THE

LAW

OF

RETRIBUTION.

THE LAW OF RETRIBUTION;

OR,

A SERIOUS WARNING TO GREAT BRITAIN AND HER COLONIES,

Founded on unquestionable EXAMPLES of

GOD's TEMPORAL VENGEANCE AGAINST

Tyrants, Slave-holders, and Oppressors.

The Examples are selected from *Predictions* in the Old Testament, of NATIONAL JUDGEMENTS, which (being compared with their actual Accomplishment) demonstrate "*the sure Word of Prophecy*," as well as the *immediate Interposition of* DIVINE PROVIDENCE, *to recompence impenitent* NATIONS *according to their Works.*

By GRANVILLE SHARP.

"The People of the Land have used *Oppression*, and exercised *Robbery*, "and have *vexed the Poor and Needy*: yea, they have OPPRESS-"ED THE STRANGER WRONGFULLY," *&c.* "There-"fore have I poured out mine Indignation upon them," *&c.* "Their OWN WAY *have I recompensed upon their Heads*, saith the "Lord God." Ezek. xxii. 29—31.

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MDCCLXXVI.

"If thou feeſt the Oppreſſion of the Poor, and violent "perverting of Judgement and Juſtice in a Province, "marvel not at the matter (*or will*) FOR HE THAT "IS HIGHER THAN THE HIGHEST REGARDETH," &c. Eccleſ. v. 8.—"*The* Lord SAW (it) and it diſ-"pleaſed him that there was NO JUDGEMENT, and "he SAW that *there was* NO MAN, and wondered "that (*there was*) NO INTERCESSOR:" &c.—"And "he put on the Garments of VENGEANCE for cloth-"ing, and was clad with zeal as a cloke. ACCORD-"ING TO THEIR DEEDS, ACCORDINGLY HE WILL "REPAY, fury to his Adverſaries, RECOMPENCE (or "*Retribution*) TO HIS ENEMIES, TO THE ISLANDS "HE WILL REPAY RECOMPENCE," &c. Iſa. lix.—"How long will ye judge unjuſtly, and accept the "Perſons of the Wicked? Defend the Poor and "Fatherleſs: do Juſtice to the Afflicted and Needy. "DELIVER THE POOR AND NEEDY: RID THEM "OUT OF THE HAND OF THE WICKED." Pſ. lxxxii. 2—4.——"Remove Violence and Spoil, and execute "Judgement and Juſtice, TAKE AWAY YOUR EX-"ACTIONS FROM MY PEOPLE, SAITH THE LORD "GOD!" Ezek. xlv. 9.

BRITISH MUSEUM

THE LAW OF RETRIBUTION.

THE AFRICAN SLAVE-TRADE has been publicly ſupported and encouraged by *the Legiſlature of this Kingdom* for near a century laſt paſt; ſo that the *monſtrous deſtruction of the Human Species*, which is *annually* occaſioned thereby, may certainly be eſteemed a *National Crime* of the moſt aggravating kind, which (according to the uſual courſe of God's Providence in the World) will probably draw down ſome exemplary vengeance upon the unrepenting Inhabitants of this Iſland! And, with reſpect to the *Britiſh Colonies*, the

uncharitable practice of *Slave-holding*, especially in the West-India Islands and the more Southern Colonies, is grown up into a more enormous and destructive *Oppression* (whether we view the prodigious multitudes of the *Oppressed*, or the unconscionable severity of the *Oppressors*) than perhaps ever disgraced any other Nation at any one period of time!

The several attempts that have lately been made to justify these two branches of abominable National Iniquity by the Holy Scriptures, and especially by the permission therein granted to *the Israelites* to *purchase* and *retain Slaves* among them, have induced me to collect, from the History of *the Jews* in the several Books of Holy Scripture, some plain examples of God's Vengeance upon that particular Nation, expressly for this kind of *Oppression*; which, I hope, will sufficiently prove that *Slavery* was ever detestable in

the ſight of God, and conſequently that a ſpeedy Reformation is abſolutely neceſſary (as well with reſpect to the *African Slave-trade*, encouraged in this Kingdom, as the *Toleration of Slavery* in the Britiſh American Dominions) if we mean to entertain the leaſt hope of eſcaping a ſevere *National Retribution*, which (if we may judge by our preſent Civil Diſſentions and horrid *mutual* Slaughters of *National Brethren)* ſeem ready to burſt upon us!

I am well aware, indeed, how very unfaſhionable it is, now-a-days, to quote *Scripture*, when matters of *Law*, *Politics*, or *Trade* are called in queſtion; yet I flatter myſelf that the following examples, drawn from thence, are perfectly ſuitable to my preſent point, and conſequently muſt have weight to convince all perſons, who ſincerely acknowledge the *Truth of the Scriptures*, that we have the greateſt

reaſon to apprehend the infliction of ſome heavy Judgement from Almighty God upon theſe Kingdoms, on account of the monſtrous load of Guilt which the Britiſh Subjects, *on each ſide of the Atlantic*, have incurred by the *Oppreſſions* above-mentioned.

In ſome former Tracts I have already ſhewn that the Servitude which the Jews, by the Moſaic Law, were permitted to exact of *their Brethren* (even when the latter were *ſold* to them) was very much *limited*; that they were not to be treated as *Bond Servants* (1), but as *Hired Servants*; that the *Servitude* could not lawfully be extended beyond *ſeven years* (2),

(1) "If thy *Brother* (that dwelleth) by thee be waxen "poor, and be *ſold unto thee*, thou ſhalt not compel "him to ſerve as *a Bond Servant*: but as an Hired "Servant, and as a Sojourner, he ſhall be with thee," *&c.* Levit. xxv. 39, 40.

(2) "If thou buy an Hebrew Servant, ſix years he "ſhall ſerve, and in the ſeventh he ſhall go out free "for nothing." Exod. xxi. 2.

unleſs

unleſs the Servant loved *his Maſter* and Condition, and voluntarily demanded (3) of him to be continued in his Service; and that, in every other caſe, it was

(3) " And if the Servant ſhall *plainly* ſay, *I love* " my Maſter, my Wife, and my Children; *I will not* " *go out free:*" *&c.* Exod. xxi. 5. Thus it is evident that the Jews could not acquire *any right* to the perpetual Service of their *Brethren*, John or Thomas, except by virtue of *a voluntary Contract*, which is ſomething ſimilar to that Clauſe in the Habeas Corpus Act concerning a Contract, which I thought myſelf obliged to acknowledge in my former Tract as an exception to the idea of Univerſal *Freedom* in this Kingdom. But in neither caſe can the *Contract* for Service be *implied*; for in the latter the Contract muſt be *in writing*, and the ſigning be clearly proved to be *a voluntary act*, without the leaſt ſuſpicion of *Dureſs*; and in the former caſe it was neceſſary that the Servant ſhould acknowledge, in *a Court of Record*, that he was *willing* to enter into ſuch a Contract; for the Hebrew *Servant* could not be made a *Slave*, unleſs he would " *plainly* " *ſay*, I love my Maſter," *&c.* " I WILL NOT GO " OUT FREE: Then" (ſays the Text) " his Maſter " ſhall bring him *unto the* JUDGES" (which anſwers to the public *Acknowledgement* neceſſary in the other caſe to be made in *a Court of Record*) for without this the Hebrew Maſter had no authority to bore the Servant's Ear in token of Bondage. Exod. xxi. 5, 6.

abſolutely

abſolutely unlawful to hold a Brother Hebrew in Slavery.

I have likewiſe ſhewn, that, under the glorious Diſpenſation of the Goſpel, we are abſolutely bound to conſider ourſelves as *Citizens of the World*; that every Man whatever, without any *partial diſtinction* of Nation, Diſtance, or Complexion, muſt neceſſarily be eſteemed *our Neighbour*, and *our Brother*; and that we are abſolutely bound in Chriſtian Duty to entertain *a Diſpoſition* towards *all Mankind* as charitable and benevolent, *at leaſt*, as that which was required of the Jews, under the Law, towards their *national Brethren*; and, conſequently, that it is abſolutely unlawful for thoſe, *who call themſelves Chriſtians*, to exact of *their Brethren* (I mean *their Brethren of the Univerſe*) a more burthenſome Service than that to which the Jews were limited with reſpect to their

Brethren

Brethren of the Houſe of Iſrael; and the Slavery, or involuntary Bondage, of *a Brother Iſraelite* was abſolutely forbid.

Theſe premiſes naturally lead us to conſider the ſevere NATIONAL JUDGEMENTS which the Jews brought upon themſelves principally *by exceeding theſe very limitations* which I have here ſpecified: and the inevitable concluſion to be drawn from theſe examples is, that we are *abſolutely* in danger of THE LIKE JUDGEMENTS, if we do not immediately put a ſtop to all *ſimilar Oppreſſion* by *National Authority*: becauſe an uncharitable extenſion of the *ſaid limits*, by thoſe who call themſelves Chriſtians, will certainly be, at leaſt, *as heinous in the ſight of God* as the OPPRESSION OF BRETHREN under the Law; and probably much more ſo, if we conſider the purity and benevolence which is required of all Men under the Goſpel Diſpenſation: and I have clearly

clearly proved (I truſt) that the permiſſion to the Iſraelites, to keep *Bondmen of the Heathen* (or more properly the *Nations*, הגוים) *that were round about them*, and of " the Children of *the Strangers* " that dwelt among them," cannot be extended to *any other People* whatever except *the Iſraelites* themſelves; and that even to them it was only *temporary*, during the Diſpenſation of the Moſaic Law, whilſt they poſſeſſed the Land of Canaan, the former Inhabitants of which (*viz.* the ſeven abominable *Nations* of Paleſtine, expreſsly mentioned by name in the ſeventh Chapter of Deuteronomy, where the ſame Heb. Noun גוים, rendered *Heathen* in the former Text, is properly expreſſed by the Engliſh word *Nations)* the Iſraelites were expreſsly directed to drive out, kill, and deſtroy, *without pity* (4), and to make *no Covenant*

(4) " Thine eye ſhall have *no pity* upon them." Deut. vii. 16.

with

with them (5): and I hope I have alſo proved that *the remainder* of theſe particular wicked Nations, thus expreſsly doomed to deſtruction, were undoubtedly "the *Heathen*" (or *Nations*) "*that dwelt* "*round about*" the Iſraelites, and "*the* "*Children of the Strangers*," whom (and *whom alone*) it was lawful to hold *in perpetual Bondage*; for otherwiſe that permiſſion cannot be reconciled to God's poſitive Commands, given in the ſame Law, to *love* the *Stranger*. "The Lord "your God is God of Gods, and Lord "of Lords, a great God, a mighty and a "terrible, *which regardeth not Perſons*" (ſo that this was apparently a general Law, or Rule of Conduct, towards *all Perſons*, except the People of thoſe *particular Nations* which were expreſsly, *by name*, condemned to deſtruction by the hands of the Iſraelites, in other parts of

(5) "Thou ſhalt make *no Covenant* with them, "nor *ſhew Mercy* unto them," *&c.* Deut. vii. 2.

the Law, for their abominable wickedneſs) "nor taketh Reward: he doth ex-
" ecute the Judgement of the Father-
" leſs and Widow, and *loveth the Stran-*
" *ger*, in giving him food and raiment.
" LOVE YE THEREFORE *the*
" *Stranger*" (and the Almighty inculcates a ſympathetic concern for the welfare and happineſs of *Strangers*, by reminding the Iſraelites of their own unhappy ſituation formerly in a *ſtrange* country) "for ye" (ſays the Text) "were
" *Strangers* in the Land of Egypt." Deut. x. 17 to 19. See alſo Levit. xix. 33, 34. "*Thou ſhalt love him*" (that is, *the Stranger*) "*as thyſelf*; for ye were
" *Strangers* in the Land of Egypt."

National Wickedneſs, from the beginning of the World, has generally been viſited with *National* Puniſhments: and ſurely no *National* Wickedneſs can be more heinous in the ſight of God, than

than a public toleration of *Slavery and Oppreſſion!* for Tyranny (in whatſoever ſhape it appears) muſt neceſſarily be eſteemed a preſumptuous breach of that Divine Command, in which "*all Law* "*is fulfilled*" (Gal. v. 14.) *viz.* "Thou "ſhalt love thy Neighbour as thyſelf." Levit. xix. 18.

The Hiſtories of all Nations, indeed, afford tremendous examples of *God's Vengeance* againſt Tyrants; but no Hiſtory is ſo proper to illuſtrate this ſubject (which now ſo nearly concerns us) as that of the Jews: for as the Knowledge of the *Divine Law* was revealed in a more particular manner to *that People*, and to others *only through them*, ſo the effect even of their Diſobedience was an exemplary demonſtration, from time to time, of *God's Vengeance*, as well as of *his Mercy*, for the inſtruction of all other Nations, amongſt whom they

are now dispersed, as living monuments of the same to this very day: and we have the authority of an Apostle (6) to assert, that "all these things happened "unto them for ensamples; and they "are written" (says he) "for our ad-"monition, upon whom the ends of "the world are come."

One of the first and most signal instances of Mercy which the Almighty was pleased to shew that People, after they *became a Nation*, was, the restoring them to their *Natural Freedom* from the deplorable *Slavery* in which they were detained by a tyrannical Egyptian Monarch (7): and the tremendous Judge-

(6) 1 Cor. x. 11.

(7) —"the Children of Israel sighed by reason of "*the Bondage*, and *they cried*; and their cry came "up unto God *by reason of the Bondage*: and God "*heard their groaning*," &c. Exod. ii. 23, 24.

"And

Judgements whereby this deliverance was effected (*viz.* the Plagues of Egypt) are ſo many ſignal examples of *God's ſevere Vengeance againſt Slave-holders*, which ought to be had in everlaſting remembrance, to warn all Nations of the World againſt the unnatural and baneful practice of *keeping Slaves*.

This deliverance from *Bondage* was frequently mentioned, even in the words of God himſelf, by his Prophets, from time to time (as I have before remarked) —" Thus ſaith the Lord" (*i. e.* Jehovah) " God of Iſrael: I brought you up " from Egypt, and brought you forth " *out of the Houſe of Bondage*;" (מבית עבדים, more *literally* " from the Houſe

" And the Lord ſaid, I have *ſurely ſeen the Affliction* " *of my People* which are in Egypt, and have *heard* " *their cry* by reaſon of their *Taſk-maſters*: for I " know their Sorrows, and I am come down *to deli-* " *ver them* out of the hand of the Egyptians." Exod. iii. 7, 8.

" *of*

" *of Slaves*") " and *I delivered you* out " of the hand of the Egyptians, and " out of the hand of *all that oppressed* " *you*," &c. Judges vi. 8. —" I re- " moved his *Shoulder from the Burden*; " his *Hands were delivered from the* " *Pots* (8): thou calledst in trouble, " and I delivered thee." Psal. lxxxi. 6, 7.

The Israelites themselves were also particularly directed *to remember* this signal exertion of Divine Mercy and Power in the cause of *Popular Freedom*: " *Remember* that thou wast *a Servant*" (*viz. a Slave*) " in the Land of Egypt, " and that the Lord thy God *brought* " *thee out* thence *through a mighty hand*, " and by a stretched-out arm," &c. Deut. v. 15.

(8) In like manner there are multitudes of poor people retained in *a deplorable Bondage*, even to this day, in *the Potteries* of China.

It

It was ſurely for the moral purpoſe of ſtirring up, in the Iſraelites a ſympathetic concern for the Sufferings of the *Oppreſſed*, and more particularly of *Oppreſſed Strangers*, that they were ſo frequently reminded of their own former deplorable condition *in Slavery*, and of their miraculous *Deliverance* from thence; being expreſsly referred to their *own Feelings* and *Remembrance* of the cruel *foreign* Tyranny, which they themſelves had ſo lately experienced in Egypt: — "thou ſhalt not oppreſs *a Stranger*: "for *ye* KNOW THE HEART" (נפש, properly THE SOUL) "OF A "STRANGER, ſeeing ye were *Stran-* "*gers* in the Land of Egypt." Exod. xxiii. 9.

God alſo gave the Iſraelites due warning of the Danger of *Oppreſſion*, by declaring that he would SURELY revenge the Cauſe of the injured *Stranger*:

"Thou

" Thou ſhalt neither *vex a Stranger*,
" nor *oppreſs him*; for ye were *Strangers*
" in the Land of Egypt. Ye ſhall not
" afflict any Widow or fatherleſs Child.
" If thou afflict them in any wiſe, and
" *they cry at all unto me, I will SURELY*
" *hear their cry*" (mark this, ye African Traders *of this Iſland*, and ye *Weſt-India* and *Britiſh American* Slave-holders! for ye are all guilty of the like abominable *Oppreſſions*, and God will SURELY avenge the Cauſe of *the Oppreſſed)* " and
" my wrath ſhall wax hot, and I will
" kill you with the ſword, and your
" Wives ſhall be Widows, and your
" Children fatherleſs." Exod. xxii. 21 to 24.

