babylon*,) in whom earthly empire was extinct, should all become his; *His dominion is an everlasting dominion, &c.*

Clouds are a known symbol of heaven, and of divine power and Majesty; and the ascribing of this symbol to one like the son of man, is a declaration, “of the supreme
“magnificence and authority, God shall give
“that son of man, the Messiah,” saith that eminent Jew, *Saadia Gaon*. It seems indeed farther to imply, that this son of man was then in heaven, in high dignity, before this new commission was put into his hands.

Jer. xxx.
21.

Targ. and
Vul. Lat.

Be that as it will, the Jews earnestly contend for understanding the Messiah, by *Daniel's* son of Man (*a*). And from its being said, *they brought him* near before him, they (*b*) parallel this with another text in *Jeremy*, their *Noble one* (the singular is the right reading) *shall be of themselves, and their Governor shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me,*—saith the Lord: which is explained of the Messiah, in their Targum. Nay, *Anani* was made a known name for the Messiah, because the hebrew word for clouds, in *Daniel*, is *Anani* (*c*). So that he who assumed

(*a*) *R. Jesus* in *Aben-Ezra* and *Jarchi*. *Grot.* quotes also *Levi Gersonid.* and *Saadia*. *Yalkut* on *Zech.* iv. (*b*) *Midr.* on *Pf.* xxi. 7. and others in *Pearson* on the Creed, Art. vii. (*c*) *Sanhedr.* c. xi. Sect. 33. and *R. Sal. Jarchi*, ib. *Targ.* on *1 Chr.* iii. 24. *Anani*, *i. e.* Messiah qui revelandus est. Where *Beckius*, in his notes, quotes the old Jewish book *Tanchuma*, and *Ber. R.* on *Gen.* xxviii. 10. for the same notion.

ed the one, was supposed to affect the character of the other. Sect. I.

All this is clear from what passed at the trial of our Lord Jesus Christ. The High-Priest adjured him to tell, whether he was Christ, the son of God. Jesus answered him, in *Daniel's* words, *Hereafter you shall see the son of man sitting on the right hand of power, and coming in the clouds of heaven.* Every one present took this for his acknowledgment, that he was the Christ. The High-Priest rent his clothes, as if he had spoken blasphemy : the people reproach'd him for it, *Art thou then the son of God? prophesy to us, thou Christ, who struck thee?* Christ only said, that he was *Daniel's son of man*, [אָנָנִי] *Anani, that comes in the clouds*; the rest was their own inference, for which they could have no other foundation, than that *Daniel* was known to prophesy there of the *Messias*. Matt. xxvi. 64.
Luc. xxii. 70.
Matt. xxvi. 68.

Nº. 8.

Dan. ix. 24, 25, 26, 27. *Seventy weeks are determined upon thy people, and upon thy holy city; to finish the transgression, to seal up sins, to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy.*

Know therefore and understand, that from the going forth of the commandment to build Jerusalem again, unto Messiah the prince, shall be

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be seven weeks and threescore and two weeks^a; the street shall be built again and the walls, even in troublous times (a).

לֹא יִהְיֶה
Non erit
ei populus
V. L.

And after threescore and two weeks shall Messiah be cut off, and they shall not be his (people) and the people of the Prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and at the end of the war desolations are determined.

חַי
חַטְבוֹת

And he shall confirm the covenant with many for one week, and in one part of that week, he shall cause the sacrifice and oblation to cease; and upon the battlement shall be the idols of the Desolator (b), until the consummation, viz. of God's wrath (c), and that determined shall be poured upon the desolator.

מְשׁוֹמֵם
Desolator
xi. 31. xii.
31.

Hitherto, *Daniel* prophesied glorious things to the *Jews* under their *Messias*. Now the vision is changed. A certain time is indeed fix'd, which lay at large before, for his coming; but then the unworthy reception he was to meet at his coming, even from them, as it should seem, that sought it, would make his coming to be really no matter of joy to them,

(a) בְּצֶוֶק עֵתִים may be rendred, in the strait or smallest pittance of time, viz. within the 7 weeks just now mentioned, which seems to be the period for compleating the buildings of the City, in the condition they were in before the *Babylonian* destruction. (b) זַעַל כְּנַף אֶקִיזִים מְשׁוֹמֵם shall the abomination of the Desolator be. (c) וְעַד כִּלְהָ וְעַד the same phrase is joined with xi. 36. Es. x. 25. xxvi. 20. till the indignation be accomplished.

them; since it should be followed with an utter destruction of their temple, city, and their whole constitution Ecclesiastical and Political.

This is the meaning of the text in short. And though the explications of some parts of it, have been very opposite, according to the different views and hypotheses of interpreters, yet the main, general truths, exhibited in the prophecy, stand nevertheless unshaken; wherein all Expositors must agree, if they will agree with the Text. As

1. A Messias the Prince, be he who he will, is to *come, seven weeks and sixty two weeks*, i. e. 69 weeks after a Date given. Whether he is to be born then, or to be manifested by his own Acts, or the publication of any other, or to dye then, is not expressly said; and so room is left for variety of opinions.

2. This Messias is to be judicially put to death *, after 62 weeks, that follow the 7 weeks, whether precisely, at the end of them, or in the 70th week, is not said.

3. He was to be put to death by the *Jews*: Because it is immediately subjoined, [אין לו] *En lo*, they were thenceforward *no more his*, but were given up to destruction.

4. That a *Gentile* army, soon after the death of the Messias, should waste the City, and temple of the *Jews*; and like a flood, carry away the old Inhabitants of the land: leaving

K

it

* יכרה non dicitur nisi de eo qui interficitur sententiâ Judicis, as Lev. xvii. 14. Saadia Gaon in Emun. c. viii.

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 z Chr.
 xxxvi. 21.
 □□□

it at the end of the war in *Desolations*. The same word is used here as at the *Babylonian* captivity, when *Judæa lay desolate* and unoccupied, and *kept her sabbaths*; and it is put plurally, to express the height and continuance of her desolation.

5. In the same week, and before these calamities should befall the City and temple, the daily sacrifice, and oblation of the temple should cease; as another instance, that they had rejected God, and were no more his people.

These things are too plain in the text to be denied, and are a great help towards finding out the Messias. But first we should be sure what kind of weeks they are that *Daniel* uses.

There are but two sorts of weeks in scripture; weeks of days, and weeks of years. *Daniel*, when he speaks of the ordinary weeks, calls them weeks of Days, x. 3. as if he had a mind it should be observed, where he makes no such distinction in his prophecy, he is to be understood of weeks of years. Such were the sabbatical weeks of which *Moses* writes, *thou shalt number 7 sabbaths or weeks of years, and the space of the 7 sabbaths of years, shall be unto thee forty and nine years (b)*.

 Lev. xxv.
 8.

These 70 weeks will be easily found not to consist of weeks of days; for all put together make

(b) The way of counting by weeks of years, seems to have been used by the Antients. *Varro*, at the time of writing his book inscribed *Hebdomades*, saith he was entred in the 12th week of (his) years, i. e. his 78th year. *Ant. Gell. Noct. Att. iii. 10.*

make but one year, 4 months, odd days; a space of time too short to crowd so many various events into, as are here specified; nor can any such time be assigned between the two captivities, wherein such like events did happen.

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Taking them then for sabbatical weeks, and they amount in the whole to 490 years. Or leave out the 70th week, and the 69 weeks will equal 483 years; about which time they were to look for *Messias the prince*, supposing they knew where truly to begin the reckoning. And for this also *Daniel* gave them direction.

Count, saith he, *from the going forth of the decree to build Ferusalem again, unto Messias the prince, seven weeks and threescore and two weeks, i. e. 483 years, and after the last 62 weeks, the Messias shall be cut off; and after that, the City and temple shall be razed; He is one and the same person, Messias the prince, that shall come, and that shall be cut off, and both shall precede the destruction of that people.*

Daniel had this prophecy in the same year that *Darius the Mede*, and *Cyrus*, took *Babylon*, which was the 538th year before the *Anno Domini*. Some time after this, a Decree must be found for building *Ferusalem*, that now lay in the ruins wherein *Nebuchadnezzar* left it. *Cyrus's* decree, two years after, was not such a one, for that appears to be only a liberty to *return, and rebuild the temple.*

Ezr. i. 1, 2.

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temple. And counting from hence 483 years, it brings us to 53 before the *Anno Dom.* which falls about the time the *Jews* expected their *Messias* the son of *David*, though we meet with nothing in the history of that time that tallies with the words of the prophecy.

Ezr. vi. 5. The next decree we read of was the second of *Darius*, which was no more than a reinforcement of *Cyrus's* former decree. A few houses were then run up to accommodate the builders and the worshippers. But the people were like a rope of sand, without the bands of laws and civil sanctions to knit them into a Political Body, before the 7th of *Artaxerxes*: there was no face of a city, the walls were broken down, and the gates lay, as they had been burnt with fire by the *Chaldees*, to the 20th year of the same king.

Ezr. vii.
11.

Neh. i. 2.

We read of no other decrees than the two last, that had relation to the rebuilding of the city, either in a Civil, or literal sense; Nor did they need any more; for some while after the 20th of *Artaxerxes*, *Jerusalem* appeared to be inhabited, and fortified as amply as before its destruction.

The commencement of the weeks therefore, must be either from the 7th of *Artaxerxes*, which falls upon the 457th year before *Anno Domini*, or from the 20th of *Artaxerxes*. Add to 457 years before Christ, 26 years after Christ, (which is the number that 483 years or 69 weeks exceed 457 years) and you are brought to the beginning of *John* the Baptist's

tist's preaching up the Advent of the Messias : add other 7 years (or one week) to the former, and you come to the 33d year of *Anno Domini*, which was the year of Jesus Christ's death : or else compute 490 years (the whole 70 weeks) from the 7th of *Artaxerxes*, by subtracting 457 (the 7th of *Artaxerxes*) from 490 years, and there remains 33, the year of Jesus's death.

Let the 20th of *Artaxerxes* be the date of the decree, *i. e.* the 445th year before *A. D.* and reckon thence 69 weeks of Chaldee years, (70 Chaldee years being equal to 69 Julian, and so 478 Julian years making 483 Chaldee years *,) and they end in the 32d after Christ, before the Passover of the succeeding year, at which Christ died.

*This was the opinion of the most learned Chronologer and Divine, the late Bishop Lloyd.

Any of these reckonings are sufficient for our purpose. We need not be positive to any one, for who can say which is the only true one? It is rather to be wondred, how at such a distance of time from the rise of the *Persian* monarchy, learned men have been able to come to any exactness in these matters ; seeing that prophane history doth not agree with itself, neither in the names, nor number, nor years of the reign of the *Persian* kings, nor in the form nor beginning of their year, which causes difficulties in reducing theirs to our standard of time.

But computing from either of these dates, from the 7th or from the 20th of *Artaxerxes*, by Julian or by Chaldee years, these

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weeks will carry us to the reign of *Tiberius* the Roman Emperor, for the death of the Messias, and consequently, the destruction of the city and temple following the Messias's death, can be no other than that by *Titus Vespasian*. It must be so in point of time; and again, no other destruction was attended with all the circumstances in *Daniel*, beside that by the *Romans*.

For that by *Antiochus Epiphanes* was a pollution of the temple, rather than a destruction; it did not reach the city to such a great degree, as to come up to the Expressions of this Prophecy; it did not evacuate the City nor land of All its Inhabitants; and at the end of the war they were in peace; whereas then the desolations of the land, according to *Daniel*, began, and were to continue a long time after.

Cod. Megilla, c. 1.

In Ber. Rab. f. 309.

Grot. de Veritat. v.

And of all this the *Jews* were so certain, that this saying is still extant in the *Talmud*, as the tradition of former times, *In Daniel is delivered to us the end of the Messias, i. e. the term* wherein he ought to come, as *Farchi* explains it. And another *Jew* of high antiquity, *R. Berachia*, observed, that the end, or period of the future redemption, was revealed to two men, *Jacob* and *Daniel*. But higher than both, is the age of *R. Nehumias*, for he lived 50 years before Jesus Christ, yet then he declared, as he is cited by *Grotius*, that the time fixt by *Daniel* for the Messias, could not go beyond those 50 years.

Nor

Nor ought we to pass over the testimony of *Josephus*, because in that we have the testimony of the whole Nation. Thus he writes, “*Daniel* did not only foretell future things, which was common to him with other prophets, but also *set a time for their coming to pass*—He did not only foretell the calamity that befell our Nation from *Antiochus* many years before it happened; but he also wrote of the *dominion of the Romans*, and of the *great desolation they should hereafter bring upon our People*. These things revealed by God he delivered in writing, to be read by posterity, that they might, by comparing the event with the prediction, admire the high honour (intimacy) the prophet was admitted to by God, and also be able to refute the *Epicurean* error” (he might have added, and that of the blind Fatalists) “that would exclude God out of the government of human affairs—For how is it possible, the event should correspond with the prediction, if things below were moderated by chance, and not a wise prescience.” No where else but in this prophecy of LXX weeks doth *Daniel* speak of the devastation the *Jews* were to suffer from the *Romans*; No where else is a *term fixed* for these events; we may therefore be assured, that *Josephus* referred to this very prophecy for what he writes; and that Jesus Christ had the authority of the *Jews* with him, when he interpreted

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Mat. xxiv.

16.

preted the same prophecy of the destruction of the Temple by the *Romans*.

I foresee it will be asked, why *Josephus* saith nothing here of the *Messias*, as well as of the *Romans*? To which, this is the answer, He believed this success of the *Romans* against the *Jews*, did infer that the *Messias* was come. For he, as well as others of his countrymen (*a*), were led from the progress of the *Roman* arms, to relinquish the National notion of the *Messias*, and bestow that title on *Vespasian*. The text saith, from the going forth of the decree—to *Messia* the prince, shall be 69 weeks—and again, the *Prince's* future people, or, as it may be rendered, *the people of the Prince that shall come*, shall destroy the city, and the sanctuary,—

נאגיד נגיד
עם נגיד
נכח

From hence, baulked in their hope of a Temporal Deliverer among their own people, they imagined on the other extreme that he must become the Emperor of the world, that should subdue their nation; and that it was enough to answer the prophecy, that he was saluted Emperor in their land. Grounding his opinion on this interpretation, *Josephus* told *Vespasian*, while he was General only, at the beginning of their war, that he would

(a) R. *Jochanan Ben Zacchai*, flying out of the city, when besieged, to *Titus*, saluted *Vespasian* as Emperor, saying, he must rule the world who should destroy their city. *Menass. d. term. Vitæ* iii. Sect.

In Echa Rabbathi on Lam. i. 5. si non es rex, (tandem eris.) Nunquam (aliàs) obtinebis domum (the temple) quæ non destruitur nisi per manum regis. And, *T. on Lam.* iv. 17.

would be Emperor; and *Jerusalem* being de-
 stroyed, he professes that the oracle which
 foretold one of their country should have the
 empire, was fulfilled in the creation of *Ves-*
pasian to be Emperor in *Judæa*.

Señt. I.
 Jos. d. b.
 iii. 14. v.
 12.
 d. b. vii.
 12.

Whereas this was the true meaning of the
 passage; the *Romans*, who should be taken
 into covenant with Messiah the prince, in
 room of the rejected *Jews*, and they made
his people, who before were *not his people*,
 should be stirr'd up antecedently to their con-
 version, to execute God's vengeance on the
Jews; who otherwise had no inclination to
 destroy the people, their city, or temple, but
 as they were moved thereto by God, and a
 fatal obstinacy in the *Jews*, which *Titus*
 more than once acknowledged (a).

On the other hand, those *Jews* who could
 not persuade themselves, that the Messiah could
 spring from a *Gentile* family, are also wit-
 nesses how *Daniel* ought to be understood.
 " That which excited them to war with the
 " *Romans*, was a Scripture prophecy, that at
 " that

(a) *Jos. Prol.* ad libr. d. b. *Jud.* *Jos.* d. b. vi. 14. *Titus* with arms
 stretch'd out, called God to witness, their destruction was not his deed.
 vii. 4. Testor patrios deos, testor & exercitum meum & Judæos qui apud
 me sunt & vos ipsos, quod non ego vos hæc violare compellam; quin &
 si locum acies vestra mutaverit, neque accedet ad sancta quispiam Roma-
 norum---servabo vobis etiam nolentibus Templum vii. 10. when it was
 set on fire without his knowledge, he ran himself to stop it. *But as Jo-*
seph. observed, c. ix. Id plane dei sententia jamdudum igni damnaverat---
 As before, vii. 4. Plane deus ipse cum Romanis ignem sibi lustrationis
 infert. vi. 15. Deus, qui damnaverat populum, omnem viam salutis ad
 interitum verterat. *And for this reason, as it should seem, neither Ves-*
pasian nor Titus, though saluted Emperor for this victory, would be called
Judaicus, as Dio. lxvi.

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 ~~~~~  
*tain the empire (a) : Why at that time ?*  
 Jos. Antiq. but that *Daniel’s* reckoning, *who alone of all*  
 x. 12. *the prophets set a time for these events,* was  
 near out. And therefore the nearer the de-  
 struction approach’d, which was the demon-  
 stration of the end of his seventieth week,  
 the stronger were their hopes (b), even to the  
 last minute, that their City was taken by  
 storm (c). In this belief they refused quarter,  
 and made their destruction inevitable.

Thus *Menasse Ben Israel* (d) divides the  
*Jews* of those times into two opinions. *They*  
 that believed the City was doomed to *Roman*  
 vengeance, submitted to the General, as think-  
 ing he must be that Prince (Messias) who was  
 to come before their final destruction. And  
*They* that thought the Messias would come  
 before the end of the LXX weeks, comforted  
 themselves that their City and temple could  
 not be destroyed before he came, and there-  
 fore expected Salvation to the last hour.  
 Both sides took *Daniel* to be with them ;  
 we need not a fuller proof, that they under-  
 stood *Daniel* did in this place prophecy of  
 the Messias.

But were they silent, the many pretenders  
 about that time speak the sense of the People.  
 Before

(a) Jos. d. b. vii. 12. vi. 8. 12. (b) Jos. d. b. vii. 11. (c) Qui-  
 dam Pseudo-propheta erat, qui eo die, (scilicet quo civitas capta est,) prædi-  
 caverat in civitate, quod eos in templum dei ascendere signa salutis acceptu-  
 ros juberet, *ib.* (d) Menasse de term. vitæ. iii. Sect. 6. p. 175.



Before sixty nine of *Daniel's* weeks, by one computation or other, were near expired, no Impostor set up to be the Messias. Prophecies, that depend on time, might be thought to admit of some latitude in the interpretation; a few days in a year might be reckoned for a year, and the beginning of a week for the whole week, and thus the true *Epoch* be overlooked.

Sect. I.



But from the death of *Herod* the great, when *Judas* of *Galilee* and *Simon* first affected the title of kings and deliverers of the *Jews*, to the destruction of the temple, history is full of the names, and actions, of false Christs, and false Prophets, that proved deceitful lights to both *Jews* and *Samaritans*. Why never before this time, and not above one for five or six Centuries after the destruction?

No other reason is to be given, but that this interval took in all possible computations of *Daniel's* weeks, and when they could extend them no farther, the imposture would no longer bear credit.

But then the *Jews* of the following Ages were hardly put to it to get rid of this prophecy. And all their pretended solutions give evidence for the true meaning of the Prophet. One while it is affirmed, that *Herod Agrippa* who lived under *Nero*, was *Daniel's* Messias the Prince, and that he was cut off by *Vespasian* at *Rome*, 3 years and a half before the

Jarchi. A.  
barb. Me-  
nasse.

Chap. II. the destruction of the Temple. But this is  
 made history. *Agrippa* was not of the tribe  
 of *Juda*, whence the *Nagid* or Prince was  
 to arise. He was the creature and favourite  
 of the Emperors, fought as a confederate with  
 the *Romans* in this war against the *Jews*, was  
 at *Rome* 5 years after the excision of the city,  
 read *Josephus's* books of the wars of the  
*Jews* writ under *Domitian*; and confirmed  
 the truth of them by two letters under his  
 hand \*, and dyed not before the 3d of  
*Trajan* †.

Jos. d. b. vii.  
 Tac. Hist.  
 v. 1.  
 Joseph. Vi-  
 ta, per ip-  
 sum con-  
 scripta, ad  
 fin.  
 \* Jos. ib.  
 † Justus  
 Tiber.  
 Chancel-  
 lor to *A-*  
*grippa* in  
 Phot. B B.  
 Cod.  
 xxxiii.

Anon it is presumed, that not a single per-  
 son, but the whole order of Priesthood, is in-  
 tended by *Messias* the Prince, which after 62  
 weeks was cut off, and abolish'd, by *Titus*  
 the *Roman* Prince. But the other events con-  
 nected in the prophecy, don't suit this exposi-  
 tion. The cutting off the *Messias* appears to  
 be the act of the *Jews*, and the crime for  
 which they were delivered to excision and  
 the subsequent long captivity; whereas the  
 abolishment of their Priesthood, by another,  
 against their wills, was not to be imputed to  
 them as a crime. Beside, it was the same  
*Nagid* or Prince that was cut off, and that  
 stirred up the *Romans*, his future people, to  
 these hostilities; and that is in no sense appli-  
 cable to the Priesthood.

Both interpretations do however agree, that  
 at this time, and not before, *Daniel's* *Messias*  
 was expected, and that the 69 weeks did ex-  
 pire

pire a little before the *Romans* led them into captivity. Sect. I.

The time being thus ascertained, it appears upon the whole matter, that as *Daniel* foretold the coming of *Messias*, the *Nagid*, about this time, so the people at this time universally expected *Messias*, the son of *David*, to come. He was the Deliverer they hoped for during the siege, as we have shewed from *Josephus*; it was He that *Josephus* himself expected, till he foresaw the *Romans* would be masters of all. They might have been assured of this by the Book of *Chronicles*, drawn up by *Ezra*, or some other, long after *Daniel*. That writer, among the genealogies of the Tribes, tells us, *Reuben was the first born of Jacob, but he lost his birth-right; the dominion was given to Juda, and the double share to Joseph; for Juda, saith he, prevailed above his brethren, and of him, the Nagid* [supply] *shall come. He had surely Daniel's prophecy in his thoughts, where the person he designs is called Messias the Nagid, and again, the Nagid simply.*

1 Chr. v. 5.  
the Messias  
is called  
*Nagid*, Es.  
lv. 4.

*Daniel* could mean no other, when among the other great works he ascribed to the *Messias*, he mention'd this, that *he should seal up*

ver. 24.

*vision and prophecy.* Things that are fulfilled and perfected, are wont to be sealed up; and prophecy and vision are therefore said here to be sealed, because they shall receive their compliment in him. It is thus the Jews com-

monly

Chap. II.

R. Levi  
Ben Gerson  
and Abarb.  
on Dan. ix.

monly interpret the words, *all the prophecies shall be fulfilled at the coming of the Messias.* We have then *Daniel's* own word for it, in his Prophecy, that the prophets of old spoke of the Messias. And it will not be pretended by any Jew, that the Prophets of old spoke of any other Messias than one, the true Messias of the lineage of *David*.

N<sup>o</sup> 9.

*Mic. v. 2. But thou, Bethlehem Ephratah, though thou be little among the thousands of Juda, yet out of thee shall he come forth unto me, that is to be ruler in Israel, whose goings forth have been of old, from everlasting.*

Gen. xxxv  
19.

Josh. xix.  
15.

Under the desolation of their land, foretold to be by the Chaldees, *Micah* offers to the Jews two arguments of comfort. The one is, that the enemy which is to effect their destruction, shall himself soon after be destroyed, *vers. 1.* The other is, that all their depopulated cities shall again hold up their heads, *vers. 2.* Even *Bethlehem Ephrata*, i. e. of the tribe of *Juda* (to distinguish it by that appellation from *Bethlehem* in *Zabulon*) *one of the least* of their Cities, too inconsiderable to be numbred among the thousands of *Israel*, yet she should be restored to her former condition, and in another respect become more renowned than the greater Cities.

Every Tribe was of old divided into so many thousand men, as shires in *England* are into hundreds, over which presided an [אֲדִיפִי] *Adiph* or Leader to command them in battel. *Bethlehem* was too small in people, to be reckoned as one of these thousands; or to be numbred singly in the Army against the enemy; but is promised the advantage over them all, in giving birth to *the Ruler in Israel*, that is superior to all the princes of the thousands; even that son of *David*, whose goings forth have been of old, from everlasting.

The Hebrew word, rendred *come forth*, signifies properly to be born \*. And so this is a prophecy, that *Bethlehem* shall be the place of Nativity to the king or ruler in *Israel*, after the Babylonian captivity was over, for which it shall be famous. And thus it is impossible to accommodate this prophecy to any other Ruler than the *Messias*. No one beside him was ever thought of for this ruler, beside *Zorobabel*. And they that fancy *Zorobabel* to be here intended, speak it so faintly, as if they did not believe it themselves. They own at the same time, that *Zorobabel* was born at *Babylon*, as his name imports; not in *Bethlehem*, as the prophecy asserts of this ruler, and which was not re-  
peopled

\* נָוַו  
Ez. xi. 1.  
Gen. x. 14.  
xvii. 6.  
xlvi. 26.  
xxxv. 15.  
Job i. 25.  
Judg. ix.  
30.  
1 Chr. ii.  
53.

Ezr. ii. 21.  
Neh. vii.  
26.

Verf. 1. *Gather thy self in troops, O daughter of troops: or thou shalt be encompass'd with troops, O daughter of troops, i. e. Babylon. Vul. Lat. nunc vastaberis, filia latronis. He layeth siege against us: They shall smite the judge of Israel with a rod upon the cheek: or shall treat him with the utmost indignity, Lam. iii. 30. Pſ. iii. 7. as the Chaldees afterwards did Zedekiah.*



peopled before *Zorobabel's* return with the other captives. But being of the line of *David*, say they, who was born at *Bethlehem*, he is therefore said to *come out of Bethlehem*. They should have said, to be *born in Bethlehem*, and then the inconsistency of the exposition with the text would have appeared. For surely, he can't be said to be born at *Bethlehem* who was not born at *Bethlehem*, merely because a remote ancestor was born there. In this way of interpreting scripture, every son of *David*, and every descendant of *Zorobabel*, might as well be predicted here, as *Zorobabel*: And some of them with a better grace. For *Zorobabel* was never *ruler in Israel*. He was indeed the head of the captivity for a few years, without the name, the shew, or the authority, of a Ruler: but he was soon recalled to *Babylon*, where he died. And from that time neither he, nor any of his posterity, are mentioned to have been in any post of power among the Jews.

וְיָמֵינוּ

Least of all doth what follows in the text agree with *Zorobabel, whose goings forth, or Birth, have been of old, from everlasting*. Let those words signify as they will, they are in no sense applicable to *Zorobabel*. Understand them with the Jewish Targum, whose *name was foretold from* of old, from the days of the world, and they are a plain description of the *Messias*, who was prophesied of by the antient prophets from the beginning;

not

not of *Zorobabel*, concerning whom they are silent. Sect. I.

But as the words seem to imply a higher original of his Being, that he should be also the son of God, *before the world* (a), who was to be born in *Bethlehem*, they can never be verified in *Zorobabel*. And to signify the perfection and excellency of that generation, the word for *Birth* is express'd plurally. It is a common Hebraism, to denote the eminency or continuation of a thing or Action, by the plural number (b). God shall judge the world in *righteousnesses and equity*, Ps. xcvi. 9. or most righteously and equitably. The *Angers of the Lord*, Lam. iv. 16. The *Wisdoms of God*, Prov. i. 20.—for the high degree of both. And *Urim and Thummim*, which are plural in the hebrew, Ex. xxviii. 30. are rendred in the singular, *very great illumination and perfection*, by *Vatablus*, who was an able master of the Hebrew tongue.

From these circumstances in the text, the Chaldee Paraphrase of the Jews inserts the name of the *Messias*, before *Ruler in Israel*, to shew of whom the Prophet is to be understood; and to shew that what follows relates also to

L

the

(a) *David Kimchi* here shews the particle *לפניו* hath the sense of, *before*. The Jews couple this phrase, and that in Ps. lxxii. 17. *שמו לפניו* His name was Son, before the sun was made; and understand both of the *Messias*, *Pirke Eliczer*, c. iii. and *Jarchi*. (b) Es. xii. 3. *Fountains of Salvation*, for chief and most excellent fountain. So Es. liii. 9. *Deaths*, for death, because of the many calamitous circumstances attending it. So *Muis*. on Ps. xl. 7. *Ears for Ear*. Ex. xxi. 6. ut numero multitudinis majorem exprimeret servitutem.

Chap. II.



the Messias, he borrows the words in his paraphrase on *Mic.* iii. 2. *whose name is spoken of from Ages*, and ascribes them to the Messias by name on *Zech.* iv. 7. (e). The Paraphrast was so full of this notion, that *Bethlehem* seldom comes in his way, but he hath some observation upon it concerning the Messias.

In the former chapter, when *Micah* speaks of this seed of *David* by the figurative title of

Mic. iv. 8. [מִגְדַּל עֵדֶר] *Migdal Eder, the tower of the flock*, which was the name of a plain near *Bethlehem*, the Targum renders it by the *Messias of Israel, in whom the ancient kingdom shall be revived*. And in *Genesis*, upon the pure historical narration, that *Israel spread his tent beyond the tower of Eder by Bethlehem*, he expresses his sense of the passage before us in *Micah*, in these words, *here or from hence king Messias shall manifest himself in the latter days*.

Gen. xxxv 21, 19. Targ. ib.

His sense was the same with the whole Jewish Nation. When *Herod demanded of the chief Priests and Scribes*, or the learned in the law and the prophets, where Christ should be born? They answered with one voice without hesitation, *In Bethlehem of Judæa*; and they quote *Micah* for their opinion; for thus it is written by the Prophet, *And thou Bethlehem, &c.* Could *Herod* be in such confusion, and all *Jerusalem* with him, upon an alarm from

Matt. ii. 1, 2, 3.

(e) Targ. on *Zech.* iv. 7. *and the Messias shall be revealed, whose name is spoken, or, foretold from Ages before.*



from the Magi, that the king of the Jews was born in *Judæa*, and neither *Herod*, nor the people of *Jerusalem*, be in expectation of such a king before this? Would the chief Priests and Scribes have dealt so plainly with *Herod* at the peril of their lives, to be sure, of all favour from him, as to name the place of this future king's nativity, unless they did firmly believe *Bethlehem* was declared to be that place by God? They might have dissembled their knowledge of the place, or spoke dubiously of the *Messias*, if the force of truth had not been stronger than all other considerations.

Sect. I.



But had they been so wicked as to go about to conceal the truth, the people, who had imbibed the same notion from the scripture, would have proclaimed it. They believed the *Messias* was to be not only of the seed of *David*, but also of the town of *Bethlehem*; and, supposing that *Jesus* was born in *Galilee* where he lived, they argued thence that he could not be the *Christ*, *Joh. vii. 41.* they said, *Shall Christ come out of Galilee? Hath not the scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was born?* The scripture saith this only in *Micah*, and there they understood the place of his birth to be notified, distinctly from the stock of which he was to descend.

It is not therefore to be wond'ered that their old prayers have a tincture of the same notion. In one of them, they pray for the advent of the *Messias* by the name of the *Son of*

I. 2

*Jesse,*

Chap. II.

Seder. Ka-  
balath  
Schabbat.  
fol. NY.

*Jesse, the Bethlehemite.* They say it weekly on the approach of the sabbath, “ Shake thy self from the dust, Arise, put on thy beautiful garments, O my people; by the hand of *Ben Jesse, the Bethlehemite*, bring redemption near to my soul.”

But the desolation of that town making his birth there to be since impracticable, the Talmudists have feigned a story, which yet witnesses clearly to their sense of the text, that the Messias was indeed born in *Bethlehem*, before that town and the temple were destroyed; but is hid for the sins of the people (a).

Our translation causes some difficulty in connecting this, as it hath been interpreted, with the next verses, which is removed by mending the version of one word. Instead of *therefore will he give them up*, read *notwithstanding he will give them up*, (which is one sense of that hebrew particle (b), and the whole will run easily. *Although* (God shall send this ruler in *Israel*) *he will let Israel remain in captivity*, to the time that *Sion* hath gone the full time of her travail, and then her sorrows shall have a joyful issue: Then the remnant of *his brethren shall return with the children of Israel, and he*, (the Messias) *shall stand and feed in the strength of the Lord,*  
and

Ver. 3, 4,  
5, 6.

(a) Talm. Hier. in Beracoth, quoted by *Lightf.* 1. in *Matt.* ii. 1. Schebet Jehuda Ed. Gentii. p. 251.

(b) 757 signifies, *But yet, notwithstanding*, Hof. ii. 14. as *R. Tanchuma*; and so it commonly doth in Arabick, as *Dr. Pocock* on *Micah* hath observed.

and in the Majesty of the name of the Lord his God; for they shall be converted, \* and then he, (the Christ) shall be great unto the ends of the earth. And he shall be the Peace. But if the Assyrian shall come into our land, and shall tread in our palaces, then shall we raise against him seven shepherds, &c. thus shall he (the Messias) deliver us when he comes into our land, and treads within our border. They that are of Mr. Mede's opinion, that many prophecies are yet to be fulfilled at the conversion of the Jews, find no difficulty in the exposition of this whole passage. For surely it is none, that the future adversaries of the Jews, after their return, should be described under the name of the *Assyrian* and *Babylonian*, their known cruel Adversaries in *Micah's* days. Those that know any thing of the style of scripture, must have observed it to be usual with the prophets, to take their figures of things in the age to come, from the temple-service, or civil constitution in their own age; when according to the letter, the same things were to be out of use, or unlawful to be used, in the manner there foretold. The conversion of the gentiles is foretold by their coming from new moon to new moon, and from sabbath to sabbath, to worship before God, viz. at Jerusalem, and their going up thither to keep the feast of Tabernacles; and by offering up incense, and a pure offering in every place; though the abolishment of sacrifices at Jerusalem in those days, with the ark of the covenant,

Sect. I.

Their brethren LXX  
Chald.  $\text{לוי}$   
for  $\text{לוי}$  in  
Mal. iv. 5.  
as Kimhi,  
and Ex.  
xxxv. 22.  
\* Chald.  
and Vul.  
Lat, or Je-  
rom, and  
Jarchi.

Es. lxvi.  
22.  
Zech. xiv.  
16, 17, 18,  
Mal. i. 11.

Chap. II.

\* Jer. iii.  
16. נָשָׂא

נִשְׁבַּח

וְיָדָע. It

shall be sa-

crificed no

more there,

or after-

wards

there.

Ez. xix. 19.

Deut. xii.

14.

Ez. i. 10.

Ezek. xvi.

45.

Ezek. xvi.

45.

*nant* on which they depended, is sufficiently declared in another prophet \*, and to offer incense out of *Jerusalem*, was prophane. *Egypt's* conversion in particular, is expressed by *their building an Altar to the Lord in the midst of Egypt, and a Pillar to Jehovah* (and no more to the sun) *at the entrance thereof.*

Whereas the law particularly forbids the erection of any altar out of *Jerusalem*, or pillar there or any where else. And thus *Edom* and the *Idumæans* are sometimes interpreted by the Jews of the Romans, though they were not ignorant there was another people, to whom the name properly belonged. The Prophets call *Jerusalem* by the name of *Sodom* and *Gomorrha*, for resembling those cities in wickedness: *Judea* is intended under the appellation of *Canaan*, whose mother was an *Hittite*, and father an *Amorite*, for doing after their works, who were the antient principal Inhabitants of that land.

## No. 10.

Hab. ii. 3, 4. *For the vision is yet for an appointed time, but at the end, it (or he) shall speak, and not lye. Though he tarry, wait for him.*

The successful cruelty of *Nebuchadnezzar*, and the *Chaldæans*, to the Jewish people, being made known to *Habakkuk* by the spirit of prophecy, he falls into a holy expostulation



lation with God upon these events; moved thereunto, as it seems, by the impatience and reproach of the Jews, who justified themselves in comparison of their conquerors, and scoffed at the promise of *his* coming, whom the Prophets before him spoke of as *their deliverer*, and under the name of *Him that cometh*.

Pf. cxviii.  
26.  
Ef. xxxv.  
5.

The exhortation we read, *ch. i. 12.* to the end; where he likens the state of men on earth to that of *the fishes in the sea*, the *big swallow the lesser*, for want of a ruler to protect them; and at last, the fisherman comes, and with all kind of tackle, angles, nets, drags, sports himself with the miseries of the strong and the voracious, and gives his skill and prowess the credit of it.

To this the prophet expects God's answer, and he prepares himself to receive it; and as a watchman, betakes himself to his station when he would spy what is coming. Before he knows what the answer will be, he is bid by the Lord to *write* the vision upon *durable matter in the most legible characters*, v 2. *And the Lord said, Write the vision, and make it plain upon tables, that one may run and read it; for the vision is yet for an appointed time, afar off\**. Thus far the Apparatus, or preparation to the vision; wherein is intimated the distance of the thing predicted; the certainty and importance thereof to all of the present and following Ages; and the shortness of the Inscription.

\*Vul. Lat. adhuc visus procul  
eis καὶ ἔτι ὄν  
μακρὸν  
some  
Greek  
copies.

Chap. II.

Things were writ on tables of wood, stone, or brass, on purpose to preserve the knowledge of them to posterity, that was interested in them: These Tables were hung up in publick places, for the cognizance of every person that frequented those places; as laws and treaties were wont to be posted up in temples and market-houses, where was the greatest concourse of people: And the legibleness of the writing, (though the characters were large,) with one cast of his eye that passed by in haste, shews, there were but a few words in the inscription.

So it appears by the vision itself which follows; and which, I think, ought to be thus rendred into English. *And at the end, he shall break forth (a), and not deceive, though he tarry longer than your wishes (b) expect him, because he that cometh will come (c), he will not go beyond God's period or appointed time. Behold, if any man draws back through fear or unbelief or impatience, or if there be any drawing back, (for the Agent is not express'd) the soul of him (God) shall have*

(a) כִּי יִצְאֶה לְךָ לַיּוֹם לִפְנֵי לַחַדְשֵׁי לַחַדְשֵׁי LXX & Aquila καὶ ἀνατελεῖ εἰς πέρας, καὶ ἔκ εἰς μέρον. The latter part is render'd by Aq. and Sym. καὶ ἔκ διαβόσεθ. So פָּוֶה signifies to break out as the day, Cant. ii. 17. iv. 6. Vul. Lat. & Apparebit in finem & non mentietur. Sy. Adveniet. (b) There are two different words in the hebrew, which our English expresses by the one word tarry, פָּוֶה if he defers coming, or puts it far off. לֹא יֵצֵא לֹא יֵצֵא he shall not go past the יָמָיו the time determined. (c) כִּי יָבֹא יָבֹא In the Sept. Aquil. Sym. ὁ ὄν ἐρχόμενος ἔξει. Vul. Lat. Veniens veniet. Qui venturus est veniet Ar. So Buxt. Thesaur. Gram. i. 36. reads יָבֹא as a participle put for a noun.

*have no pleasure in him, but the just shall live by faith (a).* Sect. I.

In the hebrew the verbs all stand imper-  
nally, which gives occasion to some to put  
*it* before the verbs, instead of *he*. But since  
it is not unusual in other places that intend a  
person of distinction, to include the person  
in the verb (*b*), as if every Body knew who  
was meant: Since the actions denoted by the  
verbs, do properly belong to persons; and all  
the antient versions render the words by *he*,  
and not *it* (*c*), there is no doubt but the  
prophecy regards the coming of some known  
person.

And we can't mistake him, if it be consi-  
dered, that his coming is proposed as a com-  
fort *to the just that live by faith*, as worthy  
their *waiting for* and expecting, because he  
should remove the seeming objections against  
providence, from the little or no distinction  
between the righteous and the wicked in the  
prophet's days, i. 4, 13.

This surely could not be said of *Nebu-  
chadnezzar*, whom he had newly painted in  
all the colours of hatred and detestation: but  
was most properly spoken of the *Messias*,  
de-

(a) LXX ἐὰν ὑποσειλήσῃ ἐκ εὐδοκίᾳ ἢ ψυχῇ με ἐν αὐτῷ. This version is justified by *de Dieu*, from the common *Arab.* signification of *הָיָה* and from the *Hebr.* use of it, *Num.* xiv. 44. where though the LXX hath not that Greek word, yet *de Dieu* would render it thus in Greek, καὶ ὑποσείλαντο εἰς τὸ ἀναβαίνειν, They drew back for fear. But more fully by *Poc.* not. Misc. in *Maim.* Port. *Mof.* c. 4. (b) *Es.* xvi. 5. *In Mercy shall the throne be established, and He shall sit upon it in the Tabernacle of David, judging and seeking judgment.* (c) The LXX. *Vul.* *Lat.* *Aquil.* *Sym.* ὑποβῆσαν αὐτὸν ὅτι ἐρχόμενος ἦξει.

Chap. II.



described by other Prophets as an object of their desire, hope, and expectation, and under the peculiar title of *he that comes*, or *that shall come*.

As there is an *Age to come* foretold by the Prophets, so a *Person* is foretold to *come* who shall begin that future age, and is therefore called  $\text{אב עד}$  *Ab Ed*, the *father of the Age to come*, as the LXX well renders it, *Ef. ix. 6. (a)*. Sometimes a substantive is joined with this Epithet, denoting his dignity or employment, as *thy king cometh (b)*, *thy saviour cometh (c)*, *the redeemer cometh (d)*, *the Messias the Prince that shall come (e)*, *the Lord cometh (f)*, the Angel of the covenant *he shall come (g)*, *he himself shall come (h)*, *blessed be he that cometh* in the name of the Lord; unto thee, O tower of the flock, shall *he come*, and the antient dominion and kingdom shall come to the daughter of *Jerusalem*, till *he come whose right it (the crown) is*.

In all these places, the *Jews* understood the Messias by *Him that cometh*, and therefore often spoke of the Messias in our Saviour's days, by this circumlocution. When *John the Baptist* had a mind to satisfy his disciples from Jesus's own mouth, that he was the Christ, he sent them to him with this question,

(b) Zecl. ix. 6.  
 (c) Ef. lxii. 11.  
 (d) lix. 20.  
 (e) Dan. ix. 26.  
 (f) Mal. iii. 1.  
 (g) Ef. xxxv. 4.  
 (h) Ef. cxviii. 26.  
 Mic. iv. 8.  
 Ezek. xxi.  $\text{אב עד}$   
 $\text{אב עד}$   
 Ar. *quoad venturum est, read- ing*  $\text{אב עד}$   
 $\text{אב עד}$

(a) Either they had  $\text{אב עד}$  *to come*, in their copy, or thought it was implied in the word  $\text{אב עד}$ . Pretty confident I am the word doth imply that sense in another place of *Esay*, c. lxxv. 18. *Be you glad and rejoice*  $\text{אב עד}$   $\text{אב עד}$  for *the Age to come*, that I create. And so this agrees with the former verse, *Behold I create new heavens, and a new earth, the former shall not be remembered*.



tion, *Art thou he that shall come, or do we look for another?* and he accordingly preach'd up, τὸν ἐρχόμενον, Him that should come after. It was part of *Martha's* creed, *that the Christ the Son of God was he that was to come into the world;* which was received also by the *Samaritans*, where a simple woman was ready in saying, *I know that Messias cometh.*

Scēt. I.  
 Matth. xi.  
 3.  
 Act. xix.  
 4. Joh. i.  
 30.  
 Joh. xi.  
 27.  
 Joh. iv. 25.

How could it be otherwise, when the *Jews* then, as to this day, on their great festivals, prayed for the coming of the *Messias* in the auspicious form, of *Blessed be he that cometh in the Name of the Lord?*

As to the Text of *Habakkuk* in particular, the *Talmudists* apply it as the ground of their comfort under the disappointment of *Christ's* coming, at the several periods they had themselves unwarrantably fix'd for it. *This Text*, as was the tradition from *R. Nathan* before the times of the *Talmud*, *penetrates unto the Abyss*, or the term it refers to for the *Messias's* coming is unfathomable, indefinite. But yet, as *Raf Ashe* is quoted for it in the former Section, *expect him.* *Abarbinel* adds, that the ancient *Rabbins* generally took it for a prophecy of the *Messias*.

Talm.  
 Sanh. xi.  
 Scēt. 30.

On their authority, *Maimonides* proves hence the 12th Article of their faith to be this, “ that the *Messias* shall certainly come, “ tho' it is not known when; and that his delay “ ought not to weary out their patience, (be- “ cause it is said) *if he tarry, expect him.*”

But

Chap. II.