And have not the careleſs Inhabitants of Great Britain and her Colonies too much reaſon alſo to apprehend that *the ſame God* (who *profeſſes* to *hear the cry* of oppreſſed *Strangers*, if they *cry at*

all unto him) will, ſooner or later, viſit theſe Kingdoms with ſome ſignal mark of his Diſpleaſure, for the notorious *Oppreſſion* of an almoſt innumerable multitude of poor *African Strangers*, that are harraſſed, and continually wearing out, with a moſt ſhameful involuntary Servitude in the *Britiſh Colonies!* nay, and that by a public Toleration, under the ſanction of Laws to which the Monarchs of England, from time to time, by the advice of their Privy Counſellors, have given *the Royal Aſſent*, and thereby rendered themſelves Parties in *the Oppreſſion*, and (it is to be feared) Partakers of the Guilt!

Let us not forget, before it is too late, that the Almighty has not only declared himſelf ready to "HEAR THE CRY" *of the oppreſſed Stranger*, but hath deigned to add to his glorious Name, *Jehovah*, a brief *Remembrance* of his merciful inter-

 poſition

position in behalf of an *enslaved Nation*: "I am the Lord your God" (or *Jehovah* your God, said the Almighty to the Israelites) "which *brought thee out of* "*the Land of Egypt, out of the House of* "*Bondage*." Exod. xx. 1. Thus the Almighty Deliverer from *Slavery* vouchsafed to set his own Divine Example before the eyes of his redeemed People, to excite Benevolence and Thankfulness; and the like Remembrance of that glorious Redemption from *Slavery* was very frequently repeated from time to time; which the Scriptures sufficiently testify: but alas! the Israelites profited so little by these wholesome lessons, that it became necessary, no less frequently, to remind them of *the dreadful Vengeance* which would inevitably overtake them for their notorious *Oppressions of the Poor*; for their unjust Exactions of *involuntary and unrewarded Service*; and for exceeding the *limi-*

limitations of *Bondage* (already recited) which the Law expreſsly enjoined!

"For the *Oppreſſion* of the Poor, for "the *Sighing* of the Needy, now will "I *ariſe*, ſaith the Lord; and will ſet "him in ſafety from him that puffeth "at him," or "that would enſnare "him." Pſal. xii. 5.

The Princely Prophet Iſaiah plainly declared to them, that their public Faſts and outward Humiliations were not only vain, but even offenſive to God, while *ſuch notorious Oppreſſions* continued among them. "Behold" (ſaid he) "in the "day of your Faſt, you find Pleaſure, "and *exact all your Labours*." (9) lviii. 3.

And

(9) Sunt inter quos Belgæ, qui hic intelligunt *Opera Servilia*, quæ a *Servis* & *Ancillis* hoc ipſo die *rigide exigebantur*, ut aliis diebus. Ὅι ὁ—"Πανλας τȣς ὑποχειριȣς ὑμων ὑπονυσσετε," *Omnes Subjectos vobis affligitis*: quæ lectio (ſays Vitringa) abſque emendatione facile ſub-

And again, —" Is it ſuch a Faſt that I " have choſen? a day for a Man to af- " flict his Soul? is it to bow down his " head as a bulruſh?" *&c.* " Is not " this the Faſt that I have choſen?— " to looſe *the Bands of Wickedneſs*, to " undo *the heavy Burthens*" (or rather *the Bundles of the Yoke*, אגדות מוטה plainly referring to the ſevere and *unjuſt Bondage of the Poor)* " and TO LET " THE OPPRESSED GO FREE, and that " YE BREAK EVERY YOKE?"—" Is it " not to deal thy Bread to the Hungry, " and to bring the Poor that are *caſt out*" (or rather to bring the Poor that are *reduced*, or *depreſſed*, *viz.* as it were by Tyrants; for ſo the word מרודים ſeems more properly to ſignify in this place) " *to thy Houſe?*" *&c.* Compare this

ſiſtit.—And a little afterwards he adds, Prior interpretatio *de Operibus Servorum* aut *moleſtis exactionibus Subditorum*, magna ſe commendat ſpecie, eſtque mihi in eam pronior animus.

with

with Deut. xxiii. 15, 16. (9) And he warned them of the Divine Juſtice that would purſue them for their Oppreſſion and tyrannical Treatment of the Poor.

" The Lord ſtandeth up to plead,
" and ſtandeth to judge the People!
" The Lord will enter into Judge-
" ment with the Ancients (or *Senators)*
" of his People, and *the Princes* thereof:
" for ye have eaten up the Vineyard;
" *the Spoil of the Poor is in your Houſes!*
" What mean ye that ye *beat my*
" *People to pieces*, and grind the Faces
" of the Poor?" ſaith the Lord of Hoſts! Iſa. iii. 13 to 15.

The wicked practices whereby the Iſraelites reduced their poor *Brethren* to

(9) *Thou ſhalt not deliver unto his Maſter the Servant which is eſcaped from his Maſter* unto thee: he ſhall *dwell with thee (even)* among you, in that place which he ſhall chooſe, *in one of thy gates* where it liketh him beſt: thou ſhalt not *oppreſs him*. Deut. xxiii. 15, 16.

Slavery

Slavery are described by the Prophet Amos: "Hear this, O ye that *swallow* "*up the Needy*, even to make *the Poor* "*of the Land to fail*, saying, When "will the New Moon be gone, that "we may sell Corn? and the Sabbath, "that we may set forth Wheat, making "the Ephah small, and the Shekel "great, and falsifying the Ballances by "Deceit? That *we may buy the Poor* "*for Silver* (10) *and the Needy for a Pair* "*of Shoes*" (that is, comparatively speaking, at a most contemptible price! whereby we may presume that *Slave-markets* were not so notoriously established at that time as at present; and that the *Bidders* were *few*, though the *Oppressed* were *many*) "yea, and sell "the Refuse of the Wheat? The Lord "hath sworn by the Excellency of Ja-

(10) "Ideo ut ubi solvere non poterunt, dent se "nobis *in Servitutem*, ut mos erat illarum Gentium." *Grotius* in locum.

"cob,

" cob, *surely I will never forget any of*
" *these works. Shall not the Land tremble*
" *for this, and every one mourn that*
" *dwelleth therein?*" *&c.* Amos viii. 4 to 8.

Here is a solemn Appeal from God to the *Human Understanding*: " Shall not " the Land tremble *for this!*" that is, for this same *abominable Oppression* of the Poor *(the buying them for Slaves)* in which Great Britain and her Colonies are infinitely more guilty than the People to whom this appeal was made! and " *shall not the Land*" (therefore) " *even our Land, tremble for* " *this, and every one mourn that dwelleth* " *therein?*" *&c.* *Surely* " *God will* " *never forget any of these Works,*" my Countrymen!

The Prophet Jeremiah manifestly alluded to the like deceitful practices

of the Jews (whereby they reduced the Poor to *Slavery)* when he made a ſolemn proteſt againſt them in the Name of God :—" Your ſins" (ſaid he) " have " withholden good things from you. " For among my People are found " wicked (men) : they lay wait as he " *that ſetteth Snares* ; THEY SET A " TRAP, THEY CATCH MEN. As a " Cage (or Coup) is full of Birds, ſo " are their Houſes full of Deceit : " therefore they are become great, and " waxen rich. They are waxen fat, " they ſhine : yea, they overpaſs the " deeds of the Wicked ; they judge " not the cauſe, the cauſe of the Father- " leſs, yet they proſper ; and the right " of the Needy do they not judge. " Shall I not viſit for theſe things ? " ſaith the Lord ! Shall not *my Soul be* " *avenged on ſuch a Nation as this ?*" *&c.* Jer. v. 26 to 29. Here again the Almighty plainly appeals to the Human

Under-

Underſtanding concerning the Propriety, or rather the Neceſſity, of exerting the Divine Vengeance againſt ſuch an *Oppreſſive Nation!*

And yet how inconſiderable was the crime of the Jewiſh Nation in this reſpect, if compared with the *numerous Bondage* and with the unbounded Oppreſſion of the poor Negroes in the Britiſh Colonies? Have we not therefore juſt reaſon to fear that God will "*viſit* "*for theſe things?*" Does not the Word of God, which cannot change, appeal to us, my Countrymen, as well as to the Jews?—"*Shall not my Soul*" (ſaith the Lord!) "*be avenged on ſuch a Na-* "*tion as this?*"

The ſame Prophet, in the next chapter, declares *the Divine Vengeance* to be at hand:—"For thus hath the Lord "of Hoſts ſaid,—Hew ye down Trees,

" and caſt a Mount *againſt Jeruſalem.*
" This (is) the City to be viſited! ſhe
" is *wholly Oppreſſion* in the midſt of
" her. As a Fountain caſteth out her
" Waters, ſo ſhe caſteth out her Wick-
" edneſs: *Violence and Spoil* is heard in
" her; before me continually is *Grief*
" *and Wounds!* Be thou inſtructed, O
" Jeruſalem! leſt my Soul depart from
" thee: leſt I make thee deſolate, a
" Land not inhabited!" Jer. vi. 6 to 8.

But in vain were the Warnings of the Prophet, till *the Judgements* themſelves began to appear *in all the horrors of a hopeleſs War*, which began in the ninth year (11) of King Zedekiah's reign,

(11) " And it came to paſs in the ninth year of his
" reign, in the tenth month, in the tenth day of the
" month, that Nebuchadnezzar King of Babylon
" came, he and all his hoſt, againſt Jeruſalem, and
" pitched againſt it: and they built forts againſt it
" round about." 2 Kings xxv. 1.—" In the ninth
" year

reign, notwithſtanding that the Monarch had previouſly rendered himſelf ſecure (as he thought) by his military preparations (in ſending for *Horſes* and *Men* from Egypt, to complete his ſtanding Army) and had alſo made Pharaoh (another preſumptuous military Tyrant) his Ally, which encouraged him to break his Oath and Covenant with the King of Babylon.

But " when Nebuchadnezzar King " of Babylon, and *all his Army, and all* " *the Kingdoms of the Earth, of his Do-* " *minion, and all the People, fought* " *againſt Jeruſalem, and againſt all the* " *Cities thereof*"—then God ordered his Prophet to remind Zedekiah of that dreadful Vengeance, Defeat and Cap-

" year of Zedekiah King of Judah, in the tenth month, " came Nebuchadnezzar King of Babylon, and all " his army, againſt Jeruſalem, and they beſieged it," &c. Jer. xxxix. 1. See alſo chap. lii. ver. 9.

tivity, which had ſo often before been denounced as the neceſſary conſequences of *Oppreſſion and Injuſtice!* — "Thus "faith the Lord, the God of Iſrael" (*viz.* to Jeremiah): "Go, and ſpeak "to Zedekiah King of Judah, and tell "him, Thus ſaith the Lord; behold, "I will *give this City into the hand* of "the King of Babylon; and he ſhall "burn it with fire. And thou ſhalt "not eſcape out of his hand, but ſhalt "ſurely be taken, and delivered into "his hand; and *thine eyes ſhall behold* "*the eyes of the King of Babylon*, and he "ſhall ſpeak with thee *mouth to mouth*, "and thou ſhalt go to Babylon," *&c.* Jer. xxxiv. 1 to 3.

The impending *Vengeance* being then become *viſible*, and conſequently more tremendous, by the near approach of the Babylonian Army, that irreſiſtible inſtrument in the hand of God, by which

which the Jews had ſo often been ſubdued, the King's ſtubborn heart began to relent, and his *military confidence* to forſake him, which had before encouraged his *Injuſtice*; his firmneſs in *Worldly Politics* was ſhaken, and yielded to a ſenſe of Guilt! It was upon this return of Conſcience and right Reaſon that Zedekiah ſent two Meſſengers, Paſſur and Zephaniah, to Jeremiah, ſaying, "Enquire, I pray thee, of the "Lord for us; for Nebuchadnezzar "King of Babylon maketh war againſt "us; if ſo be the Lord will *deal with* "*us* according to *all his wondrous works*, "that he may go up from us," *&c.* See chap. xxi. ver. 1 and 2. But a very unwelcome anſwer was given to the Meſſengers, to be returned to their Monarch; for the Prophet confirmed all the heavy Judgements (12) which had before

(12) "Then ſaid Jeremiah unto them, Thus ſhall "ye ſay to Zedekiah: Thus ſaith the Lord God of "Iſrael;

before been denounced, as well against the King, expressly by name, as against the City and its iniquitous Inhabitants, whose notorious *Oppressions* were now *to be* RECOMPENSED *upon their own heads*, MEASURE FOR MEASURE: — "Now "is the end come upon thee, and *I will* "*send mine anger upon thee, and will judge*

"*Israel*; Behold, I will turn back the weapons of "war that are in your hands, wherewith ye fight "against the King of Babylon, and against the Chal-"deans which besiege you without the walls; and I "will bring them *into the midst* of this City. And I "myself will fight against you, with an outstretched "arm, and with a strong arm, even in anger, and in "fury, and in great wrath. And I will smite the "Inhabitants of this City, both Man and Beast: "they shall die of a great Pestilence. And afterwards, "saith the Lord, I will deliver *Zedekiah King of Ju-"dah*, and *his Servants*, and *the People*, and such as "are left in this City, from the Pestilence, from the "Sword, and from the Famine, into the hand of "Nebuchadnezzar King of Babylon, and into the "hand of their Enemies, and into the hand of those "that seek their Life; and he shall smite them with "the Edge of the Sword; he shall not spare them, "neither have Pity, nor have Mercy!" Jer. xxi. 3 to 7.

" *thee according to thy ways*, and will
" RECOMPENSE *upon thee all thine abo-*
" *minations*," &c. Ezek. vii. 3. See alſo the 4th, 8th, and 9th verſes, to the ſame effect. And afterwards, in the 11th verſe, one of the principal cauſes of GOD's *Vengeance* is mentioned:—" *Vio-*
" *lence*" (ſaid the Prophet) " is riſen
" up into *a Rod of Wickedneſs*: none of
" them ſhall remain, nor of their mul-
" titude, nor of any of their's; neither
" ſhall there be wailing for them. The
" time is come, the day draweth near!"
&c.——And again, in the 23d verſe:—
" *Make a Chain*" (ſaid the Prophet);
" for the Land is full of *bloody Crimes*,
" and the City is full of *Violence*.
" Wherefore *I will bring the worſt* of
" the Heathen, and they ſhall poſſeſs
" their houſes," &c. — " Deſtruction
" cometh; and they ſhall ſeek peace,
" and there ſhall be none. Miſchief
" ſhall come upon miſchief, and rumour

" ſhall

" ſhall be upon rumour," *&c.*—" The " King ſhall mourn, and the Prince " ſhall be clothed with deſolation, and " the Hands of the People of the Land " ſhall be troubled: *I will do unto them* " *after their* (own) *way*, and according " to *their* deſerts" (or rather *their own judgements)* " will I judge them; and " they ſhall know that I am the Lord." —Again, in the 12th chapter, the ſame reaſon is clearly aſſigned for the pouring out of God's Vengeance:—" Say unto " the People of the Land, Thus ſaith " the Lord God of the Inhabitants of " Jeruſalem and of the Land of Iſrael; " They ſhall eat their Bread with Care- " fulneſs; and drink their Water with " Aſtoniſhment, that her Land may be " deſolate from all that is therein, *be-* " *cauſe of* THE VIOLENCE *of them* " *that dwell therein.*" Ezek. xii. 19. The nature of this baneful *Violence*, which occaſioned their *deſtruction*, is more particularly

cularly deſcribed by the ſame Prophet, in chap. xxii. ver. 7.—" *in the midſt of* " *thee*" (ſtill ſpeaking of Jeruſalem) " have they dealt by *Oppreſſion* with " *the Stranger*" (mark this, ye Britiſh Slave-dealers and Slave-holders); " in " thee have they vexed the Fatherleſs " and the Widow. Thou haſt de- " ſpiſed mine holy things, and haſt pro- " faned my Sabbaths. In thee are men " that carry tales to ſhed Blood: and " in thee they eat upon the mountains: " in the midſt of thee they commit " lewdneſs," *&c.*—" One hath com- " mitted abomination with his Neigh- " bour's Wife: and another hath " lewdly defiled his Daughter-in-law," *&c.*—" In thee have they taken *gifts* " *to ſhed Blood*: thou haſt taken Uſury " and Increaſe, and thou haſt greedily " gained of thy Neighbours by Extor- " tion, and haſt forgotten me, ſaith the " Lord God. Behold, *therefore*, I have

" ſmitten mine hand at thy diſhoneſt
" gain which thou haſt made, and at
" thy Blood which hath been in the
" midſt of thee," *&c.* Ezek. xxii. 7, *&c.*

Oh that the Subjects of the Britiſh Empire would ſeriouſly compare theſe crimes with their own practices! they would then, ſurely, be ſenſible of their danger; and that they have reaſon to expect the like, or rather much heavier, Judgements, than thoſe denounced againſt the Jews! For, beſides the notorious *Adulteries*, and other acts of *Lewdneſs*, which many amongſt us (from the frequency of ſuch crimes) commit, even without ſhame or remorſe, we have far exceeded the guilt of the Jews, I fear, in many of the other points alſo which provoked the Vengeance of the Almighty againſt them! What " *Violence*" amongſt the Jews, before their Captivity, was ever

" *riſen*

"*risen up into*" so destructive "*a Rod of* "*Wickedness*" — as the AFRICAN SLAVE-TRADE, now carried on chiefly by our *Liverpool* and *Bristol* Merchants? What "*bloody crime*" among the Jews was more notorious, and more wickedly premeditated, than the late *Invasion* and *Conquest* of the poor innocent CARRIBEES at ST. VINCENT's? And what Nation hath "*dealt by Oppres-* "*sion with the Stranger*" so generally, so inhumanly, and in so great a degree, as our BRITISH AMERICAN SLAVE-HOLDERS!—Have we not ample reason to expect that the same tremendous decree will, in God's Justice, be fulfilled upon these Kingdoms?—"*De-* "*struction* cometh: and they shall seek "Peace, and there shall be none. Mis- "chief shall come upon mischief, and "rumour upon rumour," *&c. &c. &c.* —"I will do unto them after *their* "(own) *way*, and according to *their*

" (own) *Judgements* will I judge them!" &c.