לפני  
 וְכֵן

But I think *Habakkuk bath* fixt a term for his coming. *At the end he* (the Messias) *shall break forth* as the morning. He first says, the *vision is* [למֹעַד *lemöed,*] for a *determinate time* at a distance, and then adds, *at the End he shall appear.* At the End of what? of the Jewish [עוֹלָם *olam* or] present Age no doubt, as the Jews were wont to distinguish their State under the law, from the Period of time after the coming of the Messias, which they called the *Age to come* (a). Thus *Daniel* seals his prophecy to *the time of the End* or consummation, as the Greek renders it; not the *End of all time*, but of the *Jewish oeconomy* that was to yield to the Days of the Messias. Agreeably to what we read in *Tobit*, that the second temple was to continue *till the time of that Age* should be fulfilled or ended (b).

דָּן דָּן  
 דָּן Dan.  
 xii. 4. 9.  
 and to this  
 sense may  
 Dan viii.  
 17. 19. xi.  
 27. be in-  
 terpreted  
 of the lat-  
 ter end of  
 the Jewish  
 state.

וְכֵן  
 s. moreover  
 Neh. ix.  
 18. Ezek.  
 xiv. 21.

Here ends the Vision of the Tables. What is added afterwards to the conclusion of the Chapter, is specially suited to the prophet's Expostulation for the success of the king of *Babylon*: the first words whereof should be thus translated, *moreover, he that transgresses, &c. he also shall come to be an object of con-tempt.*

N<sup>o</sup> II.

(a) Targ. on Ps. lxxxix. 53. In *that Age*, and in *the Age to come*. On 1 Ki. iv. 35. *Solomon* prophesied of the kings of the house of *David* in *the present world*, and of the Messias in *the world to come*. *Age to come*, is the *age of the Messia*. T. Hier. on Ex. xvii. 47. T. Jon. on Deut. xxx. 20. xxxii. 1. xxxi. 29. iv. 30. on Num. xxiii. 10. T. Josephi cæci on Ps. cx. 4.---In the old book *Tanchuma* and in *Pirke Eliezer*, *The Age of the Messias* is *the Age of the world to come*; and so in *Talm. Beracoth*, c. xi. and *sanh.* c. xi. Sect. (b) Fag. hebr. copy, *Tob. xiv. 4.* thus renders the Greek, לְפִי מְלֶאכֶת עוֹלָם אַחֵר till the first Age was out.

Amos ix. 11, 12. *In that day I will raise up the Tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it, as in the days of old.*

*That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doth this.*

The Phrase, *in that day* (a), and *in those days* (b), is often used in the Prophets, when they pass from one Subject to another, without any respect to what went before. It is the common beginning of a new Prophecy, and signifies, as do the words, *Afterwards* (c), *After that* (d), *In the last days* (e), or *End of days*, which are always understood by the Jews of the Age to come, or times of the Messias (f).

One

(a) Es. xi. 10, 20. xii. 1, 4. iv. 1, 2. xxvii. 5. lii. 6, 7. Hof. ii. 16, 21. Joel iii. 18. Mic. iv. 6. vii. 12. Zech. xiii. 1. Mal. iii. 17.  
 (b) Jer. xxxi. 29. xxxiii. 15, 16. Joel ii. 29. iii. 1. (c) Joel ii. 28. Hof. iii. 5. Es. i. 26. Tob. xiv. 5. (d) Dan. ii. 45. (e) Gen. xlix. 1, 10. Es. ii. 2. Mic. iv. 1. Hof. iii. 5. Dan. ii. 28. at the *last* Ecclus. xlviii. 25. (f) *Afterwards*, Dan. ii. 45. is in v. 28. *the latter days*, and so in Hof. iii. 5. they are joined and interpreted by the Targ. of the Messias. *In that day*, is rendred *μετὰ ταῦτα*, Act. xv. 16. *μετὰ ταῦτα*, or *afterwards*, is again rendred *in the latter days* by *Kimchi*, Joel ii. 28. and by St. Luke, Act. ii. 17. So *latter days*, are the days of the Messias. Targ. Hier. on Gen. iii. 15. T. Jon. Es. xl. 9.

Chap. II.



One certain day, or time, hath been prefix'd by God for restoring the Affairs of the *Jews*, and bestowing great blessings on the world. This was known to all in the age of the Prophets. And therefore the Prophets, when they speak of things to be done then, call it by way of eminence, *That day*, as if they had said, that auspicious day you all wot and desire. In the same manner the Apostles, after that Christ was come in the flesh, speak of another coming of his, by the name of *That day*. *Lest that day overtake you as a thief—He will keep that which I have committed to him against that day—* May he find mercy of the Lord in *that day*; as did Christ himself in speaking of *the day of judgment*. What they had often insisted on in their discourses with the people, and was of such importance to be remembered by the hearers, they supposed would easily occur to their thoughts, as often as they mentioned only *That day*.

<sup>1</sup>Th. v. 4.  
<sup>2</sup>Ti. i. 12,  
18. iv. 8.

Luk. xxi.  
34.  
Mar. xiii.  
32.

With this phrase, *In that day*, which is equivalent to, in the *latter days*, *Amos* introduces his prophecy; where under the figure of rebuilding a Tabernacle, that was partly demolish'd by force, partly decay'd with Age, he foretells the restoring the kingdom of *David* to one of his seed, after it should be falln into a very low condition; and the enlargement of his subjects, in the room of those that had shook off their obedience.

For the Tabernacle of *David* is a similitude, whereby is signified the kingdom of *David*, as the Chaldee paraphrase interprets the word. Herein they both agree, that Neither of them can subsist without a regular union of all the parts, and that they comprehend within them many people. *Esfay* had long before used *tabernacle* in this sense, Ch. xvi. 5. *In mercy shall the throne be establish'd, and he shall sit upon it in truth, in the Tabernacle, (i. e. in the kingdom) of David.* And foreseeing the desolation of their Country, their kingdom and polity, he compares the daughter of Sion to a *Tabernacle*, or cottage, *in a vineyard*, after the vintage season; —to a *besieged*, (it should be a desolated,) *City*, when the siege was over, whose walls and sides were broken down. Sect. I.

In such a desolate forsaken condition *David's* kingdom is supposed by *Amos* to lie a while. *The tabernacle is fallen*: here are breaches, there are ruins. But at a certain future time, saith he, keeping to the metaphor of a *tabernacle* or building, God will raise up this *fallen tabernacle*, and *close up the breaches*, the void places in the building, with proper materials: and work up the old ruined stuff in carrying the sides to their proportion'd height; for God will *build* or establish this kingdom as *in the days of old*, under *David* and *Solomon*. E. i. E.

Now as in repairs of ruined walls the old materials go but a little way; there must be

an addition of new to the old, to stop the breaches sufficiently : So in this kingdom to be erected, a supplement of subjects elsewhere is needful, to fill up the place of the ten tribes that fell off first from *David's* kingdom, and of many of the two tribes that never returned from their dispersion, or would not be gathered to the *Messias* at his coming.

And this is signified in the following verse : where leaving the figure, *Amos* expresses the meaning thereof plainly, *that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord that doth this.*

The present *Hebrew* will admit of a two-fold translation. The one is preferred by the very learned *de Dieu* and the *LXX*, and puts all that follows the verb in the nominative case, to read thus, *that the remnant of Edom and of all the heathen that are (i. e. shall be) called by my name, may possess me, the Lord, or be part of the restored kingdom of David.* The other version is that of our translation, and of most interpreters, which read the words in the accusative ; *that they (the kingdom of David) (a) may possess, acquire, or enclose, within their pale, the remnant of Edom, and of all the heathen that are called by my name.*

In both, by the *remnant of Edom*, is understood some of those that were near neighbours

(a) So *Obad.* i. 17, 19. *the house of Jacob and the South*, is joined with a verb plural.

hours and fierce enemies to the *Jews*, as was *Edom*; and by *the heathen*, the other *Gentiles* that were far off, who were to be brought into this kingdom in lieu of the *Jews* that should fall from it. Render the Words either way, the Sense is the same, *viz.* that God shall call the *Gentiles* into covenant with him, and make those of them, that *shall be called by his name*, or have *his name called upon them*, or yield to be his people, his peculiar possession, as is constantly signified by that expression (*a*), to be portions of the wall of his newly erected kingdom, and to supply the many families that were lost from his heritage.

In this sense the Greek interpreters before Christ understood the prophet, whether their reading was different from ours, or that the alteration of the words was designed by them for a clearer explication of the text. However it was, their meaning fully appears from their version, which is this (*b*), *that the residue of men may seek after me, and all the Gentiles upon whom my name is called, saith the Lord—*

For thus they imply, that in order to build again the kingdom of *David*, while the tabernacle is fallen, and in ruins, the residue of men, in contradistinction to the *Jews*, and

(*a*) Es. lxiii. 19. Dan. ix. 18, 19. Bar. i. 15. Ecclus. xxxvi. 12.

(*b*) The Hebr. is לְעַן יִדְרְשׁוּ אֹתִי שְׂאֵרֵי אָדָם

The LXX version supposes that they read with a small alteration of letters לְעַן יִדְרְשׁוּ אֹתִי שְׂאֵרֵי אָדָם

even the *Gentiles*, shall become his subjects, all of them that are fit to be called by his name.

When this great event was to be effected the prophet is express, in saying it shall be *in that day*, the blessed day of the appearance of the Messiah. So *Abarbinel*, at the time determin'd by God for the redemption, viz. of *Israel* by the Messiah. It was *then* that the other prophets declared the throne of *David* should be restored (a): It was *then*, and at no other time before, that the *Gentiles* are promised to be converted, to leave their idolatry, and to submit to God's law (b). And therefore the *Jews* are pretty unanimous in saying, this is a prophecy of the Messiah.

בר-גפלי

The *Talmudists* give him the name of *Bar-Niphli, filius cadivus*, grounding it on this place, where *Amos* saith, he shall raise up the tabernacle of *David* that is [גופלת] *Nepheleth*, fallen (c). And in a prayer for his coming, they use *Amos's* words to raise up the tabernacle of *David*, &c.

tr. Ketu-  
both.

In this application the Judaizing Christians acquiesced, when *James* quoted *Amos* to prove the *Gentiles* ought to be admitted Christians without conformity to the legal rites. There was an assembly held on purpose to debate this question,

(a) *Es.* ix. 6. xvi. 5. *Pf.* lxxxix. 29. (b) *Es.* liv. 3, 4. xlix. 5, 6. xi. 10, 11. lii. 15. xlii. 1, 4. & passim, *Pf.* ii. 7, 8. (c) *Sanh.* c. xi. *Seft.* 26. R. Rachman to Raf, Have you heard when the son of the fallen will come? who do you mean, saith Raf. The Messiah, replies the other; for so it is written, I will build again the Tabernacle of *David* that is fallen. R. *Jochanan* added, at what time the Messiah shall come, there shall be but a small number of Disciples.



question, and they of *Judæa* that had taught otherwise, were present at it; yet none of them gainsayed *James's* interpretation of that prophet to the days of the *Messias*, though that was the single text upon which judgment was given against them.

Sect. I.

Indeed, before our Saviour, the writer of *Tobit* did understand this passage of the same times. At the end of his history, he excites *Sion* to praise the everlasting king, that his tabernacle (that he promised to *David*) may be built again in thee, to make joyful in thee those that are captives, and love in thee those that are miserable. Many nations shall come from far, to the name of the Lord God with gifts in their hands: (joining to *Amos* the very words of *Pf. lxxii. 10.* which are added at length in *Fagius's* Hebrew copy of *Tobit*,) all generations shall praise thee with great joy.

Tob. xiii.  
10, 11.

In the words of *Amos*, *Tobit* prays for the days of the *Messias*, when the time of that *Age* they were then under should be fulfilled; for then, saith he, the miserable, the captive Jew, which answers to the ruined materials in *Amos*, and many nations from far, signified in the text by *Edom* and the heathen, to be called by his name, should have reason to rejoice.

Tob. xiv. 5

In a word, we have here a prophecy that the ruin of the house and kingdom of *David*, should precede the coming of the *Messias*; who should at his coming repair the



breaches thereof, and build it again. The captivity of *Zedekiah* by the *Chaldees* perfected the fall of *David's* kingdom, which could not rise before the return from that captivity, and was to rise, as seems to be implied, before a new captivity began. After the *Babylonian* captivity was over, none of *David's* race was in any account. *Edom* was not possess'd by any of *Zorobabel's* descendants, nor were the heathen called by God's name through their means; till God gave unto Jesus the throne of his father *David*, and for the suffering of death exalted him to his right hand to be a Saviour and a Prince. His coming was for the *rise* and *fall* of many in *Israel*, and by the preaching of his Apostles, the *Gentiles* were converted, and made part of his kingdom, out of which the *Jews* had excluded themselves. But *the days shall come*, as *Amos* goes on to foretell, when this shall appear to be more visibly the kingdom of *David*, by the coming of the body of the *Jews* into it, and by his planting them again in their land as his principal subjects, from whence they shall be no more ejected.

N<sup>o</sup> 12.

*Esay* LII. 13. Where the Jews begin this prophecy, to the end of *Ch.* LIII.

T E X T.

P A R A P H R A S E.

13 *Behold my servant shall prosper, he shall be exalted, and extolled, and be very high.*

**B**Ehold, *the Messiah*\*, my servant †, who comes to do my will, and there-fore appears in the form of a servant, he shall at last go on prosperously (a), he shall be exalted in his kingdom, and appear in majesty and honour and power, far above the greatest earthly Potentate.

14 *As many were astonished at thee; (his visage was so marred more than any man, and his form more than the sons of men.)*

14 This exaltation is a just reward of his Abasement, which was lower than that of the lowest man.

As many shall be struck with wonder and despondency (b) at his mean inglorious appearance,

15 *So*

M 3

pearance,

(a) The hebrew *ישכיל* is thus rendred in our english, and spoke of the *Messias*, *Jer.* xxiii. 5. and the *Chald.* word *משיח* which the *Targ.* on *Esay* uses instead of it, is taken from *Pf.* xlv. 4. which is also spoken of the *Messias*.  
 (b) *Targ.* As the house of Israel have *hoped in him many days.*

15 So shall he sprinkle many nations: the kings shall shut their mouths at him: for that which was not told them shall they see, and that which they had not heard shall they consider.

LIII. 1.

*Who hath believed our report? and to whom is the arm of the Lord revealed?*

2 For

pearance, whom they expected to find in the form of the kings of the earth:

15 So he, in his turn, shall sprinkle many nations with astonishment at his advancement, and the surprising instances he shall give of his authority and power, who shall thereupon become his disciples by baptism (c).

Out of respect or fear of him, Gentile kings shall keep silence; and they to whom no prophets were sent, nor promise made of a Saviour, shall consider and receive his doctrine, when it shall be preach'd to them, and confirmed by miracles, and other extraordinary demonstrations of divine Power.

1 But who of the Jews, when he comes, will believe this our report? even they before whom the arm of the Lord, the virtue and power

(c) מִן־יָדֵי signifies to sprinkle, *Lev. xiv. 16, 51. Num. viii. 7.* and so the Messiah is promised to sprinkle with clean water, &c. *Ezek. xxxvi. 25.* from hence it is used to surprize and astonish, as people are that have much water thrown upon them. And this sense is followed by the LXX.

2 *For he shall grow up as a tender plant, before him, and as a root out of a dry ground: he hath no form nor comeliness: and when we shall see him, there is no beauty that we should desire him.*

3 *He is despised and rejected of men, a man of sorrows and acquainted with*  
 2 *with*

power of God is witnessed in his miracles (d).

2 Would you hear the cause of so great unbelief? It is this. Tho' he shall come before Israel, as the promised tender shoot, as the root and branch of Jesse's stock, [Es. xi. 1, 10. Jer. xxiii. 5.] yet not appearing in the form of a tall leafy flourishing tree, but withered and shriveled, as shrubs that grow up without water, disclaiming all pretensions to worldly greatness and riches, and power, which was the form and comeliness the Jews seek after, he shall not be received by his own. He, who was once the object of their desire, their hope, their delight, shall be no more desired by them, but rejected for want of that external beauty they thought to find in him.

3 In plain words, this is the true reason of their dislike. *He shall be despised*  
 M 4 *and*

(d) Targ. on ver. 8. *Who can declare the Miracles that shall be done in his days. Joh. xii. 37, 38. understands miracles by the arm of the Lord.*

*with grief: as a hiding of faces from us, he was despised and we esteemed him not.*

4 *Surely he hath born our griefs and carried our sorrows, when we did esteem him stricken, smitten of God, and afflicted.*

5 *But he was wounded for our transgressions, he was*

and rejected of men (e), as he shall be a man of sorrows and acquainted with grief; that comes in a poor suffering condition: Because he shall be a hiding of faces from us, (a phrase for one in grief, a mourner, or a leper, that was wont to cover his lip, or all under the nose (f) *Ezek. xxiv. 17, 18. Lev. xiii. 45.*) he shall be despised, and we shall make no account of him.

4 And yet his sorrows are none of them the punishment of his faults, but ours. They are truly our grief and our sorrows, they are our due, though he bears them like a sacrifice in our stead; and for this cause is thought by us to be as one stricken with a *leprosy* (g), or to be mark'd out for an example of God's displeasure.

5 But in reality it is not so. He shall be wounded to

(e) *Chal.* reads in the future.

(f) *Onkel.* on *Lev. xiii. 45.* covering his beard, or face, as a mourner covers himself; *R. D. K.* on *2 Sam. xv. 30.* such was the custom of mourners to cover themselves. (g) The hebrew **וְיִלְכָּךְ** or *stricken*, is rendred *quasi leprosus*, by *Vul. Lat. Aquila, Sym.* and the later Jewish Commentators.

*was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.*

*6 All we like sheep have gone astray: we have turned back every one to his own way: and the Lord hath laid on him the iniquity of us all.*

*7 He was oppressed (or rather, the debt was demanded) (i) and he was afflicted; yet he opened not his mouth: he is brought as a lamb to the slaughter, and*

to death \* for our \* Syr. Verf. transgressions; he shall be bruised to death (b) *ver. 10.* for our iniquities; the punishment that we deserve shall be laid on him, for our peace and benefit, and by his stripes we shall be healed.

6 In this sense he is the Saviour. For otherwise, none of us, without him, could be saved. We are all sinners, and gone out of the way of God's laws; and as such, are unable by any deed or suffering of ours, to claim or deserve God's pardon. And therefore God lays on him the Punishment of the sins of the whole world, who having never offended is the fittest to propitiate his wrath.

7 God insisted on some punishment for maintaining the honour of his laws, that was impaired by so general a defection, and this person of whom I have been

(b) נִסְּךְ to destroy. Job v. 4. and so the noun, *Pf.* xc. 3. Christ's body is said to be broken, *1 Cor.* xi. 24. or to be delivered to death. (i) Thus the learned *L'Empereur* renders the word וְנִסְּךְ, as we render it also, *Ef.* lviii. 3.

*and as a sheep before her shearers is dumb, so he opened not his mouth.*

8 *He was taken off by authority (k) and by judgment (and who shall declare his generation or lineage?) when he shall be cut off the land of the living; and for the transgression of my people stricken.*

been speaking is made the sacrifice. And in all his sufferings he was not more a lamb for sacrifice, than he was a lamb for innocence, meekness, patience, and resignation, while he was treated as a sacrifice.

8 And yet the indignities of his suffering were enough to shock his patience, especially their taking away his life under colour of law and justice, and a fair tryal. Who that saw him in these sad circumstances so evil treated by them, would have supposed him to be the promised Messias, whom the Jews had so impatiently expected of *David's* line? When they saw him cut off out of the land of the living, by them he came to save: for I can't too often repeat it, it was for the sins of my people, not his own, that he was stricken.

9 *And*

9 *His*

(k) קָבַץ signifies any convention or assembly of men, *Jer.* ix. 2. *Deut.* xvi. 3. *Lev.* xxiii. 24. and thence is applied to any legal session of magistrates, or single Authority, *Judg.* xviii. 7. *1 Sam.* ix. 17.



9 And he (the people) made his grave with the wicked; but it shall be with the rich after his death; because he had done no violence, neither was deceit in his mouth.

10 Yet it pleased God to bruise him, he hath put him to grief: if he shall make his soul an offering for sin, he shall see his seed, (l), that shall prolong their days, and the pleasure of the Lord shall prosper in his hands.

11 Be

9 His sepulchre shall be a proof of his innocence, as well as his death. The people, to carry their contempt of him even to the grave, designed to bury him with common malefactors, *ver.* 12. But God disposed it otherwise. So that he who was too poor to provide a sepulchre for himself, was honourably interred at the expence of the rich; moved thereto from an opinion of the sufferer; and that he had done no wrong in deed or word.

10 However, it pleased God he should suffer, tho' God had another view in it than his murderers. On this condition his suffering was agreed on between them, *viz.* That for his voluntary oblation of himself, as a sin offering, he should obtain a long race of Disciples (m), and subjects; and

(l) So *Vul. Lat.* videbit semen longævum, and LXX, and Chald. The Targ. hath another interpretation, and supposes *Seed* to be the nominative to the verb *see*; his *Seed* shall see the kingdom of the *Messias*. They shall multiply and prolong their days.

(m) R. *Alshet* interprets *Seed* here by Disciples, such as addict themselves

11 Because of the travel of his soul, he shall see his desire (n) and be satisfied: by his knowledge shall my righteous servant justify many, whose iniquities he shall bear.

12 Therefore will I divide him a portion of the great, and he shall divide the spoil of the strong; because he hath poured out his soul unto death, and was numbred with the transgressors, and bare the sin of many, and made intercession for the transgressors.

and the whole scheme of providence, for the salvation of mankind, should be entirely committed to his management.

11 In consideration of what he suffered, he shall afterwards see all his enemies put under his feet: and by his law (o) he shall reform the world, and prepare them that shall be entitled to the benefits of his death, for a total absolution and discharge from the punishment of their sins.

12 Therefore, I say, he shall become victorious over his most potent Adversaries; because, by choice he shall offer up his life, and submit to be accounted and treated as a transgressor; whereas his death was intended as a sacrifice for the sins of others, in virtue whereof, like a Priest, he shall intercede even for the sins of Israel that slew him.

Many

to his religion that converted them; and so it is used in the Jewish writings, for those that imitate the manners of their Teacher. *Grot. de Ver. V.* and *L'Empereur* in *Alsh. Com. on Esay.* (n) *Targ.* he shall see his revenge on his enemies. And thus the word *see* signifies, *Pf.* liv. 7. lix. 10. xcii. 11. cxii. 8. cxviii. 7. (o) Knowledge may be taken here objectively, as the knowledge which he shall teach. The *Targ.* seems to interpret it, of his *law.*

Many things ought to be remarked in this Prophecy. As Sect. I.

1. That one and the same Person is spoken of from the beginning to the end thereof; of whom a continued series of events is predicted, without passing to, or intermixing the affairs of any other.

2. This person is called the *servant of God*, *his righteous servant*; and is described as a most innocent, blameless, holy person; of unparallel'd patience, piety, charity; so as never to have gone astray like other men, and to have deserved no punishment on his own account: but ready to suffer any evil on ours.

3. He is implied to have been once the *desire* of the Jews, and that his *generation* or birth was formerly *declared* to them, though at his coming they should not know, nor desire him, because of the mean, abject, humble, afflicted condition he appeared in.

4. Very opposite Ideas are joined together in his character, which not being consistent at the same time, must belong to him at different times, and in different views. Thus he is represented, as a *man of sorrows*, *acquainted with grief*, as *wounded and bruised to death*, as *judicially condemned and cut off out of the land of the living*, as *pouring out his soul to death*, and *put in his grave*. Again he is said *to prosper*, *to be exalted*, *extolled*, and *be very high*; to *see his disciples long flourish*, to *astonish and sprinkle Gentile nations*,

*nations, and like a conqueror, to divide the portion of the great, and the spoil of the strong.*

5. Such is the merit of his voluntary oblation of himself, as to be expiatory of sin, of the sin of us all, and to be rewarded by God with the *conversion of gentile nations*, and with an *exalted, extolled, high dignity*, far above that of any other person. From whence it must be inferred, that his suffering state is to precede his triumphant state.

*Lastly*, it is suggested that he should be a prophet; *by his knowledge, or Law, to justify many*; a Priest *bearing iniquities, making his life an offering for sin, and interceding for transgressors*: and a king, as *exalted, extolled, being very high, and dividing the spoil of the strong.*

All these marks are found in the Christians Messias, to a tittle. It is impossible to set up any other king, or Prophet, to whom but two or three of these characteristicks may be applied even in a tolerable, figurative sense.

It is admitted by the *Jews*, *Esay* said not these things of himself, but of some other. Who should this other be? Not the dispersed stricken Nation of the *Jews*, who are supposed by *Celsus's* Jew to suffer thus, that many *gentile* Profelytes may be made on occasion of their dispersion. For their sufferings are the just punishment of their own sins. So great they were at the time of excision, that, as their own Historian records, “if the *Romans* had

“ had delayed to come against them, the  
 “ earth must have opened and swallowed them  
 “ up, or fire been rained upon them, as on  
 “ *Sodom*; for the *Jews* were then a much  
 “ wickeder generation than those that had  
 “ suffered these extraordinary punishments.”

Sect. I.



Jos. de b.  
 vi. 16.  
 and xi. 30.  
 Eleazar  
 acknow-  
 ledges the  
 like, when  
 he exhorts  
 the Jews  
 to kill  
 them-  
 selves.

*Canaan* was the promise God annex'd to their obedience: As expulsion thence the express punishment of their disobedience. The *Jews*, at other times, acknowledge God's righteousness in this severe dispensation. They have been, they are still, frequent in fastings, in confessions, in deprecations; and expect to return home, as soon as they repent of those sins that have drawn this vengeance on their Nation. How then are they said to *bear the griefs, to carry the sorrows, to make their lives freely an offering for the sin* of others, or even for themselves, who *are stricken for their own sins, and bruised for their own iniquities*, (though not to death) and do not yet repent of them? *For the transgression of my people*, (and such the *Jews* will not admit any nation beside their own to be called) *was he stricken*. Or how shall the Gentiles be the better for the *Jews* dispersion, whose evil manners are an offence to them? or be healed by their stripes, who, the *Jews* believe, shall utterly perish for holding them in captivity?

He of whom *Esay* prophesied, is *voluntarily to offer up his life (a) for the pardon*  
 of

(a) Berac. Pirke Aboth. and R. Alschek. assert that the phrase, *if his soul shall make himself a trespass offering*, signifies a voluntary oblation.

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*of others, to have done no violence, to have spoken no deceit, not to open his mouth impatiently under his afflictions, but to make intercession for the transgressors for whom he suffered.* Very different in every respect is the behaviour of the Jews in their present dispersion. Their violence and deceit toward their brethren, and their turbulent rebellious carriage to their governors, first brought the *Romans* upon them, whom they resisted to the last extremity; so little choice had they in their sufferings! And ever since, the same crimes have exposed them, one time or other, to the like resentment of every government they have lived under. Instead of interceding for the nations, they daily pray for their subversion in very opprobrious terms (b). They are persuaded their redemption cannot commence, but with the fall and subjection of the Christian Powers, whose people they hope one day to rule with a rod of iron. Let any one reconcile these things with the expressions in the Prophecy. As little pretence hath *Jeremy, Jofia*, or any other, in that or this Age, to be the objects of *Efay's* prediction. *Jeremy* dyed not for the transgressions,

(b) The 12th of the 18 Prayers said to be writ by R. Gamaliel. Maim. xi. 1. *Let there be no hope for Apostates to our Religion; and may the menim, the Hereticks, all perish in a moment; may the kingdom of pride be suddenly rooted up.* Again, Or. vii. regard our afflictions: take up our cause; and deliver us soon. Or. xii. in שוֹדוֹת Let all the proud (meaning the Christians) perish suddenly: All thine enemies, and all that hate thee; let them be cut off quickly, and broke in pieces in our days. Blessed be thou, O God, who destroyest the wicked, and humblest the proud. Humble them quickly in our days. See more in Buxt. Lex. Talm. Rad. שָׂמַח and מִיָּד.

fions, or pardon of the Jews, who were gone into *Babylon* before he went to dye in *Egypt*, and returned not one day sooner, for all the sufferings they heaped upon *Jeremy*. *Jofia* lost his life to *Pharaoh* by his folly, against the warning he had from God, not to hazard it. How then did the Lord lay on these persons the iniquity of *Israel*? How did they by choice offer themselves? or were the people healed by their stripes, which truly hastened on the general destruction?

*Jeremy* relates of himself, that he bore the Jews persecution of him very ill. *He cursed the day of his birth*: he expostulated with God for giving way to their treachery; he prayed, that he might see God's vengeance on them; and very unwilling to dye, at last capitulated for his life. Is this a carriage that suits with the meekness of a lamb, and the silence of the sheep before her shearers? Doth it come up to interceding for the transgressors, or the making himself freely an offering for sin?

Jer. xx. 14.  
xii. 1---4.  
xx. 12.

37 and 38.

The sufferings of neither the one nor the other, were meritorious. They did not procure them a *seed*, a long succession of disciples: nor were they the means of converting *gentile* kingdoms; nor were the sufferers at any time afterwards *exalted*, *extolled*, and *made very high*, for their sufferings.

Of whom then doth *Esay* write? "It is a hard lesson," saith *Abenezra*. But it would not be so hard, would they hearken to



the ancient Jews, who were nearer the pure fountains of the traditional sense of scripture, and who all expound it of the Messias.


Their *Targum* is express in the beginning of the Section, and reads, *Behold my servant the Messias, &c.* And again, *ch. liii. 10.* the *seed* is referred to the *kingdom of the Messias*. The character of Messias prefixt to the first verse by the *Targum*, must necessarily be carried throughout the whole liiid Chapter, for there is plainly no variation of persons.

And not only their *Targum*, but *their Doctors with one mouth assert, as they received it by tradition from their ancestors, that the Messias must be understood, by God's servant that shall prosper and be exalted (a)*. They who allow that, do in effect grant, the Messias must be the subject of all that follows. There is no applying one part to one man, and another part to another, without mangling and confounding the order of the whole prophecy.

This the ancient Jews did not do. In their ancient books most of the verses in the liiid Chapter, are occasionally expounded of the Messias. Thus they call Messias the son of *David*, by the name of *Cholia*, a man of *grief (b)*, because he sits at *Rome* among the poor, *burdened with grief*, as it is said in *E-say*, he is acquainted *with grief*, he hath borne  
our

(a) They are the words of *Alschek* in *L'Empereur*, and the like is owned by *Jarchi* on this text, and on *Sanh. c. xi.* and by the old book *Tanch.* in *Falkut*, and *Maim. de Regib. c. 12.* (b) *Sanh. c. xi. Sect. 33.* מְלִיץ



our griefs, the Lord hath put him to Grief. Sect. I.  
 At other times R. Juda must be the Messias,   
 because he was *Choli*, a man of grief (c), or  
 R. Simeon, for the same reason (d). Some-  
 times they made *Nagua*, or leprous, to be  
 the name of the Messias (e), because it is said  
 in *Esay*, we did esteem him stricken of God ver. 4.  
 עגור or leprous. The chastisements of our  
 peace in *ver. 5.* are interpreted of the suffer-  
 ings of the Messias (f), which they make  
 to be one third of all the afflictions in the  
 world, and to be laid on the Messias, on the  
 authority of this text (g); and readily submit-  
 ted to by him, in love to men, and on con-  
 dition, that the dead should rise, all that shall ver. 10.  
 descend from *Adam* (h).

It would be tedious to cite more passages:  
 Let the later Jews, or the unbelievers that  
 personate them, answer these traditionary ex-  
 positions of their Ancestors first. Which if  
 they could, the text will remain as it was, im-  
 possible to be applied to any beside the Messias,  
 who in his two different states of humiliation  
 and exaltation, fully answers the different I-  
 deas whereby the prophet describes him.

N 2

CHAP.

(c) Talm. Hier. tr. Kilaim. in Light. ii. p. 167. (d) Ber. R. quoted by  
 Grot. de verit. v. (e) Sanh. xi. Sect. 36. and the old book *Pesikta in*  
*Huls. c. Jud. p. 316.* (f) *Rabboth in Ruth* ii. 14. and the book *Siphre*  
 from *Jose Galilæus* in *Pug. fidei.* iii. 3. 16, 38. (g) *Agadath Samuel*  
 in *Falkut*, apud *L'Empereur.* (h) *Ber. R. Moses Hadarjan* on *Gen. i.*  
 from *R. Abba.*



## C H A P. III. S E C T. I.

Chap. III.



WE are now come to enquire into another way of prophesying, used very early among the Jews, which we call *Typical*. And this I distinguish from the strictly Allegorical method, that prevailed in and before our Saviour's days; the sense whereof oft-times was not so much the mind of the prophet, as of him that formed the [מדרש] *Midras* from thence; of him that applied, or those that formerly so understood, the words of the Prophet.

Whereas typical prophecies, I take to be those which are interpreted, of the Messias for instance, according to the primitive and direct intention of the writer, or the spirit of God in him, though they be spoken in the Prophet's name, or in the name of some other man who is made to personate the Messias; and the prediction be intermingled with matters that also concern other Persons. These, where they regard the Messias at all, belong to him directly and principally, and to others indirectly and secondarily; and where they pass

pass from the Messias to the person representing, they concern him properly, and the Messias improperly. On the contrary, allegorick predictions throughout regard other things in their obvious and literal sense, and the Messias only, by accommodation and allusion.

To explain my self as clearly as I can. A man hath two ways of communicating his thoughts to others, by words and by signs. The one is fitted to the organs of hearing: the other, of seeing. Words are of two sorts, simple and metaphorical. Simple words yield a plain literal sense, which arises from the first, the natural and grammatical construction. Metaphorical words give a secondary, figurative, borrowed sense, being translated from the things which they originally express'd, to others with which they have some resemblance. And use having establish'd the meaning of These, they are as readily understood as simple words, and give the true literal sense of him that speaks or writes, because they convey his thoughts in that fulness with which he conceived them.

As there are metaphorical words and sentences, so there were in the early times metaphorical discourses, which they called parables (a), that the *Syrians*, and people of *Palestine*, had made very familiar to them (b). These were

N 3

narra-

(a) *Sen. Ep.* Apud antiquos nondum captabatur plausibilis Oratio. Illi, qui simpliciter & probandæ rei causâ loquebantur, Parabolis repleti erant, quas existimo necessarias, non ex eadem causâ qua Poetis, sed ut imbecillitatis nostræ adminicula sint, & differentem & audientem, in rem præsentem æducant.

(b) Hier. ad *Matt.* xviii. 23.

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Mar. iv. 20.

narrations of some supposed event, taken mostly from what occurs in humane life, and carrying under their literal meaning, a reference to other things which they signified and implied. They were comparisons of two things agreeing in one or more respects; where the one was exhibited, and the other covertly, yet intelligibly to the attentive, described thereby (c).

Hence parables are treated of by the Greeks, as consisting of two parts; a Parathesis, and an Apodosis. A Proposition or Story, and a reddition or moral that shews the tendency of the story; though the moral was frequently omitted and left to be collected by the hearers; and was commonly so interwoven together with the story, as not easily to be mistaken in the Application.

2 Sam. xii.  
1, 2, 3.

Of this sort was *Nathan's* Parable to *David*, where under the relation of a rich man's sparing to take of his own flock, which was great, for the entertainment of his guest, and forcing away the darling only ewe lamb of his poor neighbour, he aggravates *David's* sin to himself, and draws him in to condemn it, before he reflected that himself was the man principally intended in the story. Such was the widow of *Tekoa's* parable, contrived to encline *David* to bring *Absalom* from banishment, 2 Sam. xiv. 6, 7. and *Ezekiel's* prophetick Parable of two eagles and a vine, by which he represented God's judgments on *Jerusalem*,  
for

(c) Hier. ad Algas, q. 6. Parabola, h. est similitudo, quæ ab eo vocatur, quod alteri παραβάλλεσθαι, affimilatur, & quasi umbra, prævium veritatis est.

for revolting from the eagle of *Babylon*, to that of *Egypt*.

Sect. I.

Ezek. xvii.

Signs also being made the means of expressing men's sentiments, they soon came to be distinguish'd likewise into two kinds. For as it hath been observed of words, that they are simple and figurative, so it is true of signs. They are either natural, *i. e.* such as are appropriated by nature for the manifesting of certain thoughts and passions, the mind not attending to, at least not commanding those motions; and these are the same in all men as they happen to be alike affected: or else they are instituted and depend on the choice of the Doer, and consequently are different in places, suitable to the genius and capacity and circumstances of a people, and the modes of the times.

With a number of both kind of signs continued discourses may be carried on; and with them men represent in themselves, or in the persons of others, things that shall be done to, or by a third person, in such a manner, as that there shall be no doubt in the beholders, that these actions have a further view, and ought not to be restrain'd to the Doer.

What may be thus represented in external actions, significative of correspondent events, to other people, may be described in words or writing, as done, or to be done, by those very signs, which presented to the sight, are proper to strike spectators with suitable ideas.

And this gave the first rise or occasion to typical Prophecies, which answer to parabolical discourses,

Nature of  
Types.


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courses, and are, as it were, Parables in Action. For it was very common in the early ages of the world, to speak by actions, as well as words. *Dionysius the Thracian* hath noted the use of that way of speaking by the ancient Greeks. The eastern people retained it longer, especially the Jews, whose prophets were wont to represent in dumb shew things they would foretel. They did certain things themselves, or commanded or predicted others should do things, which were significative of future like things to be done by others than the performers of these.

The Actors or Representatives in these prophetick scenes, were therefore called Types, as imagining, if I may so speak, in themselves other persons and occurrences than their own. For a type is properly an imperfect image or resemblance of one person or thing to another, more compleat and excellent in its kind. And the actions or predictions of those actions, when they are yet to be done, are termed typical, because they point to other things, than at first sight are obvious from the actions, or words concerning them; or under the example proposed intend something further.

And herein typical actions, or predictions of such actions agree with Parables. They both include a perfecter sense than that which results from the mere words, or signs; or from their historical and external exhibition; and both senses are the intention of the speaker or actor, though the thing signified therein is the principal or moral; or that, for the sake whereof the whole representation was drawn up. And

And as in the reddition of Parables, every Sect. I.  
phrase and circumstance in the story hath not   
something similar to answer it precisely in the  
moral; some parts are purely ornamental, or  
for connecting the events in the description;  
some expressions suit best the supposed facts,  
and some are proper to those couch'd under  
them, though by a communication of names  
and properties, to bring the resemblance near-  
er of the things compared, they seem to be  
spoken promiscuously of both: of which we  
have plain proofs in the parable of the ser-  
pent, the symbol of Satan, who first seduced  
mankind, and in many of the gospel-parables:  
So in typical prophecies, all things attributed  
to the type, ought not to be compleated in the  
anti-type, nor do all things said of or to the  
anti-type, suit the type historically or naturally.  
Because of their agreement in the main fea-  
tures, there is a frequent insensible transition  
from the type to the thing typified; and now  
and then there seems to be a confusion of  
names and qualities; but a careful observer  
of the design of the type, will be able to se-  
parate the things that besit the character of  
each Person; and so distinguish what is mere-  
ly personal, and what is necessary to a Person  
as a type, from what can't belong to him pro-  
perly, but doth to the person represented.  
And what was immediately intended for the  
typified person, will be understood of him ac-  
cording to the letter, and of the type in a  
remote figurative sense: which was fulfilled

Chap. III. in, or peculiar to the type, will be found to  
 belong to the anti-type but imperfectly.

They therefore both go under one com-  
 mon name. Parable is a word often used  
 for a type. *Utter a Parable*, saith God, to  
 the rebellious house, when he imployed *Eze-  
 kiel* to signify by a type the destructionn of *Je-  
 rusalem*. And *Balaam* is said to take up his  
*parable*, i. e. to prophesy in a typical man-  
 ner; for so a great part of his predictions con-  
 cern the latter times, under the names of peo-  
 ple then well known to Israel.

The writer to the Hebrews calls the Jewish  
 Tabernacle a *Parable*, i. e. a type, *for the  
 time present, whereby the Holy Ghost signi-  
 fied a greater and more perfect tabernacle un-  
 der the Messias*. And *Abraham*, who had  
 intentionally offered up his son *Isaac*, tho'  
 prevented in the execution, is said to have re-  
 ceived him from the dead in *a parable*: De-  
 liverance from certain death, being a type of  
 that power that is manifested in raising the dead.

From hence it may be conceived, how some  
 prophecies are said to have a double sense;  
 and yet only some part of the prophecy, not  
 the whole, is applicable to the person repre-  
 sented, *viz.* in conformity to the nature and  
 structure of Parables, with which typical pro-  
 phecies bear a near affinity. Neither there,  
 nor here, hath every word a two-fold mean-  
 ing, nor every incident a double significancy.  
 The chief resemblances whereby one thing or  
 person is exhibited for an example of another,  
 must



must agree in both: but the personal attributes, interspersed with the general Characters, will have a single completion in him alone for whom they were intended.

Seet. I.



Having thus explained my self in general, concerning the nature of types, I proceed to shew the use of them by the Prophets, with respect to other persons and events, before I prove the application of them to the Messias. For the common usage of types upon other occasions, will take away our wonder, now this way of speaking is forgot, why in speaking of the Messias, they are so frequent.

Use of  
Types in  
the Pro-  
phets.

To begin with *Esay*: God bid him *loose the sackcloth from his loyns, and put off his shoes, and he did so, walking naked and bare-foot*, probably for three days together, the more truly to represent what was signified in this action, and to make it universally known throughout *Jerusalem*. For though *Esay* was the person that went naked, his nakedness did not principally regard himself, but other persons, whose captivity was prefigured therein; it being the custom to expose slaves for sale that were taken in war, with little or no covering on their bodies. In this reference God explains the action when it was over. *And the Lord said, Like as Esay hath walked naked and barefoot three years* (a day for a year in the prophetick sense) *for a sign and wonder*, the Hebrew words should be rendred for a *Type and an exemplar, concerning Egypt and Ethiopia: so shall the king of Assyria lead a-*  
*way*

Es. xx. 2,  
3.



*way the Egyptians and Æthiopians captives naked and barefoot, &c.*

The design of this action was to foretell the captive state these nations should be in, for three years together: and therefore we suppose the time of the Prophet's nakedness (or three days) was typical, as well as the action. In all this, the prophet was, as he tells them, *a sign and a wonder*, touching the fate of these people; not a miraculous sign to assure them of the future event; for there was nothing extraordinary or supernatural in his action; but a sign of representation, or exemplification, which is the true notion of a type. So that we have here as well the word type, as the thing itself, a typical prophecy; and both according to the interpretation of the holy scripture itself.

*Ezekiel* gives us more instances. One while he takes to him *an iron pot*, or vessel; (such as fire was wont to be carried in, before the Chaldæan, and Persian Generals, when they went to battle) and *puts it for a wall of iron between him and the city*, to signify the strength and force of that army, whose symbol was fire. *Then he hardens his own face against the city*, as men look fiercely that are inflexibly bent on the ruin of another; and *he lays siege to it*, or declares the city should be besieged by surrounding it. In all this show, the text saith, *Ezekiel was a sign to the house of Israel*; in other words, a type of what the Chaldæan king, and his army, should act against *Jerusalem*.

Anon, he turns himself into a type or sign of the house of *Israel*, and thus prophesies in actions against them. He shackles his legs, he lies unmoveable on his left side, 390 days, for the iniquity of the house of *Israel*, and again 40 days on his right side, for the iniquity of the house of *Juda*; eating sparingly, and of vile things the mean while; with his right arm uncovered, and extended toward *Jerusalem*, as in coins the right hands of conquering princes are to be seen. What did he mean by all this? God explains it to him. *I have appointed thee, saith God, a day for a year:—and thou shalt prophesy against it (Jerusalem.)* Implying that these actions of the prophet did prefigure so many days siege, as *Israel* had been falling away years from the date of *Feroboam's* Apostasie. And again, so many days should *Jerusalem* be destroying, to its final consumption by fire, as *Juda* had exceeded *Israel* years in idolatry under *Manasses*, from which time their destruction had been decreed irreversibly, 2 *Kings* xxi. 11, 12, 13.

Sect. I.



Ezek. iv.

5---17.

Ezek. xii.

At another time, the prophet brings forth his travelling baggage by day out of his house, or possibly went about with it through the city for several days; and at the evening of one of them, he digs through the wall of the city in their sight, and goes out by the breach with his goods upon his shoulder, (as men do that hope to fly undiscovered in imminent danger) and covers his face, that he could not

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*see the ground, like a blind man, or a mourner.*

Herein God appointed him for a sign to the house of *Israel*; but the meaning thereof, neither he, nor they, did yet know. The next morning God interpreted the sign, and commands him to *say to them who asked, what dost thou? Thus saith the Lord, This burden or prophecy, concerneth the Prince in*

Ezek. xii.

10, 11.