Nevertheleſs, God was pleaſed to offer the Jews a Choice in *their Fate*,—either to forſake their wicked King (who had forfeited all right to govern, by his neglect of *Juſtice* and *Natural Right*) and to fall away to the King's Enemies, the Chaldeans; or elſe to periſh miſerably in the City, and partake of it's Deſtruction!—" And unto this People" (ſaid God to the Prophet Jeremiah) " thou " ſhalt ſay, Thus ſaith the Lord; Be- " hold, I ſet before you the way of " *Life*, and the way of *Death*. He that " abideth in this City ſhall die by the " Sword, and by the Famine, and by " the Peſtilence: but he *that goeth* " *out, and falleth to the Chaldeans that* " *beſiege you, he ſhall live, and his Life* " *ſhall be unto him for a Prey*," &c. Jer. xxi. 8, 9.

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The Prophet, however, was directed to add to his meſſage a word of advice to the *King* and *Court*, which ſhews that a ſeaſonable repentance might, even then, have ſaved the State, and turned away the impending *Vengeance*.

It was ſuch advice, too, as every other Monarch, who tolerates any *unnatural Bondage* or *Oppreſſion* in his Dominions, ought ſeriouſly to conſider, becauſe the event proved it to be the beſt means of averting God's Anger, if the King had but perſevered in it.—" And touching " *the Houſe of the King of Judah*" (continued the Prophet) " ſay,—Hear ye " the Word of the Lord, O Houſe of " David—thus ſaith the Lord; *Exe-* " *cute Judgement* in the morning, and " *deliver him that is ſpoiled* out of the " hand of the *Oppreſſor*, leſt my Fury " go out like Fire, and burn that none " can quench *(it)*, becauſe of the evil

" of

" of your doings." Jer. xxi. 12. This is a manifest declaration that *the Neglect of* JUSTICE *and* RIGHT, and *the Toleration of* OPPRESSION, were the principal causes of God's heavy Vengeance against *that Royal House!*

The same advice was, by God's Command, repeated by the Prophet to *the King himself* IN HIS PALACE (see the next chapter):—" Thus saith the Lord;
" Go down to THE HOUSE of the King
" of Judah, *and speak* THERE *this word,*
" and say, Hear the word of the Lord,
" *O King of Judah*, that sittest *upon the*
" *Throne of David*, thou, and thy Ser-
" vants, and thy People that enter in by
" these Gates" (that is, all Persons what-
" ever that *enter in by" the Palace-gates,* plainly including *the whole Court*, before whom the Prophet was to deliver his message): " Thus saith the Lord;
" *Execute* ye JUDGEMENT and RIGH-
" TEOUSNESS,

" TEOUSNESS, and *deliver the Spoiled*
" *out of the hand of* THE OPPRES-
" SOR; and do no wrong, DO NO
" VIOLENCE TO THE STRAN-
" GER (13)," &c. — " For if ye do
" this thing indeed" (that is, if ye will *execute Judgement and Righteousness, deliver the Oppressed*, &c.) " then shall there
" enter in *by the Gates of this House*
" Kings sitting upon the Throne of
" David" (or rather " that sit," *i. e.* reign, " for David upon his Throne")
" riding in Chariots and on Horses, he
" and his Servants, and his People"
(that is, the Court should continue and prosper). " But if ye will not hear
" THESE WORDS, *I swear by my-*
" *self, saith the Lord*" (*i. e.* Jehovah)

(13) And what " *Wrong*" or " *Violence to the Stran-*
" *ger*" can be more *oppressive* than that of detaining him in an *involuntary Servitude*, WITHOUT WAGES, in a miserable, wretched *Bondage*, worse than that of *brute Beasts!*

"that THIS HOUSE" (*i. e.* the Palace) "shall become a desolation." Jer. xxii. 1 to 5. So that *the whole Court* were as much interested to promote a speedy Reformation, as *the King himself*. Thus it is plain that *the King and Court* had also a Choice given them of *Life* and *Death*, as well as the People; and, consequently, that the Judgements denounced were only *conditional*, in case the warning was neglected; for it is manifest that God mercifully tendered to them (*even at the eve of their destruction*) a continuance of the Monarchy (*viz.* "*Kings sitting upon the Throne of* "*David*") if they would but resolve to "*execute* JUDGEMENT *and* RIGHTE-"OUSNESS;" to "*deliver the Spoiled* "*out of the hand of the* OPPRESSOR;" and to "*do no Wrong*, NO VIOLENCE, "*to* THE STRANGER," &c. But the Prophet also added much more *advice* to *the King and his Court*, though he was

not

not "*made of the King's Council* (14);" for he boldly warned the Monarch by the tremendous examples of God's Judgements upon three of his immediate Predeceſſors in the Kingdom; two of whom were *his own Brothers*, the Sons

(14) When a ſimilar warning was given by a former Prophet to a wicked and inconſiderate Predeceſſor of *Zedekiah*, concerning *God's impending Vengeance* for his miſconduct, the haughty Monarch, puffed up with vain notions of his Royal Importance, arrogantly impoſed ſilence on the Prophet, becauſe he had undertaken the office of *an Adviſer* or *Counſellor* to the King without *the etiquette* or formality of a Court Appointment:—"*Art thou made of the King's Council?*" (ſaid the Monarch:) "forbear; why ſhouldeſt thou *be ſmit-* "*ten?*"—Upon which the Prophet *forbore* indeed *to reaſon with him*; but immediately pronounced upon him the ſevere ſentence of God's Condemnation, ſaying, "I know that God hath determined to deſtroy "thee, becauſe thou haſt done this, and haſt not "hearkened unto *my Counſel:*" and it is remarkable, that, after *rejecting the Counſel* of God, the *very next Counſel* which this imperious Monarch was pleaſed to adopt was attended with the moſt dangerous and humiliating conſequences, *both to King and Kingdom*, that could poſſibly have happened! nothing leſs than the delivery of both into the abſolute power of their

Sons of King Josiah; and the third *his own Nephew*, whom he immediately succeeded. They were all particularly mentioned by him in the proper order of their respective reigns, as we find by the copy of his Message or Remonstrance, preserved in the Collection of his Prophecies; and, throughout the said Remonstrance, frequent allusions are made to the principal causes of the failure and destruction of each of them, which afford a most striking and interesting Lesson to Kings and Governors *in general*; but it must have been *more particularly* affecting to Zedekiah, if we consider his critical situation at the Enemies! for after he had *silenced* the Prophet, "then" (says the Text) "Amaziah King of Judah TOOK "ADVICE, and sent to Joash, the Son of Jehoahaz, "the Son of Jehu, King of Israel, saying, Come, "let us see one another in the face."—The war was *unjust* and *unreasonable*; and, providentially, the King and his *wicked Advisers* were punished by the effects of their own *unprincipled Counsel*. See 2 Chron. xxv. 16—24.

time

time the Meſſage was delivered to him, and that the Examples of *Vengeance*, to which the Prophet referred him, were *actually accompliſhed* in the Perſons of his *neareſt Relations* and *Predeceſſors*, who were ſucceſſively *deprived of their Royal Dignity*, and carried away IN CHAINS into a *ſlaviſh Captivity*; the very fate which, the Prophet aſſured him, was to be his own!

But before I recite the remainder of God's Meſſage to *the Court of Zedekiah*, it will be neceſſary for me to give ſome general account of that Monarch and of his immediate Predeceſſors, in order that the Remonſtrance, in which they are all diſtinctly mentioned, may be more eaſily underſtood by the generality of Readers. It will likewiſe be neceſſary for me to prove, that the whole 22d Chapter of Jeremiah is included in that *Meſſage*, or *Remonſtrance*, which

the Prophet was then to deliver in the presence of the *whole Court* of Zedekiah. And I propose to insert also some remarks, as they occur, concerning the Prophet himself, and the order of time, in which he delivered the several tremendous predictions of God's *Vengeance* against these wicked Princes.

Zedekiah was the Son of that excellent Prince Josiah King of Judah, on whose account, expressly, *the dreadful Vengeance*, due to that wicked Nation, was postponed for several years, *viz.* till after his death.

The Scriptures mention four Sons of King Josiah, *viz.* "the first-born, Jo-"hanan (or John); the second, Je-"hoiakim; the third, Zedekiah; and "the fourth, Shallum." 1 Chron. iii. 15.—What became of the eldest Son Johanan,

Johanan, or John, is not recorded (15), but all the others ascended the Throne of David; and first of all, the youngest Son *Shallum*, whom, on the death of King Josiah, "*the People of the Land* "*took*, and" (as it seems, without re-

(15) —"this *Johanan*" (says Bishop Patrick) "is "thought by many to be the same with *Jehoahaz*, "who succeeded *Josiah* in the Throne. But he" (meaning *Jehoahaz*) "was not his first-born, being but "twenty-three years old when the People made him "King; and after three months time his Brother, "being put in his place, is said to be twenty-five "years old. 2 Kings xxiii. 31, 36. Petavius" (continues the Bishop) "hath said a great deal about "this, in his Annotations upon Epiphanius ad "Hæres. Epicur. p. 18. But after all" (says the learned Bishop) "*I take the truth to be, that* JOHANAN "WAS HIS ELDEST SON, *but died before his Father:* "and therefore is not mentioned in the Book of "Kings; as" (continues he) "*Jehoahaz* is not men-"tioned here, being made King by the People of the "Land, and presently dethroned."—In the latter part of this remark, however, the worthy Bishop is apparently mistaken; for the same King, who was sometimes called *Jehoahaz*, is certainly *mentioned* in that very Text (1 Chron. iii. 15.) on which the Bishop made this remark, though mentioned, indeed, under a different name, *viz. Shallum*.

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gard to ſeniority) " made him King in " his Father's ſtead in Jeruſalem." 2 Chron. xxxvi. 1. (16).

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(16) In this Text *Shallum* is called *Jehoahaz*, which, perhaps, was his original or proper name, and the other name, *Shallum*, only a ſurname (ſignifying *Peace*), given him, probably, by the People at his Coronation, and in remembrance of *the peace* and general tranquillity during the greateſt part of his Father's reign: but the great and learned Archbiſhop Uſher juſt reverſed this ſuppoſition; for he was of opinion, that *Shallum* * was the *proper* name, and *Jehoahaz* only the ſurname.

Nevertheleſs, in defence of what I have ventured to mention as my own opinion, I muſt remark, that in the liſt of King *Joſiah*'s Sons, where *Shallum* is mentioned with the reſt of his Brothers (*viz.* 1 Chron. iii. 15.) no leſs than *two* of his Brothers out of *three* are mentioned only by THE SURNAMES *which were given them when they began to reign*; and the *third* Brother there mentioned (or rather the *firſt* of them, Johanan) *never reigned*; and therefore, probably, had

* ——" Eum enim 23 annos natum, *ſenioribus Fratribus poſt-* " *habitis*, Populus Regem Patris loco conſtituit. (2 Reg. xxiii. " 30, 31.) *Shalluni* nomine, ut videtur, melioris ominis causâ " in aliud mutato: quòd commune illud ei fuiſſet cum *Shallumo* " Jabeſhi filio; qui unico tantùm menſe regno potitus a Mana- " hemo eſt occiſus," *&c.* ad A. M. 3371. p. 113.

no

The reign of *Shallum* (alias *Jehoahaz* (17) was only three months; for he regarded not the *eternal Laws of God*, and thereby drew down the *Divine Vengeance* upon himſelf, by the hand of Pharaoh-Neco, who depoſed

no *ſurname* to diſtinguiſh him, like the reſt: but the other two, who actually aſcended the Throne of David, were mentioned by their *ſurnames only*, *viz.* JEHOIAKIM (יהו-יקים *Jehov-ikim*, ſignifying *Jehovah will eſtabliſh)* and ZEDEKIAH (צדק-יהו *Tſadok-Jehov*, ſignifying *the Righteouſneſs of Jehovah)*; for their *proper names* were *Eliakim* (2 Kings xxiii. 34.) and *Mattaniah* (2 Kings xxiv. 17.): and therefore it is very natural to conclude, that the name of the *only remaining Brother, who actually reigned*, and is mentioned in the ſame Text *(viz. Shallum*, ſignifying *Peace)* is likewiſe *a ſurname*, as well as the other two mentioned before him, who received the names, by which they are diſtinguiſhed in that Text, when they were firſt appointed to the Throne of Judah.

(17) "Jehoahaz was twenty and three years old "when he began to reign, and he *reigned three months* "*in Jeruſalem*. And his Mother's name was Hamu-"tal, the Daughter of Jeremiah of Libnah. And he "did *(that which was) evil in the ſight of the Lord*, ac-"cording to all that his Fathers had done." 2 Kings xxiii. 31, 32.

him

him *at Jeruſalem* (18) (2 Chron. xxxvi. 3.) and afterwards "PUT HIM IN BANDS "at *Riblah* (19) in the Land of *Hamath*, "that

(18) "And the King of Egypt *put him down at* "*Jeruſalem*, and condemned the Land in an hundred "talents of ſilver, and a talent of gold." 2 Chron. xxxvi. 3.

(19) RIBLAH was the fatal place where King *Zedekiah* was afterwards *judged* and *condemned* by the King of Babylon, and where *his Sons were ſlain before his eyes*. Jer. lii. 9. The Text alſo informs us, that "he" (the King of Babylon) "*ſlew alſo all the Princes* "*of Judah in* RIBLAH." Jer. lii. 10. There is ſomething very remarkable in the meaning of theſe names, *Riblah* and *Hamath*, when compared with the *dreadful Vengeance* executed therein. *Riblah* (רבלה) was capable of being interpreted (though it likewiſe has a different meaning) as follows, *viz.* "Rixa"—"aut "*jurgium* inveteratum vel conturbatum, ſive *jurgium* "defluens;" (ſee the Interpretation of Scripture Names annexed to the London Polyglot, Vol. VI.) and HAMATH (חמת) "*Ira* vel *indignatio*, aut *calor*," *&c. (ibid.)*; that is, the City of *Strife*, or *ſevere Chiding*, in the Land of *Wrath*, or *fiery Indignation*. Now it muſt appear very remarkable, I ſay, if we conſider the interpretation of which theſe names are capable, that God ſhould incline two foreign Conquerors (who had no connection with each other, but, on the contrary,

" that he might not reign in *Jeruſalem*" (2 Kings xxiii. 33) (20) there being, probably, ſome reaſon to apprehend, that he would attempt to ſupplant his elder brother *Eliakim*, whom the Egyptian Conqueror had thought proper to ſet up in his ſtead upon " *the Throne of Da-* " *vid*;" and therefore, to ſecure the contrary, were mortal Enemies) to execute his *Vengeance* upon different Kings of Judah *exactly at the ſame place, viz.* the City of *Strife*, in the Land of *Wrath*: inſomuch that one would ſuppoſe theſe names to be given afterwards, in remembrance of God's *ſevere Vengeance* already executed therein! And yet, we find, they were the ancient names of thoſe places, mentioned in Moſes' account of the Iſraelitiſh boundary, Numb. xxxiv. 8, 11. And though the names are really capable of bearing a different and more favourable interpretation, yet, to the Jews, who were nice obſervers concerning the real meaning of names, the poſſibility of interpreting the names of theſe fatal places, in the awful ſenſe which I have mentioned, muſt render the accompliſhment of *God's Vengeance* therein much more ſtriking and remarkable!

(20) " And Pharaoh-Nechoh *put him in bands* at " Riblah in the Land of Hamath, *that he might not* " *reign in Jeruſalem*," &c. 2 Kings xxiii. 33.

new-eſtabliſhed Monarch, he not only put *Shallum* IN BANDS, but alſo carried him away with him into Captivity in Egypt, *where he died* (21).