*Jerusalem (in the first place) and all the house of Israel: say, I am your sign; that is, a pattern of what shall befall him, and you; for so he goes on and explains it, Like as I have done, so shall it be done unto them. How so? They shall remove, and go into captivity; and the prince that is among them shall bear (his knapsack) on his shoulder in the twilight, and go forth through the wall that was dug through, and he (the enemy) shall cover the prince's face, that he see not the ground with his eyes. This was literally accomplish'd in Zedekia as personated by Ezekiel, who was for that reason called his and Israel's sign, or type, and to prophesy by these typical actions.*

2 Kings  
xxv.

Once more, under the figure of not mourning for his wife newly deceased, the same prophet foretold the approaching calamity of his people, and that it should be too great to be lamented, and therefore go unpitied. The Jews, who ever esteemed it a piece of religion to mourn for the dead, which they were wont to perform with much publick ceremony, were earnest with *Ezekiel to tell them, what these things were to them, that he did so? To*

*them*

Jof. de b.  
ii. 1.

them he answered, *You shall do as I have done. I will prophane my sanctuary, the desire of your eyes, saith the Lord, &c. and you shall not cover your lips* (your faces, as mourners do) *nor eat the bread of men* (the funeral feast prepared for them that accompanied the corpse,) *Thus Ezekiel is to you a sign; (a type) according to all that he hath done, shall you do.*

Sect. I.

Ezek.

xxiv. 16--

25.

These instances are so express, that it is needless to add to them. Yet, that it may appear how common it was in those days to prophesy by types, I refer to many more passages of this sort in the margin (a). In all of them, the prophets put on various forms, and personate single persons, and nations, the people of Israel, and the adversaries and friends of Israel, on purpose to foretell what shall be done by, or to, those people hereafter; which comes up to the full import of a type or sign.

But further, they were not only themselves typical persons; but they speak to, or of, different persons from themselves, as types of other persons, and people. *Behold I, and the children God hath given me, are for signs and wonders in Israel, from the Lord of Hosts*—are the words of *Esay*. They are the same words in the hebrew, as in *Ezek. xxiv. 24.* where *signs and wonders* ought certainly to be rendred *types and examples*. And so his children were appointed as types of events to be

Es. viii. 18.

(a) Ezek. iii. 26. xxiv. 2, &c. 27. Jer. xviii. 2---7. xiii. 1---5. xix. 11. xxvii. 2, 3, 11. xxviii. 10, 11. xliii. 9, 10. Hof. i. 2. ii. 2. Zech. i. 7, &c. xiii. 7, 8.

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be accomplish'd to, and in Israel. Their names implied as much. The one was called *Shearjashub*, or the remnant shall return, to foretell from the imposition of his name that the remnant of the captives of *Juda*, (taken by the kings of *Syria* and *Israel*,) should return to their brethren: the other, *Maharshal haz baz*, was so named to signify the speedy fall of *Damascus*, and the plunder of *Samaria*. And this is *Esay's* own explication.

Zech. iii.  
9.

The same thing is declared by *Zechary*, when speaking to *Jeshua* the High Priest, and his Assessors, of whom *Zerobabel* was one, he tells them, they were men of wonder, as it is english'd in the margin. It would be better rendred by *typical men* (a), who were singled out to portend future things. This is one signification of the original word: and so, as I shall prove by and by, several promises address'd to them in person had a remoter view; and were designed only to shew in them what should come to pass by another in after-times.

In a word, that this was one of the ordinary ways of prophesying, and rightly accommodated to the understanding and memory of that people, is affirmed by God himself to the Israelites, *Hos. xii. 10.* *I have spoken by the prophets: and I have multiplied visions: and USED SIMILITUDES by the ministry of the prophets.* In other words,  
I have

(a) *אנשי מופת* viri portendentes, *Vul. Lat.* and so *מופת* signifies in *Ezekiel*.

I have employed types or parables (*a*), to convey in a sensible manner to their thoughts, my purposes towards them.

Take the exposition of the text from the Jews themselves. “What could I have done more for you that I have not done, to hinder you from forgetting me? I spoke daily to you by the prophets; I multiplied visions for many days: and I proposed to you *similitudes and parables* (*b*) by the prophets,” is *Kimchi’s* paraphrase. “I assimilated my words into the form of Parables, to suit them to the hearers thereof,” is *Farchi’s* comment.

I know not what better proof can be required, to shew that typical actions, and typical discourses, make part of the prophetick language, and were understood by the people to carry a reference to something future, and to some other person, than him who was the reputed sign. Often when the event signified was near, the prophet explained the import of the type; whenever he did not (*c*), the people were nevertheless aware that it was

O intended

(*a*) Hof. xii. 10. *הַמִּדָּה* both verb and noun hath the sense of *imaging*, comparing, likening, and thence of signifying one thing by another, Jer. vi. 2. Gen. i. 26. Job iv. 10. Ps. xlix. 13. Es. xlvi. 5.

(*b*) *הַמִּדָּה* *proverb* seems to be the genus for all comparisons and examples that appear one thing, and intend another: and when distinguished from *הַמִּדָּה* (a meer *μῦθος*, from whence *fabula Miletia*), and from *הַמִּדָּה* a *problem*, or *ænigma*, (as it is *Prov.* i. 6. and *Hab.* ii. 6.) stands properly, for a type or example.

(*c*) *Maim. Mor. Neb.* ii. 43. Prophetæ quandoque per Parabolas prophettare solent—Vident sæpe aliquod per parabolam, cujus sensus quandoque in eadem visione explicatur: quandoque sensus non percipitur, vel significatur, nisi postquam experefactus est, &c.

Chap. III.

xx. 49.

intended for another ; from some impropriety in the action, inconsistent with the character of the Doer, or of him to whom it was immediately ascribed, they were led to think it looked farther, and were inquisitive to dive into the meaning of it. *Wilt thou not tell us, what these things are to us, that thou dost so?* was their form of expostulation with *Ezekiel*. Who remarks of them in another place, that they used to say of him, *Ah, Lord, doth he not speak Parables?*

It ought not therefore to be denied that the prophets might, as they did, speak of the Messias in their own persons ; or treat other persons as types of the Messias. Where is the incongruity in this one case, more than in any other? Why might they not in themselves, or others, foretell the actions, the sufferings, the offices, the Speeches of the Messias, as well as the things that should be done by, or to, certain princes of *Juda*, the body of the Jews or gentile nations, long after their own Age? And why might not such actions and discourses be apprehended by the people to be typical, in one case, as well as the other?

A&amp;C. viii.

24.

It is plain they were so, from the Eunuch's question to *Philip*, upon reading the sufferings of Christ in *Esay*, *Of whom did the prophet say these things, of himself, or of some other?* What should move him to suspect, that another was here intended ; but that he had learn'd from attending on the synagogue



synagogue worship, that personating other people was familiar with the prophets; and that he was at a loss to know, whether this was one of the passages that was to be thus interpreted?

Sec̄t. I.



But to put this matter beyond reasonable doubt, I will endeavour to shew,

*First*, That the Prophets themselves understood and explained some of the prophecies, before them, as typical of the Messias, or at the time of delivering their own prophecies gave intimations, that they were thus to be referred.

*Secondly*, That the latter Jews acknowledge the word and thing; or that in general there are types in the old Testament; and in particular types of the Messias.

*Thirdly*, That the ancient and modern Jews understand many texts of the Messias, as the Christians do, which are plainly typical.

*Lastly*, That there are wise reasons for not explaining clearly all the events concerning the Messias, which were delivered under the veil of types, and then were at a great distance from their completion.

## CHAP. III. SECT. II.

Chap. III.



THE first proposition advanced is this; The Prophets themselves understood and explained some of the prophecies, before them, as typical of the Messias: or at the time of delivering their own prophecies, intimated that they were to be referred to him.

Mat. xxii.

1. In proof hereof, we bring the promise made by *Nathan* to *David* under the name and person of *Solomon*. There was no notion more deeply and universally rooted in the Jews than this, that the Messias should be of the seed of *David*. The Scribes affirmed it without hæsitation in answer to Jesus's question, *What think you of Christ, whose son is he?* The common people, believing Jesus to be the Christ, invoke him often by the name of *the son of David*. It occurs no less than seven times in one section of the *Talmudical* book *Sanhedrin*: *Messiah the son of David*, or simply *the son of David*. And yet tracing this notion to its original authority, it will be found to be grounded on a promise made of *Solomon*, as the type, and interpreted of the Messias by the prophets that lived after him.

1 Sam. vii.  
&c. 12.

The promise runs in these words, *When thy days shall be fulfilled—I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.*  
He

*He shall build a house for my name, and I will establish the throne of his kingdom for ever. I will be to him a father, and he shall be to me a son. If he commit iniquity, I will chasten him with the rod of men—but my mercy shall not depart from him, as I took it from Saul, whom I put away before thee. Thy house and thy kingdom shall be establish'd for ever—*

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That the words were spoken of *Solomon* in the first place, is plain from *David's* application of them to him; and especially from God's repetition of them to *Solomon* himself. And that under *Solomon* another king was intended, a greater than *Solomon*, that should live after him, is also certain from the same *Solomon*; when at bringing up the ark into the temple, he put God in mind of this very promise to *David*, and prays earnestly for the fulfilling of it.

1 Chr. xxviii. 5, 6, 7.

2 Chr. vii. 18. with 1 Ki. iii. 6.

The 132d Psalm is ascribed to *Solomon*, and is evidently made upon removing the Ark. *David's* intention to build an habitation for the God of *Jacob*, occasioned this promise by *Nathan*: and the finishing of the temple, gives *Solomon* occasion to reflect on that promise with thankfulness. Part was already fulfilled, which he takes for an earnest that what was still behind should also be accomplished; and therefore prays the time for it may not be far off.

ver. 8.

Ver. 10. *For thy servant David's sake, turn not away the face of thy Messias; i. e. forget*

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\* 1 Ki. ii.

20.

\* Pf. 132.

ver. 11, 12.

get not thy promise to *David* concerning him ;  
 Say him not nay \*, nor put off the coming  
 of the *Messias*. *The Lord hath sworn in  
 truth unto David ; he will not turn from it ;  
 of the fruit of thy body will I set upon thy  
 throne. If thy children will keep my cove-  
 nant and my testimony that I shall teach  
 them : their children also shall sit upon thy  
 throne for evermore. For the Lord hath  
 chosen Sion—This shall be my rest for ever.*  
 Thus far *Solomon* applied the promise to him-  
 self. He was in possession of the kingdom  
 upon the condition of obedience, and he had  
 built a house to God's name ; but there was  
 something further implied, which by prophe-  
 tick impulse he encourages them to expect, and  
 engages for in God's name, *Here will I dwell  
 —There* (or then, for so that particle often  
 signifies) *(a) will I make the horn of David  
 to bud, I have ordained a Lamp for mine  
 anointed.*

ver. 14, 17.

Targ. on  
2 Chr. xxi.  
7.

*Horn* is an Eastern figure for a *king* : as  
*Lamp* is for *kingdom* in the judgment of the  
*Chaldee Paraphrast* on another place ; and  
 joining this idea to the word *lamp* in the  
*Psalmist*, the sense of the Paraphrase on both  
 parts of the Psalm will be this. “ *I will make  
 “ a glorious king to bud like a branch in the  
 “ house of David : I have decreed a king-  
 “ dom for my Messias,*” He is called the *Mes-  
 sias*

(a) *וַיַּבְרֵךְ* is rendered by *Noldius Concord.* by *Then*, which answers to the  
 phrase *in that day*, and he shews it is used so *Eccl. iii. 17. Prov. viii. 27.*  
*Ez. xlvi. 16. Jud. v. 11.*

*ias* in the latter part of the verse, who is term'd the *Horn of David*, and the *Branch*, in the former part. And the future budding forth, and future kingdom of this *Messias*, is the interpretation of the oath made to *David* by *Nathan*, ver. 11. which *Solomon* observed, was in some respects performed to him. We can account no otherwise for this, but by supposing *Solomon* to be a representative of the *Messias*, and as such to appropriate some of the characters in this prediction to himself, and leave the rest to the *Messias*, for whom they were designed; though by the connexion, one and the same person seems to be spoken of throughout the promise.

For that *Solomon* could not mean himself, by the *horn* and *branch*, doth farther appear from the following prophets. *Esay* and *Jeremy* long after *Solomon's* death, promise his coming to whom these titles belong by the name of the *Branch*; where the Jews *Targum* fails not to inform us, that he is the *Messias*. And after the Captivity, when the kingdom of *David* failed, and was not restored, *Zechary* taught them however to look for the appearance of *God's servant the Branch*—  
*the man whose name was the Branch, who should build the temple of the Lord, and be a king, and Priest on the throne*—where the *Targum* is also constant in explaining the word of the *Messias*.

In virtue of which promises, the people still expected the coming of the *Messias* to fulfill

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the oath given to *David*, till another *Zecharry*, the father of *John* the Baptist, and a prophet also, declared, that they were completed in the conception of Jesus Christ: when God raised up the horn of salvation in the house of his servant *David*—and through the tender mercies of God, the day spring from on high, or the branch, visited them (a), *Luc. i. 69, 78.*

And those Jews, who would not believe Jesus was the *Messias*, continued to pray for his coming, as they do to this day, in the words of *Solomon*, taken from the Psalm above quoted: *for thy servant David's sake, turn not away the face of thine anointed (b).* Make the branch of *David* thy servant to bud forth quickly: exalt his horn in thy salvation, for on thee do we hope all the day long; blessed be thou, O Lord, that makest the horn of Salvation to bud forth (c). Again, they invoke God as *He that makes the horn of David his servant to bud, and ordains a lantern to the son of Jesse, his Messias, quickly in our days (d).* *May his kingdom rule: his Redemption*

(a) *Pf. cxxxii. 17.* אֲצַמַח קֶרֶן לְדָוִד is rendered by the LXX ἐξανατελεῶ, and in the prophets, wherever צַמַח or branch is used for the *Messias*, there the greek turn it by Ἐναπολή, which signifies both a branch and the day rising. (b) *Hosan. Rabba, f. קב. b.* and the 16th of the xviii.

(c) Prayers the 13th of the xviii prayers.

אֲוֹצַמַח דָּוִד עַבְדֶּיךָ מִחֶרֶס תְּצַמִּיחַ:

וְקָרְנוּ תְרוֹם בִּישׁוּעָתְךָ:

בִּי לִישׁוּעָתְךָ קִיּוּנוֹ כָּל הַיּוֹם:

בְּרִיךְ אַתָּה יְיָ הוֹה מִצַּמִּיחַ קֶרֶן וְשׁוֹעֵה:

(d) in נְעִילָה כַּפּוּר בְּיוֹם כַּפּוּר the concluding prayer on the fast of the day of Expiation.

צַמִּיחַת קֶרֶן לְדָוִד עַבְדֶּיךָ:

וְעָרִיכָה נֶר לְבָן יִשְׂרָאֵל מִשִּׁיחַךְ בְּמִחֶרֶס בְּיָמֵינוּ:

*demption bud forth, and his Messias be caused to draw near, &c. (e).*

Se&t. II.

In like manner, God's promise to *David* is understood of the Messias, in the lxxxixth Psalm. Whoever was the writer, it was composed at a time that the affairs of the Jews were at a low ebb, and the people's expectation of the Messias was almost worn out. Moved by their impatience, the Psalmist thus expostulates; *Lord! where are thy former loving-kindnesses which thou swarest to David, in thy truth? Remember, Lord, the reproach of thy servants; how I bear in my bosom the reproach of all the mighty people, wherewith thy enemies have reproached the footsteps of thy Anointed, or Messias.*

Ps. lxxxix.  
49, 50.

The thing the Jews were reproached with by their Adversaries, was their vain reliance on God's oath to *David*; which is presently explained of the delay of the promised Messias, who was to save them out of their distresses. Why then, the Messias was included in that oath, or thought to be so, by the Jews of that age; or the Gentiles could have no ground to reproach them with his tardiness.

It is certain, the Jews have constantly interpreted the Psalmist to this sense. The *Targum* renders the words by, *They reproach the delay*

(e) Inter זמירות one is for the coming of the Messias,  
וּמְלִיךְ מַלְכוּתוֹ וַיִּצְמַח פּוֹרְקָנִיָּה  
וַיִּקְרַב מִשְׁחִיָּה

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delay (a) of the Messias's coming: the latter Jews tell us, this was their Sarcasm, “the Messias hath lost his feet, and will never come” *(b).* And the *Talmudists*, quoting this text, observe upon it, that *from the footsteps of the Messias* (the deferring of his coming) impudence shall encrease *(c).*

Ez. lv. 3,4,
5.

נְבִיא
וּמְצִיחַ
præceptor
Gentium
V. L.

Surely the prophet *Esay*, or rather God by him, went before them in this interpretation; for he encourages the Jews to hope still for one single person of *David's* seed, and not a succession of Princes; and that in virtue of this promise to *David*. *I will make an everlasting covenant with you*, saith he, *even the sure mercies of David*. *Behold, I have given him for a witness unto the people, a leader, and a lawgiver to the gentiles*, as the Hebrew word may be rendred, *behold, thou shalt call a nation whom thou knowest not, &c.*

Who is here intended in *Esay*? a single person it is plain, that should be a king and teacher of the *gentiles*. And who should he be but the Messias, of whom alone it is said, that he should be a lawgiver to the *Gentiles*; and therefore no other beside him is thought of by the Jews on this place *(d)*. But why is the Messias termed the *sure mercies of David*? because designed in God's promise to *David* by *Nathan*; which promise is there called

(a) So *Jarchi*. Thus עֲקֵב footsteps signifies delay, *Job xxxvii. 4.*

(b) *Aben-Ezra* and *Kimchi*. (c) *Sota tr. ult.* and *Beth Israel*, in *Coch.* on *Sanh.* and *Sanh. xi. Sect. 26.* (d) *Aben-Ezra*, *Kimchi*, *Laniado*, *Meir. Arama* & *Abarb.* all quoted in *Dr. Allix* his defense of the Holy Trinity, p. 55. to which *R. Rachmon* in *Ber. R.* on *Gen. xlix. 10.* may be added.

called, *God's mercy that should not depart from him*: and which the penman of the lxxxixth Psalm, going to celebrate for the certainty of its performance, *because God had sworn by his holiness that he would not lye unto David*, begins it thus, *I will sing of the mercies of the Lord for ever. The sure mercies of the Lord, and the mercies of the Messias, are in the Psalmist and in Esay, the same thing*; and so they are expressly interpreted of the Messias by *R. David Kimchi* in his exposition of *Esay*. Upon such authorities, the holy writers of the New Testament had reason to say, *the sure mercies of David were fulfilled in Christ's kingdom after his resurrection: That Christ was the fruit of his loins, whom God sware to David with an oath he would raise up, to sit on his throne: and that God meant it of Christ, and not of Solomon, when he engaged to be to him a father, and that he should be to him a son.*

But to carry this argument as far as it will go; with a view to the original covenant with *David*, *Esay* prophesies of the Messias in another place, *as the rod that shall come forth out of the stem of Jesse* (David's father) and *the branch that shall grow out of his roots*. And again; as the *root of Jesse* (it should be the first-born or principal stem) *which shall stand for an ensign to gather the people, to whom the Gentiles shall seek, and his rest* (or the peace of his reign, *ver. 6, 7, 8, 9.*) *be glorious*, i. e. according to the Jewish

Sect. II.

Pf. lxxxix.

3, 4, 5.

ver. 1.

Act. xiii.

34.

Act. ii. 30.

Heb. i. 6.

Es. xi. 1--

10.

v. Es. xiv.

30. Rev.

v. 5.

ish

Chap. III. ish Paraphrase, “ a king shall go forth of the
 “ son of *Jesse*, and the *Messias* of his son’s
 “ sons shall be anointed : &c.” All the Jews
 after him give into the same explication (a);
 but *Abarbinel* (b) in particular proves that
 the *Messias* must be meant in this place, “ be-
 “ cause he is said to descend from *David*,
 “ according to the promise God made to him
 “ by *Nathan* ;” as indeed the prophet refers
 to *Solomon*’s interpretation of that promise, *I*
will make the horn of David to branch forth,
 in the titles of *rod*, and *branch*, and *root*, or
 principal stem, whereby he here describes the
Messias.

The promise to *David* therefore was not
 exhausted in *Solomon* ; no, nor in any of the
 kings his successors : for as it was renewed
 by *Jeremy* and *Zechary*, that *God would raise*
unto David a righteous branch, a king that
 should reign and prosper—another *Solomon*, un-
 der whom *Israel* should dwell safely—my ser-
 vant the branch that shall grow up from
 under him, or from his root the root of *Da-*
vid, that should build the temple of the Lord--
and bear the glory, and sit and rule upon his
 (*David*’s) *throne, and be moreover a Priest up-*
on his throne—So the completion was still
 looked

(a) *Talm. Jerus. Beracot. and Babyl. Sanh. and Maim. de regib. c. 12.* In
 their prayers for the coming of the *Messias*, they beg that *God would ordain*
a lantern for the son of Jesse, his Messias—The prayer in *Neilah Cippur*,
 and the prayer before the sabbath. Nay, *Philo de præm. & poen. p. 924,*
 5. applies this text to the *Messias*. (b) *Abarb. on Es. xi.* “ He (God)
 “ chose *David* of all the families of *Juda*, according to his promise that his
 “ throne should be for ever.” It is therefore necessary, that the Saviour
 should derive from *David*’s seed, and no other.

looked for by the son of *Syrach*, in the beginning of the Greek monarchy. Sect. II.

It is reckoned in *Ecclesiasticus*, as the chief glory of *David's* reign, that *God exalted* (*i. e.* promised to exalt) *his horn for ever: and gave him a covenant of a kingdom, and a throne of glory in Israel.* And though for *Solomon's* idolatry *the kingdom was divided, and out of Ephraim ruled a rebellious king,* yet *God's* covenant with *David* still comforts him; *But the Lord will never leave off his mercy,* (the sure mercies of *David*;) *wherefore he shall give a remnant unto Jacob, and a root or chief stem unto David out of his loins.* I read the last clause in the future, as did the *Syriac* and *Arabic* version, because it refers to the completion of *Esay's* prophecy, and the words before it are future in the *Greek.* And very remarkable is the gloss of those two versions upon that clause, which probably was the exposition of the Jews among whom those translators dwelt. *He shall give Salvation to Jacob, and a great kingdom to David.* For thus they imply, that *the covenant of the kingdom* related not so much to *Solomon* and his race, as to *the Saviour of Jacob*, whose kingdom should far exceed *Solomon's* or *David's*; who should, as *Esay* foretold, derive from *David*, as *the branch* or stem from his root. Branch must be of the same species with the root from whence it proceeds, and therefore when the word *Root* confessedly signifies a *king*, it is
no

Ecclus.
xlvi. 11.


Βασιλείας
Vulg. and
Syr. ver-
sion.
xlvi. 21,
22.

Chap. III. no such hard figure that the word *Branch* should have the like signification.

To the same promise *Tobit*, another writer before our Saviour alludes. Thus he concludes his prayer for the rebuilding *Jerusalem* in that magnificence it enjoyed under *Solomon*,
 1 Ki. ix. then *all her streets shall say, Hallelujah, and praise him, saying, Blessed be God who hath exalted the horn of his kingdom for ever, as it is in Fagius's Hebrew copy, in other words, the horn of David to bud forth.*

And so the streets did sound when Jesus, for raising *Lazarus* from the dead, was conducted as the *Messias* triumphantly into *Jerusalem*. For then *the multitude cryed aloud, Blessed be the kingdom of our father David, that cometh in the name of the Lord, Hosanna in the highest.* His kingdom is called *David's*, because the promise of it was first made to *David*; and it is said to *come in the name of the Lord*, because erected by God according to his covenant, to be held under God, and administered in God's name. It must certainly have been a common Doctrine of the synagogue, that the people were so ready at it: and as such is a great confirmation, that they thought Christ was typified under *Solomon*, in *Nathan's* promise to *David* of an everlasting kingdom: and that the things spoken of *Solomon*, were chiefly and literally true of the *Messias*.

CHAP. III. SECT. III.

MY next instance to prove the Messias SECT. III.
 was antiently typified by persons in 
 the holy scripture, shall be *David*. And this
 also may be collected from the 89th Psalm.
 The calamity of God's people was the occasion
 of this Psalm: and to dispose God to help
 them speedily, the Psalmist claims God's pro-
 mise by the prophets of a perpetual kingdom
 to *David*, which was afterwards renewed to
David himself. That to *David*, ver. 49, &c.
 hath been considered in the former section.
 This of or concerning *David*, begins at the
 19th verse.

*Then, or of old, thou spakest in vision, to
 thy holy one, [to Samuel, or plurally to the
 prophets, as the Targum Syr. Farchi and Aben-
 Ezra read] and saidst, I have laid help upon
 a mighty one, I have exalted one chosen out
 of the people: I have found David my ser-
 vant, my arm shall strengthen him, &c. and
 in my name shall his horn be exalted. I will
 set his hand (empire) in the sea, and his right
 hand in the rivers. He shall cry to me, Thou
 art my father, my God, and the rock of my
 salvation. I will make him my first son, higher
 than the kings of the earth. MY MERCY
 will I keep for him for evermore, and my co-
 venant shall stand fast with him, his seed will
 I make to endure for ever— If his children
 forsake*

Chap. III. *forsake my law—then will I visit their transgression with the rod, &c.*

Here God speaks of *David* as a type of Christ. He calls him *the mighty one* that shall bring salvation; his *chosen*, his *son*, his *first born son*, (i. e. a son in a peculiar sense, that others did not communicate with him in,) he foretells the *exaltation of his horn*, and that his *kingdom* should be *universal* and *without end*. Not any one of these things were verified in the person of *David*, or his successors, or but in a low and flat sense. And they are all spoken of, and promised, to the *Messias*.

He is described as *the mighty one* (a), *the chosen* (b), *the servant of God* (c), *the son, the only begotten of God* (d): *His dominion is predicted to be from sea to sea, and from the flood to the ends of the earth* (e). *All people, nations, and languages, shall serve him: his kingdom shall be everlasting, shall not pass away, nor be destroyed* (f).

From reflections of this kind, the Jews ancient and modern have interpreted the whole passage in this Psalm of the *Messias* (g); which it is not possible they should, without pre-supposing the doctrine of types, and the deliver-

(a) גבור Ef. ix. 6. (b) Ef. xlii. 1. (c) Ef. xlii. 1. lii. 13.
 (d) Pf. ii. 7, 12. Joh. i. 49. Matt. xvi. 63. Matt. viii. 29. Ecclus. ii.
 10. (e) Zech. ix. 10.
 (f) Dan. vii. 14. ii. 44. (g) Ver. 23 to ver. 28. is understood of
 the *Messias* by *R. Abba* in *Ber. R.* on *Gen.* iv. 7. xv. 17. by *R. Nathan* on
Ex. xv. by *Ber. Ketan* on *Gen.* xlix. 8. and after them by *Farchi* and *Aber*
Ezra.

deliverances wrought by *David*, to have been a sketch of a more perfect and general salvation by the *Messias*. Sect. III.

In the prophets, *David* is one of the names of the *Messias*. Thus *Hos.* iii. 5. *In the latter days Israel shall return, and seek David their king.* *Jer.* xxx. 9. *They shall serve the Lord, and David their king, whom I will raise up unto them:* *Ezek.* xxxiv. 23, 24. *I will set one shepherd over them, even my servant David—and David shall be a prince over them.* All these prophets lived long after *David*, and yet they prophesy of a future king, who is indeed the *Messias*, in the judgment of all the Jews of note (*b*), but called by the name of *David*, because represented in and by *David*.

For the name of *David* was not communicated to the *Messias*, as being the son of *David*. For then *Solomon*, or some other of *David's* race, would have been called also by his name: but none of his children being ever called so, except the *Messias*, it should be concluded, the name was not appropriated to him in respect of his descent from *David*, but for being typified in *David*. And so, as is usual, to make the resemblance more plain between type and anti-type, the *Messias* is described by them under the name of the person representing him; as *David* is on the o-

P ther

(*b*) *Targ.* on *Hos.* iii. 5. and *Jer.* xxx. 9. puts *Messias* in the place of *David*. And *Talm. Sanh.* xi. Sect. 36. proves from *Ezekiel*, that *David* is the name of the *Messias*, wherein *Kimchi* follows them.



ther hand termed the son of God, the first born, in the Psalmist, from bearing the person of the Messias who was truly so.

The Messias, therefore, where he is called *David*, and the *Son of Jesse*, it is with regard to his being typified in *David*: When he is spoken of as *the son of David*, or under the name and description of *Solomon*, it is upon the presumption that Christ was signified in the son of *David*, so solemnly promised to him by *Nathan*.

And here it is worth remarking, that the Messias is never called the son of *Solomon*, in scripture, nor by the Jews, but always the son of *David*, without regard to any intermediate descent through *Solomon*. The reason is this: In *Nathan's* promise, the Messias and *Solomon* stand equal in the same relation to *David*, because the one is considered only as the type of the other.

It should also be farther remarked, that of these two kings alone it is said in scripture, *I will be to him a father, and he shall be to me a son*: for which this good reason may be assigned, that these two kings only were made eminent types of the Messias, and as such were dignified with the peculiar title of the Messias. Certain it is, in the days of our Lord Jesus, *Son of God*, and *the Christ*, were convertible terms, and known to denote the same person; and yet the Jews had no other authority for this appellation of *Son*, than such texts as we have quoted, where *David* and *So-*

Imon are foretold to be the sons of God, as prefiguring the Messias. Sect. III.

If all this be not sufficient to prove the design and extent of what God *spoke of old to his holy ones, the prophets*, concerning *David*; let *David* himself be heard, who, I think, owns as much, when his words are truly interpreted from the Original.

They are the last words of David, “the words which he predicted concerning the end of the Age, and the Days of consolation to come,” as *the Targum* adds for their illustration: but are the key to all his Psalms, and would stand well at the beginning of the book of Psalms, as the main argument of the Psalter.

2 Sam. xxiii. 3, &c.

(a) *David the son of Jesse said; he said, who was exalted as the mighty one, to be instead of the Messias of the God of Jacob, in the melodious Psalms of Israel. Ver. 2. The spirit of the Lord spoke in me, and his word was on my tongue. Ver. 3. The God of Israel said, the rock of Israel [immutable in his promises] spoke to, or of me: The ruler over mankind shall be the just one, ruling in*

17

P 2 the

(a) Ver. 1. וְנָתַן הַנְּבִיאַת הַקֹּדֶם עַל מְשִׁיחַ אֱלֹהֵי יִשְׂרָאֵל LXX. α πῖσος [ὁ Μf. A.] ἀνῆρ ὃν ἀνέσχεσε κύριος ἐπὶ χεῖρὸν θεοῦ Ἰακώβ. Vul. Lat. Dixit vir cui constitutum est de Christo dei Jacob, i. e. with whom it was covenanted or revealed concerning Christ. The difference of interpretation proceeds from the word הַקֹּדֶם (which hath the signification both of *raising*, and *confirming*;) and the particle עַל which signifies often, *vice*, *propter*, V. Nold. Concord. 704, 5. but is rendred by *Altissimus* from עַלֵּה by Kimchi. לְיִשְׂרָאֵל וְנָתַן הַנְּבִיאַת הַקֹּדֶם עַל מְשִׁיחַ אֱלֹהֵי יִשְׂרָאֵל LXX Ἐὐπρεπεῖς ψαλμοὶ Ἰσραὴλ. Targ. *In iudo suavitatis.* 2 is often understood.

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*the fear of God (a). Ver. 4. As the morning light shall (this) sun arise, a morning that shines bright, without clouds (as) rain that waters the tender plants of the earth, to a husbandman that longs for the showers in a dry season. Targ. Ver. 5. Truly my house is not of that worth (b), or merit, with God, that he should give me an everlasting covenant, firm in all times (c), and sure. But he (or it, the free covenant) is all (only) my salvation, and all my desire, even though he, or it, doth not shoot forth speedily (d). Ver. 6. But the sons of Belial shall be all as neglected thorns *, which are not to be taken away with (naked) hands: But the man that shall touch them must be fenced with iron, and the staff of a spear, or they shall be utterly burnt with fire where they † stand (e).*

* כַּנְדָּר
 ἔξωσπυρίων
 LXX
 Spinæ asperæ Sy.--
 duræ Ar.
 Hebr. vi.
 8. rejected
 thorns,
 nigh unto
 cursing.
 † בטבת

From

(a) Ver. 3. Targ. *verax* iudex dixit, quod constitueret mihi regem, ipse est Messias, qui futurus est ut surgat & dominetur in timore dei. [And so it is foretold of the Messias, *Ez.* xi. 2, 3.] Beati vos iusti _____ quia futuri estis ut luceatis ut lux gloriæ ejus _____ sicut sol _____ sicut lux 7 stellarum 7 diebus, &c. alluding to *Ez.* xxx. 26.

(b) Ver. 5. כִּי לֹא כֵן בֵּיתִי Vul. Lat. *Nec tanta est domus mea* _____

(c) עֲרוּכָה בְּכָל LXX ἐτοιμὴ ἐν παντὶ κατῳον. Vulg. Lat. *firmam* in omnibus. The hebrew word is the same that is used, *Pf.* cxxxii. 17. *he hath prepared a lantern, or kingdom, for my anointed*: it might be english'd there, *made firm*, for so are things that are deliberately finished by a plan. Targ. Juramentum æternum juravit mihi dominus, quod regnum meum esset firmum sicut ordines creationis, & custoditum in seculum futurum.

(d) Ver. 5. The elliptical speech כִּי לֹא יִצְמִיחַ, is to be supplied by some such words as are here inserted, to make sense of it. It is alluded to in *Pf.* cxxxii. 17. אֶצְמִיחַ קַרְנֵי דָוִד I will make the horn of David to bud, and is here parallel to the text in *Hab.* ii. *Though he tarry, yet wait for him.*

(e) Ver. 6. Targ. No wicked kingdom shall stand any longer before him. The wicked shall be like thorns, easily pluck'd up in their first growth, but being suffer'd to grow to a head, are too strong for the hand, and must be cut down with weapons, or consumed with fire in their place.

From this whole passage let it be observed, Sect. III.

1. That *David* was a prophet, and spake his Psalms by the spirit of God.

2. That he spoke in his Psalms concerning the Messiah under his own person: *who was exalted*—instead of the Messiah, in the melodious Psalms of Israel, or who had the honour to represent him in the Psalms. Consequently, when he sings of his sufferings, his enemies, his success, his exaltation, and the like, he meant these things not so much of himself as of the Messiah. He takes occasions from events that had befallen himself, to foretell some such future things, to the Messiah. For most of his Psalms describe his past actions, for which he needed not the spirit of God: yet at the same time they are mingled with predictions of things to befall him hereafter, which, as to *David*, were over with him already, and therefore must be intended for some other, and that other hath been ever reputed to be the Messiah.

In confirmation hereof, *David* declares in one of his Psalms, that the things concerning him were prophesied of in the scriptures, before him, which I'm sure can't be pretended literally of *David*. *Sacrifice and offering, saith he to God; thou didst not desire, but mine ears hast thou opened: burnt offering, and sin offering hast thou not required; then said I, lo I come, in the volume of the book it is written of me.* Pf. xl. 6,7.

to the Jewish custom of boring the man's ears that consented to be a servant for ever, is agreed on all hands: as also that the Psalmist implies herein his deliberate resolution, of whom he writes, to take on him the form of God's constant servant. But how is this to be connected with what follows, *In the volume of the book it is written of me, that I should fulfil thy will, O my God*, viz. in the place of the several species of sacrifices? It can't surely relate to Indentures of perpetual servitude, as some imagine, for there appears to be none such in those days; the action of boring the ear through with an aul was instead of all legal instruments, to prove his consent that was so used. But the holy scriptures we know were called *the volume of the book*, from the manner of rolling up their books. In them we have such prophecies of the Messiah, but none of *David*.

3. That the everlasting covenant, or the oath touching an everlasting kingdom, made with, or in *David*, and spoken of to *Samuel*, or other holy prophets, related chiefly to the kingdom of the Messiah. The subject of *David's* prophecy, here and in his Psalms, was the coming of a *Ruler over mankind, that should be a just one, ruling in the fear of the Lord*, and like to a *glorious sun-rising*, and *seasonable rain*, should benefit and refresh all that wanted and looked for redemption. And this he explains in the next verse, as the sum of the *everlasting covenant, sure in all*

all times, and firm, meaning the covenant God had made with him concerning an everlasting kingdom, as the Targum truly understood it. And as the Targum interprets this future king, of the Messias; so is the Messias described elsewhere in the characters, and in the like similitudes of *David's* last words.



In one of the last of *David's* Psalms he prays, *Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge the people with righteousness, and the poor with judgment—and break in pieces the oppressor: They* (the LXX read *He*) *shall fear thee as long as the sun and moon endureth. He shall come down like rain upon the mowen grass, as showers that water the earth.* He said this neither of himself nor of *Solomon*; for *this rod of the stem of Jesse—* was still to come in *Esay's* time, *who should be of quick understanding in the fear of the Lord—with righteousness judge the poor, &c.* The performance of that good thing promised, was yet unfulfilled in *Jeremy's* time, when *the branch of righteousness to grow up unto David, should execute Judgment and righteousness in the land.* And at the conclusion of prophecy *Malachy* supports them with the same hope, *that the son of righteousness shall arise to them that fear his name, with healing in his wings, or salvation in his rays.*

Pf. lxxii.
1, 2, 5, 6.

Es. xi. 1,
3, 4, 5.

Jer. xxxiii.
14, 15.

Mal. iv. 2

For these reasons it seems to me, that *David* thought himself to be a type of the Mes-

fias; and the Jewish Church, observing how the prophets following *David* used his phrases, and referred to the *covenant made to, or with him*, to foretell the future completion of them in the *Messias*, must have apprehended that he was so. They would not otherwise have made his *Psalms* part of their daily worship, nor would *David* have delivered them to the church to be so employed, were it not to instruct and support them in the knowledge and belief of this fundamental Article. Was the *Messias* not concerned in the *Psalms*, it were absurd to celebrate twice a day in their publick devotions the events of one man's life, that was deceased so long ago, as to have no relation now to the Jews, and the circumstances of their affairs; or to transcribe whole passages from them in their prayers for the coming of the *Messias*.



CHAP. III. SECT. IV.

A Nother type of the Messias we find in *Joshua* the High-Priest, whose name being interpreted into Greek, is Jesus. And the typical respect is here the more discernible, in that such things are ascribed to him, that was of another Tribe, as are appropriated to one of the house of *David*, and Tribe of *Juda*, (whom we have proved to be the Messias.) And again, other things are ascribed to him, which were so proper to the High-Priest, of the Tribe of *Levi*, that no king of *David's* house might usurp, by the tenour of the Jewish law.

Sect. IV.
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The passage, as we read it in *Zechary*, is this: *The word of the Lord came to me saying—Take silver and gold, and make [two\*] crowns, and set them upon the head of Joshua the son of Josedek the high-priest, and speak unto him, saying, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the Lord, even he shall surely build the temple of the Lord, and he shall bear the glory (the crown or kingdom) and he shall sit and rule upon his throne, and he shall be a priest upon his throne, and the council of peace*

Zech. vi.  
9, 10.  
זמח  
Zamach.

\* So *Kimchi* and the Jews in *Jerom*. The LXX in *Jerom*, *Theodor*. and *Cyri*l, read the word plurally. The *Targum* and *Syr*. read singularly, *One great crown*.

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*peace shall be between them both.—And the crowns shall be—for a memorial in the temple of the Lord. And they that are far off shall come and build in the temple of the Lord—*

The Prophet's speech is directed to *Joshua* only : the two crowns are put only on the head of *Joshua* ; to him only it is said, *Behold the man whose name is the branch.* As much as to say, *Behold the Sign of the branch,* whom I promised to *David* in *Solomon*, and by the prophets after *David*, to the Jews, by the name of *the branch.* *He shall grow up from under him,* out of *David's* root, his tribe, and family, and *shall build the temple* which the Lord delights in, and act therein both as *King* and *High-Priest*, that there be no more clashing of jurisdictions between the two dignities. Not a word of *Zerobabel* in all this. The whole action, and discourse, centers in *Joshua.*

*Zerobabel* was then the head of the captivity : and, in right, their king. But he enjoyed neither the name, nor ensigns of majesty ; nor had he the authority of the kings of *Persia*, though their substitute, to enforce obedience to the Jewish laws. Such authority was not granted to the Jews before the reign of *Artaxerxes Longimanus.* The jurisdiction being then voluntary, it seems to have lain mostly in the High-Priest, as being best able to carry it on without civil sanctions ; and in his assistants in council, of which *Zerobabel*

was



was principal. At least there is nothing said of Zerobabel in this Book, but what is ministerial : and the temple being finish'd, his commission probably was recalled, and he remanded to *Babylon*, where, as the Jews say, he died (e). Sect. IV.

For this cause *Zechary* might pass by *Zerobabel*, and prefer *Joshua* for the representative of *the Branch* to come ; but especially, lest in crowning one of the house of *David*, the people should mistake him for the *Messias*, and raise a jealousy of him in the *Persians*. To provide against these consequences, he puts the crowns on a High-Priest, from whose tribe the *Messias* was known not to descend. Thus he was secure, they would suppose *Joshua* to be nothing more than a type of the *Messias* ; and that he was crowned, not for his own sake, but in figure of another that should in truth be king.

They must be led to such a judgment, the rather from the prophet's address to the same *Joshua*, and his Assessors, a little before by the name of *men of wonder* or sign. Hear now, O *Joshua* the high Priest, thou and thy fellows that sit before thee ; (men of wonder they are ;) for behold I will bring forth my servant *the Branch*.—Men of wonder, is an hebraism for signifying or typical men ; men portending

יְהוֹשֻׁעַ  
וְאֵלֵינוּ

Zech.iii.8.

(a) Seder Olam Zuta. & Genebr. Chronol. 3638.

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portending future things (a); like as *men of blood*, and *men of mercy*, are put for bloody and merciful men. *Joshua* being distinguish'd as one of these typical persons, when the prophet, directing God's words to him who was in no sense the Branch they expected, adds, *Behold my servant the branch*, it was hardly possible they should misconstrue his words, or fancy *Joshua* was principally intended in the prophecy.

It appears they did not: for their *Targum* on both the texts of *Zechary*, reads, *Behold the man whose name is the Messias*: and the *branch* is numbred among the several names of the Messias by the ancient Jews (b). <sup>2</sup>*Ανατολή*, which answers in the LXX to the hebrew word, *Branch*, was known to mean the Messias by the Greek Jews before our Saviour's time. From them the Latin Jews called him *Oriens*, of whom the Gentiles at *Rome* learned the name, without knowing the reason of it.

Zero-

(a) Jerom on Ezek. iv. 13. prophetas juxta Zechariam, viros esse portentosos, qui suis operibus futura portendant.—

The *Chaldee* exposition will not hold, viz. men *deserving to have* miracles wrought for them: For the prophet had newly taken notice of *Joshua's* filthy garments, in token of the iniquity he was involved in, ver. 4. More preferable is that of the LXX—*τερατοσκόποι*, which signifies according to *Theodoret*, men studious of the Signs publish'd by the prophets. But remove the accent to the syllable but one before the last, and *τερατοσκόποι* yields the true sense of the hebrew, for *men proposed to others for Signs and Types*. (b) *Tanchuma* on Num. i. from R. *Rachmon* quoting *Zechary* for it. *Echa. Rab.* on *Lamen.* and others in *Galatin* and *Raim.* Pug. f. iii. 8, 15, 16, 21. *Jarchi* acknowledges that several Jews so explained the name in *Zech.* and *Abarbin.* confutes *Jarchi's* reasons for differing from them.

*Zerobabel* was probably one of *Joshua's* Assessors, whom *Zechary* called *men of wonder*, or typical men. However, in the following Chapter he is proposed as a type of the *Messias*, and is the last instance that I shall give of types in scripture. It seems as if *Zerobabel* had been misrepresented at the *Persian* court, and hoping that he, or his son, might prove the Deliverer of whom the prophets wrote, the apprehension of being recalled before he had finish'd the temple, filled him with much uneasiness.

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At this time *Zechary* saw in vision the golden candlestick of the Temple, which noble piece of workmanship, figured the temple-service, and the whole polity of the Jewish constitution that depended on the restoration of the Temple. For so *Titus*, to express the perfect subjection of *Judæa*, carried this candlestick afterwards in triumph, as the proper emblem thereof.

The vision is explained to him by an Angel, who having shewn him the contrivance of this hieroglyphick, and how the Lamps were fed by pipes from the bowl, in the bottom, with a secret gentle influence, thus applies it, *This is the word of the Lord to, or of Zerobabel, Not by might, nor by power, but by my Spirit, saith the Lord of hosts.* These designs are to be accomplisht not by human force and prudence, but by the contrivance and leisurely operation of God.

Zech. iv.  
6, 7.

*thou, oh great mountain? before Zerobabel thou shalt become a plain.* (The strongest opposition shall be levelled before him whom God makes his instrument.) *For, or so, shall he bring forth the head-stone thereof with shoutings, Grace, Grace unto it.*

Here the Angel mixes things, common to *Zerobabel* and to the *Messias* whom he represents : or speaking of *Zerobabel's* finishing the temple, he passes thence, to another *Zerobabel*, who should be indeed the *head* or *top stone*, the last ornament, beauty and perfection of this building : who should be the *grace, grace*, the chief grace thereof, as the *Hebrews* are wont to express it, in the reduplication of the word.

The Jewish *Targum* therefore understands the last part of the verse, of the *Messias*, and paraphrases it thus, “His *Messias* shall emerge, “ who was named before the world, and “ shall obtain the empire of all the kingdoms “ of the earth.” *Jerom* tells us, the old Jews explained it so : and the ancient book *Tanchuma*, and other of their writings still extant, bear him witness. And perhaps the greek interpreters had the same person in view, when they rendered the *Top-stone* by *the stone of inheritance*, to intend him to whom of right the kingdom of the Jews belonged, and the heritage of the earth by promise : and who was signified in the former Prophets, by the *corner stone*, the *foundation stone*, *elect* and *precious*.

Tanch.ed.  
Mant. f.  
14. c. 4. in  
Edzard. on  
Jer. xxiii.

λίθον κλη-  
ρονομίας.

Pf. ii. 8.

For

For confirmation of this application, let this text be compared with another in *Haggai*, where *Zerobabel* doth certainly stand for the *Messias*; though he be described in the proper marks of the literal *Zerobabel*. *Hag. ii. 21, 22, 23. Speak to Zerobabel governor of Juda, saying, I will shake the heavens and the earth.* (A political heaven and earth implies a great Monarchy in the prophecies, as *ver. 6, 7.* and so it is explained in the following *ver.*) *and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, &c. In that day, saith the Lord of hosts, I will take thee, O Zerobabel my servant the Son of Shealtiel —and will make thee as a signet, for I have chosen thee, saith the Lord of hosts.*

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Pf. vii.

No less than the destruction of the *Persian* monarchy at least, which was the empire then in being, is here threatned; and this to make way for the *advancement* of *Zerobabel*, who by course of nature could not live much above 20 years from the finishing of the temple, whereas the *Persian* monarchy lasted near two hundred years after. The promise therefore must respect the times after *Zerobabel's* death, and another person that is called *Zerobabel* because typified in this *Zerobabel*. Of him God declares, *he will make him as a signet*, i. e. he will exalt him to the chief power and authority, of which the putting on the seal was the sign and the investiture.

Pf. lxxviii.  
70. take,  
i. e. ad-  
vance.

Gen. xli.  
42. Esth.  
viii. 2.

Or

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R. D.  
Kimchi.

Or else the phrase may be taken as a proverbial speech, to signify the particular providence wherewith God will watch over all things that belong to him, and his being always in his view, as if he was the impression of his seal, though men's impatience may tempt them to think God had forgotten him.

And who should this man be? He is the Messias, saith *Abarbinel*; with whom agrees a much ancients writer, the author of *Bereskith Rabba*: The Messias, according to them, is here called *Zerobabel*, as otherwhere *David*, for being represented in both. He it is to whom God gives the tender appellations, of *my servant*, *my chosen*, ascribed to the Messias in other prophets. And consequently *this shaking of the heavens and the earth*, is parallel to the *shaking of all nations*, ver. 6, 7. to introduce him who is the *desire of all nations*, and the *glory of the latter house*, ver. 8. or the *head stone*, and the *grace thereof*, in the language of the prophet *Zechary*.

on Gen.  
xxviii. 10.Zech. iii. 8.  
Ez. xlii. 1.  
iii. 13.



CHAP. III. SECT. V.

**W**E now pass to the second proposition, *viz.* that the latter Jews acknowledge both word and thing, or that in the general, types were used in the Old Testament; and in particular of the Messias.

Whatever we have been lately told, “that there appears not the least trace of a typical Intention in the writers of the Old Testament, or any other Jew of their times”, the contrary to it hath, I think, been shewn from the Old Testament itself, and I am now to prove the Jews did so understand their Scriptures. For though we can produce no contemporary writers with the prophets, which the objector well knew, there being no book in the world, much less any hebrew book left, that comes near the antiquity of their times; yet the sense of former Ages may be judged from writers of that nation in later generations. The Jews are wont to tread the same track, as far as they may, for their controversy with the Christians: They studied the books, and preserved the traditions, and seldom vary from the notions, of their forefathers. If therefore they acknowledge the

Q doctrine

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doctrine of Types to be founded on Scripture, we may presume they spoke the sense of their Ancestors; or else the typical intention appeared plain to them from the letter of the scripture; for it will not be imagined they complimented the Christians, with a concession so disadvantageous to themselves.

Ecclus.  
xviii. 10.

To be sure, the writer of *Ecclesiasticus* is out of the reach of all suspicion, for he lived long before Christianity was preach'd. Yet he, in the praise of *Elias*, saith of him, *He was described to be* (written of namely in *Malachi's* prophecy) *a type for times to come, to pacify the wrath of the Lord's judgment before it break forth into fury, and to turn the heart of the father unto the son*—As Mr. *Mede* hath well translated the Greek (*a*). As much as to say, Christ's harbinger is foretold under the name and person of *Elias*, because in many particulars, *Elias* was a type, or exemplar of what the forerunner of the *Messias* should be, and do.

The enmity of the Jews, since Christianity, is well known, and that gives weight to their testimony in this case.

Maim. M.  
Neb.ii. 43.

*Maimonides* observes, that the Prophets prophesied sometimes by Parables, and in proof thereof refers to a greater work of his, called

(a) *Mede* Dif. c. 25. ὁ καταγραφὴς ἐν ἑλεγμαῖς [or ἑλεγμαὶς MS. A.] εἰς καὶ εὐσ. ἑλεγμαὶς as ἑλεγχῶ signifies, an argument, pattern, demonstration.



called *Fad*. A while after he adds, “ A great  
 “ part of the prophecies are made up of para-  
 “ bles”. And that you may know what he  
 means by parables, he instances in *Zech. xi. 7.*  
 where the prophet sustains the very different  
 characters of a gentle, a cruel, and a foolish  
 Shepherd, to represent God’s dealings with  
 the Jews and their carriage towards him :  
 and tells you, “ that the scope of a parable  
 “ is, to figure, in things that are seen, other  
 “ things that are implied——

Seft. V.  
 c. xlvii.

c. xliii.

After him, the *Jewish* commentators speak  
 home to the point. *David Kimchi* explains  
*Hosea’s* adulteress wife, of *Israel* that went a  
 whoring after idols. *She was*, saith he, *the*  
*type of the people of Israel* (a) : for which o-  
 pinion he quotes the antient Doctors of his  
 nation. Again, *Hosea’s* son *Jezreel* was so  
 named, in *type* of king *Jeroboam*, and the  
 ten Tribes : as his daughter *Lo ruhamah* was  
 a *type* of the weak estate of king *Zecharias*  
 and his kingdom, that God had decreed to  
 go into captivity ; and his other son *lo Am-  
 mi*, was a *type* of *Israel’s* adding to their sins  
 in their captivity, and of God’s rejecting them  
 from being his people.

Hof. i. 2, 8.

לחם

Kimchi ii.  
 i. on Hof.  
 i. 4.

God explains these figurative persons in the  
 like manner, when he calls to the prophet,  
*Say unto your brethren, Ammi, and to your*  
 Q 2 *sisters,*

(a) מַשַּׁל לְיִשְׂרָאֵל Maschal signifies a proverb, parable, metaphor,  
 sign or type.

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*sisters, Rahamah, plead with your mother, for she is not my wife—Hof. ii. 1, 2. upon which Saadiab Gaon makes this remark:*

Saad. Gaon. in Kimchi on Hof. ii. 1.

“ They are now called his brethren and sisters, “ (who were before said to be the prophet’s sons and daughters) “ על דרך משל after the “ manner of typical prophecies”, *i. e.* which often speak of the signs by the name of the things signify’d.

Once more, when under the sign of an adulteress wife separated from her husband, but beloved too well by him to be divorced for ever, God’s unwillingness to forsake *Israel* entirely, though he suffers her to remain long in captivity, is intended, according to the *Targum: Abenezra* and *Kimchi’s* note upon the place, is, that this is the *second Mashal*, or another *Type* like to the former.

But that it may not be thought, the Jews allowed of Types of other persons, but not of the *Messias*, see how the same writers explain themselves on this head with regard to him.

Kimchi Rad. verb מ'שח

So in Bemidbar. Rab. in Voisin on

The above-mentioned *Kimchi*, citing the 7th verse of *Pf. xlv. God hath anointed me with the oil of gladness above my fellows*, asserts, the *Psalmist* spoke these words in the person of the *Messias*. And again of *Es. lxi. i. the spirit of the Lord is upon me, because he hath anointed me to preach the gospel, &c.* “ They are, saith he, the words of the Prophet under the person of the *Messias*.

And

And on the same account *Es.* xlii. 1. and xliii. 10. which the prophet speaks of himself, are interpreted in the Jewish *Targum* of the Messias. Now this is to say, in other words, that the *Psalmist* and *Esay* were types of Christ; for that is all we mean by types, that they personated other things and people; that what is said by, or of them, is intended for another, and is not altogether and strictly true of themselves.

Seet. V.  
Pug. f. p.  
154. *Es.*  
vii. 14. is  
under-  
stood of  
Hezekia  
and of the  
Messias.

And this is the notion of the word in *Menasse Ben Israel*, who speaks of types as things known and familiar to his nation. In his book (*a*) *spes Israelis*, that hath been often printed in several languages, defending the ridiculous notion of two Messias's, he saith the one is called the son of *Joseph*, and not without reason, for *Joseph* was a true type of the house of *Israel* in his imprisonment, and subsequent advancement. Hath any Christian spoke more plainly? *Joseph* was a type of the house of *Israel*, and so of this Messias who descended thence, and therefore he the Messias is called by the name of *Joseph*. If types be admitted by the Jews in the old testament of *Israel* or of Messiah son of *Joseph*, why not of Messiah the son of *David*? And that they

Q 3

(a) M. B. Israel spes Israelis, Seet. 25. non sine ratione vocant (sapientes) Ipsum (Messiam) filium Josephi. Ipse enim erat verus Typus domi Israelis, propter incarcerationem suam, ac subsequentem felicitatem. Adde quod tam diu fratres suos latuerat, ut plane eis ignoraretur, prorsus ut hodie decem Tribus, quæ utuntur captivitas se dicant, postmodum tamen ad summum felicitatis fastigium ascendent, eodem ac Joseph modo.

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they are so, will appear under the third head. For both antient and modern Jews understand many texts, as the Christians do, of the Messias, which at the same time, they interpret also of some other person as representing him.

To instance in some few. The second Psalm was writ by *David*, upon the opposition given to his settlement in the kingdom. Hence he is led by the spirit, to speak of his reign as an exemplar of the reign of the Messias; who also should have many enemies, that should at length be all subdued, and then he should have the heathen for his inheritance, and the uttermost part of the earth for his possession: then the decree should be manifested, wherein the Lord said, *Thou art my Son, this day have I begotten thee.* This is the Christian interpretation.

And do the Jews differ? No. *Abenezra* and *Kimchi* explain the whole psalm of *David*, and of the Messias his son. The latter adds, our Masters anciently understood it of the Messias, and this explication is a natural one.

*Farchi* affirms, that their antient Doctors interpreted the Psalm *typically* (a) of king Messias, and then gives his advice, that it is more expedient to explain the Psalm of *David* only, for the sake of the *Minnim* [so he calls

(a)  $\text{מִנִּימִם}$  now  $\text{מִנִּימִים}$  includes all the ways of interpreting Scripture that are not merely grammatical and historical, and among the rest that by types.

calls the Christians] who will thus be put to silence (b).

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He hath the same words on *Psal.* xxi. “ Our masters understand it of king Messias, “ but for replying to the hereticks it is better to understand it of king *David*” — who, as some say, in *Kimchi*, made it for the Messias, and which opinion *Kimchi* on *Pf.* civ. prefers.

The xlvth Psalm is plainly Typical. It was spoken in the person of *David* or *Solomon*, (but indeed of the power and authority of the Messias, and his tender affection for the Church his Spouse.) *Jarchi* therefore, and *Abenezra*, say the Psalm is to be understood of *David*, or the Messias his Son. *Jarchi* acknowledges, that the *Rabbins* before him applied it to the Messias, from whom he dissents here: yet in his notes on two other texts of Scripture, and on the *Talmud*, he explains some verses of this Psalm of the Messias. *R. Joseph Fabetz*, will not bear with those that understand it *only* of *David* (c). But *Kimchi* is clear, that it was composed for the Messias; which he thinks is implied in the title שִׁיר יְדִידוֹת a song of *Fedidoth* or loves: *Fedidia* or Beloved being

v. Targ.

Jarchi on Num.

xxiv. 17. Zech. ix.

9. and on Sanh. c.xi.

Q 4

a name

(b) These words, to *silence the Minnim*, are omitted in Bomberg's and Buxtorf's Rabbinical bible, but are restored by Dr. Pocock in not. Misc. on Port. Mos. c. 8. from the old editions of Jarchi.

(c) In L'Empereur pref. ad Halicoth Olam.

Chap. III. a name of the Messias, as it was of *Solomon*,  
 2 *Sam.* xii. 25.

Abenezra  
 Jarchi and  
 Kabuena-  
 ki in de  
 Muis on  
 Pf. lxxii.  
 so the  
 Jews in  
 Just. dial.  
 with Try-  
 pho.

The title of the lxxii. Psalm is *המשל*, in the lxx *εις Σαλωμωνα*, that is, writ by *David*, *to*, or *concerning Solomon*, as the Jews commonly say. But did they understand it singly of *Solomon*? *Kimchi* answers in the name of several others, No. "For there were " that explained this Psalm of the Messias", (their authorized *Targum* is among them) " who is elsewhere in Scripture called *Solomon*". And he subjoins, that *ver.* 5, and 8. are great hyperboles if they be applied to *Solomon*. *Jarchi* confesses for the ancient *Rabbins*, that they interpreted the 16th *ver.* of the times of the Messias, as they did the whole Psalm of him. He explains the 17th verse so himself, on *Mic.* v. 2. where he thought he should not be followed. *His name was son before the Sun was made* (a). From whence the *Talmudists* took it, and say that *Jinnon* or *Son*, is one of the names whereby the Messias is known in Scripture (b); and again, the name of the Messias is one of the seven things that preceded the creation of the world (c).

More

(a) לפני שמש ינון שמו R. A. Ezra Ante solem fuit proles. *Nin* a Son, *Kimchi* Rad. Hence *Ninus*, i. e. the son of *Nimrod*. The *Egyptians* pronounced it *Nun* or *Non*. Hence *Nonni* and *Nona*, applied to cloistered men and women living under rule, i. e. sons and daughters in contradistinction to *Abbas*, which signifies father.

(b) Tr. Sanh. xi. Sect. 36.

(c) *Jalkut* on *ver.* 17. and T. *Jonath.* in *Galatin.* ante mundum dictum est nomen ejus rex dominus.

More quotations of this sort must weary the English reader. I therefore hasten to the

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*4th* Head, That there were wise reasons for not revealing clearly all the events concerning the Messias, which were delivered under the vail of types, and were then at a great distance from their completion. God, designing the Messias to spring from a Jewish stock, separated the Jews by certain rites, as a distinct people from the rest of the world, that so it might be certainly known where and of whom he should be born.

Christ being then the end, and aim of their separation, many things in their religious and civil constitution, many persons eminent for office, and deeds in both, were pre-ordered to look towards him, that so having a pattern of his blessed times often exhibited before their eyes, they might be raised to a longing expectation for them.

At first it was necessary that these things should be represented in a rough sketch, gradually to be filled up with shades and colours to a perfecter likeness, the nearer the time approached, for comparing it with the original. For thus they were weaned by degrees of too great a fondness for their ritual ordinances, and let in to the spiritual meaning, without receiving too early a dislike, or falling into a neglect of these Institutions, before the time of their repeal.

Had God spoke out at once that circumcision availed nothing; that oblations, and sacrifices, and festivals, could not make perfect, as pertaining to the conscience, and were occasionally imposed, and should be abolished by the Messias; that the Gentiles should be taken into covenant without them; what Jew was there that would not have become indifferent to the use of so burdensome a yoke, the mean while? And these fences of partition being removed, the Jews must have ceased to be a separate people, contrary to God's intention, long before Christ's coming.

Or, had it been certainly known under the first temple, that it would be seven or eight hundred years before the promised Messias should come, the hope of such a Saviour would have been a slender support under their present distresses: They would not have exerted themselves with that courage and perseverance which they often shewed, to preserve the kingdom for the Messias, who, as they flattered themselves under a general indeterminate promise, was not far off. In a word, they would have been tempted to leave all to God, and do nothing for themselves.

Nor would the Princes, to whom the Jews were afterwards in subjection, have sat down quietly under predictions that pointed against them; but be rather stirred up thence to seek occasions to consume, and root out the

the



the whole nation. Governors watch with Señt. V. jealous eyes on every person and report, that is likely to disturb their peace. Thus *Herod*, and the Roman Powers, must have conspired to stifle the infant in his birth, or destroy his line before his birth, had they known distinctly the meaning of many things, that were darkly revealed in the scriptures concerning him.

And as, through God's just judgment, the part assigned to the Jews, at the coming of Christ, was the slaying of him whom they had earnestly desired; had the whole council of God been laid clearly open to them beforehand, the events themselves must have been prevented, without a miraculous blindness, or forcible compulsion to do the fact, which is not God's way of governing rational Agents. Plain precise predictions direct men to shun, alter, or disappoint what hath been foretold. *Joseph's* brethren had never sold him into *Egypt*, had his advancement by means of their villany been as clearly declared to them, as was his dominion over them. And *St. Paul* tells us, *had the Jews certainly known him to be so, they would not have crucified the Lord of life.*

For this cause, in predictions a certain mean is to be preserved; the general matter is to be plain: but other circumstances are to be so signified, as to hinder men from nauseating their present estate, and yet not prevent their bearing

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 bearing a Share in future events, that are to be executed by human instruments. Men ought not to see with that evidence, as to be constrained to believe; and yet to have so much light, as to be left without excuse for not believing.

Upon such grounds, the Prophets may have been moved to conceal much of what was intended for the Messias in types, and allusions, and enigms: to pre-signify spiritual things in earthly and temporal expressions, and under the terms of several parts of worship in the Jewish religion, denote other things analogous to them in the Christian. And these prophecies were to remain in that obscurity, till the days of their accomplishment began to dawn, and by attention to the style of scripture, and comparing the less clear and typical with other oracles more express and direct, men were enabled to unfold and explain the scope and drift of them.



C H A P.]

CHAP. IV. SECT. I.

Of the texts in the old Testament, pretended by the Author of Grounds and Reasons, to be misapplied in the new.



Having already produced many prophecies, that directly and solely foretel things relating to the Messias, the truth of Christianity ought not to be impeached, tho' a clear and full solution of the difficulties charged upon some few texts quoted in the new testament, cannot be given. For if the material characters that distinguish Christ's person, offices, message, time, and effect of his coming, his birth, family, and death, be evidently found in the Jewish scriptures, to the same intent for which they are cited by Christ and his Apostles: it is not reasonable to quit a certain truth, because every individual circumstance is not equally clear; and it doth not appear how one or two authorities are to be understood of the Messias, at this distance of time, and after a general shipwreck of the antient Jewish writings; which surely were so understood, as applied by the Apostles, if for no other reason, yet for this, that it had been otherwise extreme folly so to apply them needlessly.

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Not that I think a sufficient answer cannot be returned to the texts objected to; but I would prepare the Reader to accept such a one, as ought to satisfy an impartial enquirer.

If

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If but a probable vindication of these texts to the Messias were offered, it deserved to be admitted, for the sake of other stronger evidence, and the divine attestation of their mission that so applied them. Demonstration in this case, or an interpretation to which no cavil lies, is not to be expected.

The texts said to be foreign to the matter for which they are alledged, are five. The first, that is applied to Christ's birth of a Virgin, shall be considered apart by itself. The others I will begin with, and take them in order, as they lye.

But before I come to them, I should premise,

1. That the two chapters of *St. Matthew*, wherein most of these texts complained of, are found, are truly part of his gospel. Some of great learning and judgment have been of opinion, that the two first chapters of *St. Matthew* were not in the Nazarene gospel, to which *St. Matthew's* hebrew copy is supposed to have been conformable; and that if this could be made out, it would deliver us at once of the chief difficulties laid in the way of Christianity, by the Adversary. But since it is a question, whether *St. Matthew* ever writ his gospel in hebrew: since it is much to be doubted, that all the copies of the Nazarene-gospel did begin with *John's* preaching, as in *Matthew's* 3d chapter, because the Cerinthians, who used the same gospel with the Nazarenes, had the genealogy of Jesus in their copy (a) as it is read
in

(a) *Cerintus* and *Carpocrates*, using the same hebrew copy with the *Ebionites*, and receiving only *Matthew's* gospel, produced the genealogy of
Christ

in *Matthew's* first chapter : since it appears that citations of this sort were used in other parts of the Nazarene-gospel (*b*), and were more proper for a gospel writ to Jewish and Pharisee-converts, to whom such citations were familiar and pleasing *, than for a gospel directed to Greek Gentile believers : since *Jerom* saith of one of these texts, namely, *Matt. ii. 21.* that *eruditi hebræorum de hoc loco* (*Es. xi. 1.*) *assumptum putant*, meaning the Nazarene Christians who were Hebrews by nation : since the cutting the knot in these chapters will leave many others of like nature in the Epistles untied, I chuse to mention this opinion as an ingenious rather than the true solution.

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* V. ch. v.

Jerom in loc.

2. That *Matthew* writ his gospel to Jews, that were now believers. In writing to them, he might the more freely give into a method of citing the Jews had been accustomed to, and allude to passages in their scriptures, which were not to be taken for exprefs proofs. As much as to say, thus it falls out in the gospel oeconomy, as formerly in the Jewish. The antient

Christ from *Joseph* and *Mary*, which we find in the first chapter of *Matthew*, in proof that Christ was a mere man, *Epiph. h. xxx. §. 14.* and *Her. xxviii. 5.* Now the *Ebionites* received only the gospel according to the hebrews, *Eus. H. Eccl. iii. 27.* which *Jerom*, *Proem* in lib. xviii. *Esaia*, saith was the same with the Nazarene. *Africanus* (in *Eus. H. E. I. 7.*) relates that the *Δεσπόβουνοι*, or kindred of our Lord who lived in *Nazara*, and *Cochaba*, Cities of *Judæa*, gloried of their antient nobility, as having preserved from *Herod's* fury the genealogy of their family ; whence it may be collected, that the gospel in *Nazara* had in their time Christ's genealogy, as in *Matt. i.* (*b*) *Jer. Com. in Es. xi. 2.* In evangelio cujus supra mentionem fecimus (i. Nazarenorum) hæc scripta reperimus, “ Factum est cum adscendisset dominus de aquis, descendit fons omnis spiritus sancti, & requievit super eum, & dixit illi, fili mi, in omnibus prophetis expectabam te ut venires, & requiescerem in te. Tu enim requies mea, tu es filius meus primogenitus (from *Ps. lxxxix.*) qui regnas in sempiternum.

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tient prediction, or saying, is exemplified more perfectly, in the event it is now applied to, than in that of which it was first spoken. Nothing considerable is built on these quotations: no consequences of importance are drawn from them. Had they been all omitted, Christianity would stand as firm upon its bottom, as with them.

3. That as to the phrase, *that it may be fulfilled*, it doth not always imply, that the event to which it is referred was the intention of the prophecy with which it is compared. The old *Jewish* writers, in quoting scripture, often say, *that it may be fulfilled*, when the text is only accommodated to their purpose; or the event darkly intimated, is now plainly illustrated; or a fact as truly answers the citation, as if the citation had been a prophecy of it (c).

In any of these cases, to *fulfill*, signifies no more than *to be true*, or *to verify*, which is indeed the sense of the *Hebrew* word. So קיים Kaiim is rendered by firm, or true, *John* viii. 17. *It is written in your law, that the testimony of two witnesses is true.* In the text referred to, the *Hebrew* has it, at the mouth of two or three witnesses the matter [ויקום] shall be verified, or fulfilled.

And

(c) Grot. in *Math.* i. ubi factum aliquod veteri simile occurrit, dicunt *Hebræi* וְהַיְתָּוּ עִמָּוָה, impletus est hic vel ille scripturæ locus.

Coch in his *learned Notes on Excerpt. Gem. Sanh. c. xi. Sect. 26.* renders the *Hebrew* verbally by *σαδύσεται*, and saith, hac formula docetur, verba scripturæ, licet de alia re, persona, tempore pronunciata, ad institutum commode applicari posse. Habes supra simile *Exc. 2. c. 1.* Aliis exemplis contrahendis nec nos nec lectorem fatigavimus, *sunt enim obvia.* Ita & in novo Test. alicubi dicitur, cum non historica aut typica impletio est, sed etiam quum Analogica. *He that would see more proofs from the Talmud, may find them collected by Surenh. Concil. in loca apud V. T. p. 197. & de formulis Alleg. Th. 2.*

And so the word is interpreted by *Jesus*, *John* iv. 37. under the figure of a field ripe for harvest, he tells his disciples, the preparation the people were in to believe in him, whenever they should undertake the work of converting them. *And herein*, saith he, *is that saying true, one sows and another reaps.* Whether this saying was cited from some prophet, (as perhaps it is an allusion to *Mic. vi. 15.*) or not, the being said by a prophet, and applied afterwards by Christ, could make no difference in the sense of the saying, or the apprehension of his hearers. Not one of them did, or could conclude, that Christ produced this saying as a prediction of *his Apostles* entering on other men's labours, v. 38. but only that it was as applicable to this latter event as to the former, of which it was originally spoken.

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Such another quotation is found in this second Chapter of *St. Matthew*, where what was foretold by *Jeremy* of the lamentation of the *Jewish* mothers, for the murder of their infants by the *Assyrian* army, is said to be fulfilled upon *Herod's* slaying the little children about *Bethlehem*. The evangelist had it not in his thoughts, that *Jeremy* prophesied there of *Herod's* slaughter, but that the mourning of the *Bethlehemite* mothers under that loss, was as memorable as that foretold by *Jeremy*, which therefore became a pattern or emblem of future great lamentations. Then a tender mother, as in *Jeremy's* description, personated under the name of *Rachel*, of whom it is recorded

Matt. ii.
17, 18.

R.

that

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that she said, *Give me children or I die*, appeared inconsolable for her lost children: *Then her voice was heard in Rama, i. e.* upon the high hills; (*d*) which is another figure for a very great weeping. Mourners ascended the hills to proclaim their grief, or their cries below were so loud as to reach the hills, and pierce the clouds as we say. So that all that *Matthew* meant was, that it was now just such another sorrowful time as then. Thus that saying in *Jeremy* was again fulfilled, and might be said a hundred times before and since to be fulfilled.

These things being premised, we may proceed to a particular consideration of the texts in dispute.

Mat. ii. 15.
Out of Egypt have I called my son.

And, 1. As to the text thought to be cited from *Hosea*, and impertinently applied to the calling of Christ out of *Egypt*: If it can be probably made out, that the words, *I have called my son out of Egypt*, were antiently grown into a proverbial speech, and so capable of being applied, as other proverbs are, to many others beside the original occasion, then St. *Matthew* had as good a right to shew how exactly it suited Christ's case, as any *Jew* had to alledge it on any other parallel event.

The state of the *Jews* in *Egypt* was a cruel bondage, that threatened the extirpation of the people; and *Pharaoh's* decree for destroying all

(*d*) The same word *Rama* is english'd by a high place, *Jer.* iii. 21. *Jerom here and Camius, or Rabbi David Kimchi, in Rad. Rama, i. e. a high hill, from whence a voice could be heard afar off.*

all the new born males, was cutting the nation off at one blow, had not God seasonably interposed between the decree and the execution.

Hence *Egypt* became the figure for extreme danger and imminent death. *Es.* x. 24, 26. *Be not afraid of the Assyrian, that he shall smite thee with a rod, and lift up his staff against thee after the manner of Egypt, i. e.* lead them into such a consuming Captivity. And God threatening to cast them out of *Canaan* by another dispersion, meaning among the *Chaldees*, or *Romans*, if they did not obey his laws, hath this expression for it, *I will bring you into Egypt again*, *Deut.* xxviii. 68. *Egypt* being the true emblem of certain destruction to that nation.

Deut.
xxviii. 64.

And hence deliverance out of *Egypt*, in the extraordinary manner *Israel* was delivered thence, came to be applied to every great and surprizing act of preservation, where there seemed to be no way of escape. Whenever a remarkable instance of such favourable and powerful protection happened, it was common to answer in the words of scripture, *out of Egypt have I called my son*; or *he called him out of Egypt*; implying this to be such another wonderful deliverance, as that of *Israel* out of *Egypt*. God's attributes shine forth in both alike.

'Twas part of the wisdom of the *Jews* of old, as now, to apply sentences taken out of scripture, in the way of common sayings, to occurrences of their times. Thus from *Abraham's*

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calling the name of the place, (where a ram seasonably offered itself for a sacrifice instead of *Isaac*) *Jehovah jireh*, or *the Lord will provide*; *Moses* observes that it was commonly said by the people, *Jehovah jireh*, of, or to one under great perplexities, to excite a trust in God for a happy issue or thankfulness afterwards.

Gen. xxii.
14.

As it is said to this day, in the mount of the Lord it shall be seen. And so it was said proverbially in *Spain* the last century; no doubt from the *Jews* who brought it among them.

Ludov.
Vives in
Aug. C.D.
xvi. 32.

So the scriptural relation, *Balam came from Shittim unto Gilgal*, was turned into a proverb for a sudden change of an enemy's wicked passions and designs by God's influence, *Mic. vi. 5.* And *Pithom* and *Ramesse*, being the cities the *Jews* were always working upon, but never suffered to finish, they were used in vulgar speech to the same sense, as we say, church work, *Fagius in Onkel. on Exodus.*

Hier. on
Mic. vi.Mic. vi. 4.
Jer. xi. 6.
thrice in
Hosea, and
in many o-
ther places
of scrip-
ture.

Certain it is, that *Israel's* coming out of *Egypt* is often mentioned in the prophets, and always as the high instance of God's almighty interposition for their salvation. They also foretell other future deliverances like that of *Egypt*, with *a mighty hand and stretched-out arm*, in the words *of returning out of Egypt*, because that was known to be a pattern of all miraculous escapes for weighty ends of divine providence. *I will bring them again out of the land of Egypt*, saith God by the prophet *Zechary*, which could not be meant of the remnant after *Nebuchadnezzar's* desolation that fled into *Egypt*, who

Zech. x.
10.
Jer. xlv.
14.

were

were all to perish there by *Jeremy's* prophecy ; but of the whole body of the *Jews*, who were to return from a captivity like that of *Egypt*, and in as wonderful a manner. And therefore *Zechary*, keeping the figure of *Egypt* in view, speaks as if the *Red Sea* were to be again dried up for their passage, ver. 11. *And he (Israel) shall pass through the sea with affliction ; and (God) shall smite the waves in the sea, and all the deeps of the river (of Egypt) shall be dried up.*

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Zech. x. 6, 8, 19.

LXX. & V. L. ἐν Σαλαδών ἕρῃ, the neck or strait of the Red Sea.

The like expression occurs in a Psalm of *David*. *The Lord said, I will bring again from Basan (the country of Og) I will bring my people again from the depths of the (red) sea.* Their second restoration shall be like the first from *Pharaoh*, with signs and wonders ; and like their former entrance into *Canaan*, with the conquest of men and cities that were to appearance insuperable.

Pf. lxxviii. 22.

And this seems to be the meaning of that part of *Balaam's* prophecy that regards *Israel's* deliverance out of *Egypt*, *Num. xxiii. 22, 23.* *God brought him out of Egypt — according to this time it shall be said of Jacob and Israel, what hath God wrought !* other deliverances hereafter of this people shall be spoken of, in comparison with the deliverance of this time. When people are in admiration of what God hath wrought, they shall take *this of Egypt* for their example.

The usual introduction of proverbial speeches in scripture is, with the form of, *They say,*

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It is said. * The like form is used in speaking of God's calling them out of *Egypt*, *Jer.* xxiii. 7. *Behold the days come, that they shall no more say, the Lord liveth who brought up the children of Israel out of the land of Egypt, but the Lord liveth who brought up Israel from the North country, i. e.* one proverb shall give way to another, when the greater deliverance shall put the less out of remembrance. Till then, their deliverance out of *Egypt* is acknowledged to be a phrase in common use, apt to be cited upon occasion of any similar event.

In this sense, as a proverb, I take the words, *out of Egypt have I called my son*, to have been applied by *St. Matthew* to the singular preservation of Christ from the fury of *Herod*, that destroyed all the infants of his age and neighbourhood beside. The meer going to, or from *Egypt*, upon which nothing of moment depended, seems to be too minute a circumstance to deserve a place in prophecy, or history. But as his going thither proved a sanctuary, and the means of his providential escape, Christ's might well be compared to *Israel's* deliverance from *Pharaoh*, and in the very words of God's calling them out of *Egypt*. It was Christ's escape from *Herod*, and not his flight into *Egypt*, that the evangelist had in view at quoting this proverb. Had Christ fled into any other country, and been safe there, it

* *V. Gen.* x. 9. *Jer.* iii. 1. *1 Sam.* xix. 24. *It is said*, explained by, *it became a Proverb*, *1 Sam.* x. 22. *1 Sam.* xxiv. 13. *Gen.* xxii. 14.

it might have been as truly said of his return thence, *out of Egypt have I called my son.* For not to the country of *Egypt*, but to redemption from certain death, like to that *Israel* expected, and was delivered from in *Egypt*, is this proverbial quotation referred.

Seét. I.



The entire narration in the gospel explains it so. *They* (the wise men) *being departed, behold the angel of the Lord appeared to Joseph in a dream, saying, Arise, take the young child and his mother, and flee into Egypt, and be there till I bring thee word, for Herod will seek the young child to destroy him. And when he arose, he took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod. That it might be fulfilled, (or thus it was fulfilled or verified, as learned men know, the particle that signifies) which was spoken of by the prophet, Out of Egypt have I called my son.* Thus that common speech in *Hosea, Mica*, or some other prophet wherein God's power and goodness towards his servants hath been celebrated, is again true in the distinguishing preservation of Jesus from *Herod's* cruelty, by means of his retreat, and stay in *Egypt* till the danger was over. *Out of Egypt, i. e. from manifest destruction, have I called my son.*

This, in my opinion, is a full unconstrained vindication of this quotation in *Matthew*, which may the rather be preferred, because in the next verse, a text is cited from *Jeremy* in the way of proverb also, not as prophecy.

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 Exod. iv.  
 25.

But this answer is proposed, without prejudicing theirs that think *Israel*, who is called *God's first-born*, was a type of the *Messias*, and what was said of one might be applied to the other, as a prediction, when it was true of both.

Mat. ii. 23.  
 And he shall be called a Nazarene.

2. Another quotation occurs in the same chapter of *St. Matthew*, where the Evangelist relating that *Christ came and dwelt in a city called Nazareth*, subjoins, *that it might be fulfilled which was spoken by the Prophets, he shall be called a Nazarene*. To which it is objected, "That that can't be fulfilled which was never predicted; there is no such text in the old testament; and therefore the writer was deceived himself, or hoped to deceive his readers, with a false citation".

Chrysoft.  
 Hom. ix.  
 in Matth.  
 Quis hoc  
 asseruit  
 prophetarum?  
 Nequaquam  
 seruteris --  
 multa ex  
 propheti-  
 cis periere  
 monu-  
 mentis. So  
 Theoph.  
 &c.

Now if I should reply with many learned men, as well antient as modern, that such a text was formerly in the prophetic writings, but since *St. Matthew's* days is slipt out of the copy that hath been followed by the western *Jews*, it would not be reasonable to deny it; since some books that we see quoted in scripture, and some passages quoted out of books still extant, are not now to be found: and it is moreover highly improbable, that a grave historian writing the actions of *Christ's* life, and the design of his holy religion, for publick cognizance, should in the entrance upon his history assert a falsity, which an adversary could as easily, as he was watchful, disprove; the event to be supported by the prediction

dition being not of that consequence as that the Evangelist should venture his own credit and the honour of his religion, upon the discovery: Especially, since in his other quotations from the old testament, which are many, he is found faithful.

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But out of regard to truth, I will not dissemble the difficulty that hinders me from resting on this answer. Had this quotation been in so many words in the prophets about our Saviour's age, it must have been vulgarly known to the *Jews*, and interpreted of the *Messias*, as other remarkable predictions concerning him were. But so far from that, neither the *Jewish* doctors, nor the people, with whom the true traditions often remained, did expect the *Messias* from thence. *Can any good* (which seems to be a description of the *Christ* from *Jer.* xxxiii. 14, 15.) come out of *Nazareth*? was *Nathaniel's* question to *Philip*, who told him they had found the *Messias* there? *Search and see*, said the Pharisees at another time when the people thronged after *Christ*, *for out of Galilee arises not the prophet*, viz. expected to come. They would not have said thus, had the scripture plainly declared that *he should be called*, i. e. be a *Nazarene*.

See also  
Targum  
Ez. xlv. 8.  
which has  
good, for  
righteous-  
ness, or the  
just one.  
John i. 46,

John vii.  
52.

But what was not plainly declar'd there might be obscurely intimated, or hid in an equivocal word or expression, till explain'd by the event, and then appear to be so naturally and certainly the sense of the place, as to leave little doubt

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doubt that this event was intended by the Spirit of prophecy.

This is the common answer, and I think the true one, though it hath not been so sufficiently maintain'd out of the scripture, as it might. And I the rather incline to it because of *Ferom's* remark, that *the learned of the Hebrews, i. e. those of the sect of the Nazarenes*, according to father *Simon*, that read the old and new testament in *Hebrew*, conceived *St. Matthew's quotation was taken from the prophet Esay*.

Crit. hist.  
Simontext  
of N. T.  
Pt. II. c.  
32.

Es. xi. 1.

By their account, *St. Matthew* had the word *Netzar* in his thoughts, whereby *Esay*, prophesying of, describes the *Messias*. *And there shall come a rod out of Jesse, saith Esay, and a Branch (נצר Netzar or Nezar) shall grow out of his roots, and the Spirit of the Lord shall rest upon him, &c.* Were any learned Jew asked, of whom did the Prophet here speak, he would reply without ballancing, of the *Messias* who is the subject of this whole chapter. Their *Targum* so explains it, as doth *Jonathan's Targum* on *Deut. xxiv. 1.* Their *Talmud* \*; their ancient homilists, and most of their modern commentators agree with them that the *Netzar* or *Branch* in *Esay*, stands for the *Messias*.

Names, we know, were given to imply the country, the descent, the qualities, or actions of those on whom they were impos'd. They

\* Talm. Hier. tr. Schabbat. and Bab. tr. Sanh. xi. Sect. 15.

frequent-



frequently signify, that a person shall be or do what is imported in his name. Sect. I.

What then doth the word Netzar signify in the Hebrew Tongue? it signifies first *appellatively*, a branch, flower or bud †: and from thence it passed by translation into the proper name of a place, which was so denominated from its fruitfulness, as much as to say, the garden, the flower of Galilee (a).

In Hebrew the town was called Netzar; (b) in Syriac Nazareth; the Syrians commonly augmenting the Hebrew termination and softening the letters ts. into z. (c) in the pronunciation, though they write both ways, and particularly Nazareth; with a ts. And a corrupt Syriack was the language spoken by the Jews in St. *Matthew's* time.

The usual word in the prophets for the Messias, and almost appropriated to him, was *צמח* *Zemach* which signifies a branch; and was used by them, as *Nezar* here, both appellatively and properly. But *Esay* in this place, puts the word *Netzar* for *Zemach*, guided

† LXX. here and Dan. xi. 7. renders it by ἀνθος, a Flower.

(a) Hier. ad Marcell. and elsewhere calls Nazareth flos Galilee. Joseph. d. Bell. iii. 18. Ad Genesar lacum [*i. e.* צמח Netzar or Nazareth] ejusdem nominis terra prætenditur, natura simul & pulchritudine admirabilis, nullum enim Ipsa pro ubertate sui negat *arbustum*, totanque *plantis* consere cultores.

(b) Elias Levit. & David. de Pomis in Lex. Of which the Greeks made Ναζαρά Euf. Dem. vii. and plurally Ναζαράι H. Eccl. i. 7. From thence they formed Ναζαράϊς for an inhabitant of Nazara. But they that pronounced it נאזראי Nazaraia as is read in Syr. and V L. called a townsman Ναζαράϊν, and that is the pronunciation followed by St. *Mark*, xiv. 67.

(c) So the Targ. has נאזרא for the Hebr. צמח Ps. i. 4. V. Drus. parallela.

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as it seems, by the Spirit of God, to foretell therein the country where this bud of *David* should be nourish'd : to insinuate that the *Messias* should be a *Netsar* on a twofold account, as he should grow out of the stock of *David*, and be educated in the flower of *Judea* in *Nazareth*.

Among the *Jews* such a way of writing did prevail. They wrapp'd up their meaning in riddles ; or hinted it by words of like sound but different signification ; and sometimes implied two or three events in the change of a single letter of the same organ, or transposition of one, or more letters.

This may seem strange to us, and will give modern wits a contemptible idea of former times. But it is nevertheless antient, and hath been thought by other nations a beautiful and skilful way of writing. The modes of expressing one's thoughts, have not been the same in all countries, (d) nor in all ages of the same country. What mode soever answer'd best the end of speaking and writing, at the time reading and writing were known to few, was certainly the best to them. However, being received into fashion in the age of the prophets, they are not to be slighted for  
con-

(d) Senec. Ep. Apud antiquos nondum captabatur plausibilis oratio. Illi, qui simpliciter & probandæ rei causa loquebantur, parabolis referti erant, quas existimo necessarias non eadem causa ut Poetis, sed ut imbecillitatis nostræ adminicula sint, & differentem & audientem in rem præsentem deducant.



conforming to it. God himself is pleas'd to accommodate himself to the conception and language of men. And if this was the language of other prophets, why not of *Esay* in this place, to which the notion of a *Nazarene* is well suited, that St. *Matthew* grounds upon the word *Nezar* in the text?

The testimony of *Maimonides* is express for such a usage of words commonly by the prophets; and few have been more capable to judge of the sacred style than himself. "The prophets, saith he, frequently employ equivocal and metaphorical words, with intent not to signify the thing which is obvious in the first sense of the words, but what is to be collected from another etymology and derivation thereof.—Sometimes they see things which represent very different matters from those they see, and which are implied in another signification of the word, that stands for the things seen. *An almond-tree* is presented before *Jeremy*, and yet no respect is had to that tree, which was only an artificial memorial that God will *hasten* or *watch over* the performance of his words, which is the other sense of the *Hebrew* word for *an almond-tree*. *Amos* sees a *basket of summer fruit*, but that had no connexion but in sound, with the prediction that is implied in that sign; then said the Lord, *The end is come upon my people Israel*.—  
—Sometimes a double reference to diffe-

Maini. Mor. Neboch. xi. 29.

xi. 43.

Jer. i. 11. שִׁקְדָּךְ כִּי שִׁקְדָּאֲנִי  
shaked, an almond-tree; and shoked, I haste.  
Am. viii. 1, 2.

כַּלֵּיבָב קַיִץ  
a basket of ripe fruit.

Kaitz. אֵלֶיךָ  
the end is come  
Ket z.

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Zech. ii.  
7, 8.חבל  
by trans-  
position.

בחלל

“rent persons is included in the same word :  
 “again ; the letters of a word are transposed  
 “to form a word, that hath no affinity in  
 “etymology, or sense, with the former. Thus  
 “*Zechary* calls one of his shepherd’s staves  
 “*Noam*, or *delight*, to signify the pleasure  
 “God had in his people, and the delight the  
 “people took in God’s worship. He calls his  
 “other staff *Chebalim*; *bands*, in token that  
 “the people were *Chobelim* become *corrupters*  
 “of God’s law, and their soul did mutually  
 “*bachala* *abhor* each other”. So far *Mai-*  
*monides*.

He might have instanced in many more texts of this sort. To supply this omission, I will take leave to offer two, because they come up to the point very fully ; wherein different events are prefigured in one word of the same sound, but pregnant of different senses, and this by the prophet’s own interpretation. From whence a rule may be established, for supposing the like allusions in other prophecies, where sufficient ground appears for it, that are left to be found out by the reader’s diligence, and frequent reflections on the scripture language.

Hos. i.

יִזְרְאֵל  
Izrael.