Thus Eliakim (through the Mercy of God to "*the Houſe of David*") was raiſed to the Throne and Kingdom of his Anceſtors, even by *a foreign Enemy!* who alſo changed his Name (that the Providence of God might be more apparent in the Revolution) from *Eliakim* (אליקים, ſignifying *God will eſtabliſh*) to *Je-hoiakim*, ſignifying (as I have before remarked) "*Jehovah will eſtabliſh*;" whereby it is manifeſt that even a Heathen Monarch took pains to remind the new King of Judah of his dependence on *Jehovah* the God of Iſrael, whoſe *Laws*

(21) "And Pharaoh-Nechoh made *Eliakim* the Son "of Joſiah King in the room of Joſiah his Father, and "turned his name to *Jehoiakim*, and took Jehoahaz "away; and he came to Egypt, and he died there." 2 Kings xxiii. 34.

and

and *Religion* of course, we may presume, were likewise *re-established* in Judea by the same foreign Authority; for it would have been absurd in the Egyptian Monarch to have changed the Name of his Royal Vassal to another Name more particularly testifying a Belief in *Jehovah*, the true God of Israel, if he did not mean thereby to keep the Jewish King in constant remembrance of the *National* Profession of *Law* and *Religion* by the sacred Name of the great Author of them!

The same remarkable change in the Name of a future King of Judah was made also by another foreign and Heathen Conqueror afterwards, *in honour of the eternal* JEHOVAH; so that it was manifestly *the Providence of God* which inclined these two great Enemies of the Jewish State, though they were also mortal Enemies to each other, (I mean Pharaoh and Nebuchadnezzar) to pur-

ſue exactly *the ſame method* in reſtoring "*the Sceptre of Judah*" to "*the Houſe* "*of David*," and in declaring the Eſtabliſhment of *the National Law* and *Religion*, by putting a reſpectful memorial of the ſacred Name of *Jehovah* upon the new-raiſed Monarchs!

In the beginning of Jehoiakim's reign, though Judea and all Syria were then under the Egyptian Empire, the Prophet Jeremiah, in his 27th chapter (22), foretold

(22) —"In the beginning of the reign of *Jehoi-* "*akim* the Son of Joſiah King of Judah, came this "word unto Jeremiah from the Lord, ſaying, Thus "ſaith the LORD (or the LORD ſaid) to me; make "ye Bonds and Yokes, and put them upon thy Neck, "and ſend them to the King of Edom," *&c.* The learned Dr. Lowth (Prebendary of Wincheſter in 1718) in his Commentary on this place, ſuppoſes that the Name of "Jehoiakim *has crept into the Text*," *&c.* "inſtead of Zedekiah." "This emendation" (ſays he) "is confirmed by comparing this verſe with the "3d, 12th, and 20th verſes of this chapter, and with "the beginning of the next."—But theſe verſes, however,

foretold *the universal Empire of* " *Nebu-* " *chadnezzar King of Babylon,*" even before

ever, are far from confirming the proposed emendation: all that can properly be said of them in this respect is, that they have occasioned, in some Writers, the supposition of an Error in the Text, which has been very well answered by others. But there is a better evidence in favour of the Doctor's supposition than what he has mentioned, because the latter really contains no difficulty, if the 3d and 6th verses be considered as *prophecies* * of the future reigns of *Zedekiah* and *Nebuchadnezzar*: but the evidence, which he has *not* mentioned, leaves much more room for the supposition of a various reading in the Text; for the *Syriac Version* has really the reading which that learned Gentleman supposes to be the true one, *viz.* ܒܫܪܝܬܐ ܕܡܠܟܘܬܗ ܕܨܕܩܝܐ — " in the " beginning of the reign of *Tsedekia,*" instead of " in " the

* " These things" (says the learned *Lightfoot*) " are to be understood to be spoken *prophetically* concerning *Zedekiah*, as " well as concerning *Nebuchad-nezzar*'s Sonnes; for the Lord " by the Prophet foretells that *Nebuchadnezzar* should reigne, " and his Sonne and Grandchilde after him; and therefore must " the Prophet presently make Yokes and Bonds, and put them " of his own neck in token of Judah's subjection, which indeed " begun in the very next yeare. And he foretells us withall that " *Zedekiah* should reigne, and that divers Kings should send Messengers to him, and by them should *Jeremy* send those Yokes " to those Kings," &c. Harmony of the Old Testament, p. 149 and 150.

before that great Warrior was King of Babylon (23), his Father *Nabopollaſar* (who

"the beginning of the reign of *Jehoiakim*." This evidence certainly proves, either that the Hebrew Copy, from which the verſion was made, had really the reading ſuppoſed by Dr. Lowth, or elſe that the Tranſlator himſelf thought (like Dr. Lowth) that the word "JEHOIAKIM *had crept into the Text inſtead of* "ZEDEKIAH," and therefore was willing to correct the ſuppoſed error in his new verſion: and as the latter is neither *impoſſible* nor *improbable*, the evidence of the Syriac Verſion muſt by no means be admitted to invalidate the preſent Hebrew Reading, eſpecially as the latter is confirmed, not only by all the ancient Hebrew Manuſcripts that have hitherto been collated, but alſo by the Targum of Jonathan, who flouriſhed 100 years before the deſtruction of the ſecond Temple, as Biſhop Walton relates *; ſo that his Tranſlation is *older* than *the oldeſt* Syriac Verſion, which is ſufficiently proved in the Prolegomena to the Polyglott Bible by the ſame learned Biſhop. The *whole verſe* is wanting in the *Greek Verſion*, ſo that no evidence can be drawn from thence.

(23) Which was not till the latter end of the third year of Jehoiakim; for part of the third and part of the fourth years of Jehoiakim were included in the firſt

* "Floruit hic centum annis ante Templi ſecundi vaſtatio-"nem, ut habetur in Talm. Fract. de Sabbato, c. 1."—In Biblia Polyglotta Prolegom. p. 84.

(who was alſo called *Nebuchodonoſor* (24) being ſtill alive. The Prophet was directed

firſt year of Nebuchadnezzar. Compare Dan. i. 1. with Jer. xxv. 1. This was the earlieſt computation (there being two) of Nebuchadnezzar's reign; for Dean *Prideaux* remarks, that "*Daniel* begins his "computation from the time that *Nebuchadnezzar* was "ſent from Babylon by his Father on this expedition" (for he is ſpeaking of Nebuchadnezzar's ſucceſs in recovering *Syria* and *Paleſtine* from Pharaoh-Nechoh) "which" (ſays he) "was in the latter end of the third "year of Jehoiakim," *&c.* (See Connections, part I. p. 63.) "But, according to the Babylonians, his "reign is not reckoned to begin till after his Father's "death, which happened two years afterwards; and "both computations being found in Scripture, it is "neceſſary to ſay ſo much here for the reconciling of "them." *Ibid.* p. 60.

(24) The learned Archbiſhop *Uſher* ſhews, that *Nabuchadonoſor* was a name given to *Saoſduchinus*, the Succeſſor of Eſarhaddon in the Aſſyrian and Babylonian Empire; and that he was the *Nabuchadonoſor* mentioned in the Book of Judith (See his Annals under the years of the world 3336 and 3347.) That *Chynaladan* (called alſo *Sarac*) ſucceeded this *Nabuchadonoſor* in the Empire A. M. 3356: that Nabopollaſar (the Father of Nebuchadnezzar), who was Commander in Chief of his Forces, rebelled againſt his Maſter *Sarac*, and jointly with *Aſtyages* (called alſo *Aſſuerus*),

rected to make *Bonds* and *Yokes*, and put them upon his own neck, and to ſend

Aſſuerus), King of the Medes, conquered Sarac, and *took Nineveh*. And it ſeems that Nabopollaſar at that time had aſſumed the name of *Nabuchadonoſor*, the great Anceſtor of his Maſter; for, according to Archbiſhop *Uſher*, Nabopollaſar is mentioned under that name in the Book of Tobit (A. M. 3378), *viz.* "Nabopollaſarus Babylonius, à Saraco (ſive Chyna-"ladano) Aſſyriorum & Chaldæorum Rege *præfectus* "*exercitui*," (the example ſhould warn Monarchs againſt the keeping of great Standing Armies) "& "Aſtyages à Patre Cyaxare Mediæ Satrapa conſtitu-"tus, affinitatem ineuntes (Amyiti Aſtyagis Filiâ "Nebucadneſari Filio Nabopollaſari deſponſatâ) "junctis viribus Niniven, & in eâ *Saracum* Regem, "expugnant: quemadmodum ex Alexandri Polyhiſ-"toris fragmento (à Cedreno, qui illud citat, minimè "intellecto) colligimus. Quomodo & in fine Græci "Tobiti legimus; cœpiſſe Niniven NABUCHOD-"ONOSORUM (ſive *Nabopollaſarum)* & ASSUE-"RUM (ſive *Aſtyagen*, *Aſſueri* quoque nomine, Da-"nielis ix. 1. appellatum:) Superſtite adhuc Tobiâ "juniore qui, capta Samariâ à *Salmanaſare*, in Aſſy-"riam cum Patre deportatus, annis 127 (vel 99, ut "habet Latina, ex Chaldaico expreſſa editio) vixiſſe "dicitur," *&c.*—So that Tobit had the ſatisfaction to ſee *God's Vengeance* executed upon that mighty Inſtrument of God's Wrath the Aſſyrian Empire, which had enſlaved and carried away his Countrymen the Iſraelites from their ancient Inheritance.

them

them afterwards to the Kings of ſeveral neighbouring Nations, with a moſt awful meſſage from God concerning the riſing power of the Babylonian Monarch: —"And now" (ſaid the Prophet, in the Name of the Lord, or *Jehovah*, of Hoſts, the God of Iſrael, ſee ver. 4.) "have I "given all theſe Lands into the hand "of Nebuchadnezzar *the King of Ba-* "*bylon, my Servant*;" &c.—"and all "Nations" (many of whom are expreſsly mentioned in the third verſe) "ſhall ſerve HIM, and his SON, and "his SON'S SON, until the very time "of his Land come" (for the Empire continued for *three lives* or *ſucceſſions*, until the Babylonian meaſure of iniquity and oppreſſion was fulfilled in the reign of Belthazar (25), when the *Medes* and *Perſians*

(25) The ſeveral Hiſtories cited by the learned Grotius, in the 16th Sect. of his 3d Book *de Veritate Religionis Chriſtianæ*, concerning the Chaldean Monarchs, are by no means well choſen for the laudable purpoſe

Persians were to RETALIATE upon them THE HARD SLAVERY of Israel); "and "then" (continues the Prophet) "many "Nations and great Kings shall SERVE "*themselves* OF HIM," &c. Jer. xxvii. 6, 7. that is, they shall ENSLAVE his People, in the same manner that he and his two Successors *enslaved* and *oppressed* other Nations: rendering *Slavery* for *Slavery*!

he intended: and he refers the Reader also to Scaliger, whose Hypothesis concerning those Monarchs is clogged with insurmountable difficulties. See Universal History, Vol. IV. p. 425. But Dean Prideaux has clearly proved, that "Nabonadius the last King "of Babylon" (called Labynetus by Herodotus) "was "the same with him that in Scripture is called *Belshazzar*, and that he was the Son of *Evilmerodach* "by Nitocris his Queen, and so SON'S SON to Nebu-"chadnezzar: and that whereas he is called the Son "of Nebuchadnezzar in the 5th chapter of *Daniel*, "and *Nebuchadnezzar* is there called his Father, this "is to be understood in the large sense, wherein any "Ancestor upward is often called Father, and any "Descendant downward Son, according to the usual "stile of Scripture." Connection of the Old and New Testaments, Part I. p. 115. See also Dr. Lowth's Comment on Jeremiah.

In

In the ſame chapter ZEDEKIAH is alſo mentioned by name as *King of Judah* (26) ſeveral years before he received the name of ZEDEKIAH; ſo that neither he himſelf (whoſe proper name was Mattaniah) nor any other perſon could poſſibly know, in the beginning of *Jeboiakim*'s reign, what particular perſon was then ſignified by the name of *Zedekiah*; for even *Nebuchadnezzar* himſelf, who afterwards gave him that

(26) "In the beginning of the reign of JEHOIA-" KIM the Son of Joſiah King of Judah, came this " word unto Jeremiah from the Lord, ſaying, Thus " ſaith the Lord to me; make ye *Bonds and Yokes*, and " put them upon thy neck, and ſend them to the " King of Edom, and to the King of Moab, &c.—by " the hand of the Meſſengers which come to Jeruſa-" lem unto ZEDEKIAH *King of Judah*," &c. Jer. xxvii. 1 to 3. The learned Archbiſhop of Armagh has taken notice of this chapter as a Prophecy:—"In " principio etiam regni *Jeboiakimi*, Jeremias præ-" dixiſſe dicitur, SEDEKIAM Regem Judæ futu-" rum, & *Nebucadneſarem* Regem Babyloniæ, eúmque " Gentes finitimas dominatui ſuo ſubjecturum:" for which he refers to this 27th chapter of Jeremiah, from the 1ſt to the 11th verſe, A. M. 3395.

name, was not *King of Babylon* when the Prophecy was delivered, as I have already remarked. But after this *foreign Conqueror* had really appointed *a King of Judah*, and given him the name of ZEDEKIAH *(the very name foretold by the Prophet)*, such an extraordinary circumstance would add unquestionable authority to the truth of *Jeremiah*'s mission, and would render *Zedekiah* and his Courtiers *inexcusable* (as they really were) for rejecting the earnest and repeated Remonstrances of that Prophet (27).

This timely Prediction, therefore, in the reign of Jehoiakim, with the internal Proofs which it contained, concerning the necessity of *Zedekiah*'s Submission

(27) If this probable confirmation of the word of Prophecy be duly considered, it will add much to the weight of the Observations which I have made in a preceding Note concerning the Truth of the Hebrew Text in the 1st verse of this chapter.

to the Babylonian Yoke, ſeems to have been abſolutely neceſſary to enable the Prophet to confute the many *falſe Prophets*, *Diviners*, *Dreamers*, *&c.* (ſee 9th verſe) who were (afterward, in *Zedekiah*'s reign) publickly employed to excite the People to ſhake off *the Babylonian Yoke.*

The Prophet was alſo forewarned in the beginning of Jehoiakim's reign (as the ſame chapter teſtifies) that the Kings of Edom, Moab, Ammon, Tyre, and Zidon would ſend Meſſengers to a "*Ze-*" *dekiah* King of Judah;" all which Kings (as Grotius remarks) (28) were ſubdued by Nebuchadnezzar; and therefore it is not improbable that the ſaid Meſſengers or Ambaſſadors were ſent to *Zedekiah* for the purpoſe of forming

(28) Omnes enim hi Reges ſubjugati a Nebuchadonoſoro. Vide infra xlviii. xlix. Comment on the 3d verſe. Annot. ad Vet. Teſt. p. 221.

a league

a league against the Babylonian (29) Power: the public declarations of the false Prophets above-mentioned, and the actual REBELLION soon afterwards of *Zedekiah* himself, renders the said supposition about the business of the Messengers very probable; so that, if this singular state of affairs be considered, the sending, at such a seasonable time, to the several neighbouring Kings, by the return of their Ambassadors, the Yokes which had been worn by Jeremiah, together with GOD's awful Message (that he would punish that Nation which will not *serve* Nebuchadnezzar, and put their

(29) "Nempe, ut eum sollicitarent" (says Grotius) "ad defectionem à Chaldæo. De qua vide "2 Paral. xxxvi. 13." *Ibid.* p. 221.

"Their business" (says the learned Dr. Lowth) "was either to congratulate *Zedekiah* upon his accession to the Throne, *or else to engage him* IN A "LEAGUE *against the King of Babylon.*" Comment on Jerem. p. 231.

Neck

Neck under his *Yoke*, ſee ver. 8. (30), muſt needs ſtrike theſe Heathen Monarchs (if they were not entirely abandoned in their principles) with Fear and Reverence; eſpecially as their Ambaſſadors would hear at *Jeruſalem*, that the Divine Meſſage concerning the *Yokes, then ſent*, had been revealed to the Prophet long before (thirteen or fourteen years) in the beginning of *Jehoiakim*'s reign, in token of which the Prophet had worn *Yokes* upon his own neck (ſee chap. xxviii. ver. 10, 12, 13); and that no leſs than three circumſtances of that extraordinary Revelation were now already fulfilled: the Pro-

(30) "And it ſhall come to paſs, that the *Nation* "and *Kingdom* which will not ſerve the ſame Nebu-"chadnezzar the King of Babylon, and *that will not* "*put their neck* UNDER THE YOKE *of the King of Ba-*"*bylon*, that Nation will I puniſh, ſaith the LORD, "with the Sword, with the Famine, and with the "Peſtilence, until I have conſumed them by his hand." Jer. xxvii. 8.

phet

phet having not only foretold the reign of Nebuchadnezzar, and the reign of Zedekiah (*a name* not applicable to *Zedekiah* himſelf till the Babylonian Conqueror thought proper to give it him, ſo that no worldly prudence could foreſee ſuch an event), but had alſo foretold the very circumſtance in which they themſelves were concerned, *viz.* that *Meſſengers* ſhould be ſent to this *Zedekiah* by ſuch and ſuch Kings!