The first is in *Hosea*, who predicts different events to *Israel*, and to the royal court of their kings ; and all are included in the different significations of the name of his eldest son, so called on purpose *Izrael*, i. 4. *And the Lord said unto me, call his name Jezrael, for yet a little while and I will avenge the blood*  
*of*

of Izrael upon the house of Jehu, and (or, moreover) I will cause to cease the kingdom of the house of Izrael, and at that day I will break the bow of Israel in the valley of Izrael.

Seet. I.

Here are no less than three allusions declared in the imposition of one name. The royal palace was called *Izrael*: and here *Jehu* made great slaughter of king *Ahab's* family. *Izrael* was also the name of a valley near the city, where the *Assyrian* army routed *Israel* before their captivity. To signify therefore the punishment of *Jehu's* posterity for the blood shed at *Izrael*; and the punishment of *Izrael* (which differs from *Israel* but in a letter scarcely distinguishable in pronunciation) in the field of *Izrael*, *Hosea's* son was named *Izrael*. This single name was a sign and memorial to them of all these things.

2 King. xv. 10, 12.

2 King. xv. 29. this city was on the border of Nepthali. Jos. xvii. 16.

לְיִזְרְאֵל  
Izrael.

לְיִשְׂרָאֵל  
Israel.

But there was a further prediction comprehended in that name, which regarded the remote future state of *Israel*. The two *Hebrew* words זָרַח *Zerah* to *disperse*, and עָרַח *Zerah* to *sow*, in order to multiply and gather, are in sound very near the same; and either of them may compound the word *Izreel*. As therefore the prophet declared the *dispersion* of *Israel*, when their bow (or strength) was broken in the valley of *Jezreel*, to be signified in his son's name: So anon he comforts them with a promise implied in another sense of the same name, of their *being gathered from* their captivity, and encreasing like the *seed* of God. Then shall the children of Ju-

Hof. i. 11.

da

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da and Israel be gathered under one head, and they shall come out of the land (of their dispersion) for great is the day of Izreel, or as the Targ. of the gathering of Israel.

*Jarchi*, to make the allusion plainer, renders it by, “great is the day of the gathering of the seed of Israel: which *R. David Kimchi* well explains, “for Israel was typified in the child *Izreel*, because God scattered them in his anger as (*Zerah*) seed among the *Gentiles*; and again, he called them *Izreel*, or the seed of God, because in the time of salvation they shall be sown in their own land.” For it is indeed the

prophet’s own explication, ii. 22, 23. *The earth shall bear the corn and the wine and the oyl, and they shall hear Izreel, or Israel gathered together at their return: For I will sow her, (the house of Israel) unto me in the land, and I will have mercy upon her that had not obtained mercy.*

יִזְרְאֵל  
Izrael.  
וְזָרְעוּ  
יָהּ  
Uzratiah.

Of these several events *Hosea*’s son was made the type, and they were all contained in one single word, the name *Izreel*. And if *Hosea* did not himself explain it so, but another prophet a century or two after him did, it could not be denied, but *Hosea* might intend all these senses in the name of his son; not only because of the authority of the interpreter, but also from the suitability of such allusions to the prophetic way of writing, and the taste of that age.

My

My second instance I take from *Daniel*. Sect. I.  
 During *Belshazzar's* impious feast, a hand- Dan. v. 28.  
 writing was seen upon the wall in these words,  
*mene, Tekel, upharsin*. *Daniel* was called to  
 tell the meaning; and this is his interpretation  
 of the last word, *upharsin*, thy kingdom is *di-*  
*vided* and given to the *Persians*. The *He-*  
*brew* word [פָּרַס] *Peres*, as an appellative sig-  
 nifies *to divide*, or *break*, and it is also the  
 proper name of the people or country of *Persia*.  
 And a word of this double signification, is here  
 used to foretel the *breaking* or *division* of the  
*Babylonian* empire; and that the *Persians*  
 should be the principal instruments in the do-  
 ing it.

Now where is the difference between *Da-*  
*niel's* interpretation of the hand-writing, and  
*St. Matthew's* interpretation of this passage in  
*Esay*? *Esay* speaks of the *Messias*, by the  
 name of *Netzar*, which signifies a *branch* or  
*flower*, and also a *town*, or an *inhabitant of*  
*a town*, of the same name. Why might he  
 not intend the *Messias* should be a *Netzar* in  
 both senses, as well as *upharsin* be interpreted  
 of a *division*, and of the *Persian* nation that  
 should effect it? *Esaiab* doth not interpret it  
 so himself! Nor doth he say the contrary: he  
 doth not tell us in what sense he used the word  
*Netzar*. If the word be capable of the sense  
*St. Matthew* put upon it, *Esay* might in-  
 tend that sense for ought any one can say to  
 the contrary.

For it is of no weight what the *Jews* have said, that were a *Nazarene* intended, it should be writ *Netsri* or *Notfri*. They well know, that the scripture is not always accurate in the names of nations, tribes, and people: and least of all, where an allusion would be spoiled by a grammatical exactness. Proper names are often put in the *Hebrew* for *Patronymicks*; and the name of the father, for the whole race descended from him. Derivatives and primitives are expressed by the same word. The ten tribes are called *Jacob* or *Israel*, not *Jacobi* or *Israeli*: And the two tribes *Juda*, not *Jehudi*. *Ephraim* is the name of the tribe, as well as the ancestor: So *Moab*, *Ammon*, *Edom*, *Esau*, *Amalek*, comprize all the families and people that sprung from men of that name. And so LXX. *Gebal*, *Pf. lxxxiv. 7.* for the *Giblites* that inhabited that Mountain, *Josh. xiii. 5.*

Of what hath been said, this is the sum. *Esay*, prophesying of the *Messias*, describes him in the word *Netsar*. That word denotes the town *Nazareth*, or one that *dwelt* therein, as well as a *Branch*. *St. Matthew* saith, it was foretold in that text that *Christ* should be a *Nazarene*, as it was fulfilled in the Lord *Jesus*. It is allowed the word will bear such an interpretation; and the like allusions in the prophets, render this interpretation of the place very probable. The *Jewish* doctors, when they interpret things darkly hinted at in a prophecy, are wont to say, *that it may be fulfilled*. *St. Matthew* uses the like form of speaking



speaking in quoting a prophet, for saying Christ should be a *Nazarene*. It lies on them that contradict it to prove, (which is proving a negative,) that *Esay* did not, and could not mean any such thing, as the evangelist affixes to his words.

If this explication doth not satisfy men that judge of past ages and nations by their own, they have wherewithal to content them in another, that hath the countenance of great names. *Nazarene* was a title given to Jesus in reproach. *St. Matthew* takes the occasion to improve even that contemptible name, into an argument in favour of Jesus's being the Messias. *Nazareth* was a mean town, inhabited by fishermen and mechanicks of the lowest form, made up of ignorant *Jews*, and a mixture of *Gentiles*.

In this place Jesus spent a great part of his life, and on that score might fairly be called a *Nazarene*. But the *Jews*, in calling him *Jesus of Nazareth, the prophet of Nazareth, the Nazarene*, added to that of his country, the idea of scorn and contempt. What! that poor despicable fellow, that man of nothing, he our Messias! *Can any good, any great and enterprizing person, any thing suitable to the character of Christ, come out of Nazareth? Pilate* wrote his inscription, *Jesus of Nazareth, the king of the Jews*, with design to have it read in this light. He joins together two contradictory titles, in his opinion, *that of Nazareth, and that of a king*, in order to expose the *Jewish* hope, and the Christian belief.

But the evangelist prepares his readers against prejudices from this appellation. Though the *Jews* call him *Nazarene* in derision, we are not ashamed of that name. What do they mean by that, but an afflicted, suffering, despised man? And so the *Messias* is foretold to be, not in one, but all the prophets. Let not this name then be a stumbling-block in your way. While they reproach him as a *Nazarene*, they actually fulfil the prophecies that describe him as such, and are proving Jesus to be the *Messias*. *Thus he (Jesus) came and dwelt in a city called Nazareth*, by the disposition of providence, that he might be reproached by his adversaries as a *Nazarene*; and so the things in the scripture concerning his shame, and scorn, and contradiction from sinners, might find a completion.

Matth. xi.  
14.

3. *Matth.* xi. 14. is a third text; to whose pertinency exception is taken. The quotation is made by our Saviour himself in these words to his disciples, *And if you will receive it, this (John the Baptist) is Elias which was to come.* And it is taken from *Mal.* iv. 5. *Behold I send you Elijah the prophet, before the coming of the great and dreadful day of the Lord.* “*Malachy*, saith the objector, spoke of  
“ a bodily coming of *Elijah*: Jesus applied  
“ it to another man that was not *Elijah*. He  
“ therefore prevaricated in his application, and  
“ no one after that ought to believe a word  
“ he said”. This is one doughty argument why men should disbelieve the gospel!

But

But what evidence in the text for *Elias's* coming in person, rather than a prophet in *the spirit and power of Elias*? None. Some *Jews* fancied the *Tishbite* himself was to come; but it was for want of acquaintance with the scripture style, or through crediting too much some philosophick notions concerning transmigration of souls, or a resurrection of all the prophets at Christ's coming.

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Matth. xvi.  
14.  
John ix. 8.

With a little reflection they might have observed, that persons resembling others in qualities, office, or actions, are described in the prophets by the names of those whom they resemble. The *Messias* is promised to come by the name of *David*, and yet no *Jew* ever expected, that *David* should return to the earth bodily, or the *Messias* be the Person of *David*. *Zadok* the high priest, and his sons, in *David's* time, 1 *Chr.* vi. 31. are recorded in the *Chronicles* by the name of *Aaron* and his sons, *ver.* 49. because they succeeded into *Aaron's* office, and performed the functions of the high priesthood. Nay, *Elijah* himself is called *Phinees* by the *Jews*, because they both had the spirit of zeal alike.

Hof. iii. 5.  
Jer. xxx. 9.  
Ezek.  
xxxiv. 23.  
xxvii. 34.

Nor were the *Jews* unanimous in the opinion of *Elias's* coming in person. The *Tab-mudists*, many of them, taught otherwise: and said he should be only in deeds such a one as *Elias*. (*b*) And *Maimonides*, (*i*) a *Jew* of ac-

(*b*) Gem Beracoth. f. 61. c. 2. in Surenhus. Conciliat. p. 230. Kiddul-chim, f. 70. ib. p. 94. Eruvin, f. 43. ib. p. 76.

(*i*) Main. tr. Melachim, c. xi.

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count next to the *Talmud*, speaking of *Elias*'s personal appearance, saith, "These and the like things no man knows distinctly before the event shall reveal them. They are obscurely delivered in the prophets: there is no certain tradition concerning them among the *chachams*, or wise-men. What is certain, is only by necessary illation from scripture.—And in another place. This is certain, that a prophet shall arise before the coming of the *Messias*, which, *some of the wise men* conceive shall be *Elias* himself.

Gem.  
Sanh.  
p. 377.

The thing certain then in *Malachy* according to him was, that a prophet should come before Christ: The thing grafted upon the prophecy was, that this prophet should be *Elias* himself, which was uncertain.

For this judgment, *Maimonides* is mentioned with praise by another of his nation and a judicious commentator, *R. Tanchuma*. "Doubtless, saith he in his notes on *Malachy*, here is a promise of the manifestation of a prophet in *Israel*, a little before the appearance of the *Messias*, whom some of the learned would have to be *Elias* the *Tishbite*. But others, and among them the great doctor *Maimonides*, think this prophet shall be of equal degree with *Elias*, for the knowledge of God, and reverence of his holy name, and is therefore called *Elias*."

These interpretations of such eminent *Jews* proceeded from the force of truth: and they are not the less true, for coming also from the mouth

V. Poc.  
not. Misc.  
cel. in  
Portam  
Mos. p.  
219.

mouth of Christ Jesus and his apostles. *John the Baptist* was another *Elias* for severity of life, zeal for God's glory, boldly rebuking vice, and suffering persecution for it, and doing all he could to restore the true spirit of lost religion: and on all these accounts was entitled to the name of *Elias*. But whoever was intended by *Malachy*, his office was to reform the corrupt manners of the *Jews*, and his coming, to precede *the great and dreadful day of the Lord*, (which hath been shewed to be a phrase for the destruction of *Jerusalem*) lest God should smite *the land* (of *Judea*) *with a curse*, or utter desolation. Let any *Jew* or infidel tell us, whether their land be not at present, and hath not been for some hundreds of years past, under the effects of that curse! and then let him say, whether *Elias* came in person, or any prophet like *Elias*, beside *John the Baptist*, to forewarn the nation before the coming of that dreadful day, or that curse began to be inflicted.

Seēt. I.

Mark ix.  
13.

4. It is once more urged as a slur upon our Saviour's interpretations, that what *Esay* spoke of the obstinacy of the *Jews* in his own time, *Jesus* referred to the judiciary blindness of the same people, seven hundred years after. Compare Christ's words in the gospel with the whole passage in the prophet from whom he cites them, and it will appear who is mistaken.

Mat. xiii.  
13, 14, 15.

Christ tells his disciples, *Therefore spake I to them in parables, because they seeing see not, and hearing hear not, neither do they understand. And in them is fulfilled the Prophecy*

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Ez. vi. 9,  
&c.

of Esaias, which saith, by hearing you shall hear and shall not understand, and seeing you shall see and not perceive; for this people's heart is waxed gross, &c. Now hear the prophet. Go and tell this people, Hear ye indeed and understand not, and see ye indeed and perceive not: make the heart of this people fat, and make their ears heavy, &c. (According to the idiom of his tongue, the prophet is bid to do that which he simply declares.) But stop not here, but go on to the 11th verse. *Then said I, Lord how long? viz. shall this blindness last. And he answered, until the cities be wasted without inhabitants, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land, i. e. until some sweeping destruction and captivity shall come upon you.*

And who will affirm this captivity was not that after Christ's time by *Titus*? In this light Christ applies *Esay's* words with great propriety to the *Jews* of his days. They were *then* such a perverse, hypocritical people, as they were in *Esay's* time. *Esay* foretells they should continue so till God's final judgment should overtake them. Christ charges his generation no further than *Esay* did. *Esay* gave the commencement and duration of their spiritual blindness. Christ notes it of the age he lived in. And within any part of that period, as well as in the Beginning thereof, it might be truly pronounced of them, *This people's heart*

*is waxed gross, &c. And therein is the prophecy of Esaias concerning them fulfilled.*

Seēt. II.

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5. **I** Am now come to the last of the five texts that is charged with unfaithfulness in the application ; which is indeed first in order, and principal in weight, and ought therefore to have been first cleared, had I not reserved it to a separate consideration. St. *Matthew*, having related the extraordinary birth of Christ, tells those for whom his gospel was designed, that God of old prepared their fathers for this event. *All this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall conceive and bring forth a son, and they shall call his name Emanuel, which being interpreted is, God is with us.*

Matth. i.  
22, 23.  
St. *Matthew's* citation of *Esay*, in proof that Christ should be born of a virgin.

*Esay* is the prophet referred to ; but *Esay*, as the objector presumes, spoke the words “ not of the Messias, but of one of his own “ children, whose birth of a young woman “ was given as a sign, that *Jerusalem* should “ be delivered before the child was able to “ speak plain. The prophecy being then literally fulfilled in the prophet’s days, it is forced and unnatural to fix a figurative, which is another, interpretation upon the text.

Now admitting that the word *fulfilled* is used by St. *Matthew* in the same sense the objector

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jector would have it; (tho' it often means no more, than that the two events compared together do remarkably agree in some particulars: ) we will venture to affirm notwithstanding, that *Esay's* prophecy is truly spoken of the birth of Christ, either as a *typical*, or a *literal single prediction* of his birth; and either way the evangelist is justified in so applying it.

1. Supposing this prophecy was of the typical kind, which foretels events to one person in the person of another, there is nothing incongruous, unnatural, or uncertain, in the application of it to Christ. For the literal sense of such prophecies is that which is fulfilled in the thing or person signified, according to the literal meaning of the words, and amplitude of the expressions. *That* ought not to be said is literally fulfilled in the type, which was not fulfilled in him at all, or only in a figurative incomplete sense. It was therefore the manner of the prophets, in all typical representations, to ascribe such things to the type as can't properly belong to it, that the people might from thence be led to look beyond the type for a farther accomplishment. This hath been shewed at large from the prophets themselves in a former chapter. And it should now be remembered, what was there proved, that though because of the parabolical identity of the sign and the thing signified, the same names, and actions, and attributes are used indiscriminately of both; yet in truth, there are things spoken peculiarly of each, which must not be

con-





confounded in the interpretation. Just as in parables, some things are said in the proposition, some things in the reddition or moral, to which there was nothing designed in either to be answered in both.

Carrying this observation along with us, it will be easy to explain *Esay's* prophecy, partly of the *Messias*, partly of the child that was made a type of him, who probably was *Esay's* son by the propherefs his wife, and mother of his former child. For he tells the *Jews* in the next Chapter, *That he and his sons were given for signs and wonders in Israel, i. e. for types and images of things that should happen, as the words in Hebrew often signify* \*.

*Ahas*

\* *Es. viii. 18.* לְאוֹתוֹת וּלְמוֹפְתִים *Leothoth ulmophthim.* אוֹת, or in Chaldee אֹת, ath, primarily signifies naked signs, expressions or types. And

- (1.) *Is the word used for letters, (which are the external characters of thoughts and sounds) in the Hebrew grammarians. Hence it is used,*
- (2.) *Of a person or action employ'd to be an image or emblem of other persons and actions, Es. xx. 3. Ezek. iv. 3. Ps. lxxiv. 10. and in other places. And in this sense Esay calls his sons othoth, Signs. For Shear-jashub, Esay's eldest son, vii. 3. was a sign only, as Israel's return, vi. 13. was typified in the imposition of his name. His birth was no miraculous confirmation of any future event; no more was the birth of his other son Maher-shalel-hash-baz, viii. 1. but a simple prediction of the destruction of the kingdoms of Israel and Syria, implied in calling him by the compound name of making haste to the spoil. The Greek σμειον had the like signification, which seems to come from the Hebrew סימן Siman, Es. xxviii. 25. and again to be turned by the Talmudists out of Greek into the Hebrew word סימן siman for a technical memorial of any thing past or to come.*
- (3.) *It thence was translated to signify any mark of distinction. Thus the Sabbath, and abstaining from blood, are called signs, Ezek. xx. 21. Ex. xii. 13.*
- (4.) *It signified a sign of remembrance of things past. Num. xvi. 31, with ver. 40. xvii. 10. Ex. xiii. 9, 16. Josh. iv. 6. Deut. vi. 8. xi. 19.*
- (5.) *A sign that preceded the thing spoken of, and so was a seal, or confirmation of the certainty of the thing to be done. Gen. ix. 12. Ex. iii. 12. iv. 8. 1 Kings xiii. 3.*

*And*



*Abaz* was then in the utmost distraction at the boasted invasion of his capital city from the kings of *Syria* and *Israel*. To comfort him at this juncture, *Esay* is sent from God with the message, that their counsels and attempt should prove ineffectual; and in assurance that he spoke in God's name, he offers *Abaz* his choice of any other sign in the *depth*, or *in the height above*. It appears from his answer, that *Abaz* was sullen; that he and his counsellors despised the prophet, and distrust-  
ed God.

Since then *Abaz* refused to ask any sign which God had offered to him, the prophet tells him, God would give the house of *David* a sign of his own without their asking; but it should neither be upon the heavens, nor the grave, but a sign or type of his birth in whom all God's mercies were summ'd up, and which, in the execution, would be miraculous. And so the prophet varies here the sense of the word *sign*, from his usage of it in the 11th verse: (than which nothing is more common in scripture, nor no figure more beautiful in other writers.) And in this way removes at once the present and future fears of the house of *David*.

*And*

*And because miraculous works were the proper assurance of a thing promised, oth came lastly, to signify a miracle or wonder. Jer. xxxi. 20, 21.*

*The like may be observed of מופת mophet, which we render wonder, and is thought to come from יפה japha, in the sense of פנה phana, and in its first signification to stand for an aspect, a visible sign or portent, admonishing of, or foreshewing, something future resembling this sign, and given to move belief thereof, a Cevallerius from D. Kimchi. So Ezek. xii. 11. xxiv. 24.*

*And he said, Hear ye now, ye house of David : Is it a small thing for you to weary men, but will you weary my God also ? Behold, a virgin shall conceive and bear a son, and thou shalt call his name Immanuel. Butter and honey shall he eat, until he knows to refuse evil and chuse good ; and before the child shall know to refuse the evil and chuse the good, the land which thou art in concern for, shall be forsaken of both her kings.*

As if he had said, Hear you of the House of *David*, that give up *Jerusalem* as lost, and the line of *David* as extinguished ; from which the Saviour was promised to descend. I give you a sign in my son which shall be born of my wife, and be called *Immanuel*, a sign that none of these evils shall happen. The imposition of so auspicious, so august a name, shews that this son is not your expected Saviour, but a type of him who shall be born of a pure virgin, and fully answer the import of the name *Immanuel*. Herein only is my child an *Immanuel*, as portending deliverance from your present dangers : in like manner as *Shear-jashub*, the child in my hand, predicted in his name the return of your captive brethren. For this typical *Emanuel*, in the state of his infancy, shall partake of the plenty of the land ; and plenty implies that the land shall be exempt from rapine and famine, the constant attendants of hostile invasions, and sieges. *Butter and honey shall he eat* all the time from his birth ; and before he arrives to be two or three years old, (the age that children

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come to distinguish between natural good and evil) the land of *Judea* shall be rid of these two kings.

Thus *Esay*, speaking of the *Messias* in the person of his son, ascribes such things to his son, as the *Jews* knew could not possibly be true of him, *viz.* That he should be born of an *undefiled virgin*, that he should be *Emanuel*, or God with us; and again in the next Chapter, that he should be the rightful king of *Judea*, and consequently the eldest branch of the house of *David*, and that for his sake, *because of Emanuel*, the land, and the kingdom, could not be destroyed utterly; and no doubt it is to the same person that he ascribes upon his birth the illustrious titles in the ixth chapter, *Wonderful* (in his birth) *counsellor*, (as knowing the mind of the Lord) *mighty God*, *i. e.* *Emanuel*, *father of the age*, *prince of peace*, *who should sit on the throne of David for ever*; who, according to the *Jews*, is the *Messias*. And the *Jews*, accustomed to the typical way of prophesying, readily apprehended a further intention in the sign, since the things attributed to it transcended the nature of the type.

On the other hand, *Esay's* following restriction, that the child should eat butter or honey for a year or two, to the deliverance from the confederate kings, if they were all understood of the same child, must draw their attention also upon what was personal in his son, and lead them to conclude that he sustained a double capacity; and in both was an example, and  
image

Es. viii. 8,  
10. Thy  
land, O E-  
manuel---  
It shall not  
stand or  
succeed, for  
Emanuel,  
viz. is Lord  
of it.  
So Kimchi  
and other  
Jews  
thought.

image of the mercies God had still in reserve for them. Sect. II.

As this rule is suggested in the prophets for the interpretation of other scriptural types, the *Jews* have no reason to deny it in this place, without first proving the difference of this from other types. All, or the chief characters of the child prophesied of in *Esay*, should be found literally in some child of *Abaz's* days, which hitherto has been vainly attempted. For *Hezekiah* set up by the latter *Jews*, he was then at the delivery of this prophecy about nine years old, and so was not then to be conceived and born. And for a true son of the body of *Esay*, he was neither entitled nor did succeed to the throne of *David*; he could not be born of a virgin that had an elder brother by the same mother, nor could it be said of him, that he was God with us, except in type. Till then another person can be produced beside the *Messias*, whom these characters will fit, we have no reason to quit the defence of St. *Matthew* from a typical interpretation of *Esay*; there are just causes arising from the text itself for such an application.

But 2dly, the words as they lye in *Esay*, are capable of being interpreted *solely* of the *Messias*, and abstracted from any typical conjunction with *Esay's* son. And if they may be fairly construed to this sense, they ought to be so, should the typical explication fail.

To make way to this sense, the time and occasion of the prophecy should be ascertained.

For

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2 Chron.  
xxviii. 11,  
15.

For the time; in the end of the second, or beginning of the third year of *Abaz*; the year after the kings of *Syria* and *Israel* had separately invaded the country of *Judea*: and carried great multitudes into captivity. In the end of *Jotham's* reign, (who was father to *Abaz*) these kings prepared for this invasion, 2 *King*. xv. and he being dead, they took advantage of his successor's youth, then twenty years old at most, and spoiled his country.

At this juncture *Efay* called the son that was then born to him by the name of *Shear-jashub*, or *the remnant shall return*, in token that the captives should be speedily sent back, as they were, to their own home. 'Twas policy, not compassion, that was the motive to their return. For thus the king of *Israel* made so many advocates of his clemency with their brethren the *Jews*. And therefore hoping for greater success the next year, the two kings resolved to joyn their forces, and raze the walls of *Jerusalem*, and set up a new king, a stranger to the house of *David* and the tribe of *Juda*, as their deputy. This wicked conspiracy could not fall later than the 4th of *Abaz*. There could not be above two years between the two invasions. For in the 20th of *Jotham* the king of *Israel* is noted to be slain, 2 *King*. xv. 30. and that 20th was coincident with the 4th of *Abaz*; *Jotham* having resigned the kingdom in his 16th year, and is therefore recorded to die, or to cease to be king, in that year.

It is from hence plain, that *Eſay* ſpoke this prophecy in the 2d or 3d of *Ahaz*; *Shear-jaſhub* being then in arms, or newly on his feet, whom the prophet took with him to be a pledge of more things to come, as having been a ſign of things already performed. Thus accompanied, he found *Ahaz* and his nobles viewing the walls of the city under the utmoſt dejection; *his heart, and the heart of his people, being moved at the rumor of the confederacy, as the trees of the wood are moved with the wind.*

Sect. II.



Es. vii. 2.

And not without cauſe. *Ahaz's* ſon was ſlain in the firſt invaſion. Perhaps no other ſon was left: for *Hezekiah* ſeems not to be his ſon, but his ſucceſſor. The next to the king, and many of the blood royal, were ſlain at the ſame time: and now the few that ſurvived were threatned to be extirpated, and all the hopes of the houſe of *David* were vaniſhed.

1 Chron. xxviii.

*Eſay's* meſſage ought to have raiſed their ſpirits. He compares the enemy kings to two ſmoaking fire-brands, that ſhould ſmoak and never burn; he foretels the fate of their kingdoms; and perceiving no credit to his words, he offers *Ahaz* any miracle, in proof that they were God's words, not his invention. But all was to no purpoſe. The king would have no ſign, and his nobles concurred with him. Well then, ſaith he, firſt addreſſing to the nobles of the royal blood, God will do what is worthy of himſelf without regard to you, O ye degenerate offspring of *David*. Hear ye now, O houſe of *David*, the Lord himſelf ſhall give you

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*you a sign.*—Behold, a virgin shall conceive and bear a son, and shall call his name Emanuel. You are in pain lest *Abaz's* line should fail, and with that God's promise to *David* of an everlasting kingdom. But God's ways are not like man's ways. Though the male line of *David* were extinct, yet by a female of that house, by a pure virgin, he is able to raise up the promised seed to *David*. And he will do it. He will give you the Saviour, the *Emanuel*, from an unspotted virgin; that you having such an instance of almighty power in expectation, may not distrust the interposition of his providence at present.

Whether the birth of *Emanuel* was near, or far off, the prophet doth not say, nor could they guess; the determinate time of his coming being not fix'd before *Daniel*. But upon this promise they were to rest satisfy'd, that neither *Syria*, nor *Israel*, nor any other stranger, should be able to destroy the kingdom of *Juda*, and house of *David* totally, before *He* came to assume the kingdom, whose right it was, and to whom the land belonged, viii. 10, 12. Thus far the words are a direct promise of the *Messias* by a virgin, and are address'd in the plural to the house of *David*.

What follows is spoke to *Abaz* in the singular, with particular relation to his present danger. *Butter and honey shall he eat*, pointing, as may well be conceived, to the child *Shear-jashub* in his hand. *Until he know to refuse the evil and chuse the good, this child shall*



shall partake of the undisturbed plenty of the land. Surely, before this child (a) shall know to refuse the evil and chuse the good, the land thou (O Ahaz) art concerned for, shall be forsaken of both her kings. In other words, a year or two's time shall deliver you of your fears.

So then, we have here two different promises, which were distinguished by the *Action* of the prophet, at the time of speaking them. (b) The one was made to the house of *David*, of the wonderful birth of that extraordinary person, who, according to God's covenant with *David*, had been expected as their Saviour, but was now despaired of. The other, to *Ahaz*, concerning the defeat designed in the age of *Esay's* child *Shear-jashub*, then present; to whom, the things said of the child *Emanuel*, hereafter to be born, could not well be adapted.

For the original word *Alma*, as learned men have proved, signifies constantly a virgin untainted by man; the *Greek* translators before Christ, who were not interested in his controversy, and who knew better the signification of *Hebrew* words than any *Jew* since their last dispersion, render *Alma* so in this place: and the prophet must disappoint his hearers exceedingly, after so

T 2

pom-

(a) כִּי בְטָרַם יָדַע הַנֶּעַר, with a *He* demonstrative, *This child*.

(b) Since I writ this, I find the most learned Archbishop *Usher* in his *Annals* A. M. 3262. to be in the same opinion, that the prophet spoke of two children, and when he passed from *Emanuel* to *Shear-jashub*, he demonstrated him with his finger. *Malvenda* also, an interpreter of the first rank, applies what *Esay* said in v. 12, 13. to *Shear-jashub*.



pompous an introduction, and so important a name, to mean no more at last by a virgin's conceiving, than that a young woman should be with child.

What! doth *Esay* offer *Abaz* a miracle in the heaven, or on the grave; and when he seems to tell them, God of his own motion would do a greater work than they could ask, Does he sink to a sign that nature produces every day? Is that to be called a wonder [for a wonder implies an uncommon surprizing supernatural event] which happens constantly by the ordinary laws of generation? How little doth such a birth come up to the solemn preparation *Esay* uses, to raise their expectation of some great matter? *Hear ye, O house of David*—Behold, *the Lord himself shall give you a sign* worthy of himself. Well, what is it? Why a young married woman shall be with child! Their patience would not have lasted to hear him out. They must have thought, he came to insult their misery, rather than to comfort them under it.

From considering therefore the occasion, and the importance of the message, the weight, and the force of the words it was delivered in, they, and we, ought to understand the birth, here foretold, did not relate to an ordinary child. *St. Matthew*, after Jesus was born of a virgin, had good reason for writing, that *then* this prophecy of *Esay* was fulfilled.

I foresee but one objection to the interpreting of the whole prophecy typically, or the former part of it singly of the *Messias*; and it is  
 this.

this. As to other predictions quoted in the New Testament of Christ, we have the concurrent testimonies of the *Jews* in one or other of their writings: but as for this, neither the *Targum*, nor *Talmud*, nor *Rabboth* have applied it so. And it is not easy to account how so notorious a circumstance touching his birth should altogether escape them, that were so much interested in the promise.

In answer thereto, 1. Many things were said in their antient *Targums* that don't appear in the present copies. And it is true of other *Jewish* books. These writings were entirely in the *Jews* own possession, till a few centuries ago. And as the *Jews* came acquainted with the state of their controversy with the Christians, it was a temptation to expunge such glaring passages, as would give the advantage to the Christians, and were of no use to themselves, when they were sure not to be found out. Instances have been given before of the unfair practices of modern *Jews*, in their comments on the *Psalms*. And if ever they put this fraud in practice, they were most likely to do it, where favourable explications were found of a text, that gave an unanswerable proof of Jesus being the Christ. No other man could make out his title to the Messias-ship, by proving his birth in this manner. And who could doubt of them that rejected his person, and reviled his memory, that they would let any thing remarkable stand in their books in testimony of him, which they could erase undiscovered?

2. From some imperfect traditions remaining of the Messias, it may be inferred, that the antient *Jews*, nearer Jesus's time, were not strangers to the birth of the Messias out of the ordinary way. The *Jews* of *Jerusalem* hint at some such notion, and urge it in prejudice to Jesus's pretensions, *John* vii. 26, 27. *Do the rulers know that this is the very Christ? Howbeit we know this man, whence he is; but when Christ comes, no man knows whence he is.* The Greek phrase, *whence he is*, signifies in the Hellenistical Greek (*c*), who is his father, 2 *Sam.* i. 13. And *David* said to the young man — *Whence art thou? and he answered, I am the son of a stranger; an Amalekite.* Judging of the question by the answer; to ask, *Whence art thou?* is as much as to ask, Of what father, stock, family do you come? Of whom art thou born?

Take the *Jews* question to Jesus in this sense, and their confession is in point. We know of this man, whence he is, or who is his father, as they had said before, vi. 42. *Is not this Jesus, the son of Joseph, whose father and mother we know? But when Christ comes, no man knows whence he is, or who is his father.*

(c) *Joh.* vii. 26, 27. πότεν --- ὅτιν, ἔδειξεν γινώσκει πότεν ὅτιν. 1 *Sam.* xxx. 13. *David* said to him, πίνθη σὺ εἶ; καὶ πότεν εἶ; who do you belong to, and of what stock or family, or nation art thou? and he answered (the last article first, saying) a young man of *Egypt*, servant of an *Amalekite*. So *Joh.* xix. 7, 9. *Pilate* hearing the accusation, that Jesus made himself the Son of God; he asks Jesus, πότεν εἶ σὺ; who is your father, or whence art thou descended?

father. How could they say this of Christ, whom they called the son of *David* for being of his seed? *David* was his remote ancestor, and they knew by father or mother Christ must descend from him. But who was his immediate father, if he was born of a virgin, they must own they were ignorant of.

But whatever they pretended, Jesus would not allow they knew his father, or whence he came; thereby intimating, that they wanted not this character of the Messiah in him. *John vii. 28. Then cried Jesus in the temple—saying, Do you indeed know me, and whence I am? No, you don't, as Tertullian* resolves the question, negatively. And then dissembling his true original, as his manner was, that they might not ground an accusation on what he said before the time, he passes to his works, which were the proof of his divine mission; yet so as to leave room for their collecting from his discourse, that he was the Son of God, and not of *Joseph*. *And I am not come of my self, but he that sent me is true, whom you know not; but I know him, for I am from him, and he hath sent me; i. e. God is my true father whom ye know not, though you say you know whence I am, and who is my father: and this you may be assured of from my doing the works of God. Then they sought to take him.*

Καὶ με οἶ-  
δατε ἃ οἶ-  
δατε πότεν  
εἶμι.

Tert. ad  
Prax.

It might be with respect to his extraordinary birth of a virgin, that the *Jews*, at first, came to speak of the Messiah as the Son of God.

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Luc. i. 34,  
35.

Joh. iii. 28,

31. ὁ ἀνω-

θεν ἐρχό-

μεν. To

come, fig-

nifies, to

be born.

Mic. v. 2.

Ez. xi. 1.

xlvi. 1.

lix. 20.

Gen. xv. 4.

Num. xxiv

19. Joh.

vii. 42.

For the like reason, the angel tells Jesus's mother, *because she knew not a man, the holy thing that should be born of her, by the power of the highest, should be called the Son of God.* And John the Baptist perhaps meant the same thing, where he gave the Messias so much the preference to himself. *He that cometh from above, saith he, as doth the Messias, is above all: He that is from the earth (as I am) is earthly, and speaketh from the earth: He that cometh from heaven, is above all.*

As to their mission, they both were from above, from God; but as to their original and extraction, there was a wide difference. John *was of the earth, i. e. born of Adam,* (who was made out of the earth) in the common way of nature, and therefore he pretended not to speak otherwise than an ordinary prophet: *Christ was from above,* God was his father and not man, and therefore *above all men,* at least of the highest rank of prophets, *testifying what he had seen and heard,* ver. 32.

Whether the tradition concerning Christ, that *no man knows whence he is,* or who is his father, was not derived from the same fountain with this other, that *Christ is from above, he cometh from heaven,* I will not determine. But I ought not to omit the remark, that the substance of both traditions is found at this day in some of the antientest of the Jewish writings.

And thus it is expressed, *The Messias is the seed, that shall come from another place,*  
(a) by

(a) by which they mean, that he shall have another principle of generation as appears by the different ways of their varying the phrase in other places, *The birth of the Messias alone, shall be without any defect.* (b) (And that could not be, if he were born as other men are) *His birth shall not be like to that of other creatures into the world. None shall know his father before he tells it: The Redeemer that shall come, shall be without a father.* (c)



*The birth of the Messias shall be like the dew from the Lord,— as drops upon the grass, expects not the labour (or action) of men.* (d)

Indeed, had no such tradition been known of old among the *Jews*, it must be matter of wonder, why those that set up to be the Messias, should pretend to be born of a virgin, or to have God for their father, as a character of the Messias. *Simon Magus* was one of those; and he gave out that his mother *Rachael*, while she was a virgin, before she and her husband *Antony* were come together, conceived him. It is said of *Domitian*, that as his father *Vespasian* had been flattered by the captive *Jews* with the title of Messias, so he himself affected the same title, and sought to destroy those that

Clem. Recogn. ii. c. 7. § 4.

Euf. H. Eccl. 1.

(a) *שקם מקים אור* Beres. Rab. on Gen. xxxvii. 2. or that of *Moses Hadarsan* printed by itself. Ber. Ketan. on Gen. xix. 34. from R. *Tanchuma* in the name of R. *Samuel*.—on Gen. iv. 25. Mid. on Ruth iv. 19.

(b) *Fag.* on Gen. ii. 4. from R. *Berachia* in Ber. Rab. and other *Rabbins*.

(c) Ber. Rab. on Gen. xxxvii. 22. cited by *Jarchi* on Gen. xxxv. 8. Redemptor quem suscitabo e vobis non habebit patrem, ideo vocatur germen & ros—& ego hodie genui te; to the same effect *Mos. Hadarsf.* on Gen. xxviii. 22. R. *Joses* in *Moses Hadarsf.* on Ps. lxxxv. 12. The generation of the Messias shall be singular, and not like that of creatures generating in the world. None shall know the name of his father, till he come and declare it. *V. Helvic. Elench.* p. 40. Ed. *Crenij.* (d) Talm. Hier. Berac. c. 5, in *Voif. proem.* in pug. fid. p. 125. alluding to Mic. v. 7. and Ps. cx. 3.

were

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Philostr.

vit. Apol.

vii. 14.

were left of *David's* race, that no competitor might arise from thence. And the better to maintain this title, he is thought to have given it out that he was the son of *Minerva* (a virgin) and to require that he should be prayed for as such, throughout the *Roman* empire. And so *Virgil*, intending a compliment to the child of which *Augustus's* wife was then pregnant, he ascribes to him all the great things that have been said of the expected *Messias*, in the *Sibylline*, i. e. the *Jewish*, traditions; and among the rest, that the child to be born should come from heaven, *be the beloved son, the great offspring of Jupiter.* (e) He knew *Scribonia* had conceived the infant; but as to his father, the child was to come from another place, which was to imply that his mother was a virgin.

Comparing these scattered remains of a tradition concerning the birth of the *Messias*, it appears, that the *Jews* believed, there should be something singular in his birth; that he should not derive from meer flesh and blood; but that God, or heaven, should be his father; and since all this seems to be deduction from *Esay's* foretelling, that the *Emanuel*, or God with us, should be born of a virgin; as to be sure the pretensions to a virgin-birth of those that would be thought to be the *Messias*, must take their rise from hence; we may be bold to say, the *Jewish* doctors, in *Christ's* time, understood this prophecy of *Esay*, as *St. Matthew* did, of the *Messias*.

(e) Virg. Ecl. Jam nova progenies cœlo demittitur alto  
 ————— Cara Deûm soboles, magnum Jovis incrementum.





CHAP. V. SECT. I.

*The allegorick or other methods of citing and explaining scripture, which the Jews were accustomed to, though different from the manner of arguing which later ages have confined themselves to, might justly be followed as it is sometimes by the writers of the New Testament, according to the allowed, maxims of disputation, in reasoning with Jews: or in other words, the Apostles deserve no censure for using arguments ad hominem.*



**B**ESIDE the ordinary way of citing scripture, in the plain meaning of the writer, other ways obtained among the *Jews*, from a taste and mode of the times, which were heard and received with pleasure by the generality. Maxims, adapted to one historical event, were often urged in favour of others of later times; those later actions being included in the same reason, though not within the intention of the speaker. Laws and facts recorded by *Moses*, were commonly interpreted to natural, moral, theological, or even anagogick senses, which no one supposed

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sed to have been ever in *Moses's* thoughts; or to be other than the exercise of a subtle wit, for the instruction and entertainment of the hearers.

Proverbial speeches, taken from the histories, and conceived in the words of scripture, have been applied since, to many other occasions than those that gave them a beginning. In a word, arguments are framed, and reasonings deduced, upon the authority, and in the words of the prophetic writers, as if they had regard to the very points for which they are quoted; when truly, they have no other relation to that subject, but what arises from analogy, comparison, accommodation and illustration.

In quotations of this kind, the text, history, laying, or prophetic passage, so turned and allegorized, is ushered in with the form of juster quotations. Generally, the expressions, *As it is, Thus it is written, He, or the scripture saith, That it may be fulfilled, &c.* were designed, and understood to mean no more, than that something answered alike in both cases; there was a patness or suitability in the cause, the parts, or circumstances of one event to the other. Even to this day, the *Jews* in their comments say, *That is it which was spoken, and to fulfil,* upon relating a similar fact, and not the same referred to in the prophet they cite.

And yet far are they, and were, from imposing their allegoric expositions for demonstrations,

v. Chap. of  
typical  
prophecies  
§ penult.

וְכֵן  
and  
וְכֵן

strations; and from building articles of faith upon no better proofs. They are trite sayings of the Rabbins, \* “A point of law is not to be determined upon mystical interpretations:” And again, “They don’t reason solidly that argue from symbolical applications; and dispute from historical narrations.”

Sect. I.  
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Maimonides, a learned Jew, hath a remarkable passage to this purpose. “Our Rabbins are wont, as they know who are acquainted with their custom, to be exceedingly delighted with allegories, and to use them frequently. Not that they thought the allegoric sense was the mind and sense of the scripture, but a kind of pleasant ænigma raised on the text for the entertainment of the hearer—the meaning whereof is not difficult to the intelligent. This method of teaching was very familiar, and much used in those times (of the antients) especially in poetic pieces. They were allusions, and enigms, which contained beautiful instructions of doctrine.”

Maim.
Mor. Neb.
iii. 43.

We have this learned man’s testimony, (than whom no one was better skilled in the writings of his forefathers) for the antiquity and authority of mystical interpretations. Their *rabboth*, or homilies to the people, which were long before the *Talmud*, prove

* אין למדין הלכה מתוך האגדות
אין כשיבין על הדרש: אין מקטין באגדה

it. And *Philo* of the same age with the apostles, tells us, “ That the practical *Essens* “ have received from the *antients* this man- “ ner of *expounding scripture figuratively* “ *in their Assemblies.*” *

So did the *Therapeutæ*, or *Egyptian Es- sens* † teach the philosophy of their nation, by “ allegorizing many parts of scripture, as “ supposing the secrets of nature were latent “ in the letter, and to be deduced thence “ by allegory. And of this sort of writing “ they kept among them several books of the “ old men, the heads of their sect, as a pre- “ cedent to imitate in their allegoric exposi- “ tions.” And lest it should be thought to be peculiar to this sect only, he adds in another Book, that it was the accustomed way from *Moses’s* time of the whole nation. ||

The *Hebrews* called these expositions by the name of [שד] *Deras*, and [שדמ] *Mid- ras*, and the expositor [ישד] *Darshan*; to which the *Greek* words ζήτημα ζήτησις, συζη- τιτής, seem to answer in the New Testament.

They

* Philo quod omnis probus sit liber. ‘Ο μὲν τὰς βίβλους ἀνα- γινώσκει, ἕτερον δὲ τὸ ἐμπειρωτάτων τὰ πλείεστα διὰ τῶν συμβόλων. Ἀρχαιοβόπο ζηλώσας παρ’ αὐτοῖς φιλοσοφεῖ.’

† De vit. Contempl. p. 893. B. Ἐστὶ δὲ αὐτοῖς καὶ συγγραμ- ματα παλαιῶν ἀνδρῶν, οἳ τὴν αἰρέσεως ἀρχηγέται γινόμενοι, πολλὰ μνημεῖα τῶν ἐν τοῖς ἀλληγορικῶσι ἰδέσθαι ἀπέλιπον. οἷς καθάπερ πι- σιν ἀρχετύποις χρώμενοι, μιμνῆνται τὴν παλαιῆς αἰρέσεως τὴν τέχνην.

|| Vit. Mos. & De. vit. Cont. p. 902. αἱ δὲ ἐξηγήσεις τῶν ἱε- ρῶν γραμμάτων γίνονται δι’ ὑπονοιών, ἐν Ἀλληγορίαις. Otherwhere he speaks of the νόμον ἀλληγορίας De somn. p. 580. De Abr. 359. the κανόνες ἀλληγορίας De somn. 576. de Victim. offerend. 851. παρεγγέλματα ἀλληγορίας De somn.

They termed them also [אגדה] *Agada* in the *Chaldee*, or [הגדה] *Hagada* in the *Hebrew* form, which are render'd in *Philo* by the *Greek* Ἀλληγορία, σύμβολον, and ὑπόνοια. Sect. I.

All these words comprized the secrets of natural and celestial things, as well as moral precepts, and doctrines concerning the age of the *Messias*, that were handled at large upon this text, or that history, as if they had been suggested therein. “And they served, as another *Jew* tells us, partly to refresh the mind wearied with profounder speculations, partly to strengthen those that staggered, and to fill the empty ;” meaning, as I think, those that hungered after the knowledge of other things from scripture, besides those that the law merely imported. Aben Ezra on Lam. i. in Buxt. Lex. Rab. p. 584.

I am not concerned to vindicate the antiquity, ascribed by *Philo* to the allegoric way of writing ; much less the abuse it was carried to by after-ages ; no, nor to defend at all this manner of writing, which as is affirmed in *Grounds and Reasons*, prevailed in several other, and those polite nations, as well as among the *Jews*. This only may be offered in passing, on their behalf that valued it and used it soberly ; that the usage of the rational close way of reasoning, begun first by *Aristotle* among the *Greeks*, was not known to all people and ages : nor did those that excelled in it at last, come into it all at once.

Before

Chap. V.



Before that, parables, proverbs, pithy sentences, emblems, numerical allusions, playing with the equivocal sense of words, supplied the place of dry argumentation and simple truths, for a long time, with the people of the East; and are still used by them, because they are easily taught and remembered by those that cannot read.

The common people were never capable of much attention to premisses and conclusions; nor had they leisure to improve in that art. Logical inferences, and metaphysical doctrines, were either above their reach, or tired them too soon. But problems struck out of a text where they did not expect it, and discoveries till then hid in a history or prophecy, surprized with their novelty, and therefore pleased, and were remember'd. So it was, this method of instruction and probation was mostly used by the *Jews* of Christ's time with one another. They thought it to be the grace of their discourses; and when the application hit, in many respects to be a valid proof. They despised those that neglected this *spiritual way*, or *wisdom*, as they termed the allegorick.

St. *Paul* himself suffered in the esteem of the *Jewish* christians for such a neglect; and seems to be brought into the use of allegories against his own liking. At first preaching to the *Jews* in *Corinth*, (for *Jews* they were by his description of them in his second

cond and third chapter) * *he reasoned with them in the synagogue, and persuaded them out of the scriptures, and by miracles testified to them, that Jesus was the Christ.*

Sect. I.
Acts xviii.
4, 5.

διελέγετο
ἐπειδήτε
διαμαρτυ-
ρούμεν ὁ
Χριστὸν
Ἰησοῦν.

He reminds them of his practice in his first epistle; *And I, brethren, when I came unto you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God; for I determined to know nothing among you save Jesus Christ, and him crucified, i. e. I used neither eloquence, nor the spiritual way of your [כַּחְמִי] chachams or wisemen, when I first preached the gospel at Corinth; for I resolved to shew skill in nothing else, but in my knowledge of the plain truths of Christianity. My speech and my preaching was not in persuasible words of human wisdom; not with such arguments and figures as are accounted by you wisdom; But in demonstration of the spirit and in power, that your faith should not be thought to stand in the wisdom of man, but in the power of God, i. e. as Origen explains it, proving the sense of what was foretold by the Spirit in the prophets, from the works and powers of the same Spirit.*

I Cor. ii.
1, 2, 4.

ἐν πειθοῖς
λόγων ἀν-
θρώπινης
σοφίας.

Now to those who had believed on such proofs, and began to think meanly of our apostle for want of those ornaments, and that mystical skill wherein their judaizing teachers seemed to have the advantage of him, he sub-

U joins,

* I Cor. iii. 1, 2, 3. and ii. 6, 8.

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joins, *Howbeit, we speak wisdom among those that are perfect.* It is not want of ability in me, but of ripeness in you. Such reasoning is properly for those that are already convinced of the truth, and subdued to the obedience of the gospel; for, as he tells them in the next chapter, in apology for refusing mystical interpretations which they were fond of; *And I, brethren, could not speak to you as to spiritual persons, but as unto carnal, as to babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it; neither yet now are ye (fully able) for ye are yet carnal.*

1 Cor. iii.
1, 2, 3.

The *spiritual* in this, and the *perfect* in the former chapter, denote the same persons; and *both* being opposed to the *animal* or natural man, to *babes in Christ*, and the *carnal* in the said chapter, signify, that the *Corinthians* were too small proficient in the knowledge and obedience of Christ, to be treated alike with those of *full age*. *Strong meat*, saith he elsewhere, belongs to the *perfect*, to grown men; and such he reckoned his reasonings to be, from the *Melchizedechian* priesthood to that of Christ. But *milk* is to be used to *babes*; by which he intends, the *first principles*, the *necessary fundamentals* of the doctrine of Christ, which he delivered simply and without art, because of their imbecillity.

Heb. v. 11,
14. vi. 1.

His skill that way he shewed in the epistle to the *Hebrews*; which is an explanation of

of



of what he told the *Corinthians* as above. *Howbeit we speak wisdom among them that are perfect*; where he goes on, yet not the wisdom of this world or age, nor of the rulers of this age, which shall come to nought: (not the wisdom of the wise, the scribe, the disputer, or midras man,) But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained from the beginning of ages, to our glory. Our mystical interpretations to adult Christians, unlike to those of the *Jewish* doctors, meddle not with philosophick notions, nor the carnal expectations of the *Jews*; but are employed in illustrating the sufferings of Christ, the rejection of the *Jews*, the abolishment of the ritual law, and the calling of the *Gentiles* by faith; which were hinted from the beginning in the scriptures, but not fully discovered, but by us apostles: nor could they, because they are spiritually discerned, by those only to whom God vouchsafed this revelation of his counsels by his holy Spirit.

σοφίαν τῆς
'Αἰῶνος
τῆς

i Cor. i.
20.

Πρὸς τὴν
'Αιῶνον.

In all this he saith no more, than that the *subject* of his mystical reasons, as they relate to Christ, was taught them by the Spirit: the doctrines were divine; yet the *means* and *topicks* from whence they were sometimes urged, and confirmed, might be human.

And if this be so; if *this wisdom* or mystical application be not always part of the holy Spirit's revelation to the apostles, all that banter and mirth, that fills a whole page,

Chap. V.
 Grounds
 and Reas.
 P. 94.

in *Grounds and Reasons*, will prove to be out of season. “The apostle *Paul* seems to disclaim all other methods of arguing besides the allegorical, when he says, *the wisdom he spoke, was wisdom among them that were perfect, i. e.* among them that understood the secret, mystical, and spiritual sense of *Judaism,—and the natural man understands not the spiritual sense of things, for they are foolishness unto him, and can’t be known by him, because they are not to be discerned by the common rules of wisdom, or philosophy, or disputing,—but only by a man who hath the secret spiritual, or mystical meaning of things, or the rules by which to find it out, imparted to him by God.—And the event of preaching the gospel hath been suited to matters considered in this light; for we know the wise did not receive the gospel at first, which plainly arose from their using maxims of reasoning and disputing, wholly opposite to those of Christians.”*

Good God! how little truth and sincerity is to be found in *him* who makes the greatest professions of both! How dangerous is it for his readers to trust him in matters where they can’t follow him, who would impose so grossly on their understandings, where it is so easy to disprove him! He tells us, “*Paul* disclaims all other methods of arguing besides the allegorical;” and this he tells us from a passage in a chapter to the *Corinthians*, where
 St.

St. *Paul* expressly affirms, this was not his way with the *Corinthians*, for he used neither *excellency of speech nor of wisdom* with them *in preaching the gospel*; nor was his *speech in plausible words of human wisdom*.

And yet this is the very passage upon which he triumphs, and seriously asserts in other words, that the weak and the fools, were the *perfect* in *Paul's* sense, that believed the gospel: And *the wise*, that used their reason, saw no reason to receive Christianity.

But whatever this Author's own sentiments be, let not St. *Paul* be wrested to countenance his impiety! *perfect* and *spiritual* in St. *Paul's* sense, are not those that became Christians upon allegorical reasons; but plainly those, who being already convinced by *the demonstration of the Spirit, and the power of God's miracles*, had attained to such ripeness in Christ's religion, as to *be able to discern between good and evil*; and to judge whether the allegories of their teachers proceeded according to the analogy of faith: Those who were disposed to obey God's will as far as they knew it, without reserve; and to renounce what was most dear to flesh and blood for Christ's sake.

Very opposite was the character of the judaizing Christians St. *Paul* had to do with. They were, as he describes them, but half instructed, though they were *wise in their own opinions*, and fond of those that endeavoured to please them with a shew of *man's wisdom*.

Chap. V.



dom. They were yet *babes in Christ*, and *carnal*; men that sought the praise, and the advantages of the world; full of envy, strife, faction, which are the genuine fruits of pride and covetousness; and so conceited of their scantling of wisdom, as to measure God's by their own; and to refuse being saved at all, unless God would save them their own way. Of such *wise men* it will be true in all times, what is observed by this author of his *wise men* in the beginning of Christianity, "*They will be the latest to receive the gospel.*" And I will add, will not cease to be a disgrace to it, *though they were at length beaten into it.*

To return. It seems to have been in compliance with the demand of the *Jewish Christians*, who were affected with allegoric interpretations, that *St. Paul* above all the other apostles used that way. To the *Jew* he became a *Jew*, even in the method of discoursing and writing, to confirm them in the truth.

He intimates, I think, as much, when upon the allegory of *Abraham's* two sons, he argues to a discharge of the believing *Gentiles* from the legal rites. He had in his former chapter offered them several good reasons in proof of their liberty, before he comes to this, which he passes to with this preface.

Gal. iv. 20.
Καὶ ἀλλὰ-
ξαι τὴν
φωνήν μου
ὅτι ἀπορί-
μαι ἐν ὑ-
μῖν

My little children, of whom I travail in birth again, until Christ be formed in you; I desire to be present with you now, that I may change my voice, for I stand in doubt concerning



concerning you. That is, as I once begot you to Christ, so again, I am in a sort of travail, till the true doctrine of Christ, instead of that of *Moses*, be formed in you. Would to God I was present in person, that I might learn how to accommodate best my arguments to your capacity and liking, as nurses do their language to froward children; for I am in doubt what words or reasons will suit you, or how I shall address to reduce you.

He goes on. I will try what an allegory will do. *Tell me, you who desire to be under the law, do not you hear the law?* As this history in *Genesis* hath been, or may be applied, in the mystical sense: *For it is written, Abraham had two sons; the one by a bond woman, the other by a free woman.* But as he who was by the bond woman was born after the flesh; so he of the free woman by promise. *Which things being allegorized, signify the two covenants. The one from Mount Sinai, which gendreth to bondage,——and answers to Jerusalem that now is, and is in bondage with her children. But the Jerusalem which is above, is free, which is the mother of us all, (Jews and Gentiles,) and that was figur'd in Sarah, as her children were by Isaac.*

Gal. iv. 21, &c.

ἅτινα ἔσιν ἀλληγορούμενα;

Here the author of *Grounds, &c.* insults, and with a rapturous sneer exclaims. *Most divine argument this, to prove Christianity to the Jews from the Old Testament!* And again, *There is not the least ground from the literal sense in Genesis, to suppose Abraham's two sons did signify*

Grounds and Reas. p. 11, and 93.

Chap. V.

nify the two covenants. Can such a secret spiritual meaning of so plain a piece of history, have any other foundation than divine discernment?

Now admit, *Moses* had no such meaning in *Genesis*, *this author* gains no advantage by the concession, unless he did misrepresent also the case of the *Galatians*, to whom the epistle is directed, as indeed he shamefully doth. For *St. Paul* had no intention to prove by this allegory the truth of Christianity to the unbelieving *Jews*; but to shew the Christian exemption from *Jewish* rites, to *Jews* that professed themselves Christians; as is evident to any one that but dips into this epistle.

To such persons, his argument raised upon that passage in *Moses* might be very proper and convincing; because they against whom he disputed, approved of this sort of reasoning upon scripture history; and admitted the general principles upon which this and other allegories were built. They had learned, that all things happen'd to their fathers in figure; and that things in the law included a mystery relating to the future times. And when an exact coincidency of all the circumstances in history, and some after event was made out, it was to *them* a good argument, because it suited their genius, and was in the way of proof which they had been accustomed to.

Whether the application of *Abraham's* two sons to the two covenants, was wholly *St. Paul's* own; or whether he took it from some received *midras* among the *Jews*, as *Mr. Le Clerc*

Clerc is of opinion, can't certainly be known under our loss of *Jewish* writings. Sect. I.

In *Philo* we see this history allegorized to a moral sense; and who can say, it was not allegorized by others to *St. Paul's* sense? especially since there is an obvious analogy between the family of *Abraham*, (the father of the faithful) and the church of the faithful; which *St. Paul* might improve, in comparing all the parts of that history, with the state of the present Christian and *Jewish* church, to accommodate the whole to the subject of their controversy.

However it was, the *Galatians* could not mistake him as if he was about to impose a false sense of the law upon them, after he had forewarned them in what sense he interpreted that history. Doth he give the least intimation, that the words in *Genesis* literally signified the two covenants! On the contrary, doth he not tell them, *these things being allegorized* have this sense? And if allegorized, then they were translated from their genuine signification to other things illustrated in figure: The history did not predict, but *imaged* the other by unforced accommodation.

But this is to destroy the force of St. Paul's reasoning. If it be not the law that he cites, but a figurative exposition of it, it is no argument at all. Yes, it is an argument from similitude and proportion, which hath a real weight in all times; and was more usual in those times among the *Jews*, who were wont to introduce such applications with a, *Thus saith the scripture,*

ture, Thus saith the law. Else St. Paul, who appears to be no fool, committed the grossest absurdity in reasoning where he meant a masterpiece of address. He must have told them, in effect, “after solid reasons given, and much earnestness expressed for their right apprehensions in Christianity, that he had one argument in reserve, and that was an allegoric argument, *i. e.* in *this author's sense*, foreign to the matter in hand, did not prove the point it was alledged for; nor could be understood without divine discernment, or sacrificing of common sense. However, he would use it, and they could not but be convinced by it. This construction is necessarily to be put on St. Paul's argument, since he told them before-hand it proceeded upon the allegory, not the letter, of the history; or it must be granted, his allegorick exposition was of real use in clearing his argument to those to whom he wrote.

The *Author* asks, “how this could be an argument *ad hominem* to the *Jews*, who, as Dr. *Whitby* on the *Galatians* observes, maintained their law to be eternal, and had not the least imagination of two covenants? I answer, with another question, how could they believe the covenant of the law to be *eternal*, who looked for a *new covenant* by the *Messias*? How could they doubt of a *second* covenant, to whom a *new covenant* was plainly promised in *Jeremy*, different from *that* made with their fathers at coming out of *Egypt*? In *that* he
said

said a new covenant, he made the first old.

Señ. I.

Their antient *Targum*, and their later [פְּרֻשִׁימִ] *Peruschim*, or literal expositions, refer the fulfilling of this promise in *Jeremy* to the days of the *Messias*; and their old traditions to be read still in the *Talmud*, and books of *Midras*, are the best comment upon it. Such are these; “The law of *Moses* shall
 “ last no longer, than the coming of the *Mes-*
 “ *fias*. (a) The week the son of *David* comes,
 “ the law shall be made new. (b) God shall
 “ give a new law by the *Messias*. (c) The law
 “ of *Moses* was given only (for a ligament) to
 “ bind the people into one society, for other-
 “ wise what doth God care whether the sacri-
 “ fice be killed in the throat, or the neck?
 “ (d) The intention of the law was secondary,
 “ or for a hedge to greater matters.” (e) And
 they declare therefore, “ that most of their fe-
 “ stivals, oblations, and distinctions of meats,
 “ do oblige but for a time; and shall cease
 “ under the *Messias* (f)”

If

(a) Tr. Niddaf. 61. in Helv. Elench. 6. T. iv.

(b) R. Jochanan in Midr. Schir. hafchirim II. 13. for which he quotes Jer. xxxi. 31, 33. in Vorst. ad Abrav. de Cap. fidei c. 13. who defends the sense of the word וְנָתַתִּי to give a new covenant against *Kimchi*. R. Joshua ben Levi in Deut. vii.

(c) Targ. on Ps. ii. 7. *Embrace the law of the Messias*, Jalkut ib. & in Es. ii. 3. Vorst. ad Abarb. ib.

(d) R. Jochanan. in Midr. Schir. hafch.

(e) Maim. M. Neb. iii. 22.

(f) Talm. Hier. tr. Beracoth. c. 81. Rab. on Levit. in Vorst. ib. All the feasts, even the sabbath and passover, (Purim and the day of expiation only excepted) shall cease under the *Messias*, tr. Schebahot c. 2. & Jalkut ad fin. Ezrae. in Vorst. ib. All oblations, beside the eucharistical, shall be abolish'd.
 Mid.

If the *Jews* in *Galatia* did not attend to these traditions, it was rightly judged of *St. Paul* to press them with a [מדרש] *Midras* to the same effect, from *Moses's* own writings; which, whether in its original it was *Jewish*, or raised first by *St. Paul*, was an argument *ad hominem* to them, as conformable to their method of thinking of the history of *Moses*; and proceeding by their rules of interpretation.

That which further evinces *St. Paul's* reasoning in this place, to have a particular regard to the *Jews*, is, that he never reasons in the same manner with the *Gentiles* before or after their conversion; which he surely would have done, had such reasons their force, from *Moses's* or the *Apostle's* authority. They that examine his discourses in the *Acts*, and what he writes in his epistles, which chiefly concern the *Gentiles*, will acknowledge this observation to be true.

Luke also, who was a *Gentile* by birth, drew up his gospel for *Gentile* believers, under *St. Paul's* direction; and *Mark*, who likewise attended *Barnabas* and *Paul* in their ministry to the *Gentiles*, seldom or never used allegorick quotations. Whereas *Matthew* and *John* who writ to the *Hebrew* christians, and as some conceive of *St. Matthew*, in the *Hebrew* tongue, abound

Mid. Till. on Pf. 56. R. Moses Hadarf. on Gen. 41. All distinction of meats, even of swine's flesh, shall be taken away. The Jew Jos. Albo Lib. Ikkarim Tr. 3. c. 13, 14, 25. proves strenuously against Maimon. that the ceremonial law is not perpetual.

abound with applications of this kind; as doth *Paul*, who was bred up in the *Hebrew* learning, when he hath to do only with *Jews*. One can ascribe these different ways of writing to no other cause, so well as to the genius of the people to whom they wrote. Such arguments and citations were not to be thrown out promiscuously, but only to be insisted on where they were known to have their weight.

And there they might be urged, altho' they had not been in themselves conclusive, without blemish of the holy character the apostles and evangelists sustained. Their being guided by the Spirit of truth, did not deprive them of the privilege of all other disputants, to oppose their adversaries with their own weapons; to turn their concessions upon them; and to persuade them in the way they were most apt to be persuaded. God himself, as hath been before observed, were he to speak with men, must speak in the language of men, and in the very language, and according to the conceptions of those men he spoke to. To rectify their sentiments in natural, historical, or chronological matters; to mend their logic or rhetorick where it was defective, but had no ill influence on piety, was not at all the business of revelation; and would require more understanding, study and leisure, than generally falls to the share of mankind. Needlessly to contradict innocent vulgar notions and maxims, is the sure way to lose the people's affections, and to forego a prudential method of gaining them.

Hence Christ and his apostles cite scripture, without intending to authorize every reading which they don't animadvert upon; and scruple not to argue from any version in credit with the *Jews*, the *Greek* or the *Chaldee Targum*, even where they differed from the *Hebrew*; which to have questioned in those days, would have shocked the people, and prejudiced them against his doctrine.

Hence St. *Paul* argues with erroneous christians, and even heathens, from their own superstitious rites, in order to bring them to an acknowledgment of the truth. *Else what shall they do that are baptized for the dead, if the dead rise not at all?* is one of his arguments for the resurrection, against those that practised vicarious baptism for those that died unbaptised, as some think; or that used clinick baptism when they were dying, as others. And from a superstitious inscription, *to the unknown God*, he goes on to prove to them that *they worshipp'd the true God, tho' ignorantly*. He had the same right to argue with the *Jews* from their *midrasbes*, however they were grounded: He had as good authority to raise a christian doctrine from the history of the Old Testament, as any *Jewish* doctor before him to build thereupon a purely *Jewish* doctrine.

It is however to be remembered, that these proofs were used only with the *Jews*; and not with them before they were christians. When their conversion was laboured, other arguments were offered from miracles; the gifts of the Spirit

1 Cor. xv.
29.
Epiph. h.
xxviii. &
Spanh. in
loc.
Act. xvii.
23.

Spirit, christian predictions, and literal prophecies of the Old Testament; and upon these arguments alone the Christianity of the *Jews* was truly grounded. All besides were *ex abundantia & ad hominem*, more than was needful, and for their sakes alone that relished such reasonings.

Sect. II.

But how then will *Christianity* be made out to be *an allegory*? Let him look to it that hath asserted it with much assurance. The author of *Grounds and Reasons* is fond of the notion: And rather than part from it, he hath spent one whole chapter, and part of another, to maintain that Christianity is nothing else than mystical *judaism*, and that the *allegorical reasonings* of the apostles were designed as *absolute proofs* of Christianity, and not *ad hominem* to the *Jews*. I will follow him in his proofs to see how ill he succeeds with them.

Grounds
and Reas.
ch. xi. ch.
i. § 2.

C H A P. V. S E C T. II.

TO prove that the authors of the New Testament *always* argue *absolutely* from their quotations from the Old, it is in the first place asserted by *Grounds and Reasons*, that *Moses and the prophets are every where represented there to be a just foundation for Christianity*.

And so I think they are *truly represented* to be: But to whom? To the *Jews*; not to the *Gentiles*; which he ought to have shewn, to turn this observation to his purpose. Ma-



ny passages in *Moses* and the prophets are cited as prophecies of the christian times. But every text, every rite, every historical narration, doth not regard Christ. There is room for singling out some of these by the writers of the New Testament, and adapting them to Christian events, without arguing from them at all, at least not absolutely.

For instance, some texts and historical passages cited in the New Testament, are not alledged as predictions or proofs of any part of Christianity, but are brought as simple allusions; or as agreeable to sayings and events in the Old Testament. Christ silenced the scribes that were offended at the children crying *Hosannas* to him, with a quotation from one of the psalms, *Out of the mouth of babes and sucklings hast thou perfected praise.* Yet neither he, nor they, took that verse to be a prediction of what these children did; but an accommodation to his case of that general truth in the psalmist, that God, by improper means and instruments that design no such thing, brings about matters to his glory.

Mat. xxi.
16.

Grounds
and Reas.
P. 5, 6.

At other times he excused his disciples for plucking ears of corn, when they were hungry, on the sabbath-day; and again, his own eating with publicans and sinners, from the words in the prophet, *I will have mercy, and not sacrifice:* which had no view to either of these actions at God's speaking them.

Thus *Paul* in proof of the Christian minister's title to maintenance, alleges the precept

cept in the law, *Thou shalt not muzzle the mouth of the ox, that treads out the corn.* Sect. II.

No *Few* could mistake this precept for an *absolute proof*. His argument was formed upon a parity of reason in both cases; and proved the labourer was worthy of his hire, to those that were under the obligation of that legal precept, not to those that were not.

So another tropological argument is raised by the same Apostle, from the equal proportion of *Manna* in the wilderness to some such equality in spiritual and temporal goods, to be adjusted by the owners themselves in the primitive afflicted state of the church; *that now at this time*, as he writes, *your abundance* (that are rich) *may be a supply for your wants, that there may be equality.* As it is written, *he that gathered much had nothing over; and he that had gathered little had no lack.*

There is no necessity of proving Christ's resurrection from the grave the third day, from *Jonas's* emerging from the belly of a fish, after as many days continuance there; though Christ compares the two events together, and calls his resurrection the *sign of the prophet* Luke xi.
Jonas; the meaning of which, I think, is as 29.
follows.

The *Fews*, not content with the miracle he then did before them, demanded a *sign from heaven* of their own naming; thinking with themselves, that if he refused this, they might colourably charge him with defect of power, and lessen the force of his other miracles.

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v. 29, 30.

Christ, provoked with their stubbornness, refuses to gratify them, and assigns the pravity of their hearts as his reason for it. *This is an evil generation; they seek a sign, and there shall no sign be given it, but the sign of the prophet Jonas; for as Jonas was a sign to the Ninivites, viz. as he was three days and three nights in the whale's belly, and came out afterwards alive: So shall the son of man be to this generation, viz. in being three days and three nights in the belly of the earth, as St. Matthew adds, and then rising again.*

The *sign of the prophet Jonas* is therefore such a sign as that *Jonas* gave the *Ninivites* for the truth of his mission; which should be now to the *Jews*, as that was to *Niniveh*, the last proofs afforded them, before God's final decree for their excision. *Jonas* appealed to his miraculous deliverance the third day from death by the fish, as the sign that he was a prophet sent from God; and that *Nineveh* should be destroyed in *three days* (for so the *Greek* translation reads) unless they also rose from sin. Christ refers the *Jews* to his own future rising from the grave on the third day, as the last proof of his coming from God, and as the utmost term of God's patience. Nothing is more common, in such comparisons, than to call the thing signified, by the name of the thing that is made to signify it.

But how then will St. Paul's arguing, that Jesus should rise the third day, be maintained from the Old Testament, if the allegory be destroyed

Grounds
and Reas.

p. 93.

1 Cor. xv.

4.

stroyed of Jonas's history? From a correspondency of his resurrection to the oblation of the first-fruits, on the third day of the paschal week, to which *St. Paul* compares it, in this very Epistle to the *Corinthians*.

Sect. II.

1 Cor. xv.
20.

Or perhaps Christ's resurrection only, and not the time of it, was the thing affirmed by the Apostle in this place. Admitting a trajection of those words, *according to the scriptures*, which is used above a hundred times elsewhere in the Old and New Testament; especially where the sense would be interrupted, by inserting the words, in their proper place, as here; there is no need of seeking text, or type, in the Old Testament, for Christ's resurrection the third day. *I delivered to you*, saith *St. Paul*, *that which I received, how that Christ died for our sins, according to the scriptures: and that he was seen of Cephas; Things are intermixed, partly presignified in the scriptures, and partly not; that he died, was buried, rose again, was indeed according to the scriptures; and though the time of his rising had not been pointed out; yet to place those words immediately after rising again, and before the sentence was finish'd, would have disturbed the connexion of his thoughts; and therefore from the style of the holy writers, it may well be question'd, whether the words, according to the scriptures, should go before the third day, or follow after it.*

1 Cor. xv.
4.

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Grounds,
&c. p. 80.
Rom. xvi.
25, 26.

The author continues to object, “ that Paul expressly saith, the gospel which was kept secret since the world began, was now made manifest by the scriptures of the prophets (wherein the gospel was secretly contained) to all nations, by means of the preachers of the gospel, who gave the secret or spiritual sense of those scriptures.

But what if the *mystery*, here said to be revealed, be not the whole gospel, but the calling of the Gentiles to Christ by the obedience of faith without the works of the law? What if being kept secret since the world began, signifies no more than not being fully, or particularly revealed, in all its circumstances, before the gospel times? Or not discovered to be the sense of the prophets, though it might have been known to be their sense by diligent attention to their prophecies? Why then, his inference from this text to the whole gospel’s being contained in the spiritual sense of the prophecies, hath no foundation in the premises.

* Eph. i. 9,
10. iii. 3,
4, 6, 9.

vi. 19.

Phil. i. 27.

ii. 2. iv. 3.

† Rom. ii.

16. xv. 16.

Gal. i. 8, 9,

11. ii. 2, 7,

16,

** 2 Cor.

iv. 3.

Eph. iii.

5, 6.

1 Th. i. 5.

2 Th. ii.

14.

And that this is the true sense of this text, may be shewed from St. Paul’s giving the title of *mystery* * in other Epistles, to the calling of the Gentiles: And of *my*, and *our gospel*, to his preaching up the Gentiles exemption from the legal rites: † and from his explaining in a parallel place the words, ** *being kept secret*, by being not made known in as ample a manner, in the prophets, as since Christ.

Com-

Compare *Eph.* iii. 5, 6. with this passage to the *Romans*, and the one will be found to be a comment on the other. *By revelation he made known to me the mystery of Christ,—— which in other ages was not made known to the sons of men, as is now revealed to his holy Apostles and prophets.* Well, what is that mystery? *that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel, of which I was made a minister, or according to the terms of my gospel.* For that the thing it self, *the calling of the Gentiles*, as to the substance of it, was plainly promised in the Old Testament, *St. Paul* proves from many texts of scripture to the same *Romans*; but whether by admission into *Judaism*, or exclusive of it, was rather darkly intimated than plainly said in the sacred writings; nor did the Apostles themselves collect so much from thence before they were commissioned *to go preach the gospel to all nations,—— He that believeth, &c.* and were endued with the gift of the Holy Ghost. And to this commission the following words of *St. Paul, Rom.* xvi. 26. seem to refer. *According to the commandment of the everlasting God, made known to all nations for the obedience of the faith.*

Rom. xv.
3 — 13.

Rom. iii.
21.
The righteousness of God without the law, is manifested (by Christ) being witnessed also by the law and the prophets.

Indeed the antient and true situation of this text, directs us to understand it as it is now explained. In the oldest *Greek* copies, the *Greek* fathers, * and the *Syriac* version, we

* *V. Mills's* various readings, the *Greek* lectionaries.

Chrysoft. Theodoret. Oecum.

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1 Cor. i.

19, 20.

Eph. i. 11.

find these two verses of the xvith chapter, in the end of the xivth chapter; where he is contending for the *Gentile* liberty. It was there natural to pray that God would confirm them in the doctrine of christian liberty, which is indeed Christ's, and was taught in the *Jewish* scriptures, though obscurely. The conclusion of his prayer perfectly agrees with this interpretation as follows; *To him, the only wise God, who alone best knows the proper method of saving men, and calls the Gentiles, not according to the wisdom of the scribes and Jewish Doctors, but the counsel of his own will, be glory through Jesus Christ* *.

This author hath not done, but thus he farther insists. “ The books of the New Testament were designed for the use of all men, for *Gentiles* as well as *Jews*: And in them we read that the Apostles reasoned allegorically to the *Gentiles*, as well as *Jews*, and with greater success. St. Paul apologizing for himself before *Felix* and *Agrippa*, said, he took his heresy, (i. e. Christianity) from the law and the prophets, as particular apostles did, in their sermons. It should therefore seem strange, that books written to all the world, by men equally concerned to convert the *Gentiles* as well as *Jews*, should be designed to be pertinent
“ only

* Most *M. S.* and that of Chrysoft. in *Mills's N. T.*

“ only to *Jews*, and they a very few *Jews*.
“ For the *Sadducees* (a very numerous Sect)
“ opposed the new explications ; and though
“ the *Pharisees* used the allegorick method in
“ Christ’s and the Apostles time ; yet they in
“ a great measure quitted that method, when
“ Christianity prevailed which was built on
“ that method, and argued against the New
“ Testament for allegorizing the law and the
“ prophets.

To all which I reply, that every thing here advanced as true, either is not so ; or makes not for him ; or is directly against him.

The books of the New Testament were indeed designed for the use of all men. But then most of them were written at first upon particular occasions, and emergencies of particular churches ; or are narrations of Christ’s conduct, and of his apostles, at the planting of Christianity. Histories of this sort were not to be accounted faithful, unless they did report truly the first preachers whole manner of dealing with the *Jews*, their first converts.

If it were expedient for the Apostles and Evangelists to employ allegorick reasons at all with the *Jews*, it became the fidelity of their historians to represent how Christianity was taught, or maintained to them, though the proofs were not so proper for the *Gentiles*, as for the *Jews*. It was not God’s will to give us an orderly system of the Christian religion,

ligion, no more than of the *Jewish*, with all its parts and proofs in one view.

Its precepts and rules of life ; its articles of faith, and motives to obedience, are scattered here and there in the New Testament ; are mingled with facts, and delivered at several times, and upon different occasions, and upon different evidence and topics of proof. The controversies and divisions of the age were the occasions ministred by providence, to lead the Apostles into farther explications of Christianity.

These explications, as is obvious, having relation to the enquiries and circumstances of the respective contenders, must take a tincture from the notions, expressions and concessions of those with whom the Apostles were concerned. And since they were *Jews* that were the cause or abettors, of these disputes ; it ought no more to be wondered, that books suited to their occasions should sometimes give into their accustomed ways of writing, which, beside the direct proofs, were usually made up of similitudes and illustrations of different kinds, though the like manner of arguing was not customary in after ages, to which they were to be transmitted : than that books, employed on controversies pertinent to particular people of that age, should be intended for the use of the universal church of all ages, which, it was foreseen, would be divided on other points than these. It could not be ordered otherwise, unless the then present age had been in a great

great measure left out of the Apostle's consideration. Sect. II.

It would be really a wonder, that books writ to all the world by men equally concern'd to convince all the world, should be *pertinent only to Jews*. But the supposition is the *Author's* own. The fallacy of his argument lies in taking it for granted, that there is nothing in the gospels, or epistles, pertinent to the *Gentiles*, except they did first turn *Jews*; that all the applications in the New Testament from the Old are allegorical; that no text in the Old doth literally regard the christian times; and that even the miracles, the gifts, the prophecies, of the first publishers of the gospel, were not evidence to the *Gentiles*, abstracting from the Old Testament-predictions. For should the contrary prove true, in any one, much more in all these articles; and many divine miracles, wrought in confirmation of the gospel, be found therein fully attested; and literal predictions of the prophets fulfilled to a tittle, he may then cease his causeless wonder. There is then ample evidence in the books written to all the world for the conversion of all the world, though that evidence be interspersed, for good cause, with other kind of reasoning, that was peculiarly adapted to the *Jewish* nation.

His instances from the Apostles sermons and apologies for their reasoning allegorically *with the Gentiles*, and *with greater success*, prove manifestly the contrary. It shall be in part shewed

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shewed in the last chapter, and I shall now shew it more fully here.

† Verſ. 23,
27, 29, 33,
34.
* Verſ. 5.
** Ver. 30,
31, 37.

The first is from *Act. xiii. 15—48, &c.* where *Luke* gives the heads of *St. Paul's* sermon in the *Jewish* synagogue at *Antioch* in *Pisidia*. There *Paul* proves *Jesus* to be the Saviour that was *to come of the seed of David*, of whom they read in the prophets, † to whom *John the Baptist* gave testimony, * and who was manifested to be the Christ of God, by his resurrection from the dead. **

The citations where he was foretold, are taken from the *Psalms* and from *Esaiah*. And they are, I think, direct, not allegorical proofs of the *Messias*. Be they one, or the other, the sermon was preach'd to *Jews*, in a *Jewish* synagogue, and begins with an address *to the men of Israel*. How then can *this author* call it *preaching of allegories to the Gentiles*? Why? it is said, *the Gentiles besought, that these words might be preach'd to them the next sabbath, v. 42.*

But the antient reading of the text hath not the word *Gentiles* in that verse. Some *Greek MSS.* want it, so did *Chrysostom's* copy; so do the *Syriac* and *Vulg. Latin* translations, and also the *Arabick*, as is noted by *Beza*. And indeed the sense is more perfect without it, thus: *And when the Jews were gone out of the synagogue, They besought, that the words might be spoken to them the next sabbath.* This reading knocks his argument in the head at once, which he grounds on the word *Gentiles*, that should not be in the text. How-

However, we are content to take it as it stands in our *English* copies, and let him make the best of it. Who should these *Gentiles* be at last? Not meer heathens; for what had they to do to frequent the synagogue worship of a nation, and religion, they despised? Pass to the next verse, and that tells us who else they be. *The congregation being broken up, many of the Jews and religious profelytes followed Paul and Barnabas, who speaking to them, persuaded them to continue in the grace of God.* Now the worshipping profelytes, were *Greeks* or *Gentiles*, that renouncing their idols, acknowledged the Maker of heaven and earth; and upon these terms, without observing circumcision or any other *Jewish* rite besides the sabbath, were admitted to worship the God of *Israel* in the *Jewish* synagogues. They are therefore called simply, *σεβόμενοι*, devout worshippers; sometimes *Ἕλληνας*, *Greeks*, sometimes *ἔθνη*, *Gentiles*, and usually with the epithet of religious *Greeks* or *Gentiles*. Could this *knowing author* be really so ignorant, as to think these *Gentiles* were true Pagans? Or is he so unfair as to impose it on his readers *knowingly*? If his own conscience can acquit him, I doubt he has given too much occasion to the world not to clear him.

τ̄ σεβομέ-
νων προση-
λυτων.

Act. xvi. 4:
xiv. 1.
xvii. 4.
xviii. 4.

In an assembly so mix'd of *Jews* and *profelytes*, where *both* attended to the *reading of the law and the prophets*, proofs from those books which the worshipping *Greeks* had so often heard, were very pertinent, had they been di-

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rected to them only. But St. *Paul's* proofs are not only of that nature. To the *Jews* that look'd for a Saviour, he saith, This Jesus is he, as answering the grand characters of that Saviour in such and such a prophet. To both he urges the convincing argument of Christ's resurrection; which was a good argument to them that never heard of the law and the prophets.

Verf. 44,
49.

The subject of St. *Paul's* preaching thus going abroad, *almost the whole city came the next sabbath* to hear *the word of God*. Among these, there might perhaps be some heathens, whom curiosity, or love of truth, might draw together, upon the fame of this new doctrine. But the *Jews* would not permit him to preach to *these*. For as the text saith, the *Jews moved with envy at the sight of the multitudes, spake against those things which were spoken by Paul, contradicting and blaspheming*. Consequently *Paul* had no opportunity to repeat to *these* the same words he had spoken the former sabbath; being forced from their synagogue, to hold a separate assembly with the *Gentiles*: where, as he had better success than with the *Jews*; so nothing is said of the arguments by which he was successful. They can't be proved to be *Jewish* arguments, unless the text had said he preached the same words to the *Gentiles*, as he did before to the *Jews*. And if the text had said so, as it doth not, none of his reasonings were allegorical; and the resurrection of Jesus made a great part of them.

His

His next instance is not more, but less (if possible) to the purpose. St. Paul declares before Felix, as he did also to Agrippa, that he took his heresy (*i. e.* Christianity) from the law and the prophets. Sect. II.
Act. xxiv.
14. xxvi.
7. &c.

What then? Agrippa was a Jew that believed the law and the prophets, as Paul tells him to his face he knew he did; and in that respect was to be dealt with as other Jews. But for Felix, he was a Roman governor, and a Gentile; Why did Paul speak of the law and the prophets, to him? Not to convert him by those books, you may be sure. For he believed neither law, nor prophets; he regarded not the literal, or any other sense, put on them. But it was to defend himself from a criminal charge, grounded in part on the law and prophets, and laid before Felix, as Judge, by the Jews. xxvi. 27.

The charge was, that he was a mover of sedition among all the Jews: A ring-leader of the sect of the Nazarenes: and would have profaned their temple; for all which he was punishable by the law. To each article he answered negatively, except to one which he owns, that he was of the sect of Nazarenes. But this, saith he, is no crime against the Roman state, no nor against the Jewish law. If what they call heresy be a fault in me, it is imputable to the whole nation; even to these my accusers: who do, or ought to believe, those scriptures, they charge me for transgressing. After the way which xxiv. 4, 5.

Chap. V.

which they call heresy, so worship I the God of my fathers, believing all things that are written in the law and the prophets.

So much was necessary for him to say in his defence before any judge, for the confusion of his adversaries. And none of it was improper to say before *Felix*, who though a *Gentile*, had perfect knowledge of that way, as having been many years a judge unto that nation.

If the *Jews* believed Christ was literally foretold in the law and the prophets, *Paul's* apology from thence was in itself good. If their belief of a *Messias* was founded on the allegorical interpretations of those books, yet was his defence just against them. He might legally vindicate himself upon any concession of his prosecutors.

This writer scruples not to contend for an historical completion of the *Jewish* prophecies, whenever he hopes to undermine the *Christian* cause thereby; yet I am persuaded, he would account it an injury to have it thought, that he believed those prophecies to be true; or to have been fulfilled in any sense.

Indeed, afterwards, *Paul* was in earnest to convert *Felix*: but it was with arguments proper for a *Gentile*; by reasoning on righteousness and temperance, justice and chastity, virtues that *Felix* wanted, and of a judgment to come which made *Felix* tremble, and not by proofs from the law and the prophets. And thus the writer's second instance is a
proof

proof on our side, that the Apostles argued from different topicks, according as they applied to *Jew*, or *Gentile*. Sect. II.

The *writer* seems to have doubted himself of those instances, by laying in another sort of argument, to prove allegories were never *ad hominem* to the *Jews*, if the former should fail.

They could be pertinent to a very few Jews, saith he; for the Sadducees, a very numerous sect, opposed the new explications; and those few themselves renounced them, when Christianity prevailed which was built on that method; and argued with the greatest contempt of the Christian writers, for their allegorical interpretations of the Old Testament.

Grounds
and Rea-
sons, p. 82.

How forgetful doth zeal and infidelity make this writer! In the same page he writes thus; he tells us *that the Pharisees, who made up the body of the Jews, (as well as the Essenes) used the allegorical method, in the days of Jesus and his Apostles.* Did the *Pharisees alone* make up the body of the *Jews*; and can *the body* be said to be a *very few*? With the addition of the *Essenes*, they were still a more considerable number: and from the major part denominations are taken; to which, *the numerous sect of the Sadducees* (as he calls them) bore no more proportion, than that of monstrous births to perfect productions.

Let

Chap. V.

Antiq.
xviii. 2.

Let *Josephus* the *Jew*, who writ in that age, decide the point. “ The *Pharisees*, as he relates, lead a simple austere life, and are not given to softness and luxury ; but what reason dictates, they stick to very pertinaciously : they honour their elders—believe the souls of men are immortal, and shall be rewarded or punished, as they have behaved in this life. For this cause, *they are in great esteem and authority with the people*, and all things relating to solemn prayers, and publick worship, are ordered as they interpret and direct : so great a testimony do the cities give to their wisdom, temperance, and sober life.—But the *Sadducees* believe that the soul dies with the body : they observe no other but the law of *Moses*. For they hold it a piece of virtue to dispute with their *Rabbins* about wisdom. * *They are but few of this sect* ; those chiefly men of quality, and they have little interest in the management of affairs. For whenever they are promoted to the magistracy, although it be against their wills, they act with the *Pharisees*, or the people would not bear with them.

This writer saith, the *Sadducees* were a numerous sect ; *Josephus* saith, *they are but few*. *Josephus* knew best. And after his deter-

* *Σοφία* signifies the doctrine and interpretation of the Jewish schools and synagogues : from whence their Rabbins were termed σοφοί, or *Chachams*.

mination, and his account of that sect, it will not be hard to say, with the method of which of these sects the apostles ought to comply. With that of the *main body* of the *Jews*, that swayed in the administration of religious and civil affairs, and were men of *probity* and *men of principles* : or that of a *few libertines*, turbulent, disputatious, sceptical men, of *no principles* and much *hypocrisy*, and of little interest in their country ? No doubt, with the method of them, that were in reputation for virtue and probity, and that believed the prophets, and a future state, as the apostles did. Of such only they had hopes ; and gaining them, they fulfilled their ministry, and were in the way of bringing over the whole nation.

If the *Pharisees* have quitted that method since ; it was nevertheless rightly judged by the apostles to use it while they did admit it. It was *pertinent* to the *Jews* of their days, however it be now, as the event did shew.

For, why did they quit it ? They are the words of this writer, that “ they quitted that “ method, when Christianity prevailed, which “ was built on that method.” It appears then, this argument *ad hominem* was a powerful one to the *Pharisees* of those times, from the success that followed it. Either such arguments were valid to them ; or the apostles, by accommodating their reasonings to the way the *Jews* were accustomed to, gained an unprejudiced consideration of their better arguments.

That the *Pharisees* have quitted it since, this *author* doth not affirm absolutely, but qualifies his assertion, with, *a great measure*; but owns, that they that have quitted it, did so because they found it turned upon them by the Christians. No wonder then, that despairing to stand their ground while they adhered to the sentiments of their ancestors in this method, like men in a rage, they have run from one extreme to another; and sometimes deny all typical and literal interpretations of their scriptures, as well as allegorical. Though herein they act a most inconsistent part, as is well remarked by this author, “and deprive themselves
“ of all proof of a fundamental article of their
“ faith, the coming of the Messias.