In what year theſe Meſſengers or Ambaſſadors really arrived at Jeruſalem, or returned from thence, does not appear; but as the *Yokes* were, firſt of all, *to be put upon the Prophet's own neck*, before he was to ſend them to the Kings (compare the 2d and 3d verſes), and as it appears that he really wore ſuch a wooden *Yoke*, as a ſign againſt them, in the Temple, ſo late as the 4th year of Zedekiah, when a falſe Prophet took it

 from

from his neck, and broke it, and thereby occaſioned a further command reſpecting thoſe Kings, *viz.* that the Prophet ſhould "make for them *Yokes* "*of Iron* (31)," it ſeems moſt probable that *the wooden Yokes* firſt ordered had not *then* been ſent to them; and, conſequently, that the Meſſengers of thoſe Kings had not as yet arrived at Jeruſalem (for, undoubtedly, the Prophet would obey the Divine Command as ſoon as he had the proper opportunity of doing ſo); and as *Zedekiah* went to Babylon *in the ſame year* (ſee Jer. li. 59.) it is likely the Meſſengers did not *arrive*, nor he *rebel*, till the year following. Nevertheleſs, in that year (the fourth of Zedekiah) the Prophet declared the Meſſage to Zedekiah himſelf, which he had before been charged

(31) "Thus ſaith the Lord; Thou" (Hananiah) "haſt broken *the Yokes of Wood*, but thou" (Jeremiah) "ſhalt make for them Yokes of Iron." Jer. xxviii. 13.

to ſend to the other Kings :—" I ſpake " alſo" (ſays he in ch. xxvii. ver. 12.) " to *Zedekiah* King of Judah according " to all theſe words" (that is, " *accord-* " *ing to all theſe words*" which precede in the ſame chapter reſpecting *the Yokes*, and which had been revealed in the reign of *Jeboiakim)* " ſaying, Bring " your necks under THE YOKE of the " King of Babylon, and *ſerve* him, and " his people, and LIVE. Why will " ye *die*, thou, and thy people, by the " Sword, by the Famine, and by the " Peſtilence, as the Lord hath ſpoken " *againſt the* NATION *that will not* " SERVE *the King of Babylon?*" *&c.* See ver. 12 and 13. The Almighty had laid upon all the other Nations of Paleſtine and Syria THE SAME FATAL NECESSITY, either *to ſubmit to a foreign Yoke*, or DIE! So that we have here a very remarkable example of GOD's VENGEANCE AND RETRIBUTION upon ſeveral

ſeveral *wicked* and *corrupt Nations* which regarded not *the eternal Laws* of God! —They muſt either *ſerve* the King of Babylon, or *be deſtroyed*; — there was no alternative! — BE DESTROYED "*by the Sword, by the Famine, and by the* "*Peſtilence*, as the Lord hath ſpoken" (compare the 13th verſe with the 8th) "*until I have conſumed them* BY HIS "HAND," that is, by the hand of *the Babylonian Conqueror*, the appointed Inſtrument of God's temporal Vengeance: — and the GOD OF ARMIES (יהוה צבאות) hath in all ages raiſed up ſome powerful *Scourges* of this kind to puniſh wicked and ungrateful Nations with *Fire and Sword*, and to reduce them to *an unnatural Bondage*, on account of *National Iniquities!*—Even the preſent ſtate of Mankind affords ſome melancholy proofs of this. How many Nations, now ſubſiſting in the world, have forfeited their *natural Liberty*, and

are now ſitting under the IRON YOKES of *unnatural*, *arbitrary Governments*, ſubjected to the WILL AND PLEASURE of their reſpective Sovereigns, inſtead of LAW! And if the particular Hiſtory of any, or perhaps all, of theſe *Nations* be carefully examined, it will not, I believe, be found that any of them were ever reduced to ſuch a deplorable ſtate of *national* Miſery, till by *national* Wickedneſs, and *public* Contempt of GOD's *eternal Laws*, they had rendered a *national* RETRIBUTION ſtrictly neceſſary, according to the unerring Rules of eternal Juſtice! All hopes, therefore, of REDRESS to *theſe enſlaved Nations* muſt be vain, without a ſincere reformation of manners in each Nation reſpectively, and without *public* and moſt earneſt *national* or *general* endeavours to obtain *Reconciliation and Forgiveneſs from* THE KING OF KINGS; as nothing but *a ſtrict Obedience to* HIS LAWS *can render*

any

any Nation truly FREE. Jeremiah made the ſame declaration alſo to the *Prieſts* and *People* that he had made to the *King* :—" Alſo I ſpake" (ſays he) " to " *the Prieſts*, and to *all the People*, ſay- " ing, Thus ſaith the LORD ; Hearken " not to the words of your *Prophets* " that propheſy unto you, ſaying, Be- " hold, the Veſſels of the Lord's Houſe " ſhall now ſhortly be brought again " from Babylon ; for they *propheſy a* " *Lye* (32) unto you. Hearken not " unto them : *ſerve* the King of Baby- " lon, and *live*. Wherefore ſhould " this City be laid waſte ?" Jer. xxvii. 16, 17.

(32) Theſe lying Prophets were probably bribed to favour the propoſed *league* againſt Babylon, as ſome other wicked *Prophets* had been on former occaſions, according to the teſtimony of the Prophet Micah :— " And the Prophets thereof" (ſpeaking of Jeruſalem) " *divine for money*." Micah iii. 11. And *Nehemiah* alſo mentions a Prophet (one *Shemaïah)* who was *hired* to propheſy againſt him ; — " for Tobiah and " Sanballat had hired him." Nehem. vi. 10 to 12.

The

The wicked Prophets, who thus misled the People with Lyes, presumed nevertheless to use the sacred Name of JEHOVAH (33), as if they had really declared the Will of GOD; so that the true Prophet had need (not only of all those unquestionable Proofs of his *Divine Mission*, which I have already mentioned, but even) of other Proofs also, to enable him to oppose the lying Prophets, who pretended to speak in the Name of JEHOVAH, as well as himself; for "*in* "*the same year*" (that is, in the fourth of Zedekiah) one of these wicked *Prophets*, "*Hananiah*, the Son of Azur the "Prophet, which was of *Gibeon*, (34)" —" took

(33) —" They prophesy a Lye unto you. For I "have not sent them, saith the Lord" (JEHOVAH), "yet they prophesy *a Lye in my Name*," &c. Jer. xxvii. 14, 15.

(34) *Gibeon* was the place where the Tabernacle formerly stood for many years (1 Chron. xxi. 29. 1 Kings iii. 5.), and was therefore an ancient seat of the true Prophets—such as *Azur*, the Father of this *Hananiah*, probably

—" took *the Yoke* from off the Prophet " *Jeremiah*'s neck, and brake it. And " *Hananiah* ſpake" (in the Temple) " in the preſence of all the People, " ſaying, Thus ſaith the LORD; Even " ſo will I break the Yoke of Nebuchad- " nezzar King of Babylon from the neck " of all Nations within the ſpace of two " full years." Jer. xxviii. 1, 10, 11. Upon which, it ſeems, the Prophet *Jeremiah* was directed by God to reprove *Hananiah* with a ſevere ſentence; for he not only declared that "*Yokes of Iron*" ſhould be ſubſtituted inſtead of the " *Yokes of* " *Wood* (35)," which Hananiah had broken, probably was; ſo that as Hananiah and the other falſe Prophets alſo pretended to prophesy in the ſacred Name of *Jehovah*, they would be very liable to gain credit with the People, eſpecially as they told them ſuch things as moſt flattered the national inclination of thoſe times, *viz.* to be free from the Babylonian Yoke.

(35) " Then the Word of the Lord came unto *Je-* " *remiah (the Prophet)*, after that *Hananiah* the Pro- " phet

broken, as I before remarked, but he alſo pointed out the lying Prophet himſelf to the public obſervation, as a notable and undeniable token, that the Prophecies of *Jeremiah* were of Divine Authority!—" Hear now, *Hananiah*," (ſaid the true Prophet): " the Lord" *(i. e. Jehovah)* " hath not ſent thee; " but *thou makeſt this People to truſt in* " *a Lye.* Therefore thus ſaith the " Lord;—Behold, *I will caſt thee forth* " *from the face of the earth: This Year* " *thou ſhalt* DIE, becauſe thou haſt " taught Rebellion againſt the Lord. " So *Hananiah the Prophet* DIED *the* " *ſame year, in the ſeventh month.*" Jer. xxviii, 15—17. That is, he died exactly two months after the Prediction, which was made in *the fifth month* of

" phet had broken the Yoke from off the neck of the " Prophet Jeremiah, ſaying, Go, and tell *Hananiah*, " ſaying, Thus ſaith the Lord; Thou haſt *broken the* " *Yokes of Wood*, but thou ſhalt make for *them Yokes of* " *Iron.*" Jer. xxviii. 12, 13.

the

the fourth year of Zedekiah. Such Evidence, added to the former clear Tokens of Authenticity which this Prophecy of *the Yokes* carried with it, muſt render *Zedekiah* and his Courtiers totally inexcuſable for neglecting the Divine Warning, and relying upon falſe Prophets.

Thus the propriety of conſidering the former part of the 27th chapter as a Revelation in the time of *Jehoiakim* (agreeable to the teſtimony of the Hebrew Text) is rendered apparent by the particular advantages which ſuch a prior Revelation would afterwards give to the true Prophet, when he had to oppoſe the pretended Prophecies delivered in the fourth year of *Zedekiah*: and the remaining part of the 27th chapter, from the 12th verſe, wherein the Prophet mentions his perſonal Addreſs to *Zedekiah*, muſt neceſſarily be attributed

to a *future time* (36), which in the following chapter (the 28th) is expreſsly declared to have been *in the fourth year of Zedekiah* (37).

In the beginning alſo of Jehoiakim's reign the Prophet Jeremiah was ſeized by the Prieſts and the People in the Temple, for denouncing *God's Vengeance* againſt *the Nation, the Temple alſo* (on account of the *national* Wickedneſs), *and the City* (38), and was arraigned and

(36) "Alia eſt ſectio" (ſays *Grotius* upon this verſe) "& *ad aliud tempus pertinens*, ſed argumento conjuncta "cum ſuperiori." Grot. Annot. ad Vet. Teſt.

(37) Chap. xxviii. "And it came to paſs THE "SAME YEAR, *in the beginning of the reign of* ZEDE-"KIAH *King of Judah, in the* FOURTH YEAR, *(and)* "*in the fifth month*, that Hananiah," &c.

(38) "In the beginning of the reign of *Jehoiakim* "the Son of Joſiah King of Judah, came this word "from the Lord, ſaying, Thus ſaith the Lord; "Stand *in the Court of the* LORD'S *Houſe*, and ſpeak "unto *all the Cities of Judah, which come to worſhip in* "*the*

and tryed for it, as for a CAPITAL OFFENCE, before " *the Princes and all the* " *Con-*

" *the Lord's House*, all the words that I command thee " to speak unto them; diminish not a word. If so " be they will hearken, and turn every man from HIS " EVIL WAY, that I may *repent me* OF THE EVIL " *which I purpose to do unto them because of* THE EVIL " *of their doings*." (This is God's *Law of Retribution*, *Evil* for *Evil*, *Measure* for *Measure*, which nothing but Repentance and Conformity to God's Laws could avert.) " And thou shalt say unto them, Thus " saith the LORD; *if ye will not hearken to me*, TO " WALK IN MY LAW, which I have set *before you*, to " hearken to the words of my Servants the Prophets, " whom I sent unto you, both rising up early and " sending *(them)*, but ye have not hearkened. Then " will I make THIS HOUSE like SHILOH *, and will " make THIS CITY *a curse to all the Nations of the*

* Shiloh was, probably, *desolate* from the time of Eli's death, when the Ark was taken by the Philistines; for *the old Tabernacle, made by Moses*, was afterwards pitched *on the High Place* at *Gibeon* (1 Chron. xxi. 29.), and continued there till the time of Solomon, when the Temple was built (2 Chron. i. 3.). The removal was, probably, made by *Samuel*, whose House was at *Rama*, as also *the Altar* which he built (1 Sam. vii. 17); and *Rama* was in the neighbourhood of *Gibeon*, *Gibeah*, or *Geba*, which, if not the same place with *Rama* (which also signifies *a high place*) was at least adjoining to it, as they are frequently mentioned together in Scripture. See 1 Sam. xxii. 6. Ezra ii. 26. Nehem. vii. 30. Isa. x. 29. Hosea v. 8.

" *Congregation.*" — Upon the Trial the Prophet perſiſted in his former declaration; but at the ſame time aſſured them of Mercy and Reconciliation, in caſe they would but repent and reform: ſo that it was abſolutely in their own power (through the Mercy of God) to have averted *the impending Vengeance.* " Therefore NOW" (ſaid the Prophet) " *amend your ways and your doings*, and " obey the Voice of the LORD your " GOD;" (and then he adds the condi- " tional Aſſurance of Peace) " and the " LORD" (ſaid the Prophet) " *will re-* " *pent him of* THE EVIL *that he hath*

" *Earth.* So the Prieſts, and the Prophets, and all " the People heard Jeremiah ſpeaking theſe words *in* " *the Houſe of the* LORD." Jer. xxvi. 1—7. Thus it is manifeſt that the public exerciſe of the *National Religion*, agreeable to the *National Law*, was continued even in the beginning of *Jehoiakim*'s reign, though he was ſet up, and ruled under the authority of a foreign Heathen Monarch (Pharaoh-Neco); for the 2d verſe teſtifies, that the People out of all the Cities of Judah came to worſhip in the Lord's Houſe.

" *pro-*

" *pronounced againſt you.*" To this the Prophet added a ſhort Remonſtrance reſpecting his own caſe: — " As for " me" (ſays he) " I am in your hand: " do with me as ſeemeth good and meet " unto you. But know ye for certain, " *that if ye put me to death, ye ſhall* " *ſurely bring innocent blood upon your-* " *ſelves, and upon this City, and upon the* " *Inhabitants thereof*; for of a truth the " Lord hath ſent me unto you, to " ſpeak all theſe words in your ears." Jer. xxvi. 8—15. Whereupon he was acquitted and diſmiſſed; for ſome of the Elders cited clear precedents, from the hiſtory of former times, concerning the legality of declaring *God's Vengeance* againſt *National Wickedneſs*: but though this prudent judgement of the Court of Juſtice ſaved *Jeremiah* for that time, yet it did not prevent the wicked Monarch *Jehoiakim* from murdering the Prophet's Colleague, *Urijah*, who likewiſe pro-

phesied

phesied " *against the City, and against the* " *Land, according to all the words of* " *Jeremiah* (39) :" but his blood was severely avenged, some years afterwards, in the fatal catastrophe of the Tyrant !

Thus it appears that *Jeboiakim* was as little mindful of *the Laws and Religion of* JEHOVAH (notwithstanding the memorial of that *sacred Name* which *Pharaoh* had placed upon him) as his Predecessor *Shallum* ; for we read also in the 2d book of Chronicles (xxxvi. 5, 6.) that " he did that which was *evil in the*

(39) This would include all that *Jeremiah* had prophesied in the reign of King *Josiah*, as well as in the times above-mentioned under *Shallum* and *Jeboiakim*. The Prophecies delivered in the reign of *Josiah* (according to the learned *Lightfoot*) are contained in *the twelve first chapters* : but " *the thirteenth chapter, and* " *all that follow to the one and twentieth*, I conceive" (says the same judicious Writer) " to have been de- " livered in the time of *Jeboiakim*, and not in the " time of Josiah," *&c.* See his Reasons at length, Harmony of the Old Testament, p. 141, 142.

" *sight*

"*ſight of the Lord*" (*i. e.* Jehovah) "*his* "*God.*" (And the account of *God's Vengeance* immediately follows the declaration of the Monarch's Ingratitude! for) —"Againſt him" (continues the Text) "came up Nebuchadnezzar King "of Babylon, and *bound him in fetters* "to carry him to Babylon."

In the book of Daniel we find that the ſiege of Jeruſalem began in *the third year of Jehoiakim* (40); but, it ſeems, the Babylonians did not immediately ſucceed in their enterprize; for we read, in the book of Jeremiah, an account of ſeveral tranſactions in the *fourth year of Jehoiakim* (41); and, among the reſt, that the

(40) "*In* THE THIRD YEAR *of the reign of Jehoia-* "*kim* King of Judah came Nebuchadnezzar King of "Babylon unto Jeruſalem, and beſieged it." Dan. i. 1.