But this is the folly and madness of some late *Jews*, and of them in their disputes with the Christians only. For the same men, among themselves, ground the coming of the Messias upon most of those scriptures, their fathers in Christ's time did, and which are the same we insist on in our controversies with them.

And for their continuing still in the allegorical method, one need only consult the comments of the literal expositors, as they are stiled, from the 12th century, to be satisfied, they have not yet given over the mystical senses of scripture*.

There remains one proof more, if it may be called a proof, that the apostles, when they ex-

* Simon Crit. Hist. of the Old Test. iii. 5, 6.

pounded allegorically; did not argue *ad hominem* to the *Jews*; and it is this. “ Allegories were in use among the Pagans: were cultivated by the philosophers as well as theologians, who interpreted many of their fables and histories of their gods, to observations in the natural and heavenly bodies: wherefore the arguments of the apostles, which for *the most part were allegorick* [a few pages before, *all the prophecies cited by them were so*] were then proper topicks for the Pagans, and were equally conclusive to great numbers among the *Gentiles*.”

Sect. II.
Grounds,
&c. p. 83,
89.

It is impossible such an absurd argument should drop from this author, but for the sake of his profane jest, *Tota est fabula cælum*. Let him reconcile this, if he can, with what he saith in another page; “ The wise men did not receive the gospel at first, which plainly arose from their using *maxims of reason and disputing*, wholly *opposite* to those of *the Christians*; *i. e.* according to him, *allegorick reasons*.”

P. 44.

P. 84.

Could the same arguments be *conclusive* with *the Pagan* philosophers and theologians, (who were, if they had any, *their wise men*) and yet be *opposite* to *their maxims of reasoning and disputing*? Could they promote, and obstruct the conversion of the Pagans at the same time? This is truly to speak *perplexedly*, which is charged as a maxim on the *Jews*, only through the ignorance or malice of the translator.

Si quis no-
verit per-
plexè loqui,
loquatur:
sin minus,
taceat.

A Defence of CHRISTIANITY.

Allegories, it is acknowledged, were anciently used by the heathens; partly as an ingenious way of instruction, partly as a device, to conceal the folly and lewdness of their mysteries, and the fabulous original and actions of their gods. But in the way of argument, no *Gentile*, nor *Jew*, was ever profelyted at first by pure allegories: And therefore, whatever effect such kind of reasoning might have upon *Jews* accustomed to it from the expositions of their synagogues, in confirmation of facts, or truths they were certain of otherwise; they could have no force upon, and ought not to be employed with unbelieving *Gentiles*, out of scriptures or histories they did not know, or credit, to convert them to a religion entirely new, and opposed equally to their vices, and the worship of their fathers.





CHAP. VI. SECT. I.

The sense given by Christ and his apostles, to the prophecies of the Old Testament, (supposing many of those prophecies were capable of being applied to other persons, and times, than those of the Messiah) is certainly to be preferred to any other possible sense of the prophecies.



MY design under this head, is to shew SECT. I.
the collateral evidence of Jesus's
divine mission, and to add strength
from thence to his, and his apostles
interpretations of scripture. For

however easy it was for the *Jews* to mistake the sense of many prophecies, before the event happened which they foretold; it was impossible Christ and his apostles should err in the true meaning of any one, if they really were endued with supernatural powers, as is recorded of them.

Suppose then the *Jews* were in doubt concerning the scope of several predictions, and either from the generality of the expressions, which admit a latitude in the interpretation, or from the unity that goes through typical prophecies, they had applied them consistently with the

Chap. VI.



context, to other times than the Christian : in such cases, Christ's interpretation (supported as it was) ought to be acquiesced in as the true one, whenever we are sure Christ intended to give *his* as the sense of the prophet ; and no contradiction, nor impossibility, is implied in that sense. The same divine attestation to the truth of his doctrine, extends to the interpretations of the prophecies, which make a part of his doctrine.

P. 31.

The *author of grounds, &c.* was aware of the weight of this argument, and to elude the force thereof, he premises, “ Nor can miracles, “ said to be wrought by Jesus and his apostles “ in behalf of Christianity, avail any thing “ in the case. For miracles can never render “ a foundation valid, which is in itself invalid ; “ can never make a false inference true ; can “ never make a prophecy fulfilled, which is “ not fulfilled ; and can never mark out a “ Messias, or Jesus for the Messias, if both are “ not marked out in the Old Testament.”

Granting him all he asks, Christianity is not affected by his proposition, unless he had or could evidently prove, what he hath not hitherto attempted : and we are sure he is not able to make out, that Christianity hath no foundation in the old Testament ; and that it is impossible Christ should be mark'd out in the prophecies.

For if it be possible, and is only doubtful to him, or others of his mind, whether the Messias be the object of any prophecy ; the authority of the
the

the interpreter ought to turn the scale. It can't be denied, but that God might at divers times and in various degrees, communicate his pleasure relating to the Messias : that he might for a while speak darkly, in figures and types ; and generally and indistinctly of the affairs of Christ's kingdom ; and leave a clearer explication thereof, and the sorting of events under the several periods of Christ's reign, to a divine interpreter in the age wherein they should begin to be fulfilled. And if all this be possible, then the miracles of Christ must be allowed to have been of sufficient force to shew, that he was such a divine interpreter ; and that the Messias was truly mark'd out in the prophecies : nor can there be any reason to doubt, whether the prophecies were fulfilled in him. But to set this whole argument in a true light, and give it full force, I will consider more largely the evidence for Christ's coming from God in its several branches, which may be applied also to his apostles ; and shew,

1. That Christ was such a prophet as deserved credit for his word's sake.

2. That his miracles were such, as demanded credit of his interpretations for his works sake.

3. That the accomplishment of many prophecies, in the sense in which he interpreted them, with regard to the age of the Messias, where his interpretations differed most from the *Jewish* interpretations of these scriptures, is a presumption that he was right in all the rest, as



he appeared to have been infallible in these.
Each of these heads requires a section to it
self.

C H A P. VI. S E C T. II.

First proof
from his
being a
prophet.

CHRIST and his apostles, in explaining the prophecies of the Old Testament, had a privilege above the Scribes and Doctors of their times in this respect, that their judgment, whenever it passed upon any text, ought to be decisive. For Christ, whose commission the apostles had, was allowed, and proved to be a prophet. And no prophet can be supposed to mistake the will of his principal, while he is pursuing his instructions : no man speaking by the spirit of truth can in the same breath impart a falsity.

And who should know the mind of a prophet, better than a prophet? Who is so able to discover the intention of the holy Spirit, as he who interprets by the same Spirit that the prophets spoke and wrote by? *Prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.* That interpretation therefore must be certain, which is not by private guesses; but is directed by the first mover of the prophecy itself. No single man is better able to explain the meaning of his own thoughts and words; nor any prophet that of his own prophecy; than the holy Spirit is to interpret his own inspiration. Though the first speaker

speaker, and the interpreter, be different persons, of different times, it is one and the self same spirit working in both, and communicating by separate canals the same purposes of God to mankind. Sect. II.

This is a principle self-evident. And the *Jews* of all men have least reason to except to it. It was a maxim then received among them, and is still a tradition in their *Talmud*; *at the command of a prophet doing signs, any precept may be lawfully violated*: (Meaning any ordinary and positive precept.) Shall an express law be transgress'd without guilt because a prophet enjoins it: and shall not the interpretation of an obscure, or a doubtful oracle, be credited upon the like authority? Yes it shall: as their tradition goes on—*Every prophet working signs shall be believed in whatever he teaches, whether by explication, addition, enlargement, or repeal, of any part of the law, except in the one case of idolatry.* Talm. Sanh. c. xi.
R. Jochanan in Sanh. ib. & Jarchi in Deut. xviii. 18.

Against the light of this tradition, what was to be said for rejecting Christ's interpretation of scripture? Did Christ lead them to idolatry with his interpretations? That is not pretended. It stands upon record in his gospel as the sum thereof, that he taught *the worship of the Lord God* (of heaven and earth) *and of him only—and that to know him the only true God, and Jesus Christ whom he sent, was eternal life.* Mat. iv. 10.
Joh. xvii. 3

The single question then, is, Whether they own'd him to be a prophet? And this is to

Chap. VI.



be answered by the testimony of those of Christ's own age. Ask them with whom he lived and conversed: ask them who were eye and ear witnesses of his prophetick gifts; and who are instances and monuments of the truth of his predictions, against their wills.

If all that Christ clearly and expressly foretold did punctually come to pass*; though they were things beyond the reach of any human foresight; to be accomplished at a distance from the prediction; and generally through the concurrence of many persons, free in their actings, opposite in their designs, but united in their interests to cross the truth of the predictions; what doubt could remain after this, that he was the true prophet? The fulfilling of a future contingent event, appealed to in token of a mission from God, was the *rule* whereby the *Jews* tried the pretensions of the prophets of old. *He is a true prophet, who is not deceived in foretelling things to come to pass*, is a principle laid down by *Maimonides*, and deduced from the scripture.

Upon experience of Christ's skill this way, they did not deny him to be equal at least to their former prophets: upon less evidence, they would not have given him at all the title of *prophet*. But *Samaritans* and *Jews*, both treated him as such. In their guesses concerning the prophet he personated, they

Maim. de
fundamen.
legis, c. 10
§. 2.
Deut. xviii
22.
Jer. xxviii.
9.

Joh. iv. 19,
42, 44.

* Phleg. Trall. l. 13, or 14. Chron. mistaking *Peter* for Jesus, saith, whatever he foretold, come to pass, Orig. c. Cels. ii. p. 69.

were

were indeed a little divided : some thinking him to be *one of the old prophets risen from the dead* ; others *that he was the new prophet Elias* ; and others *John the Baptist, restored to life*. But all agreed, that he was *a prophet, — mighty in word and deed, before God and all the people* : and for this reason, the chief priests feared to lay hands on him, *because the multitude took him to be a prophet*.

Luc. ix.
19.

Luc. xxiv.
19.

Mat. xxi.
4, 6.

But, two circumstances are still behind, that give more weight to Christ's interpretations with the *Jews*, if more can be given to him who hath once approved himself to be a prophet. The one is, that the *Jews* then looked for the coming of a prophet, greater than any prophet since *Moses*, and equal to *Moses* ; and were, many of them, persuaded Jesus was he. The other, that the obscurity wherein the prophecies were veiled, was to remain till taken away by that prophet, or by the *Messias*.

1. The *Jews* looked for the coming of a prophet, greater than any since *Moses*, and equal to him ; and were, many of them, persuaded that Jesus was he. *Moses* very anti-ently had encouraged them to hope for such a one. *Deut. xviii. 15, 19. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken ; and whosoever will not hearken to my words, which*
he

Chap. VI.

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*he shall speak in my name, I will require it of him, saith the Lord.*

*Joshua* could not be this prophet; for he was no prophet at all. God qualified him to be a leader. But we read not of any revelation given to, or by him. And as it were to guard against such a mistake, the *Jewish* church after *Joshua*, affixed their testimony to the contrary at the end of the book of *Deuteronomy*. So *Moses, the servant of the Lord, died.*—And *Joshua, the son of Nun, was full of the spirit of wisdom; for Moses had laid his hands on him, and the children of Israel hearkened unto him, and did as the Lord commanded Moses. But there arose not a prophet since in Israel, like unto Moses, whom the Lord knew face to face; in all the signs and wonders which the Lord sent him to do.*

Deut. <sup>xxxiv.</sup> 5, 9,  
10.

Num. xii.  
6, 8.  
Jer. xxiii.  
28.

As much as to say, *Joshua* was not that prophet whom *Moses* foretold should resemble *Moses* in a nearer communication with God himself, than *visions and dreams*, the ordinary ways of speaking to other prophets; and in *signs and wonders*, equal to those of him their first law-giver.

And for this reason, *Moses* did not here prefigure a succession of prophets in the *Jewish* nation, as later *Jews*, and some learned men, misled by their authority, have asserted. Few of the prophets after *Moses* worked any miracle. Not one equalled those of *Moses*. All of them received their revelation

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tion in *dark speeches*, and by the *ministry of angels*; and, which is highly material for ascertaining the true sense of the text, *one single person* is here promised, as a mediator between God and his people, and a law-giver, of whom the prophets \* successively speak as yet to come after their times; whom the *Jews* in the days of the *Maccabees* looked for, † and whom the whole nation in Christ's time expected then to come.

Sect. II.  
Dan. vii.  
16. viii. 17,  
18.  
Zech. i. 13,  
14.

For they were not the lower *people* that *knew not the law*, but *priests and Levites from Jerusalem*, that were sent to ask *John the Baptist*, *art thou that prophet?* The expression of *that prophet* implies some remarkable description of a *prophet to come*, upon which their expectation was grounded; and which is to be read no where so fully as in *Moses*.

Joh. i. 25.  
ὁ προφήτης.  
της.

And when many of the *people* said of *Jesus*, *This is of a truth that prophet*: The chief priests and Pharisees, while they disagreed in the application, acknowledged the truth of the people's expectation, as they signify in their answer, *viz. Search and see, for out of Galilee arises no prophet*. Where should they search but in the scriptures? What should they search for, but for a promise of a single person foretold as a prophet to come?

ἔτος ἐστὶν ἀληθῶς ὁ προφήτης.  
John viii.  
40, 52.

The

\* Es. xi. 1, 2, 3, 9. liii. 2. xlii. 1, 4, 6, 7. lxi. 1, 2. Jer. xxxi. 31, 35, 36. Joel ii. 23. *a teacher of righteousness*; as all the ancient versions render the *Hebrew* Moreh.

† 1 Mac. iv. 46. xiv. 41.

Chap. VI.



The rulers and the people must be understood to mean the same prophet which the people are bid to search for, and to compare the description of that prophet, with his character whom they thought to be that prophet.

It had not otherwise entered into the head of deceivers; nor would they have been able to gather such a number of followers as they did, between Christ's death and the destruction of *Jerusalem*, unless the people were prepared before-hand with the notion of a prophet.

Antiq. xx.  
2. ending.

*Josephus* tells us, "That while *Fadus* was the *Roman* governor of *Judea*, *Theudas* set up to be a *prophet*, and boasted, that (like another *Moses*) he would divide the river with a word, so that they might go through the midst thereof safely". And under *Felix*, another governor, an *Egyptian Jew* gain'd many followers, professing himself to be a *prophet*, and promising to let them see from Mount *Olivet*, that the walls of *Jerusalem* should fall down at his command, and they be able to go through the ruins into the city, and taking the garri-son prisoners, put an end to the dominion of the *Romans*."

d. bell. ii.  
12.

These were found to be impostors, and therefore their *counsel came to nought*. But the acknowledgment that Jesus extorted several times from the *Jews*, was the result of many signs and wonderful works, done in the presence of them all. Upon raising the dead son

son of a widow in *Naim*, as he accidentally passed by his bier with much people, *They all glorified God, saying, that a great prophet is risen up among us.* They meant *the great prophet*, because they added, *and hath visited his people*; which is spoken of redemption by the *Messias*, *Luke i. 68.*

Señ. II.

Luke vii.  
16.

And when he fed five thousand men, by a miracle like to that of *Moses* who fed *Israel* in the desert, those men said, *This is of a truth that prophet that should come into the world.* Being acknowledged to be *that prophet*, by the tenor of *Moses's* prediction concerning him, they were strictly bound *to hear him.* *The Lord will raise thee up a prophet like unto me—unto him shall ye hearken—\* saith Moses, And whosoever will not hearken to my words, which he shall speak in my name, I will require it of him, saith God.* No one before *Jesus*, or since, hath yet merited that character, besides himself. And every one may judge, whether the complete excision of that incredulous nation, soon after *Christ* had finish'd his ministry among them, was not the fulfilling of the threat for not hearing that prophet.

John vii.  
14.

2. One

\* Maim. de fund. c. 8. §. 8. si venerit propheta, ut te abstrahat ab uno ex omnibus præceptis: ei non obtemperare debeas, nisi sit ille propheta justus ut *Elias* in *Carmelo*—ideo dicitur, ei auscultabitis. The Jews in *Sanh. c. xi. §. 36.* call the *Messias*, רַבִּי וְדוֹקְטוֹר Rabbi & Doctor. *R. Josef* & *R. Akiba* (who lived in *Adrian's* time) are cited with many others, in *Paul Burgen's* *Scrutin. Scripturarum viii. 4.* as applying this *prophet in Moses*, to the *Messias*. And *Albo* *Libr. Ikkarim* (in *Voisin.*) *iii. 20.* Fieri non potest, quin surgat aliquando similis propheta *Mosi*, vel major eo. Rex enim *Messias* erit similis ei, aut major.

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2. One part of this great prophet's office, was to explain the sense of the *Jewish* scriptures, and to remove the obscurity that was to remain on many prophecies till his coming. The old prophets frequently declared concerning several of their prophetic discourses and actions, that they were dark, as yet unintelligible, and should be more clearly understood about the latter times, wherein they were to find their completion. Some of them add, that God purposely concealed his meaning in ambiguous and figurative expressions, for a judgment on them that should tread in the steps of their fathers, and shut their eyes against the light that had been offered them.

Dan. xii. 4,  
9.

Ef. viii. 16.

בלמד

possibly

for

בלמד

Ef. xxviii.

10, 13, 14.

They therefore tell the *Jews*, *their words are closed up, and sealed till the time of the end.* They are bid *to bind up the testimony, and seal the law, that it be not understood,* as the *Septuagint* render the *Hebrew* word, which is in our *English*, *among my disciples.* And one of them saith further, *The vision of all (the whole vision) is become (shall be to you) as the words of a book that is sealed, which men deliver to one that is learned, saying, read this I pray thee, and he saith, I cannot, for it is sealed: and the book is delivered to one that is unlearned, saying, read this—and he saith, I am not learned.*

The *Rabbins* of great antiquity and authority have observed from this text, “ That the  
“ knowledge of their prophecies shall be ta-  
“ ken



“ ken from them, and be lost with the *He-*  
 “ *brew*, their native tongue. \* But the Mes-  
 “ *ias* shall restore to them the understanding  
 “ of both, and open the sealed book.”

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And so *Esay* himself goes on, that tho' the  
 Lord for their hypocrify shall pour upon them  
 the spirit of deep sleep, and close their eyes,  
 and cover the prophets and their rulers, the  
 seers : yet a time shall be, when the deaf shall  
 hear the words of the book, and the eyes of the  
 blind shall see out of obscurity. The same thing  
 he foretold in a former chapter, and joined  
 with the reign of the righteous king to come,  
 who is the *Messias* in the *Targum*. At which  
 time, saith he, the eyes of them that see shall  
 not be dim, and the ears of them that hear  
 shall hearken, i. e. The curse shall be remo-  
 ved from them that heard indeed but under-  
 stood not, and saw indeed but perceived not.

Verf. 18.

Es. xxxii.

1, 5.

Es. vi. 9.  
10.

This is the time of the end unto which the  
 book is sealed : the latter days, of which *Je-*  
*remy* speaks, when they should consider the vi-  
 sion perfectly : the end of the appointed time,  
 when he shall speak and not lye.

Jer. xxiii.

20. xxx.

24.

Hab. ii. 3.

From these and such like scriptures, have  
 the *Jewish* traditions been derived, touching  
 the better explication and understanding of the  
 scriptures, in the days of the *Messias* than be-  
 fore. “ The deep and hidden things (of the  
 “ law and the prophets) will be made plain

\* Voss. de Orac. Sibyll. c. 14.

Chap. VI. “ to all by the Messias” ; saith *Maimonides*.  
 “ (a) “ The mystical sense of many of our  
 “ rites and judgments, of which no account  
 “ at present is to be given, shall be known  
 “ in the days of the Messias, saith *R. Moses*  
 “ *Gerundensis*. (b) Some of them went so  
 far as to assert ; “ That several texts, hard  
 “ to be understood, shall be transposed, for  
 “ the more easy understanding them in the  
 “ days of the Messias ; that all the anomalies  
 “ of the biblick words shall be then corrected,  
 “ the order of the legal sections reformed,  
 “ which, for some secret allusions, was hi-  
 “ therto retained, and then those allusions  
 “ shall be revealed. (c)

These sayings amount to a plain confession, that the Messias should give them a truer knowledge of scripture than they had before. And this belief was as antient among the *Jews*, as the days of Jesus Christ. It was their usual answer to every difficulty that was too hard for them, *Elias shall come and reveal all things* ; intending, that obscurities should be removed under the Messias, whose fore-runner and contemporary *Elias* was expected to be. And the answer of the *Samaritan* woman to Jesus, was the sense of the *Jews*, as well as *Samaritans*.

Joh. iv. 25. *I know that Messias cometh——when he is come, he will teach us all things.*

A peo-

(a) Maim. de reg. c. ult. tunc (in diebus Messiaë) Israelitæ sapientissimi cluent, quibus profundissima mylteria omnino aperientur.

(b) Mos. Gerund. in Num. xix. 1.

(c) Gem. tit. Schabbat. f. 116. in Surenhus. Conciliat. p. 42. & 176. & Rashi ib. R. Nathan in capit. Patrum, c. 34.

A people possess'd with such notions, could not reject, with consistency to themselves, Christ's interpretations of their prophecies, for being new, if they had been entirely new to them. Christ at his coming had nothing to do but to prove himself *that prophet*, and they were bound *to hear him*. His predictions and his other signs, were proofs, undeniable proofs, of that. To those who had reason to be convinced of that truth, Christ's clearer explications of scripture, and sometimes differing from those of their scribes, was no objection to his character. He was not the person he pretended, unless he had a better knowledge of the scripture than they. Their possible, or even probable conjectures, were not to be set up against his unerring interpretations, who alone had the promise *to guide into all truth*.

His *demonstration* then of *the Spirit, and of power*, vindicated his sense of the promises, and were instead of operose reasonings on the context, and criticisms upon words. This was an argument adapted to the capacity and the sense of every hearer. His own word, his *αὐτὸς εἶπα*, or *I say unto you*, who is confess'd *to come from God*, is superior to all arguments. And they who will not submit to his sense of those texts, which he plainly applied to himself as predictions of him in the Old Testament, or when ministred by his apostles, *that preach'd*

1 Pet. i. 12

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ted ; or even *Moses*, from being their law-giver. The validity of both their missions stand upon the same footing of prophecy and miracles ; and *Moses* had no particular antecedent revelation to appeal to, for the establishment of his legislatorship.

## CHAP. VI. SECT. III.

Second  
proof,  
from his  
miracles.

**T**HE second proposition which I here advance, is this, that the miracles of Christ were such, as demanded credit of his interpretations, for his work's sake. If it were questioned whether a prophecy belongs to the *Messias*, by reason of the general terms it is delivered in ; or of some expressions in the context that seem to restrain the event to persons or facts nearer the prophet's days, the ambiguity ought to cease, after it hath been determined to one sense by the authority of a person that worketh miracles. Thus Christ's disciples, who at first believed the *Messias* should be a temporal deliverer, and were consequently slow to understand the prophecies which spoke of his sufferings and death, were at last convinced of the truth of Christ's sense of those prophecies from his resurrection. *Then they remembered he had said this unto them concerning his death and resurrection ; and they believed the scripture which foretold all this, and his word (his explication thereof) which Jesus had said, Joh. ii. 22.*

And



And no one that knows what a miracle means, can doubt of the force of such proofs. They that observe how the world is preserved and governed by certain uniform standing laws of nature, appointed from the beginning by the wise maker thereof, can never be persuaded that God himself would lightly break his own order; or suffer it to be disturbed by another agent, but for some great purposes of his providence: they are sure, from his necessary attributes of holiness, goodness, and truth, that least of all would he admit effects to be produced above and contrary to the powers of nature, meerly to confound his creatures, and lead them into error, that intend sincerely his honour.

Yet this is the necessary consequence of calling Christ's interpretations of scripture in question. They destroy our natural notions of God, who charge Jesus and his apostles with imposing false senses on the prophecies, whose miracles they are not able to falsify.

Christ and his apostles did such mighty works, *as no one could do, except God was with them.* Christ in particular exercised a power nothing inferior to God's on most parts of the visible creation. The elements and their inhabitants, shewed themselves all subject to his dominion. At his command the winds and the sea grew still. He walked upon the waves in a storm and sunk not. Fishes shoaled into the nets of the fishers, when he directed them. By the same power that things began at first to be, he multiplied

multiplied a few loaves and two fishes into a sufficiency to feed five thousand; and yet they left more fragments than they had eaten. The hearts of men were not better known to themselves than to him. He *knew what was in man*: their secret reasonings, and future latent designs. With authority he commanded the unclean spirits, and they obeyed. No sickness, disease, nor weakness, was too hard for him. Where-ever he went he healed all that came to him, without distinction, the impotent, halt, withered. Acute diseases, and chronical griefs of many years continuance, were equally cured with a word, a touch, a touch of his garment, and even at a great distance. Those at the point of death recovered when he spoke the word: as did those that were carried forth to be buried, and those that had lain some days in their graves. At length being slain by the *Jews*, and his dead body under the guard of the *Romans*, he rose from the dead, and shewed himself openly to many for forty days together.

What should well meaning impartial people say to these things? If they were deceived, God (pardon the expression) did deceive them. Either he that spoke in his name, and acted by his power, did truly explain the prophecies to them; or the gracious God, equally a lover of truth and of his creatures, lent his power to an impostor to lay honest people under an invincible necessity to believe his imposture. They had as good evidence of the

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hand

hand of God, in those works of wonder that he wrought; as they had for his eternal power and god-head, in the visible works of the creation.

Sect: III.



The *author of grounds*, &c. attempts to turn this argument another way, and would have us infer on the contrary from the false citations of Christ and his apostles, (which you are to take also upon his word) that therefore they did not truly work any miracle.

These are his words: “Miracles, *said to be wrought*, may be often justly deemed false reports, when attributed to persons, who claim an authority from the Old Testament, which they impertinently alledge to support their pretences. God can never be supposed *often* to permit miracles to be done in confirmation of a false and pretended mission: and if at any time he doth permit miracles to be wrought in confirmation of a pretended mission, we have directions from the Old Testament not to regard such miracles, but are to continue firm to the antecedent revelation, confirmed by miracles——notwithstanding any miracles, which——under the circumstance of attesting something contrary to an antecedent revelation confirmed by miracles, are certainly no proofs of the truth.”

But what if these miracles were really *wrought*, as well as *said* to be so? What if the relations concerning these miracles were not distant, doubtful reports; but written by

those that were eye or ear witnesses; and to those very persons before whom, and upon many of whom, these works were done, and published in the country that was the scene of those actions; and in those times, when many were living to canvas and contradict their relations, but did not? What if the historians themselves confirmed the truth of what they writ, by the like works; or had their attestation for the truth thereof, who wrought as great miracles in the name of the same Lord Jesus? Such accounts may not be deem'd false reports, without disclaiming all means of discerning true from false reports; and all certainty of facts before, or in our days, to which we were not present.

In this case surely the miracles, being as really wrought as they are truly recorded, they must be esteemed of more weight to incline to Christ's interpretation of any doubtful texts, than our doubts touching the meaning of those texts, to question the truth of his miracles. Doubtful interpretations may be put into the scale against doubtful reports of miracles; but a certain miracle of one that expounds a prophecy, is reason why men should rather suspect their own judgments upon it, than his. For we may easily err in the sense of a writing in a different language from ours; whose style is no more perfectly understood; and whose fashion of figuring and expressing, is antienter than what is read in any other book;



book; and very different from the genius and taste of our age and country.

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We have the more reason to distrust our sense of these matters when they differ from Christ's, because other of Christ's interpretations are not liable to cavil. After all the cry of *impertinent allegations*, only five or six have been produced to support the charge; and some of those, probably not cited as prophecies. But were it so, that we could not fully account for five or six out of near fifty citations in the gospels and Acts only; let any unprejudiced person say, if that be a sufficient cause for disbelieving a train of miracles, which there is no other colour for disputing. In all other cases, lesser scruples are yielded to greater evidence.

Christ's mission doth not singly nor chiefly depend on the predictions of the Old Testament. Had the *Jews* scriptures never mentioned him; had Christ claimed no authority from them; his works nevertheless would render his mission creditable. So he told the *Jews* that asked him whether *he was the Christ? The works that I do in my father's name, they bear witness of me.* And at another time alledging *the testimony of Moses who wrote of him, and the witness of John the Baptist* another great prophet, he declares, *but I have greater witness, than of John: the works which the father hath given me to finish, the same works that I do, bear witness of me, that the father hath sent me.*

Joh. x. 25.

Joh. v. 36.

Still



Still he refers all *his works*, all *his words* to the honour of the father. He did not preach another God, than he who had been taught in the Old Testament. And it is in that single case that the Old Testament directs not to regard a miracle, when it is indeed contrary to the foundation of all revelations. But leaving that first principle unshaken, miracles have the same force to authorize additions to, or changes of a former revelation, in whole, or in part, as they had at first to establish that revelation. Their attesting something contrary to an antecedent revelation, that was never pronounced to be, nor is, in its own nature, immutable, is no argument that they are false miracles.

Not that I think any idolatrous prophet did ever work a miracle in proof of idolatry since that caution in *Moses*: at least, we don't read of any from the giving of the law that was wrought under those circumstances. Such a warning as that of *Moses*, *not to hearken to any prophet that should give a sign for following other gods*, seems to be only a form of vehement dehortation, from being surprized by any means into a compliance with idol worship. It doth not so much imply a possibility of their working signs, as it earnestly forbids the being led away by them upon the fairest pretences. It is like to St. Paul's manner of speech to the *Galatians*, *Though we, or an angel from heaven, preach any other gospel to you, than that which we have*

Deut. xiii.  
1, 2.

Gal. i. 8.

*have preached, let him be accursed.* He puts Sect. III.  
the most extraordinary case which could scarcely happen, nor well be supposed, that the holy apostles, or holy angels, should preach a doctrine contradictory of that which the apostles had newly confirmed by miracles, to shew that in no possible case they were to recede from the truth of the gospel.

Be that as it will, this author and we agree in the main, where he saith, “ God can *never* “ *be supposed often* to permit miracles to be “ done in confirmation of a false mission.” For since Christ’s miracles, and those of his apostles, were for number past count ; and some of the apostles, one of them at least, continued beyond the end of the first century ; it cannot be denied, that God permitted miracles to be done *often* in Christ’s name, and consequently he hath left us no room to suspect, that Christ’s mission was false or pretended.

The argument then for the truth of Christ’s interpretations taken from his miracles, standing good ; all we have to do for establishing his miracles, is to place the evidence for them in one light ; and, since this is a point triable only by testimony, to prove from thence,

1. That Jesus Christ did indeed work many miracles : And,

2. That he wrought those very miracles for kind, that the *Jews* apprehended were fore-told

told in their scriptures to be wrought, by the *deliverer that was to come.*

*First*, That Jesus Christ did indeed work miracles, is most undeniable from the acts of his life, writ by honest plain men, that were witnesses to his works; men, not capable of artifice, had they been inclined to it; that could have no worldly motive to contrive such stories; and whose sanctity was too well known to their neighbours, to imagine they would do so if they might, without disproof; which yet was impossible, since they name places, persons, facts and circumstances, while they were fresh in every man's memory, and when it was every man's interest to expose the falsity.

But it may be said, they were Christ's disciples that writ these acts, who may be better supposed to combine in the deceit. They were so. And who so proper judges of the facts they record, as disciples? as they that conversed most with him at all hours, and by that means had opportunities of discovering his flight or collusion, if he had any?

Who, that had seen all his works, could refuse being his disciple? We must reject all evidence, if the testimony of his disciples be not admitted for evidence. 'Twould be an objection to their testimony, that should say, they saw these miracles, and yet did continue unbelievers of his doctrine.

They

They that were disciples when they writ of him, were at first strangers to him; were possessed in the beginning with the same prejudices to what he taught, and the like carnal conceits about the kingdom of God, that the other *Jews* entertained; only they had not their vices and passions to stifle the evidence of his works, which the prejudices of other *Jews* got the better of. Christ's followers were brought over to be his disciples, by the very miracles which they relate.

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And come the relation from whom it will, so long as every man was at liberty to examine into particulars; and no man, out of zeal to truth, or envy, or any such active principle, did discover falsity in any one relation, there is no ground to suspect the relators of fraud, merely because they were disciples. Men that writ such a number of facts, attended with so many circumstances, and give so great advantages for a discovery not to be slipped by a watchful enemy, shew they were past fear of being found in an untruth.

From writings so qualified and circumstantiated, we are assured that Christ's miracles were not confined to a corner, or chamber; to one or two villages, or to a few objects, or friends in those villages, and to chosen witnesses: No; he went *about all Galilee, Judea, Idumea, Samaria and Jerusalem, healing all manner of sickness, and all manner of diseases among the people.*

Matt. iv.  
23.

His

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Mat. iv. 25.  
 Luke vi.  
 17.  
 Mark iii.  
 7, 8.  
 Luke viii.  
 27.

Mat. viii.  
 5.  
 Luke vii.  
 2.  
 Joh. iv.  
 46.

His miracles were done in the most publick manner, and places ; in the temple, in the synagogues ; on the great festivals, when the concourse of people was greatest ; and at other times, followed as he was by multitudes from *Galilee, Decapolis*, the sea-coasts of *Tyre* and *Sidon*, and from beyond *Jordan*, who were *all healed* : the Pharisees and the Doctors of the law sitting by and beholding what he did, which were come out of every town on purpose to ensnare him.

The persons on whom the miracles were wrought, were strangers to him and to one another. They were in religion most opposite ; divided in opinion, affection, and nation ; and of sects most jealous of each other. They were *Roman* soldiers, *Syrian* Gentiles, and worshippers at *Jerusalem*, *Jews* and *Samaritans*, unbelieving Sadducees, and stubborn Pharisees ; rulers of the synagogues ; *Herod's* courtiers ; and officers of the *Sanhedrin* ; all by profession, or dependance, great enemies of Christ and his doctrine, yet some of all partook of the benefit of his miracles.

Could so many sufferers, so many spectators, be imposed on with mock cures, and mock miracles ? Could they be mistaken either in their diseases that laboured under them ? or in their recovery, that found themselves whole ? or were not by-standers inquisitive into the truth of their disease, and of their cure ? We read that they were.

The

The blindness of the Man at *Jerusalem*, Sect. III. whom Christ made see, was narrowly sifted into. Though his neighbours that had seen him before he was cured, knew that he *was the blind, that sat and begged*, their saying it did not content the rulers who took the matter in hand: The rulers convened his parents, who owned it. They interrogated, they cajoled, they threatened the son himself; but he was still in the same story. So that *a division arose* among them, (not *upon the miracle*, for that was too manifest to be controverted;) but upon the *doer of it*; how a man *that is a sinner*, Joh. ix. 16. (an impostor, as they would have it thought in spite of God's testimony to the contrary,) *could do such miracles!*

Of the facts they were convinced; and therefore, in publick and in private, they sometimes confessed the truth of them. *What do we? For this man doth many miracles*; was the judgment of the chief Priests and Pharisees in council, after *some that had been with him, when he raised Lazarus from the grave*, bare record, and told the Pharisees *what things he had done*. *Perceive ye not*, said they again, Joh. xi. 47. *how ye prevail nothing? behold, all the world* Joh. xi. 48. *is gone after him*: Because the multitude met xii. 17. him, and carried him with Hosannahs into *Jerusalem*, for *this cause, that they heard he had done this miracle on Lazarus*. Joh. xii. 17, 18.

St. Peter therefore, in full assembly appeals to their own knowledge of Christ's miracles: *Ye men of Israel, hear these words: Jesus of Nazareth* A&C. ii. 22.

Chap. VI. Nazareth, a man approved of God among you, by miracles, wonders and signs, —as you yourselves also know.

Acts iv.  
16.

And upon no less testimony do the miracles of the apostles stand confirmed: *What shall we do to these men? for that indeed a notable miracle hath been done by them, is manifest to all that dwell in Jerusalem, and we cannot deny it; was said in a conference of the rulers, elders, scribes and high-priests, and they most of them Sadducees.*

Thus the whole nation, as it were, of the *Jews* confirm the truth of the Christian miracles; friends and foes; the people and the scribes; the rulers of the Pharisees and Sadducees, upon the sight of the works themselves, or examination of the facts afterward, they all acknowledge the astonishing power of the name of Jesus.

But lest any one, out of inclination to infidelity, should refuse these testimonies, as conveyed by them that were Christ's disciples; (who indeed for that reason deserve most credit :) a few others should be added, that report the same things, and have none of their attachments.

Orig. c.  
Cels. ii p.  
69. from  
Phleg. 13.  
Chron.

Cels. in orig. p. 53.  
& l. iii.

*Phlegon Trallianus* was a Greek Gentile of *Asia Minor*, who writ chronicles in *Adrian's* reign of remarkable things, and might be a young man in the days of the apostles. The Christian miracles were then too remarkable to be passed over in silence: he therefore takes notice of the great miracles that Christ had wrought. *Celsus*, about the same time admits the



the facts, but ascribes the power of doing them to *Egyptian* magick. Sect. III.

*Julian* and *Volusian*, both deeply engaged in the cause of Gentilism, and as such interested to disparage or falsify the works of Christ, had not yet the hardiness to question the truth of them : which the infidels of latter times do absolutely deny, without any new ground against the evidence, in which the bitterest enemies of Christianity after enquiry thought themselves obliged to acquiesce. Jul. apud  
Cyr. vi.  
Voluf. ep.  
ad Aug.  
34.

And for the *Jews*, so general, so uncontested was the tradition of their fathers for the miracles of Christ (*a*) and his apostles, (*b*) that they could not forbear perpetuating the memory thereof among other traditions of former times, in their *Talmud* ; nay, they give the names of some of the persons on whom, and by whom they were wrought. (*c*) They pretend indeed with their fathers in Christ's time, that they were done by a magical correspondency with some *Dæmon* ; or else by the name of *Jehova*, whose true pronunciation Christ stole out of the temple. (*d*) But

(*a*) Talm. Hier. Tr. Sch. in Pug. fid. ii. 1, 3, 6. He healed the lame and the leprous, and raised a dead man, and in Galilee walked on the sea.

(*b*) Coch. in Sanh. xi. 36. n. 9. In Talmude nominatim citati sunt, qui à discipulo Christi Jacobo a desperatissimis morbis, invocato nomine Christi, momento sanati sunt, vel sanari se posse non dubitaverint.

(*c*) Talm. Jerus. Tr. Schab. c. 12. a child of R. Jose, son of Levi, that had swallowed deadly poyson, was cured in the name of Jesus Pantherinus ; to which his father answered, he would rather his son had died, &c. Abodazara, c. 2. R. Eleazer was healed of the bite of a serpent, by James, [the disciple of Jesus, saith Jarchi ib.] and Midr. on Eccl. 1. 8. hath the same relation.

(*d*) Talm. Hier. Tr. Schab. 16.

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the vainness of their attempt to account for the doing of those works, gives more credit to their testimony that they were done.

I might also mention what *Josephus* writ of him that was called Christ, how he was a doer of wonderful works, &c. But modern criticks suspecting the passage, I will wave every thing that is doubtful; and pass to the

2. Next head, *viz.* that Jesus wrought those very miracles for kind, that the *Jews* apprehended were foretold in their scriptures to be wrought by the *Messias*. All the *Jews* in Christ's time expected miracles. 'Twas the usual artifice of the *Pharisees* and *Saducees* for lessening his credit with the people, to ask him to shew a sign from heaven; some such sign as *Moses* did at coming out of *Egypt*, or giving of the law. And the people, more reasonable than their rulers, considering what he had already wrought, said among themselves, *When Christ cometh, will he do more miracles than this man?* It was absurd for the *Scribes* to demand signs, or the people to make such a reflection, unless it was believed that the *Messias* should work miracles at his coming.

No pretender to that character would have promised to do wonders, (to his certain confusion if he did not,) unless he had found a fix'd expectancy in the people of the *Messias's* miracles, to which it was necessary to accommodate himself. "But all the deceivers and magicians  
 " of those days, with which *Judæa* swarmed  
 " under *Felix*, gathered followers by this very  
 " pretence

Mat. xvi. 1.  
 Mark viii.  
 11.

Joh. vii.  
 31.

“pretence of shewing them most evident signs  
 “and prodigies from God in their favour, as  
 “*Josephus* writes.” \*

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Yea, such a received mark was this of the Messiah, that no sooner was *Vespasian* complimented with the title, but they ascribed miracles to him, to make him the more easily resemble the *Jews* Messiah: and in particular one species of miracles, (the curing a blind man) which the scripture foretels the Messiah should do, among others.

In *Essay* we have a prophecy direct to this purpose. His xxxvth Chapter is a description of the future state of Christ's kingdom, which should be matter of joy to the places where the gospel should be first preached, and ought to be connected with his xlth Chapter.

Verf. 1, 2, &c. *Let the wilderness and the solitary place be glad: let the desert rejoice, and blossom as the rose.* The people and places least instructed shall be in as good a condition for knowledge, as places and persons most cultivated.

*Let it blossom abundantly and rejoice with joy and singing; the glory of Lebanon shall be given to it, the excellency of Carmel and Sharon: (i. e. The advantages and privileges*

\* *Jos. Ant.* xx. 6. de b. ii. 12. and he notes the like pretences in *Theudas*, *Ant.* xx. 2. The Egyptian forcerer, xx. 6. The great impostor under *Festus*, xx. 7. d. b. ii. 12. The false prophet, while the temple was burning; de bell. vii. 1 r. Lat. as did *Jonathas* [de b. vii. 31.] and *Barchochba* afterward, *Ganz. Chron.*

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of Jerusalem and other cities, best situated for fruitfulness in doctrine and religion, shall be offered to them in the desert) *They also shall see the glory of the Lord, and the excellency of our God.*

*Say to them of fearful heart, be strong, fear not: behold your God will come with vengeance, your God with recompence (to punish the wicked, and save the believers) he will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopp'd; then the lame man shall leap as a hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert; and the parched grounds shall become a pool, &c.*

Ef. xxxii.  
2, 15.  
xliv. 3.  
Ezek.  
xxxvi. 25,  
27.  
John vii.  
39.

The gifts and powers of the holy Spirit are foretold in the prophets by the figures of *waters*; and these are promised to break forth in the dry grounds, because for many years the spirit of prophecy and of miracles, had ceased in that nation.

Verse 8. *An high way shall be there, even a way that shall be called the way of holiness: The unclean shall not pass over it, but it shall be for those (the holy) the way-faring men, tho' fools, shall not err therein. No lion shall be there, nor ravenous wolf, &c. In the desert, the way of this king shall be prepared by the preaching of John the Baptist, who is the voice of him that crieth in the wilderness, prepare ye the way of the Lord, make strait in the desert a high way to our God, xl. 3. Mat.*

*Mat.* iii. 1. He shall preach up repentance and holiness, instead of uncleanness; and men of brutish appetites, of cruel and voracious tempers, shall despise his preaching. The godly alone shall receive the doctrine of Christ's kingdom, which shall not be difficult to understand and learn; for the poor and simple, the honest and sincere, shall not mistake their way.

The expressions are all very poetical, but they are elsewhere in *Esay* used in the sense I have now explained them; in which sense also the antient *Jews* did here understand him, \* as prophecying of the Saviour to come. And therefore their *Targum* on a parallel place directly interprets it of the *Messias*, *who shall open the eyes of the blind, be a covenant of the people, and a light of the Gentiles.* † And the old author of *Vajikra Rabb.* grounds it upon these words of *Esay*, *then shall the lame leap, that all sorts of leprosy shall be healed in the future age*, meaning that of the *Messias*. ‡ It seems they thought lameness from a leprosy, was included in the general word of *Esay*; or else that the four kinds of diseases instanced in by *Esay*, were given as a specimen of all

\* The *Jews* in *Jerom's Comt.* and *Jarchi* and *Abenezra* on this place.

† *Targ.* on *El.* xlii. 1, 6, 7. *Ber. Rab.* on *Gen.* xli. 1. refers the words of *Psal.* (146. 8.) the Lord opens the eyes of the blind, &c. to the times of the *Messias*.

‡ *Vajik. Rab.* on *Lev.* xiv. 2. *Sanh.* xi. §. 18. looks for the curing of the leprosy by the *Messias*.

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other diseases incurable to human skill, but curable by the Messias.

Mat. xiii.  
22, 23.

xv. 30.

It is plain, how the *Jews* in Christ's time applied this prophecy, from their forwardness to own him then for the Messias, after he had worked some or all of *Esay's* four cures in their sight. It was then *when he made the blind and the dumb to see and speak, that all the people were amazed, and first said, is not this the son of David? It was upon this his healing the lame, the blind, the dumb, the maimed, (and the deaf, Mar. vii. 32, 37.) that they glorified the God of Israel.* They were the same multitude that saw his miracles on the diseased, that said *this is of a truth that prophet, that should come into the world.*

John vi.  
2, 14.Grounds,  
Ec. p. 38.