(41) ——vel (ut noſter Joſeph obſervat), ſays *L'Empereur* in his Annotations on Joſeph Ichiia's Paraphraſe on *Daniel*, —"annum NEBUCADNEZARIS "primum

the Prophet *Jeremiah*, in *that very year*, denounced the Judgement of God upon Jeruſalem and Judea, by the hand of Nebuchadnezzar; which proves, that the City was not, as yet, taken by him; for in the fourth year of *Jehoiakim* he acquainted all the Inhabitants of Jeruſalem, that—" from the thirteenth year " of *Joſiah* the Son of *Amon*, King of " Judah, *even to this day*" (ſaid the Prophet), " that is, the three and twen- " tieth year, *the Word* of the Lord hath " come unto me, and I have ſpoken " unto you, riſing early and ſpeaking; " but ye have not hearkened," *&c.*—

" primum ſtatuamus incidiſſe in annum Jehoiakimi " *tertium deſinentem* & imprimis *quartum incipientem*; " ita ut NEBUCADNEZAR veniſſe dicatur JEHO- " JAKIMI *anno tertio deſinente* vel *exacto*, *ſuo* autem *pri-* " *mo currente*, qui reſpondebat partim *anno illius tertio* " (Dan. cap. i. 1.), partim vero *ejuſdem quarto* (Jer. " xxv. 1.), propter diverſa annorum initia, cum *an-* " *nus tertius* JEHOIAKIMI & *primus* NEBUCADNEZ- " ARIS idem principium non haberent," *&c.* p. LI.

" Therefore

" Therefore thus ſaith the Lord of
" Hoſts" (Jehovah of Hoſts); " Be-
" cauſe ye have not heard my words,
" behold, I will ſend and take all the
" Families of the North, ſaith the
" Lord, and Nebuchadnezzar the King
" of Babylon my Servant, and will
" bring them againſt this Land, and
" againſt the Inhabitants thereof, and
" againſt *all theſe Nations* round about,
" and will utterly deſtroy them, and
" make them an Aſtoniſhment, and
" an Hiſſing, and perpetual (42) De-
" ſolations."

(42) The word עולם, here conſtrued *perpetual*, does not *neceſſarily* bear that ſignification; for it ſometimes denotes a ſhorter period: ſo that Buxtorf interprets it in his Lexicon as follows:—" *Seculum*," (ſays he) " tempus homini abſconditum tam *infinitum* & " *æternum* quàm *finitum*, ut Gen. xvii. 8. Exod. xxi. " 6. 1 Sam. i. 22. and xiii. 13. 2 Sam. xii. 10. &c." So that the words ולחרבות עולם may rather ſignify ſome limited term of *Deſolations—Deſolations of* (or for) *an age*, or *a certain period*, as it is rendered in the interlineary verſion of the London Polyglot Bible—" *In Solitudines Seculi*." Buxtorf in his Lexicon remarks, that *Raſchi* and *Aben Ezra* interpret the word

"solations." Jer. xxv. 1—9. And as *the Denunciations of* God's *Vengeance* were generally accompanied with Promises of future Reconciliation and Comfort, in case of Amendment, so *the Servitude to Babylon* was here expressly *limited* to the term of *seventy years* (43); and as a further sign of God's Providence and Care of his People, the Prophet, at the same time, denounced a heavy RETRIBUTION OF VENGEANCE against "*the* "*King of Babylon, and that Nation,*" the

עולם to signify a space of fifty years. The *Desolations* spoken of in the above Text certainly were not *perpetual*: and though the particular duration of them is not there declared, yet the several Histories which mention the return from Captivity sufficiently prove that they were *limited* to some such term of years as *Raschi* and *Aben-Ezra* have attributed to the word עולם; for the *Servitude* to Babylon (on which the *Desolations* depended) were expressly *limited* to seventy years (see ver. 11, 12.), and the total *Desolation* did not continue so long as the *Captivity* by about twenty years.

(43) — "And these Nations shall SERVE the "King of Babylon SEVENTY YEARS." Jer. xxv. 11.

Instruments

Inſtruments of God's Vengeance (44); as alſo againſt many neighbouring *Nations*, who were made to drink of "*the* "*Wine-cup of this Fury*" (*i. e.* the Sword and Captivity); which remarkable circumſtance, as here foretold, ſhould teach ALL NATIONS, to the end of the World, the Neceſſity which God has laid on them to take warning by the ſeveral Examples of *his Vengeance and Retribution upon the Jewiſh* NATION; becauſe the Prophet was directed to aſſure the *other Nations*, that if God ſpared not *his own*

(44) "And it ſhall come to paſs when ſeventy years "are accompliſhed, (*that*) I will puniſh *the King of* "*Babylon and that Nation*, ſaith the LORD, for their "iniquity, and the Land of the Chaldeans; and will "make it perpetual Deſolations," &c. "For many "Nations and great Kings ſhall SERVE THEMSELVES "OF THEM ALSO: and I will RECOMPENSE "THEM ACCORDING TO THEIR DEEDS" (mark this, ye *Slave-holders* and *Tyrants* of the Earth!) "and ACCORDING TO THE WORK OF "THEIR OWN HANDS." Jer. xxv. 12—14. Here is a juſt *Retaliation* for *Tyranny*;—*Slavery* for *Slavery!*

peculiar People, he *ſurely* would not ſpare them (45)!

The 36th chapter of Jeremiah, from the beginning to the 8th verſe, is next in order of date, becauſe it relates to tranſactions of the ſame year (*viz.* the fourth year of Jehoiakim, which muſt be during the Siege of Jeruſalem by Nebuchadnezzar, who came up in the third year of Jehoiakim). The Prophet was then directed to write in the Roll of a Book all his former Prophecies, *from*

(45) "And it ſhall be" (ſaid God to the Prophet) "if they refuſe to take the Cup at thine hand to drink, "then ſhalt thou ſay unto them, Thus ſaith THE "LORD OF HOSTS" (Jehovah of Hoſts); *Ye ſhall* "*certainly drink.* For lo! I begin to bring evil *on the* "*City, which is called by my Name, and ſhould ye be* "*utterly unpuniſhed?*—Ye ſhall not be unpuniſhed: "FOR I WILL CALL FOR A SWORD UPON "ALL THE INHABITANTS OF THE EARTH, "SAITH THE LORD OF HOSTS." Jer. xxv: 28, 29. This Declaration hath been fulfilled upon all Nations of the World at different times; and *the Sword of God's Wrath is ſtill as active as ever!*

"*the*

" *the days of Josiah*" to that time (46). See Jer. xxxvi. 1. The Book was wrote, however, by *Baruch* the Scribe, from the mouth of *Jeremiah*, who was then in prison (Jer. xxxvi. 5. (47); and Jeremiah

(46) " And it came to pass in the fourth year of " *Jehoiakim* the Son of *Josiah* King of Judah, that this " word came unto *Jeremiah*, from the LORD, saying, " Take thee a Roll of a Book, and write therein all " the Words that I have spoken unto thee against " *Israel*, and against *Judah*, and against *all the Na-* " *tions*, from the day I spake unto thee, from the days " of Josiah, *even unto this day*. It may be that the " House of Judah will hear *all the evil* which I pur- " pose to do unto them; that they may return every " man from his *evil* way; *that I may forgive their ini-* " *quity and their sin*." Jer. xxxvi. 1—3. So that *Repentance* might still have prevented " *all the evil*."

(47) " Then Jeremiah called *Baruch* the Son of " *Neriah*: and *Baruch* wrote from the mouth of *Jere-* " *miah* all the Words of the Lord, which he had spoken " unto him, upon a Roll of a Book. And *Jeremiah* " commanded *Baruch*, saying, *I am shut up*; *I cannot* " *go into the House of the Lord*: therefore go thou, and " read in the Roll which thou hast written from my " mouth, the Words of the LORD, in the ears of the " People in the LORD'S House, upon the *Fasting* " *Day*:" &c. Jer. xxvii. 4—6.

This

remiah directed Baruch to read the Book to the People in the Temple upon a public Fast-day. See ver. 5—8.

The 45th chapter of Jeremiah seems to be the next in order of time, and contains the Prophet's Rebuke (48) of Baruch, for expressing his fears for himself, "when he had written these words "in a book at the mouth of *Jeremiah*, "*in the fourth year of* JEHOIAKIM," &c.

This *Fasting Day*, as Archbishop *Usher* remarks, was that solemn Annual Fast ordained in the Law to be kept on the 10th day of the seventh month for ever, five days before the Feast of Tabernacles:—"Solen-"nis videlicèt illius, mensis septimi die decimo, "quotannis celebrati: (Levit. xvi. 29. xxiii. 27. "Num. xxix. 7.) quinque diebus ante Festum Taber-"naculorum, in quo omnes mares ex omnibus civi-"tatibus Judæ comparebant Hierosolymis." Ad An. M. 3398. p. 119.

(48) ——"And seekest thou great things for thy-"self? seek them not: for behold! *I will bring evil* "*upon all Flesh*, saith the Lord." He nevertheless added a promise of life to Baruch, by way of comfort, saying, —"but thy life will I give unto thee for a "prey in all places whither thou goest." Jer. xlv. 5.

(see

(ſee ver. 1.); which plainly refers us to the time and circumſtances mentioned in the 36th chapter. Archbiſhop Uſher informs us, that *perhaps* the 30th and 31ſt chapters of Jeremiah, containing comfortable Promiſes of future Reſtauration, are to be referred to the time of delivering the 45th chapter (49): but

(49) "Jer. xlv. 1, 5. Quò *fortaſſe*" (ſays the Archbiſhop) "referenda fuerint & capita illa duo conſola-" toria, Jer. xxx. & xxxi. Promiſſiones de inſtaurandâ" Eccleſiâ continentia" (ad A. M. 3398): but afterwards he ſeems, with more certainty, to date them in the year 3406. See p. 126. The 46th chapter of Jeremiah was fulfilled about this time (that is, *in the fourth year of Jehoiakim*, as the 2d verſe declares), and the Prophecies againſt Egypt (therein contained) were probably declared about the ſame time with thoſe againſt *Jehoiakim*, to ſhew that Monarch his folly in truſting to the armies of Pharaoh. "Of the ſame date "with the 46th chapter we may well ſuppoſe the 48th "and 49th chapters to be alſo, becauſe the 2d verſe "of chap. xlvi. doth uſe a comprehenſive expreſſion, "The Word of the LORD *againſt the Gentiles*, as con-" cluding all theſe Sermons and Prophecies againſt "theſe ſeveral Nations under one date and head; "only chap. xlvii. and ver. 34. of chap. xlix. are of "ſeveral ſpecified dates." Lightfoot's Harmony, p. 153.

he

he afterwards assigns them another date with more certainty. And to the same year (the fourth of Jehoiakim) that learned Prelate also places the 35th chapter, concerning the *Rechabites* (50); for, with good reason, he supposes that the circumstances therein related (concerning their refusal to drink the Wine which the Prophet had set before them by God's command) were transacted during the time of the Siege by *Nebuchadnezzar*, for fear of whom the *Rechabites* had taken shelter in the City.

In the ninth month (51) of the same year (two months after Baruch had read the

(50) " —ingressi sunt Hierosolyma, Jer. xxxv. 11. " Ubi, quum de tempore præsente dicant; *ita considemus Hierosolymis*: colligimus capitis hujus historiam " de vino a *Rechabitis* recusato, eo tempore fuisse gestam, quo Urbs à *Nebuchadnesare* fuit obsessa." (Dan. i. 1.) *Ibid.* ad A.M. 3398. p. 120.

(51) " In manum Nebuchadnesaris tradidit Dominus Jehoiakimum Regem Judæ, cum parte Instrumentorum Domûs Dei [Dan. i. 2.], *mense videlicèt* " *nono*,

the Roll of Prophecy in the Temple, which was in the ſeventh month) Jeruſalem was taken (52) by Nebuchadnezzar,

" *nono ſive Ciſleu :* ut colligitur ex aniverſario jejunio, " quod in memoriam, ut videtur, hujus calamitatis " (more apud Judæos recepto ; Zachar. vii. 3, 5. & " viii. 19.) eo menſe obſervatum eſt [Jerem. xxxvi. " 9.]." Ad A. M. 3398, p. 120.

(52) *Joſephus* ſeems to have been deſirous to conceal this fact from his *Gentile* Readers (notwithſtanding that the *Jews* held a ſolemn Faſt in the *ninth month*, in commemoration of this *National* Calamity, in the fourth year of Jehoiakim) ; for he mentions nothing of the Capture of Jeruſalem, but only informs us, that in the fourth year of Nebuchadnezzar, and the eighth of Jehoiakim (in which he makes a miſtake of four years), the Babylonian made war with great power, demanding tribute of *Jehoiakim*, or threatening to fight him ; and that the other, fearing the threats of the Babylonian, and purchaſing peace with money, paid him the tributes which he had demanded *for three years*. " Τεσσαρα δε ἔτη βασιλευοντος ἤδη τȣ Ναβȣχοδονοσορȣ, " ὀγδοος ἦν τῳ Ἰωακιμῳ τω των Ἑβραιων ἐχοντι την ἀρχὴν, " καὶ στρατεύει μετα πολλῆς δυναμεως ἐπι τȣς Ἰȣδαιȣς ὁ " Βαβυλωνιος, φορȣς ἀιτων τον Ἰωακιμον, ἢ πολεμησειν " ἀπειλων· ὁ δε δεισας τὴν ἀπειλὴν, καὶ τὴν ἐιρήνην ανλι- " καταλλαξαμενος των χρηματων, ἠνεγκεν ἀυτῳ φορȣς, ȣς " ἐταξεν ἐπὶ ἔτη τρια." Ant. Jud. Lib. x. c 7. p. 336.

zar, who bound *Jeboiakim* " *in fetters,* " *to carry him to Babylon* (53)" (as I

But it plainly appears, by the circumſtances which attended that ſubjection of *Jeboiakim* to the *Babylonians,* that Jeruſalem *was then taken* ; for the Sacred Writings expreſsly teſtify that *Nebuchadnezzar* " *bound* JEHOI- " AKIM *in chains, to carry him to Babylon*" (though he did not then carry him away), and that he " *carried* " *of the Veſſels*" (*i. e.* part of the Veſſels) " *of the* " *Houſe of the* LORD *to Babylon*" (compare Dan. i. 2. with 2 Chron. xxxvi. 6, 7.) : ſo that *the Temple* (and conſequently *the City*) was certainly at that time in the Conqueror's power.

And as a further token of *abſolute conqueſt*, the King of Babylon directed the Maſter of his Eunuchs to " *bring of the Children of Iſrael*, and OF THE KING'S " SEED, *and* OF THE PRINCES ; *Children in whom* " *(was) no blemiſh, but well favoured,*" Dan. i. 3. (whereby it is manifeſt that the Eunuch was to CHUSE * out the moſt promiſing Children that could be found *of the Seed Royal*, and *of the Nobility*, amongſt whom were *Daniel* and his Companions), and ſend them to Babylon ; which could not have been done, if *Jeruſalem* had not then been *abſolutely* in the hands of the Babylonian Conqueror.

* He " —gave order to Aſhpenaz, the Maſter of his Eunuchs, " *that he ſhould* MAKE CHOICE *out of the Children of the Royal* " *Family*, and of *the Nobility of the Land.*" Prideaux's Connect. Part I. p. 62.

(53) 2 Chron. xxxvi. 6.

before

before remarked) : but he did not then carry him away (54); for it appears that he was afterwards continued upon *the Throne of David* as a tributary Monarch, and ſerved the King of Babylon three years (55); for the Babylonian Monarch contented himſelf with taking away the moſt promiſing Children of *the Royal Family*, and of *the Nobility* (from whence the firſt commencement of the ſeventy years Captivity is to be dated), and alſo *ſome of the Inſtruments of the Temple*; God having withheld him

(54) "Jehoiakimum catenis vincivit Nebuchadne-
"ſar, ut abduceret eum Babyloniam (2 Chron. xxxvi.
"6.) : ſed pactis poſteà conditionibus ſervitutis, *domi*
"*eum reliquit*; ubi Servus illi permanſit tribus annis.
"(2 Reg. xxiv. 1.). A quâ primâ omnium Regis &
"Populi Judaici ſub *Nebuchadneſare* factâ ſervitute,
"*numerandi ſunt anni ſeptuaginta* Captivitis Babyloni-
"cæ, à *Jeremiâ* Prophetâ prædicti (Jer. xxv. 11. &
"xxix. 10.)." Ad A. M. 3398. p. 120.

(55) "In his days Nebuchadnezzar King of Baby-
"lon came up, and Jehoiakim *became his Servant*
"three years : then he turned and rebelled againſt
"him." 2 Kings xxiv. 1.

from taking more (56), or rather, perhaps, inclined him to leave the reſt, that the Service of the Temple might be ſtill continued, which it certainly was, as well as the *National Laws and Cuſtoms*, and alſo a *National* Prince *of the Houſe of David* "upon *the Throne of David*," notwithſtanding that the Government was then held under the authority of a *foreign Heathen Monarch*; which was the fifth (if not the ſixth) time (56) that the like extraordinary circumſtances were fulfilled ſince the promiſe was made to King David that his *Houſe* and

(56) The reaſon of my ſpeaking dubiouſly, whether this was the fifth or ſixth time that Jeruſalem was taken ſince the promiſe to David, is, becauſe I cannot produce ſufficient authorities to prove that it was taken when King *Manaſſeh was carried away captive by the King of Aſſyria*, though it is very probable that the City was then alſo really taken, becauſe Manaſſeh, after his reſtoration, thought it neceſſary to build walls, and add new fortifications to different parts of the City. See 2 Chron. xxxiii. 14.