Upon report of such works to *John the Baptist* in prison, he sent two of his disciples to know whether he was the Christ. Not that *John* expected to be delivered by him from his prison; or that he doubted he was the Messias, to whom he had many times given an ample testimony; but to give his disciples the opportunity to satisfy themselves from his own mouth and actions. Their question was in the words of *Esay*, *art thou he that shall come? (xxxv. 3.) or do we look for another Saviour?* Christ answers them in the following words of *Esay* which give the character of that Saviour. Go, saith he, *and shew John again those things which you see and hear; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear; and,*  
more—

moreover, *the dead are raised up, and the poor* (those of the uncultivated desert, the simple,) *have the gospel preached to them.* In other words; behold from my works him whom ye seek in my person. You look for *Esay's* Christ; I work the very cures *Esay* foretold his Christ should do. Their question, and his answer, both turn upon the concession, that *Esay* did herein prophesy of the *Messias*.

And indeed, upon this supposition, the false prophets and false Christs led the people first *into the desarts*, before they would shew them the miracles which they promised. One or two doing so, might be accidental; but that *all the Impostors* should do so, as *Josephus* remarks, \* seems to be the effect of their understanding this prophecy alike of the *Messias*, wherein the *place* and the *works* are joined together. *The wilderness, the solitary place, the desert shall rejoice, when God that shall come to save, — shall open the eyes of the blind, &c. For in the wilderness shall waters break out,* (the effluxes of divine power) *and streams in the desert.* Here then, the *Messias* was to spend much of his time, and shew many miracles to his followers. And all this the Lord Jesus did. Taking *wilderness* in *Esay* literally, for the *place of his converse*; or figuratively, for the *poor and illite-*

\* Antiq. xx. 6, 7. de Bel. ii. 12. vii. 31. The impostors and magicians drew the people after them *into the wilderness*, promising there to shew them express signs and prodigies.

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 Joh. iii.  
 22, 23.  
 with Matt.  
 iii.  
 Matt. xiv.  
 13, 15.  
 Joh. vi.  
 1, 5.  
 Matt. xv.  
 30, 31, 33.

rate, he was to converse with ; Jesus fully answered the prophet's description, in doing his wonderful cures, both in the desert, and upon the diseased of the poor ; and manifesting himself so remarkably to be the Messiah, in his works, his interpretations ought therefore to be admitted for his works sake.

I should leave the argument here, but for some objections to this way of proof suggested in *Grounds*, &c. that have not been yet obviated. And being unwilling to leave any thing unanswered that looks like an objection, I shall refer the consideration of them to another section.

#### CHAP. VI. SECT. IV.

*The objections to Christ's miracles being a proof of his divine mission, answered.*

**N**otwithstanding the concession of this author, "That God can never be supposed *often* to permit miracles to be done for the confirmation of a false or pretended mission ;" yet, a few pages after, when Christ's miracles are pleaded against the incredulous, he denies, "That they are *proofs*, at least, *absolute proofs* of his mission, and the divine authority of the gospel."

Grounds,  
 &c. p. 32.  
 P. 37.

These are his words : "The numerous and wonderful works wrought by Jesus, though equal to what the *Jews* expected of the Messiah, were *no proofs* to them that he  
 .. " was

“ was the Messias. They were not the least  
“ disposed to take him for the Messias, on ac-  
“ count of them ; but, on the contrary, procu-  
“ red him to be crucified for pretending to be  
“ the Messias, not knowing the Lord of glory  
“ from his miracles. Nor had his miracles  
“ any effect on his brethren, kindred and fa-  
“ mily, who seem to have been more incre-  
“ dulous in him, than other *Jews*——nor  
“ among his immediate followers and disci-  
“ ples ; some of whom did not believe in him,  
“ but deserted him, when he spake of his suf-  
“ ferings ; and thought he could not be the  
“ Messias, when they saw him suffer, notwith-  
“ standing his miracles and frequent declarati-  
“ ons to them that he was the Messias. Again ;  
“ The *Jews*, who mistook the meaning of  
“ their own books, (as to the notion of a tem-  
“ poral deliverer, a mere spiritual deliverance,  
“ or any alteration of their law,) *might*, till  
“ they were set right in their interpretation of  
“ the Old Testament, and were convinced  
“ from thence that Jesus was the Messias, as  
“ *justly reject Jesus, asserting his mission and*  
“ *doctrine with miracles, as any other person,*  
“ who in virtue of miracles would lead them  
“ into idolatry, or into any other breach of  
“ the *Mosaick* law. And the *Gentiles*, who  
“ ought regularly to be converted to *Judaism*,  
“ before they could become Christians, and  
“ to ground their Christianity on the Old  
“ Testament, had a right to the *same satis-*  
“ *faction*, and might want it no less than the  
“ *Jews,*

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“ *Jews*, whom they might allow perhaps to  
 “ understand their own books better than the  
 “ apostles, who *manifestly put new interpre-*  
 “ *tations* upon them.—And for this, both  
 “ *Jews* and *Gentiles* might plead the exam-  
 “ ple of the apostles, who at first did (like  
 “ other unbelieving *Jews*) expect a temporal  
 “ prince, and did disbelieve Jesus to be the  
 “ Messias on account of his sufferings, not-  
 “ withstanding *his Miracles*, till they came  
 “ to understand the spiritual sense of the  
 “ scriptures.”

Never were there so many words with a double meaning put together in a paragraph, on purpose to mislead and confound the Reader! One while, *no proof*, signifies no *effectual proof* to some; but is intended to insinuate *no evidence* in itself. Anon they are said to *reject Christ*, who did not *assent* to every thing he said at first hearing, though they were so fully convinced afterwards, as to die for him. Again; The *Jews* might *justly reject* Christ's miracles, while his interpretations were different from theirs; intimating that no man is to believe against judgment, which is true; but passing upon us notions taken up any how, and prejudices, for judgment; and confounding together obstinacy and conviction.

And the consequence of what he hath advanced, if it were true, is this; that miracles are of no use at all to convert the erroneous. For though a teacher from God should work miracles, the people are not bound to believe  
 his

his miracles, if their antecedent notions in religion (suppose in some point of *Moses's* law) differed from his; he must first convince their reason; to which miracles, according to him, are of no use; and their understandings being satisfied, there is then no occasion of miracles; and so no use of miracles at all.

I have too good an opinion of the *author's* sense, to think him *serious* in this. But whatever he is, the *subject* is too *serious* to be thus trifled with. I shall therefore take what he saith into a distinct consideration, to represent the fallacy thereof more fully.

Now admitting the miracles of Christ to have been in *event*, no *proof* to the body of the *Jews*, so as to convert them to his doctrine; his miracles nevertheless might be very *sufficient proofs in themselves*, and excellently fitted to produce a contrary effect. Do we not see daily men that are convinced, and will not own their conviction: many that believe, yet act contrary to their belief: and more that turn away from plain evidence, lest they should be forced to believe?

When mens interests and passions mingle in a religious debate, a very little colour will corrupt the judgment, or preponderate against judgment. A few insignificant reflections upon the managers of one side, their parentage, country, mean condition; a seeming incongruity in the circumstances of the action, as to time, or place; even the incredulity of others thought to be better, or wiser than themselves,  
(*Have*

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*(Have any of the rulers? Have the Pharisees believed on him?)* have proved hindrances to the force of most undeniable evidence.

Joh. ix. 33.

Take Christ's cure of a man born blind for an example. The fact was incontestable. And the people argued truly from it. *Since the world began was it not heard before, that any man opened the eyes of the blind. Can a devil open the eyes of the blind? Or how can a man that is a sinner (an impostor) do such miracles? since we know, God hears not sinners.* The necessary inference from the fact was the same the blind man made, *if this man were not of God, he could do nothing.*

But the majority denied the conclusion, upon this empty pretence of the *Pharisees*, that this cure was done on the sabbath-day. *This man can't be of God, because he keeps not the sabbath-day,* was sufficient with many to deaden the effect of the plainest miracle.

Shall we say then, that this miracle of Christ upon the blind man was no proof to the *Jews*, because they cavilled away the force of it? What will then become of *Moses's* miracles, upon whose authority the *Jews* receive their law? The miracles of *Moses* in *Egypt* were a good proof to *Pharaoh* and his servants, of his mission: and yet they were *no proofs* to them. *Their hearts were rather hardened by them, and they refused to let Israel go.* The miracles of *Moses* in *Egypt*, and the desert, were a proof to *Israel*, *That God would by his hand deliver them, though they understood it not,*  
and

and *would have made themselves another captain, to return back into Egypt.* The same sun dries and condenses some things, and melts and dissolves others. The power is not changed; but the effect is diversified, from the temper and disposition of the receiver. And this is the case of miracles; they are to all men alike a powerful motive for believing, but the obstruction is greater in some than in others.

If therefore it were true, that in fact Christ's miracles were proofs to few or none; and as this author affirms, not to his *brethren and kindred*, not to his *immediate disciples*, no not to his *apostles* till after his resurrection; all that can be drawn from hence is, that the power of prejudice, and the love of the world and one's self, is almost insuperable: and that truth, however attested, hardly gains admittance into minds fortified with prepossessions.

This however should be observed, from the slowness of his disciples to believe in Christ, that their belief afterwards carries the more weight with it. For it removes all suspicion of collusion between Christ and them in his lifetime; it implies an impartial examination before a change; and the power of some miracles at last, to a full conviction.

But the fact, that Christ's miracles were proofs to none about him, and by reason that they thought Christ's sufferings were contrary to their scriptures, is not so certain as is represented by this writer. The texts at least that he alledges for it do not make it out, as to the  
unbelief

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unbelief of so many as had so near relation to Christ.

Christ's miracles, saith he, were no proof to *his brethren and kindred*, for which he quotes Christ's saying in the synagogue at Nazareth, *A prophet is not without honour but in his own country, among his own kin, and his own house.*

Mar. vi. 4.

But Christ spoke thus, without any reflection on the unbelief of his kindred. They were other people of the *neighbourhood*, and not of his *own house*, who, though *astonish'd at his wisdom and mighty works*, resisted the efficacy of both, because of the meanness of his birth, and calling, and kindred. *Is not this*, say they, *the carpenter, the son of Mary, the brother of James and Joses, of Juda and Simon? And are not his sisters here with us? And they were offended at him.* Christ's kindred could not say this of themselves; but strangers might. Hereupon Christ tells the *Nazarenes*, that in the country where one lives, where prejudices are so easily taken up and so difficultly laid aside, a prophet is seldom honoured as he ought to be, by reason that there his kindred is known, and his extraction is turned to his disadvantage.

Joh. vii. 5.

The other text in St. *John* would be more to the purpose, could it be proved that Christ's brethren were witnesses to his miracles, and yet did not believe. But the contrary seems to be implied in the foregoing verse: *There is no man that doth any thing in secret, and he*

Mar. vi. 9.



he himself seeks to be known openly. If thou do these things, shew thy self to the world. Sect. IV.

It is observed in another evangelist, that Christ did no mighty works at Nazareth because of their unbelief. And they therefore called upon him, in the way of reproach, to do also here in his own country, whatsoever they had heard done by him in Capernaum, Foreseeing then the envy of his kindred, or their impatience to have him take the kingdom and give them offices under him; or the advantage his enemies might make from his kindred's being the chief of his followers, as if their report of his works were a meer confederacy; it is very probable Christ declined doing miracles before them. And then no argument can be built on their temporary unbelief, to the disparagement of his miracles. Luc. iv. 24.

Some indeed that were his occasional hearers, and on that score are termed his *disciples*, are said *not to believe*. And what wonder, if many that followed him for *the loaves*, and other *advantages* of his miracles, did afterwards fall off? There were other causes for it, than his sufferings; or a doubt of his miracles; or a deficiency of proof in them. Joh. vi. 64.

Nor did his sufferings drive his apostles from believing on him, as, I know not why, is asserted by this *author*. Once, *Peter* interrupted Christ while he was discoursing on his future sufferings, with a *God forbid, may this be far from thee!* But in the same breath, being convinced by *his miracles*, he acknowledges Matt. xvi. 22.

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 Matt. viii.  
 22, 29.

ledges him *to be the Christ, the son of the living God*: and he never receded from this confession, except *denying that he knew him* may be interpreted so; which denial was indeed the effect of weakness, proceeding from fear of his own present death, and not thro' offence at Christ's.

Luc. xxiv.  
 21.

The diffidence of those, whether apostles or disciples, between Christ's death and his resurrection, was rational and better grounded. Their words declare, they had believed in him to the last, *viz. We trusted it had been he, that should have redeemed Israel! Why? Because he appeared to be a prophet, mighty in deed and word, before God and all the people,* vers. 19. Why did they now distrust it? Because they knew he was put to death, but were not yet satisfied of the truth of his being risen from the dead; besides all this, it was the *third day, since these things were done,* vers. 21.

A dead man was not likely to save others, while he was out of the condition of saving himself. Upon supposition of his continuing dead, and not rising the third day as he promised to do, they must needs suppose all their hopes to be at an end—But ballancing his miracles with these unpromising appearances, a *prophet mighty in deed*—and yet to day is the third day, and he not *risen*—they knew not what to think, till his resurrection from the dead removed all their doubts. *Because they saw him (risen) they believed,* Joh. xx. 29.

While



While they were possess'd with the notions of a temporal Saviour, when he talked to them of his dying and rising again, *they understood not the saying, and were afraid to ask him.* They did not, however, question his mission, or desert his person. But the miracle of his resurrection took off their prejudices entirely, and rectified their conceits about the nature of his kingdom: that made them *remember* what he had said touching these matters, and submit to his understanding *of the scriptures.* So then, miracles were proofs to his apostles, that Jesus was the Christ. They first induced them to become Christ's disciples; and at last they determin'd them so unmoveably to his service, that they laid down their lives in testimony of his Messias-ship.

Mar. ix. 32.

Luc. xxiv.

44.

And such proofs miracles might, and ought to have been, to all others. The *Jews* unbelief is not excusable, from their opposite sentiments to his, about the nature of their deliverance, and of his kingdom, even supposing them to be deduced from their scriptures in their opinion. For what was it wherewith Christ enforced his doctrine and explications?

“*Miracles* numerous and wonderful, equal to what the *Jews* expected from their Messias.”

Grounds,

Sc. p. 34.

What made them reject his doctrine, when it was so well attested? Their sense of their scriptures, which had been confirmed also by miracles. Ought not then miracles done before their eyes to have as much weight, as miracles credibly reported to them? Ought not Christ's

interpretations so attested, to have given them a suspicion of their own, which was in its nature fallible? Or might not the seeming opposition between Christ's sense of the prophecies, and the *Jews* sense (which is no less between the prophecies themselves) have been reconciled; and both be allowed true, in different periods of the kingdom of the Messiah? Any possible middle way ought to be preferr'd by a lover of truth, rather than reject an attestation, not capable of being denied, on either side.

No. This *author* continues, "Though the  
 " *Jews* were mistaken in the meaning of their  
 " books, they *might*, till they were set right in  
 " their interpretations of the Old Testament, as  
 " justly reject Jesus's doctrine, though asserted  
 " by miracles, as any other person, who, in  
 " virtue of miracles would lead them into ido-  
 " latry, or any other real breach of the *Mosa-*  
 " *ick law.*"

And what should set them right under their distempers of understanding, but the authority of the interpreter? What could raise the authority of the interpreter, like his working of miracles? Though no man can be obliged to believe against judgment: yet that is not judgment which men commonly deem so. Many opinions pass for judgment, that are the pure result of humour, inclination, passion, interest, education, or a hasty choice. And a judgment, formed from the light then present to the mind, may be changed afterwards with reason, upon extrinsick as well as intrinsick evidence. When  
 such

such evidence hath been exhibited, and men are not stirred up by it to examine their former tenents, or not to recede from what they did once imbibe, they have just cause to doubt the sincerity of their hearts, and to suspect that worldly considerations have a part in their persuasions.

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So it came out in the case of the *Jews*. Christ's doctrine thwarted those their sentiments concerning the kingdom of the Messias, that had been cherished by ambition, covetousness, and thirst after revenge. Those that were freest from these carnal principles, found least resistance in admitting of the interpretations of Jesus Christ; *whilst they, who received honour one of another, and sought not the honour that cometh from God only did not; nay, how could they believe, as Christ put the question to them? John v. 44.*

“ That the *Jews* might as justly reject the  
“ doctrine of Christ, tho' attested with miracles,  
“ as of any other person, who in virtue of mi-  
“ racles would lead them into idolatry, or any  
“ other real breach of the *Mosaick* law,” is certainly not true. For neither is Christ's doctrine chargeable with idolatry; nor doth a real breach of any other part of *Moses's* law, stand on the same foot with idolatry; or is included in the same prohibition with it; as the *Jews* themselves acknowledge. The worship of the only God, is an eternal law of reason, that can never cease to be obligatory; and therefore *Moses* prohibits idolatry, in the strongest supposable case, to warn them not to hearken to ido-

idolatrous teachers, in any possible case that may happen. For otherwise no idolatrous prophet did work true miracles. Divine miracles, and an idolatrous doctrine, seem to be a contradiction in terms : God cannot deny himself.

The like cannot be said of positive laws, which in their nature are subject to change. Of such laws every lawgiver is the master, and much more is God ; whose wisdom it is to accommodate his laws to the circumstances of persons, times, and places. And there, the miracles of the prophet are his authority for repealing, dispensing, or transgressing, any established law, and the people's warrant for obeying him, even in the general opinion of the *Jewish* doctors, as hath been shewn. They admit *Elias* to have done so, and to have been blameless ; and so were they who joined with him at his command, because of his miracles.

What is the difference between Christ's authority and *Elias's* ; that the one shall be at liberty to supersede any precept of the law, and the other have no right to rectify even their mistaken interpretations of the scripture ? Their imagination, though founded on some expressions of scripture concerning the *eternity of the law*, nor even their *traditions* to the same effect, make no difference.

These things might have been urged against *Elias's* practice, and were known to the *Jewish Rabbins*, who yet granted to a prophet, working miracles, power over their law. They can be of weight no where, unless  
it

it be first proved, that the *Jews* did not, nor could not, mistake the sense of their books, nor the consequences which they drew from them; or that all their traditions in Christ's time were of the same credit and original. But as this is impossible to be proved, Christ and his apostles, it must be allowed, had a right to distinguish between traditions derived from scripture, or the interpretations of prophets and prophetick men, and those of a baser and later metal, and purely human stamp; and to urge the former, and reject the latter. For which work they must be thought abler, as they were teachers sent from God, than the ordinary *Jewish* expositors; who, besides that they pretended not to such assistances, were not in Christ's age, by *Josephus's* account of them, otherwise qualified for skill that way. I conclude therefore that the *Jews* might not justly refuse Christ's mission, that was so well attested by miracles, for any of the reasons mentioned by this author, in defence of their unbelief. Jof. vit.

Much less had the *Gentiles* to object against his miracles, who were strangers to any prior revelation that might restrain or regulate their subsequent belief, as is pretended for the *Jews*; or whose Christianity was entirely independent of *Judaism*. Had a *Gentile* never heard of the *Jews*, or the *Jewish* religion, he would have been obliged upon the credit of Christ's miracles to embrace the Christian religion. It is a new scheme, and adopted by this author meerly to support the cause of infidelity, that

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the *Gentiles* were to be regularly converted to *Judaism* in order to become Christians; and to receive the proofs of their Christianity from the Old Testament. Surely the apostles, who should best know the bounds of their commission, followed a different method.

*Peter* argued with *Cornelius* the *Gentile* upon the foot of Christ's miracles only. He urges upon him the belief of Christianity from this topick, that *God anointed Jesus of Nazareth with the Holy Ghost, and with* (a miraculous) *power—to heal all that were oppress'd of the devil, for God was with him.*

Yet so it is, this very discourse of *Peter* with *Cornelius*, is this author's support for a contrary opinion, and *which*, he saith, *puts the matter past dispute.* How so? "why *Peter* begins his discourse, with declaring that word *which* had been published throughout all *Judea*, *i. e.* saith he, "the gospel, as founded on the Old Testament, and as preach'd to the *Jews*."

That exposition is his own, not *St. Peter's* intention in that place. It was a necessary preliminary to believing, that they should know who *Jesus* was, and where and when he lived, and what he preached. For this cause *Peter* tells him, not only of the publication of the gospel in *Judea*, but also of the time of its commencement; *that it began in Galilee, after the baptism which John had preached.*

But this is no description of the gospel as founded on *Judaism*: which when he comes to characterise, he treats it not as mystically taught in



in the Old Testament, but in plain words, as *the gospel of peace*, of reconciliation with God, upon the terms of new obedience; and as proposed to the *Gentiles* as well as *Jews*, without any exception, or other condition.

This will appear to be the scope of the whole passage to them that consider it together. *The word, which God sent to the children of Israel, preaching peace by Jesus Christ, who is Lord of all* (and so no respecter of one nation, or person, more than another) *that word you know, that began in Galilee, and spread throughout Judea, &c. preach I now unto you.* But he rests not here. He passes to the proof that this word was God's, from the miracles of Jesus of which he was a witness, *ver. 39, 42.* And *we are witnesses of all things that he did, both in the land of Judea, and in Jerusalem,* (here the mention of the *place* can't possibly be for the sake of mystical *Judaism*, but to give *Cornelius* opportunity to contradict his testimony if he could) *and of his being raised the third day, and shewn openly; and by his command we preach obedience to his gospel, because he is ordained of God to be the judge of quick and dead.* Hitherto his argument for Christianity proceeds upon the miraculous works of Christ, and the certainty of a future judgment. But knowing that *Cornelius* liv'd among the *Jews*, and heard of their books, and their hopes of a *Messias*, and perhaps was a *Jewish* profelyte, he throws in a parenthesis by the bye, *To him give all the prophets witness also,* without lay-

ing stress upon that point, or proving to him the authority of the prophets, as he ought first to have done, if he had intended to convince him by their testimony, or that he was an utter stranger till then to their religion. And that he did not, is farther plain from what follows immediately concerning the terms of this word, v. 43. that *through his name whosoever believeth in him* (to which a previous knowledge of *Judaism* was not necessary) shall receive remission of sins.

Acts xvii.  
31, 34.

And therefore, where the hearers lived far from *Judea*, and had little knowledge of the *Jewish* affairs, as at *Athens*; *St. Paul* is wholly silent as to *Judaism* and their prophets: and insists singly *on a judgment to come by that Jesus whom God miraculously raised from the dead*. And we see that one argument was sufficient to convert many from *Gentile* idolatry to *Christ*.

That was a plain argument levelled to the capacity of every man. He speaks the word of God who doth the works of God; that work especially which is the highest man can require, or God give, that *he is with any person*, I mean the rising from the dead. *God gave assurance to all men* of the truth of what *Christ* taught, and in particular of *his judging the world by him, in that he raised him from the dead*.

After this, what need had the *Gentiles* to concern themselves with enquiries into the *Jewish* prophecies? arguments from them might be subsidiary, or concurring proofs, to those that were

were conversant in the prophets. But to those that were not, the single evidence of miracles was the principal and proper ground of their conviction.

Seét. V.

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ONE way of knowing whether the interpretation of a prophecy be true, is to learn the time when that interpretation was made. For if it particularly and expressly declared the event that was supposed to be imported in the prophecy, before the event happened, or could possibly be foreseen by human sagacity and penetration, the truth of the interpretation is justified by the success. One and the same spirit must be thought to inspire the prophet and the interpreter. His skill, where he applies other prophecies to present occurrences which they suit, may be trusted to.

Third proof, from the completion of many prophecies, as Christ interpreted them, where his differed most from the *Jewish* interpretation of the same scriptures.

And this is the very state of many of Christ's Interpretations. He pointed out several prophecies to his disciples, and even to the *Jews*. He told them, thus the prophet writes : and thus it shall be fulfilled, and it was fulfilled accordingly ; though the fulfilling of most of them was out of his own power, and depended on the free choice of others, with whom he could not combine : the *Jews* and the *Romans* were the instruments to accomplish them.

His

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Joh. xiii.  
19.Vers. 17,  
18.

His end in all this was to convince them of the truth of his interpretations. For otherwise he might foretel the same events, without regard or reference to their prophecies. *But now*, as he said to his disciples, *I tell you before it come to pass, that you may believe that I am he, viz.* of whom the prophets wrote. Christ had told them just before, *You are clean; but not all, because he knew who should betray him. I speak not of you all, I know whom I have chosen, but that the scripture may be fulfilled, he that eateth bread with me hath lift up his heel against me.* The text he cites, is *Pf. xli. 9.* which he applies to *Judas* as a prediction of his treachery. And this, saith he, I take notice of before-hand as the sense of that scripture, that when you see it happen, you may believe that I am the *Messias*, against whom the *Psalmist* prophesied such falseness should be committed.

Whether this psalm was spoke of *Judas* in a literal or typical sense, it matters not: Christ interprets it of *Judas*; and the event answering thereto, justifies his interpretation. While as yet no outward tokens of *Judas's* villany did appear; and the design was begun to be formed only in his mind; even then he warned them, that the *scripture must be fulfilled* concerning the apostacy of *this son of perdition.*

What Christ fore-declared of his evil treatment from the *Jews* upon the authority of  
their



their scriptures; *How it is written of the Son of man, that he must suffer many things, and be set at naught; and that the word shall be fulfilled which is written in their law, they hated me without a cause;* may possibly be thought to be a reasonable conjecture, from their past usage of him.

But who could have imagined, before Christ signified it from a scripture prophecy, that his own disciples should prove so ungrateful, or so weak as to forsake him, at the time Christ assured them they would; no conspiracy against their master being known to be then carried on; and that *very night*, their protestations to the contrary being very strong, and scarce off their tongues? Yet then Christ spoke it very plainly: *All of you shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.* When it fell out accordingly, could any man suspect the truth of his interpretations?

Mat. xxvi.  
31. from  
Zech. xiii.  
7.

And yet, behold still a greater instance of his skill! Not only his death, but his very kind of death, namely the cross, and the people who should inflict it, were declared by him sometime before they came to pass; and that from the types in the Old Testament. Thus he told a ruler of the Jews, at his entrance on his ministry: *As Moses lifted up the serpent in the wilderness, even so must the son of man be lifted up; that whosoever believeth in him should not perish, but have eter-*

Joh. iii.  
14, 15.

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Joh. xii.  
32, 33.Luk. xviii.  
32.

*eternal life.* Alluding to the same history, he tells the *Jews* at another time; *And if (or when) I be lifted up from the earth, I will draw all men unto me.* And more fully to his disciples: *Behold we go up to Jerusalem, and all things that are written by the prophets concerning the son of man, shall be accomplished; for he shall be delivered to the Gentiles, i. e. the Romans, and they shall put him to death.*

It was beyond the reach of any mortal to foresee that Christ should be crucified; or the *Romans* put him to death. The cross was a *Roman* punishment, for the worst of criminals. Of all men in the world, the holy, the harmless Jesus, whose life was spent in doing good to all the world, lay farthest from the suspicion of a malefactor; and his doctrine, which was ever on the side of obedience to governors, as well as his private way of living, should have screened him from the charge of treason. The *Jews*, furious in their zeal, were not wont to be deliberate in punishing whomsoever they took to be ill affected to *Moses*, and their holy place. They stoned *Stephen*; they stoned *St. Paul*; and they attempted to stone Christ, and to throw him off the brow of a hill. Who could think that such a people, left at liberty to judge Christ after their law, should refuse to take their revenge, and forgetting Christ's exposition of the type of the brazen serpent, should fulfil it in delivering Christ to the *Romans*?

Who

Who could think, before it happened, that a *Roman* governor should proceed to blood, upon questions about the *Jewish* law? Or, upon a wild accusation, condemn an innocent person, in whom he *could find no fault at all*? The improbability of these things made it too incredible to affirm them, unless the word of truth had first said them: and his delivery afterwards by the *Jews* to *Pilate*, only that he might be crucified, gives great authority to Christ's previous exposition of that word.

Sect. V.



The resurrection of Christ was still more out of his power; and not to be promised by any man in his wits, upon scripture grounds, that was not sure the scripture warranted it. This also Christ foretold out of the *Jewish* scriptures. These were *his words*: *While he was yet with them; that thus it was written—that Christ should rise again the third day.* Whether it was written thus in type, or in the letter, we can't be certain; because he refers not to any particular text. But his rising again so precisely on the third day, as he did, leaves no room to doubt of the truth of his interpretation.

Luk. xviii.  
32, 33.  
xxiv. 44,  
46.

As he was to rise, so he was to receive a kingdom, a universal empire, and to subdue all his enemies. And for this he quoted two scriptures. He told the high priest, while he was a prisoner before him, in the words of *Daniel*; *Hereafter shall ye see the Son of man sitting on the right hand of power,*

Mat. xxvi.  
64. from  
Dan. vii.  
13, 14.

and

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and coming in the clouds of heaven; meaning, that in spite of all they could do to him, what was promised to the Messiah should have its completion in his person, and to him should be given, as it follows, *dominion, glory, and a kingdom; that all kingdoms, nations and languages, should serve him.*—

Mat. xxii.  
44.

And he told the *Pharisees* at another time, from the 110th psalm, that he *was the Lord, to whom the Lord (God) said, therein, Sit thou on my right hand, till I make thy enemies thy footstool.*

Joel ii. 28.

Ez. xliv. 4.

Ez. xxxii.  
45.

His distributing the gifts of the Holy Ghost from heaven, is a proof that he was entered into that kingdom: and these gifts were given in completion of prophecies, that, in Christ's judgment, went before concerning them. *Behold*, said Christ in his farewell to the apostles, *I send you the promise of my Father*, i. e. of the Holy Ghost, as it is explained presently. Where did the Father promise the Holy Ghost, but in the scriptures of the Old Testament? And since it is found in *Joel* that God said, *I will pour out my Spirit upon all flesh, &c.*—and in *Ezay*, *I will pour out my Spirit upon all thy seed*—Christ might well have those texts in his thoughts, when he calls the gifts of the Spirit, the *promise of his Father*. But he goes on, *Tarry ye in the city of Jerusalem, till ye be endued with power from on high*. That also is another phrase for the holy Spirit in *Ezay*; whose words, as spoken of the times of



of the Messias, Christ here applies to signify that he would certainly fulfil them. And so he did. For within ten days after his ascension, the power of the Holy Ghost came upon them from on high in a visible manner, and the *Jews, out of all nations, heard these illiterate men speak every one in their own tongue, wherein they were born.* Sect. V.  
Acts i. 8.  
ii. 16.

These are events, which, though relating to Christ himself, could not be foretold out of those prophecies, unless they had been the true sense of those prophecies, because they were out of the compass of human conjecture, and almost the heart of man to invent; many of them out of any one's power but God's; and all of them out of his own power to fulfil.

But there are more behind; events, wherein different nations and people were concerned; which were published in the lifetime of Christ and his apostles, as the sense of this or that prophet, and all to come to pass at distant periods after their death.

Of this sort are, the rejection of the *Jews*; the destruction of their city and temple; the long duration of their desolation; the conversion of the *Gentiles*, of the *Roman* empire, to Christianity; the calling of the *Jews* again to the Christian covenant, and a greater fulness of the *Gentiles* which shall ensue the *Jews* conversion. And the gradual completion of the prophecies, upon which Christ and his apostles founded these great revolutions,

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tions, are an ample testimony they were not mistaken in the meaning of them.

Matt. xxi.  
41, &c.

To begin with the rejection of the *Jews*. Christ ascribed it to their rejecting of him; and to justify a direct parable, which he spoke of this matter to the chief priests and elders, subjoined the authority of the psalmist, *Pf. cxviii. 20.* *Did you never read in the scriptures, The stone which the builders rejected, is become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes. Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.*

Es. viii. 14.

And this he confirms to them by two texts more. *And whosoever shall fall on this stone, shall be broken; viz. as Esay foretold many of the Jews should: But on whomsoever it shall fall, it shall grind him to powder; as saith Dan. ii. 35.* In all these places, the *Messias* is supposed to be signified by the stone; and upon that exposition, Christ deduces the judgments that were to be executed hereafter on the unbelieving *Jews*.

Dan. ix.  
27.

He is more particular in the manner of those judgments, from the prophet *Daniel*, *Matt. xxiv. 19, &c.* *When you shall see the abomination of desolation spoken of by Daniel the prophet, stand in (or about) the holy place, then let them in Judea flee into the mountains, &c.* As much as to say, When you see the city besieged, and the standards of the *Roman* army painted with abominable idols that are to make this place desolate, planted near

the temple, then make haste to some place of refuge for your lives : all is lost, there shall not be left one stone upon another that shall not be thrown down. Sect. V.

Was it possible to put another sense on this paragraph of *Daniel*, (as some without any countenance from the text would refer it to the times of *Antiochus*;) who ought to be believed, they, or Christ who put the credit of his interpretation upon the issue, thirty-five years after he said it?

At the time he said it, there was not the least appearance of such a reverse of their affairs. The *Jews* of that Age had a notion, that their temple, like the earth, should abide for ever (a), and that their sacrifices, in respect of their duration, should be also perpetual burnt-offerings. Christ's disciples were tinged with the like sentiments. Their admiration of the strength of that building, as if it had been secure against all events, was the motive to Christ's shewing them their error, out of their own scriptures. *Master*, said one of them, *see what manner of stones, and what buildings are here!* and when Christ replied, that notwithstanding *these great buildings, one stone of them should not be left upon another,* they straight concluded, the time for this was at a great distance, and it was not to happen but with the end of the world it self, *Matt. xxiv. 3.* Mar. xiii.  
1.  
Ver. 2.

(a) Philo de Monarch. p. 821. Vit. Mos. ii. p. 656.



The *Roman* general who destroyed it, had little hope at first, and less desire, to destroy so impregnable a citadel (*a*). He laboured all he could with the besieged, not to lay him under a necessity of attempting it (*b*): and when he could not persuade them, he strictly commanded his own soldiers to spare the building (*c*). But neither the severity of the *Roman* discipline, nor the natural love of plunder, hindered a common soldier, pushed as it were by divine inspiration, (*d*) from setting it on fire. Yet even then, *Titus* would have extinguish'd the flame, but it was too late (*e*). And seeing so many accidents bring about a ruin, that his power of it self could not effect, and his councils were employed to hinder, he declared them to be so many marks of divine vengeance: upon a survey of the works after he was master of them, he owned it to be the *hand of God*, that suffered them to relinquish castles from which no human force could have driven them, and that no military machines were capable to batter. (*f*)

Now had Christ been an impostor, he would have accommodated his predictions to the taste and expectations of the people he was to gain; as did the false prophets within the city during the siege (*g*). But he prophesied evil things to them

(*a*) Jos. d. b. v. 14. saith, the temple was one of the most impregnable citadels in the world. (*b*) Jos. d. b. vii. 4. (*c*) d. b. vii. 4, 9, 10. (*d*) d. b. vii. 9, 10. (*e*) ib. & d. b. vii. 16. (*f*) d. b. vi. 43. (*g*) d. b. vii. 4.

them which they little dreamt of : evil things, very unlikely to be imagined in the then flourishing situation of their affairs ; and scarcely credible at the opening of the siege, only because it was *so written*. From whence, and the completion of all that he said to a tittle, maugre the fairest concurrence of circumstances to the contrary, there is the highest reason to conclude, that he gave the true *interpretation* of what was written.

Besides the utter destruction of *Jerusalem*, *Daniel* foretold in the same paragraph the desolation of all the land of *Judea*, and its long continuance in that condition. At least this is Christ's interpretation of *Daniel*, in *Luke* xxi. 20, 25. *When ye shall see Jerusalem compassed with armies :—then let them in Judea flee into the mountains, (for safety) let them which are in the midst of it (the city) depart out, let not them that are in the countries, enter there-into. For these be the days of vengeance, that all things that are written, may be fulfilled. For there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and be led captive into all nations : and Jerusalem shall be trodden down of the Gentiles (the Romans\*) until the times of the Gentiles be fulfilled.*

Where were these things written, but in *Daniel*, whom Christ cites by name in the beginning of this discourse, for foretelling these

\* *Luc.* xviii. 32. *Act.* xxi. 11. with xxviii. 28.

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 Mat. xxiv.  
 25.

things according to *Matthew's* gospel? And if so; then, what is in *Daniel*, *And the end thereof* (of Jerusalem) *shall be with a flood*, is understood by Christ, *of their falling partly by the edge of the sword, and the captivity of the rest into all nations*: What is in *Daniel* at *the end of the war, desolations are determined; — even until the consummation, and that determined, shall be poured upon the desolator*; is interpreted by Christ, *Jerusalem* is trodden down of the *Gentiles*, until the times of the *Gentiles* be fulfilled, and then shall be *the consummation, i. e.* the end of wrath upon this people. The *Gentiles*, in *St. Luke*, are the *desolators* in *Daniel*; and in both, the *Roman* empire is intended, by whose army this great desolation was effected.

Dan. ii. 41.  
 vii. 7.

The *Jews* therefore are, by Christ's interpretation of *Daniel*, to remain in a long captivity, till the coming of the period that God hath fix'd for pouring out his wrath on the *Roman* empire. And that empire being still subsisting, as the *Jews* affirm, in one of its forms, according to the vision of *Nebuchadnezzar's* image; so it hath happen'd, that all the efforts of the *Jews*, though many and vigorous, for rebuilding their city and temple, have been vain. They attempted it in *Adrian's* days, about 50 years after *Titus's* destruction; but the attempt cost them dear, for it proved the cause of their utter extirpation from the *Roman* empire. They were encouraged to it by the favour and assistance of *Julian* the *Roman* emperor; but then  
 God

God would not suffer it. Fire broke out as they opened the foundations, and consumed the artificers with their materials (*k*): so impossible it was for Christ's interpretation of *Daniel's* prophecy to fall to the ground!

The conversion of the idolatrous *Gentiles*, and their becoming God's people, was another event unconceivable to the *Jews*, and to human reasoning impossible. Naturally, every man is zealous for the religion of his fathers; and tho' it may have many absurdities in it, he doth not easily perceive them, by reason he imbibed them with his nurse's milk. Idolatry had this farther advantage, that all the pleasures of the flesh were consistent with this religion; its worship required no attention of mind; every part of it was external and pompous, fit to captivate and entertain the senses. Besides, all degrees of men were engaged to defend it. The civil powers, from maxims of policy; every great change in religion portending danger to the state. The artists, because of their gain: the priests, to preserve their authority and emoluments; the people, out of superstition, and misguided devotion.

This was the unpromising prospect Christ had, when he foretold the setting up of his religion in the room of idolatry: his religion, which taught the denial of the dearest part of a man's self, his irregular appetites and passions; which prescribed an invisible God for the object

(*k*) Amm. Marc. xxiii. Julian ep. ad Commun. Judæorum. Naz. Orat. 1. Chrysoft. in Matt. hom. iv. and adv. Jud. 11.



of worship, and a spiritual worship and purity of heart suitable to the nature of that object : and promised nothing desirable in this world, neither riches, nor dignities, nor grandeur, (but often the loss of all these) as their portion that should go over to it.

And what were the means that he proposed for so vast an undertaking? As disproportionate to the work, as the two religions were opposite. A few men, of mean extraction, of no education, nor experience ; without the arts of rhetorick and persuasion ; without languages, without armies, without force or policy ; of a nation hated by the *Gentiles*, and hating of them, from a biggotry to their own rites and customs.

What an extravagancy was it, to think by such means to extirpate a religion deeply rooted in human nature, supported by prejudices, vices, interests, and authority ; wherein so many wise men and philosophers formerly miscarried, and to plant Christianity upon its ruins, which to the *Greeks was foolishness*, unless God had declared the success beforehand !

Nothing less than certain assurance of the event, could have tempted Christ to say it from the prophecies, as he did in his life-time to his disciples ; or moved his disciples to set about such a reformation. St. *Luke* tells us, that Christ had such discourses with his disciples, and did remind his apostles after his resurrection of what he had said on that subject, *Luc. xxiv. 44. These are the words that I spake*



unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moſes, and in the prophets, and in the pſalms, concerning me. Well! What are they? That Chriſt ſhould ſuffer; and riſe from the dead the third day; and that repentance and remiſſion of ſins ſhould be preach'd in his name, among all nations——Theſe reſpective events are written in ſeveral prophets. But that of preaching among all nations, ſeems to be taken from *Eſ.* xlix. 6. from whence *St. Paul* alſo proves to the Jews, that ſalvation ought to be offered to the Gentiles, and that they would hear it, *Acts* xviii. 47. For ſo hath the Lord commanded us, ſaying, I have ſet thee (Chriſt) to be a light of the Gentiles, that thou ſhouldeſt be for ſalvation to the ends of the earth; which are the words in *Exay.*

*St. Matthew* applies another text of the ſame prophet, which is direct to his purpoſe. That it might be fulfilled, which was ſpoken by *Eſaias* the prophet, ſaying, Behold my ſervant whom I have choſen, (the Meſſias) my beloved, in whom my ſoul is well pleaſed. I will put my Spirit upon him, and he ſhall ſhew judgment to the Gentiles—and in his name ſhall the Gentiles truſt.

*Matt.* xii.  
17---22.  
from *Eſ.*  
xliii. 1--4.

In theſe, and the like paſſages in the New Teſtament, there is good ground to affirm, that Chriſt and his apoſtles did declare the converſion of the Gentiles to Chriſtianity, as impoſſible as it ſeemed to be, upon the authority of the ſcripture prophecies; and the pre-

So *Acts* x.  
43. xxvi.  
22, 23.

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sent and past face of the world demonstrates that they were not mistaken.

Once more; the national conversion of the *Jews* is foretold by Christ as the sense of *Daniel* and *Zechary's* prophecies, *Luc.* xxi. 24. *Jerusalem* (after the *Roman* desolation) shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. This is his interpretation of *Dan.* ix. 27.

And what shall the *Jews* do at that time? *vii.* 13, 14. They shall see the Son of man coming in a cloud, with great glory, verse 27. as *Daniel* again prophesied. They shall see him with compunction for having rejected him so long, as Christ proceeds in the words of *Zechary*, and then shall the tribes of the *Jews* mourn, or repent: and see him with joy, and all expressions of welcome, looking up, and lifting up their heads, because their redemption draws nigh, verse 28.

*Mat.* xxiv.  
30.

*Is.* lix. 20.

*St. Paul* is still clearer, and quotes *Esay's* very words for his assertion, *Rom.* xi. 25, 26. *Blindness in part is happened unto Israel, till the fulness of the Gentiles be come in, and so all Israeli shall be saved; as it is written, "There shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob."*

*St. Paul* might have spoke of this event as a mystery revealed to him by God, or as a secret that had been intimated by Christ while he was upon earth; but he deduces it from the prophet *Esay*, as read in the version of the *Septuagint*, to let them see that Christ was the

*end of their scriptures*, whose prophecies looked chiefly to his times. Sect. V.

This prophecy we own to be yet unfulfilled. And all we know of the time of the *Jews* conversion, is, that it shall follow the *fulness of the Gentiles*, as in *St. Paul*; or *the fulfilling the times of the Gentiles*, as Christ said, from *Daniel*. But when those times shall be fulfilled, is one of the counsels of God, which is not to be penetrated into by us. The mean while, we see this people alone, by a singular miracle of providence, preserved alive to this day, under persecutions and oppressions more than enow to have extinguished their race; preserved entire, and unmixed with the nations of the world, among whom they are scattered. All the remains of other ancient nations are swallowed up, or perished. The *Ammonites*, the *Moabites*, the *Edomites* their neighbours; not one of them are distinguished at home, from the new comers into their land: not one cast or tribe are to be found distinct, in any other country. The *Jews* only, of all nations of the world, remain a separate people in their laws and religion, as from *Moses*; retaining the same hope of the blessings of the *Messias*, as in the prophet's days, notwithstanding the disappointment of that hope, as they suppose, by their utter excision; and the delay thereof, during their dispersion, for above sixteen hundred years: as if they were reserved and supported by God for this very purpose, to be an instance of his goodness to them, and of the truth of his prophets, at their return. And

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And since other more improbable events, foretold from the same scriptures, have all come to pass, we doubt not, but God in his time will accomplish this. And whenever he doth, though such an accession of strength be not needed, it will be so great a demonstration of the certain relation of the scripture prophecies to the Messias, as will put to silence all infidelity.

To conclude. Christ and his apostles declared the events we have since seen fulfilled, either by the help of the prophecies they quoted for that purpose, or by the Spirit of God, independently of those prophecies. If the first; then the event hath made it undeniable that their interpretations were true, and the prophecies did regard the Messias. If the latter; it follows, that true prophets, while they are under the inspiration of the Spirit, may impose senses on the Old Testament, as the intention of the Holy Spirit, which are contrary to his mind, or are not contained in those scriptures: But this being impossible, and a contradiction in terms, for the Spirit of truth to aver what is false; it remains, that the Christian prophets have given us the true meaning of the *Jewish* prophecies, when they directly applied them to the days and actions of the Messias.

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