Kingdom

Kingdom ſhould be *eſtabliſhed.* See 2 Sam. vii. 11—29.

In the *fifth* year of Jehoiakim (tho' the *firſt* year of his Vaſſalage to Babylon), in the ninth month, a Faſt was proclaimed, in remembrance of God's Judgements in the preceding year (57) upon

(57) —" in memoriam, ut videtur, *Urbis* eodem " ſuperioris anni menſe *a caldæis captæ.*" Archbiſhop Uſher, ad A. M. 3399. Dean Prideaux ſays that the *Faſt* was held on *the eighteenth day of the ninth month*, and is ſtill kept by the Jews. He alſo ſuppoſed (as well as Archbiſhop Uſher) that *the City was then taken by the Chaldæans:* but ſee his words at length—" The " great Faſt of the Expiation, wherein Baruch read " the Roll, as is above related, was annually kept by " the Jews on the tenth day of the month *Tizri*, which " anſwers to our *September.* Immediately after that " Nebuchadnezzar invaded Judæa; and *having laid* " *ſiege to Jeruſalem, made himſelf maſter of it in the ninth* " *month*, called *Ciſleu* (which anſwers to our *Novem-* " *ber*), *on the eighteenth day of that month* (for on that " day is ſtill kept by the Jews an annual Faſt in com- " memoration of it even to this day); and having " then taken *Jehoiakim* priſoner, he put him in chains " to carry him to Babylon. But he having humbled " himſelf

upon the Jewiſh Nation; and on the *Faſt-day* Baruch read the Words of Jeremiah "*in the ears of all the People*" who were aſſembled, on this ſolemn occaſion, in the Temple: and the Roll, which contained the Prophecies, being afterwards read alſo in the preſence of King *Jeboiakim*, was, by his order, cut to pieces and *burnt*; after which "all "the former words *that were in the* "*firſt Roll*" were again wrote by Baruch in another Roll, with ſeveral tremendous additions againſt the *Nation* (58), as well as, perſonally, againſt the *King himſelf* (59). The particulars of theſe circum-

"himſelf to King Nebuchadnezzar, and ſubmitted to "become his Tributary, and thereon ſworn fealty to "him, he was again reſtored to his Kingdom:" &c. Connect. Part I. p. 61, 62.

(58) "*The King of Babylon* ſhall *certainly* come and "deſtroy this Land, and ſhall cauſe to ceaſe from "thence Man and Beaſt." Jer. xxxvi. 29.

(59) "*Therefore thus ſaith the* LORD *of Jeboiakim* "*King of Judah; He ſhall have* NONE TO SIT UPON "THE

circumſtances in the fifth of Jehoiakim are related in the 36th chapter of Jeremiah, from the 9th verſe to the end.

After Jehoiakim had ſerved Nebuchadnezzar three years, "*then he turned* "*and rebelled againſt him*" (2 Kings xxiv. 1.); which muſt have been in the ſeventh year of his reign: and from that time to the end of his reign the *Jewiſh Nation* was miſerably haraſſed by Bands of Foreign Troops from ſeve-

"THE THRONE OF DAVID; *and his* DEAD BODY "*ſhall be* CAST OUT *in the Day to the Heat, and in the* "*Night to the Froſt.*" Jer. xxxvi. 30. The former part of this *Vengeance* was fulfilled in the Captivity of *Jeboiachin* the Son of *Jeboiakim*, who, with all his Family, was ſoon afterwards carried to Babylon, and a younger Brother (Zedekiah) was ſet up inſtead of the Deſcendants of *Jeboiakim*: and the latter part of this Prophecy, concerning the DEAD BODY of *Jeboiakim*, is to the ſame effect with that Prophecy repeated in the 22*d chapter*, where it is ſaid, — "*He ſhall be buried* "WITH THE BURIAL OF AN ASS, *drawn and* CAST "FORTH *beyond the Gates of Jeruſalem:*" for this alſo, it ſeems, was literally fulfilled in due time, which ſhall hereafter be ſhewn.

ral different Nations (60), then subject to the Dominion of *Nebuchadnezzar*, which, under the Providence of God, were to execute *the Divine Vengeance* upon the Jewish Nation (agreeable to the express terms of God's Covenant) for having neglected *the Divine Law* (the People being at that time notoriously *corrupt and wicked)*, but more particularly for having neglected those parts of *the Law* which are *eternal*, *viz. the eternal Laws of* JUDGEMENT (or Justice) *and* RIGHTEOUSNESS, of which the Prophets were continually remind-

(60) "And the Lord sent against him" (Jehoiakim) "Bands" (or Troops) "of the Chaldees, and Bands "of the Syrians, and Bands of the Moabites, and "Bands of the Children of Ammon, and sent them "against Judah, to destroy it, according to the Word "of the Lord, which he spake by his Servants the "Prophets. Surely at the Commandment of the "Lord came this upon *Judah*, to remove them out of "his sight, for the sins of Manasseh, according to all "that he did, and also for the innocent blood that he "shed:" *&c.* 2 Kings xxiv. 2.

ing

ing them!—We have no further information from the ſacred Text concerning the four remaining years of *Jehoiakim*'s reign (61); only that he "*ſlept with* "*his Fathers* (62), and that JEHOIA-CHIN

(61) For "*he reigned eleven years in Jeruſalem.*" 2 Kings xxiii. 36.

(62) "It appears by this" (ſays the learned Biſhop Patrick) "that *to ſleep with one's Fathers* ſignifies no "more than *to* DIE, *as they did.* For *Jehoiachim* was "NOT *buried with them,* NOR *died in his bed:* but "being taken by the *Chaldæans,* he died *as they led* "*him out of* JERUSALEM; and, according to the "Prophecy of Jeremiah (xxii. 18, 19.), they caſt him "out of the Gates, and he had burial of an Aſs; that "is, lay upon the ground unburied. Abarbinel "thinks" (continues the Biſhop) "he *died in the way* "*to Babylon*; and his Body was left in the Highway, "without any care taken to inter it: but it lay ex-"poſed to the Sun by day, and to the Froſt by Night. "xxxvi. Jerem. 30." See on 2 Kings xxiv. 6.

The worthy Prelate is certainly right concerning the expreſſion "*to ſleep with one's Fathers*;" for that is always mentioned as a diſtinct thing from *the burial* of any one: as for inſtance—"AHAZ SLEPT WITH HIS "FATHERS, *and they* BURIED *him in the City,* (even) "*in Jeruſalem*; *but they* BROUGHT HIM NOT *into the*

" CHIN *his Son reigned in his stead.*" 2 Kings xxiv. 6. But Josephus (63) relates

" *Sepulchres of* THE KINGS OF ISRAEL :" &c. (2 Chron. xxviii. 27.) whereby the distinction above-mentioned is rendered manifest. It was the common method, it seems, of expressing the *death* (not the *burial*) of Princes among the Eastern Nations ; and even in *Morocco*, where many Eastern Customs prevail, it is necessary, even to this day, to use some circumlocution in expressing the *death* of any one, as it would be esteemed a capital offence to say in the Emperor's presence, *in direct terms*, that any man was *dead*. This I have been informed by a worthy friend of mine, who has frequently conversed with the present Emperor of Morocco.

But with respect to the *manner* of JEHOIAKIM's *death* I must remark, that neither the opinion of the learned Bishop *Patrick*, quoted above, nor what he has cited from *Abarbinel* (*viz.* that " *he died in the way*") seem to agree with the most probable account of *God's Vengeance* upon that wicked Monarch.

(63) In the eighth chapter of the tenth book of Jewish Antiquities, speaking of *Jehoiakim*, he says, " Μετ' ὀ πολὺν δε χρόνον στρατευσάμενον ἐπ' ἀυτὸν τὸν " των Βαβυλωνίων βασιλεὰ δεχεται, κατα τὸ δέος τὸ " παρὰ των προειρημενων ὑπο τυ Προφητυ. Τύτυς ὀδὲν " νομίζων πεισεσθαι δεινον μηδ' ἀποκλεισας μηδὲ πολεμή- " σας. Εἰσελθων δ' εις ἀυτην, ὀκ ἐφυλαξε τας πιστεις,

" ἀλλα

lates that Jehoiakim RECEIVED the King of the Babylonians, who fought against him: for, being terrified by the predictions of the Prophet, he neither shut him out, nor fought against him: so that the Babylonian Conqueror, entering the City, slew all the flower of the Youth of Jerusalem, together with King Jehoiakim, whom he commanded *to be cast unburied without the walls* (ὃν ἄταφον ἐκελευσε ῥιφῆναι προ των τειχων); and that he also appointed *Jehoachim* his Son (*i. e.* the Son of *Jehoiakim*) King of the Country and of the City.

This is certainly the most probable account of Jehoiakim's death; for Dean Prideaux's account, that "they took

"ἀλλα τυς ἀκμαιοτατυς και καλλει διαφερονλας των Ἱερο-
"σολυμιτων ἀπεκλεινε μετα τυ Βασιλεως Ἰωακιμυ, ὃν
"ἄταφον ἐκελευσε ῥιφηναι προ των τειχων. Τον δε ὑιον
"ἀυτυ Ἰωαχιμον κατεστησε βασιλέα τῆς χώρας και τῆς
"πολεως." P. 337. Orleans Edition, 1611.

" him prifoner in fome fally (64)" (befides that it is *a mere fuppofition)*, does not afford fo literal an accomplifhment of Jeremiah's Prophecy as the account of Jofephus, becaufe the words " *drawn* " *and caft forth beyond the Gates of Jeru-* " *falem*" feem to imply that *Jeboiakim*'s death fhould be *in Jerufalem* (as Jofephus has reprefented it); otherwife it could not well be faid that he was " *drawn and caft forth* BEYOND THE " GATES," if he did not die WITHIN THE GATES.

This fecond conqueft of Jehoiakim by Nebuchadnezzar was the fixth (if not the feventh) time that *Jerufalem* was taken by *foreign Enemies* fince the conditional promife was made to David concerning *the Eftablifhment of his Throne*; and the Exaltation of *Jeboiachin*, by the

(64) Connections, Part I. p. 67.

Authority

Authority of the Babylonian Conqueror, was the *ſeventh Reſtoration* of "*the Houſe* "*of David*" to the "*Throne of David*," after being *as often* delivered into the hands of their Enemies for neglecting God's *Laws*; whereby the immediate interpoſition of DIVINE PROVIDENCE in the direction of Human Affairs is unqueſtionably demonſtrated. But notwithſtanding theſe examples both of *God's Vengeance* and of his *Mercy* towards "*the Houſe of David*," the young King *Jehoiachin* (65) (alias *Jeconiah*, or *Coniah*)

(65) יהויכין is a name compounded of two words, יהו־יכין *Jehoi-achin*, or *Jehov-iχîn*, ſignifying *Jehovah will prepare*; or, according to ſome, "*Domini* "*Præparatio*, ſive *Domini Firmitas*." (See the Interpretation of Names in the end of the ſixth Volume of Biſhop Walton's Polyglot Bible, p. 30.) A tranſpoſition of theſe two words (placing the laſt firſt) forms a name of the ſame import, though of a very different ſound—יכין־יהו, *Ichin-Jehov*, or *Jeχin-Jehov*: and that ſuch a tranſpoſition of the name was frequently uſed is apparent, becauſe from thence is derived, *by abbreviation*, another name of this Monarch, by which he

Coniah) very ſoon afterwards fell into all the wickedneſs of his Fathers, and, conſequently, was rejected by the God *of Iſrael*; for the Monarch was ſpeedily informed by the Prophet *Jeremiah*, that God had determined to deliver him up into the hands of his Enemies, and into the hands of *Nebuchadnezzar*, *whoſe face he feared* (66), though, it ſeems, *he feared*

he is ſometimes mentioned, *viz.* יכנ-יה (1 Chron. iii. 16.) "*Jeconiah*" (or *Icon-Jah*), having the ſame meaning with both the forementioned names, though the learned Paſor, in his Greek Lexicon of the New Teſtament, renders it "*præparatus a Domino*," which is more properly the meaning of *Coniah* (כניהו) or *Con-Jehov* (the name by which the Prophet Jeremiah has diſtinguiſhed the ſame Monarch, in his 22d and 37th chapters), as י, the characteriſtical letter of the future tenſe, is omitted in the laſt-mentioned name.

(66) "As I live, ſaith the Lord, though Coniah "the Son of *Jehoiakim* King of Judah were the Signet "upon my Right Hand, yet would I pluck thee "thence: and I will give thee into the hand of them "that ſeek thy life, and into the hand *(of them) whoſe* "*face thou fearest*, even into the hand of Nebuchad-"rezzar King of Babylon, and into the hand of the "Chaldæans:"

feared not God! for the Text informs us that "*he did* EVIL *in the sight of the* "LORD, *according to all that his Father* "*had done.*" (2 Kings xxiv. 9.) And then immediately follows the account of *God's Vengeance* against him!—"At "that time" (says the Text) "the "Servants of *Nebuchadnezzar* King of "Babylon came up against *Jerusalem*, "and the City was besieged." (67) 2 Kings xxiv. 10.

This

"Chaldeans:" &c. Jer. xxii. 24—28. This chapter contains also several other Prophecies against the Sons and Successors of King Josiah, in the exact order of their respective reigns, just as the Prophet repeated them (after they were fulfilled) in his Remonstrance to King *Zedekiah* and his wicked Court; though, undoubtedly, the Prophet had before declared them in due time, whilst each of the said Monarchs remained upon "*the Throne of David*:" but no other account remains of these particular Prophecies, except in this 22d chapter, which shall hereafter be proved (I hope) to be only an occasional *repetition* of them in the presence of *Zedekiah*.

(67) The Siege, here mentioned, is erroneously cited by Dean Prideaux in his Connections, Part I. p. 67.

This *Vengeance* muſt have followed very cloſe upon the footſteps of this King's *Iniquity*; for, it ſeems, "*he* "*reigned in Jeruſalem*" (only) "three "months"—"*and ten days.*" Compare 2 Kings xxiv. 8. with 2 Chron. xxxvi. 9.

"And when the year was expired "King Nebuchadnezzar ſent and "brought him to Babylon." 2 Chron. xxxvi. 10. That is, Nebuchadnezzar, firſt of all, ſent *his Servants* (*viz.* his Army) againſt Jeruſalem, who beſieged

p. 67. as a tranſaction during the life of *Jehoiakim*; whereas nothing can be more plain than the narrative of the Sacred Text, wherein, after the Hiſtorian has mentioned the commencement of *Jehoiachin*'s (alias *Coniah*'s) reign, and his evil conduct, he proceeds next in courſe to this account of the *Divine Vengeance* in the 10th verſe (which Dr. Prideaux has applied to the reign of Jehoiakim); and the Sacred Hiſtorian, ſtill continuing the account of that Siege in the following verſes, informs us, in the 12th verſe, that JEHOIACHIN (expreſsly by name) *King of Judah went out to the King of Babylon*, he and his Mother, &c. ſo that there is not the leaſt ground for placing the Siege in the reign of Jehoiakim.

the City (as I have already related from *the second book of Kings)* (68): but he did

(68) Dean Prideaux hoped to have solved the difficulty occasioned by his *own error* (mentioned in the preceding Note) by asserting that the Siege in the reign of *Jehoiachin* was only *a continuation* of the former Siege in the reign of *Jehoiakim*: for he says—"After "*Jehoiakim*'s death the Servants of *Nebuchadnezzar* "(that is" (says he), "his Lieutenants and Gover- "nors of the Provinces that were under his subjection "in those parts) *still continued*" (says he) "to block "up *Jerusalem*," &c. Connect. Part I. p. 68. And he once more cites for his Authority *the very same Text* which he had before applied to the reign of *Jehoiakim*; and though he adds, also, the verse which follows it as a further Authority (*viz.* 2 Kings xxiv. 10, 11.), yet neither of these verses mention a word about *the supposed continuance of the Siege* from the reign of *Jehoiakim* to the end of *Jehoiachin*'s reign; neither can any *such continuance* be reasonably implied therein, to authorize such an assertion: in short, the whole error seems to have been occasioned by his adhering to his own *supposition* before-mentioned, *viz.* that Jehoiakim was "*taken Prisoner in some Sally* (IT MAY BE SUPPOSED)," says he, "*which he made upon them*," &c. (Connect. Part I. p. 67.) for which he has *not the least Authority*, the *supposition* being, on the contrary, directly opposite to the testimony of *Josephus* before recited; and contrary also to the necessary accomplishment of Jeremiah's Prophecy against Jehoiakim; which, I hope,

 has

did not bring *Jehoiachin* to *Babylon*, until he himself went also "against the City" (see 2 Kings xxiv. 11.); and then, the Text informs us, "Jehoiachin the King "of Judah went out to the King of "Babylon, he, and his Mother, and "his Servants, and his Princes, and "his Officers: and the King of Baby-"lon took him in the eighth year of "his reign (69). And he carried out "thence all the Treasures of the House "of the Lord, and the Treasures of the "King's House, and cut in pieces all "the Vessels of Gold which Solomon

has already been sufficiently demonstrated. The Dean nevertheless persists in the same hypothesis also in page 69 of the first part.

(69) "That is" (says Bishop Patrick), "in the "*eighth year* of Nebuchadnezzar's reign; for he be-"gan to reign in the fourth year of Jehoiakim:" (he should rather have said *in the latter end of the third year of Jehoiakim*, though the first year of Nebuchadnezzar includes also the greatest part of the fourth year of Jehoiakim) "who reigned seven more after that, which "was" *(or until)* "the eighth year of Nebuchadnezzar."

"King of Israel had made in the Tem-
"ple of the Lord, as the Lord had said.
"And he carried away all *Jerusalem*, and
"all the Princes, and all the mighty Men
"of Valour, even ten thousand Captives,
"and all the Craftsmen and Smiths:
"none remained save *the poorest sort* of
"*the People* of the Land:" &c. 2 Kings xxiv. 12—14, &c. All these circumstances sufficiently prove, that Nebuchadnezzar was now *a* THIRD *time Master of Jerusalem*, this being *the seventh* (if not the eighth) *time* that the City of *Jerusalem* fell into the hands of *foreign Enemies*, since the conditional promise was made to King *David* of *an established Throne*: but as JEHOIACHIN *forsook* the ways of GOD, he was, of course, *forsaken* of GOD in his temporal Government; and was given up to his Enemies, with his *Mother*, his *Wives*, his *Officers*, and *the Mighty of the Land*, who were all carried away together "INTO CAPTI-

"VITY *from Jerusalem to Babylon* (70)," and thereby afforded to all future *Administrations* of *national Government* an awful example of the *Divine Vengeance* against *Kings* and *Rulers* that neglect *the eternal Laws of* GOD! But though Nebuchadnezzar thought it necessary to depose *Jehoiachin*, as well as his Father *Jehoiakim* before him, yet he still persisted in maintaining "*the House of David* (71)" upon "*the Throne of David*," and accordingly "made *Mattaniah* his Father's "Brother King in his stead, and changed "his name to *Zedekiah* (72). This Monarch was the third of King *Josiah*'s Sons (73) that succeeded him upon *the*

(70) 2 Kings xxiv. 15, *&c.*

(71) Ezek. xvii. 13. (72) 2 Kings xxiv. 17.

(73) By "Hamutal the Daughter of Jeremiah of "Libnah." 2 Kings xxiv. 18. She was also the Mother of Jehoahaz (or Shallum, as he is called in 1 Chron. iii. 15. and in Jer. xxii. 11.) the immediate Successor of Josiah, who was deposed and carried away by Pharaoh-Nechoh. *Ibid.* xxiii. 31.

Throne

Throne of David, notwithſtanding that the *Nation* had been *four times* conquered by foreign Enemies ſince Joſiah's death! But it is ſtill more remarkable, that both theſe foreign Conquerors, Pharaoh-Neco and Nebuchadnezzar, ſhould not only perſiſt in ſetting up the Princes of "*the Houſe of David*" upon "*the* "*Throne of David*," but ſhould alſo remind them of their indiſpenſible obligation to maintain the *Laws* and *Religion* of the GOD *of Iſrael* by putting upon them, reſpectively, a Memorial of the Sacred Name of JEHOVAH; for I have already ſhewn, that *Pharaoh-Neco* gave the name of *Jehoi-akim* (ſignifying "JEHOVAH *will eſtabliſh*") when he ſet up a Monarch over the peculiar People of JEHOVAH; and now again Nebuchadnezzar not only obliged his new Vaſſal to "*ſwear by* GOD (74)" that he would

(74) Compare 2 Chron. xxxvi. 13. (*viz.* —"Ne-"buchadnezzar, who had *made him ſwear* by God") with

would observe the Covenant which was then made between them; but he also put upon him a signal Memorial of the *Name* and peculiar *Principle* of the *only true* GOD, JEHOVAH, by giving him the Surname of *Zedekiah* (75) (צִדְקִיָּהוּ Tsadok-Jehov) signifying "*the Righte-*"*ousness of* JEHOVAH," or JEHOVAH *is* "*righteous*;" whereby it is manifest (as I have before remarked) that the *Laws* and *Religion* of JEHOVAH were tolerated or continued among the Jews, even by the Authority and avowed Consent of the Heathen Conqueror himself, which surely denotes, that *he was guided, in this matter, by a very particular* PROVIDENCE; for, at the same time that he afforded the Jews an opportunity of retrieving their past conduct by observing more strictly *the Laws of God*, with Ezek. xvii. 12, 13. (*viz.* —"and made a *Co-*"*venant with him*, and hath *taken an Oath of him.*)

(75) 2 Kings xxiv. 17.

and

and the forms of their own *National Religion*, he set before them (*in the Surname of their new Monarch*) the *Sum, Essence*, and *ultimate Purpose* of all true Religion, "THE RIGHTEOUSNESS OF "JEHOVAH!" This was a Name, therefore, of such actual importance to the *Jewish State* (though, perhaps, a common name, even before that time, among the *Jews*) that it could not have occurred, by the mere light of Nature, to the *Babylonian Stranger* on the solemn occasion of *confirming and establishing a King of Judah*, to which it was most particularly adapted! for it was really the name (as shall be more particularly shewn hereafter) of that future "KING OF THE JEWS" in whom alone "*the* "*Throne of David* (76)" could be *truly* and

(76) "Behold, the days come, saith the Lord, that "I will raise *unto David a righteous Branch*, and a "KING *shall reign and prosper*, and *shall execute* JUDGE-"MENT AND JUSTICE *in the Earth*. In his days Ju-"dah

and effectually "*eſtabliſhed for ever!*" This, ſurely, was far above the knowledge and comprehenſion of a *Heathen Stranger*, unacquainted with the revealed Laws of God!

It was alſo the name which, of all others, could beſt point out *to the Jews* the only certain method of "*eſtabliſhing* "*the Throne of David*," then newly reſtored (and, indeed, of *eſtabliſhing every other Throne* to the end of the World); I mean a ſtrict conformity to *the eternal Law of Righteouſneſs*,—"THE RIGH-"TEOUSNESS OF JEHOVAH." There was no other method of averting the

"dah ſhall be ſaved, and Iſrael ſhall dwell ſafely: "and *this is his name* whereby he ſhall be called, THE "LORD OUR RIGHTEOUSNESS." (Jer. xxiii. 5, 6.) *i. e.* יהוה-צדקנו *Jehovah-Tſadecnu*, which is the ſame name (only tranſpoſed) with *Zedekiah* צדקיהו, or *Tſadek-Jehov*, except that the former has the ſmall addition of the poſſeſſive particle נו, ſignifying OUR, *viz.* JEHOVAH OUR RIGHTEOUSNESS, inſtead of THE RIGHTEOUSNESS OF JEHOVAH.

dreadful

dreadful *Retribution* at that time fully due to the *Jewiſh Nation!* — that impending *Vengeance* and *Deſolation*, of which the Conqueror and preſent Reſtorer of the Kingdom was, himſelf, *the appointed Executioner* in caſe of *Diſobedience!* See how the *ſame means* of averting *God's Vengeance* has been ſince ſet before us, even by THE SAVIOUR OF THE WORLD HIMSELF, as the *firſt principle* of ſound policy :—" *Seek ye* FIRST *the Kingdom* " *of God and* HIS RIGHTEOUSNESS, *and* " *all theſe things*" (temporal neceſſaries) " ſhall be added unto you." Mat. vi. 33. But *Zedekiah* paid ſo little regard to " *the Righteouſneſs of Jehovah,*" and proved ſo notoriouſly unworthy to bear *that glorious name*, that the Prophet *Jeremiah*, was very ſoon afterwards, commanded to denounce *God's Vengeance* againſt him, even in the beginning, as it ſeems, of his reign, that is (as the Text informs us) " *after that* NEBU-

" CHADREZZAR *King of Babylon had* " *carried away captive* JECONIAH *the* " *Son of* JEHOIAKIM *King of Judah,* " *and* THE PRINCES *of Judah,*" &c. The Revelation was made under the Type of a Basket of Evil Figs (see the 24th chapter): but as the Judgements, therein contained, are denounced not only against THE KING, but also against " HIS PRINCES *and the Residue of Jeru-* " *salem*" (chap. xxiv. 8.) we may presume, that this 24th chapter was not revealed till *Zedekiah* had so far settled himself in the Kingdom as to have *appointed* PRINCES (77) and *other Officers*

(77) " And as the *evil Figs* which cannot be eaten, " they are *so evil*; *surely* thus saith the LORD; So " will I give *Zedekiah* the King of Judah, and HIS " PRINCES, and the Residue of Jerusalem, that re- " main in this Land, and them that *dwell in the Land* " *of Egypt*" (for many of the Jews had fled to Egypt for an Assylum): " and I will deliver them to be re- " moved into all the Kingdoms of the Earth for *(their)* " hurt, *(to be)* a reproach and a proverb, a taunt and a " curse, in all places whither I shall drive them." &c. Chap. xxiv. 8, 9.

under

under him; because "ALL THE PRINCES," and *all Persons of any Distinction* (78) in the former reign, were carried into Captivity with their King *Jehoiachin* (2 Kings xxiv. 14.): and therefore, though the severe sentence in the 24th chapter was denounced in the beginning of *Zedekiah*'s reign, yet, undoubtedly, he had already given sufficient proofs that his trust was *in Man*, and not in God; so that his condemnation was just! About this time likewise the Prophecies contained in the 29th chapter of *Jeremiah* were sent in a letter from the Prophet to the Captives at *Babylon*, by the hands of the Ambassadors whom *Zedekiah* sent to the King of Babylon. In the 17th verse of this chapter the

(78) "And he" (Nebuchadnezzar) "carried away "*all Jerusalem*, and ALL THE PRINCES, and *all* the "mighty Men of Valour, even ten thousand Cap-"tives, and *all* the Craftsmen and Smiths: *none re-"mained* save the poorest sort of the People of the "Land." 2 Kings xxiv. 14.

Prophet repeats a part of the 24th chapter, relating to the Type of *Evil Figs*; which (as well as the preamble of each) proves that these two chapters were delivered about the same time. The two next chapters (*viz.* xxx. and xxxi.) seem also to follow very properly (79).

In the beginning (80) also of Zedekiah's reign the Prophet *Jeremiah* denounced God's *Vengeance* against *Elam* (or Persia); but promised, at the same time, a future Restoration. See the 49th chapter of Jeremiah, from the

(79) I have before quoted the opinion of Archbishop *Usher*, where he supposes these two chapters might *perhaps* be referred to the date of the 45th chapter; but he afterwards, with more certainty, refers them to the time of the 29th chapter (ad A. M. 3406), which is agreeable also to the opinion of Dr. *Lightfoot* (Harmony of the Old Test. p. 159.)

(80) " In principio regni Sedekiæ, Prophetia de " Elamitis tùm subigendis tùm restaurandis à Jeremiâ " prolata est (Jer. xlix. 34, 39.)," &c. Ad A. M. 3405, p. 125.

34th

34th verſe (81). Whether the *Judgements* againſt Ammon, Edom, Damaſcus, &c. contained in the former part of this chapter were delivered alſo at the ſame time does not appear: it is rather more probable that they were delivered about the ſame time with the 46th and 48th chapters, *viz.* in the fourth year of Jehoiakim; for which opinion I have already quoted the authority of the learned *Lightfoot.* Some of theſe Nations were doomed to *temporal Vengeance* in the beginning of *Jehoiakim*'s reign. The Prophecy of this *Vengeance* (contained in the 27th chapter of Jeremiah) was to be afterwards communicated to them, by their own Ambaſſa-

(81) "The Word of the Lord that came to *Jeremiah* the Prophet againſt ELAM *in the beginning of the reign of* ZEDEKIAH *King of Judah*, ſaying, "Thus ſaith the LORD of Hoſts" *(Jehovah of Armiss)*; "Behold, I will break *the Bow of Elam*," &c. The Perſians were always famous *Archers*, as well as excellent Horſemen.

dors,

dors, in the reign of *Zedekiah*, which could not be done till the latter end, at least, of his fourth year; though the learned Archbishop of Armagh places that Revelation in the beginning of Zedekiah's reign. See ad A. M. 3405, p. 126. (82)

The 50th and 51st chapters of Jeremiah seem to come next in order of time. They contain dreadful denunciations of *God's Vengeance and Retribution* against *Babylon*, the mighty Instrument of *God's Vengeance* (of which I shall have occasion to say more hereafter).

(82) "Regum Edomæorum, Moabitarum, Ammo-
"nitarum, Tyri, & Sidonis Legatis Hierosolyma ad
"visitandum novum Regem Sedekiam venientibus,
"DEUS Jeremiam Vincula & Lora tradere *jubet*, ad
"Dominos suos perferenda," &c.

But the *Hebrew Text* declares, that God gave *this charge* to *Jeremiah* in the beginning of *Jehoiakim*'s reign, which (I hope) I have already proved where I speak of that reign. See also Dr. Lightfoot on the 27th chapter of Jeremiah, in his Harmony of the Old Testament, p. 158.

In

In the 51st chapter (ver. 60.) we read, that "JEREMIAH *wrote in a book all* "*the evil that should come upon* BABY-"LON, *even all these words that are* "*written against Babylon*;" which, of course, must include *both chapters*: and we are enabled to ascertain the date of them by the preceding verse; which (together with the following verses) informs us, that the Prince Seraiah was directed to read the said Prophecies at Babylon, when he went there with ZEDEKIAH *in the fourth year of his reign*, and was afterwards to cast the Book into the midst of the River *Euphrates*. Jer. li. 59—64.

There is no particular mention in Scripture of any transactions of *Zedekiah* between the fourth and ninth years of his reign; only that "*he rebelled against* "*the King of Babylon in sending Ambas-*"*sadors into Egypt, that they might give*

"*him*

" *him Horſes and much People*;" ſo that he ſeems to have entertained a fooliſh and wicked deſire to render himſelf *abſolute* and *independent* by means of a Standing Army of foreign Mercenaries; for he not only endeavoured to procure Horſes from Egypt, but alſo " *much* " *People* (83)." Ezek. xvii. 15. And as he vainly put his whole truſt in a *military Force*, the *ſolemn Oath*, which he had ſo lately taken, was made to yield to his *political views*, though he had called GOD *to witneſs!* So that the perjured Monarch's WILL AND PLEASURE was preferred to that RIGHTEOUSNESS in the execution of *Covenants* and *Laws* which *alone can eſtabliſh the Thrones of Kings* (84), and of

(83) " Shall he proſper? ſhall he eſcape that doth " ſuch *(things)?*" Ezek. xvii. 15.

(84) " *Take away the* WICKED *from before the King,* " *and his Throne ſhall be* ESTABLISHED IN RIGHTE- " OUSNESS." Prov. xxv. 5. — " *For the Throne is* " *eſtabliſhed by* RIGHTEOUSNESS." Chap. xvi. 12.

" IN

of which his new name (Zedekiah, or *Righteouſneſs of Jehovah)* was certainly intended to remind him. This wicked policy was cenſured in the ſevereſt terms by the Prophet Ezekiel: — " *Shall he* " *proſper?*" (ſaid the Prophet) " ſhall " he eſcape that doth ſuch (things)? or " ſhall he break the Covenant, and be " delivered? As I live, ſaith the LORD " GOD, ſurely in the place *(where)* " the King *(dwelleth)* that made him " King, whoſe Oath he deſpiſed, and " whoſe Covenant he brake, *(even)* with " him, in the midſt of Babylon, he

" IN RIGHTEOUSNESS *ſhalt thou be* ESTABLISHED." Iſaiah liv. 14.

" And IN MERCY SHALL THE THRONE BE ESTAB- " LISHED, *and he ſhall ſit upon it* IN TRUTH, *in the* " *Tabernacle of David, judging and ſeeking Judgement*" (or Juſtice), " *and haſting* RIGHTEOUSNESS." Iſaiah xvi. 5. The conſtant leſſon of the Prophet Jeremiah to Zedekiah and the Houſe of David was—" Execute " ye JUDGEMENT and RIGHTEOUSNESS, *and deliver* " *the Spoiled out of the hand of the Oppreſſor—Do* NO " WRONG, *do* NO VIOLENCE TO THE STRANGER," *&c.*

" ſhall die. Neither ſhall Pharaoh (85),
" with *(his)* mighty Army and great
" Company, make for him in the War,
" by caſting up Mounts, and building
" Forts, to cut off many perſons. See-
" ing he deſpiſed THE OATH, by *break-*
" *ing the Covenant* (when lo, he had
" given his hand), and hath done all
" theſe *(things)*, he ſhall not eſcape.
" Therefore thus ſaith the Lord GOD;
" As I live, ſurely mine Oath that he
" hath deſpiſed, and my Covenant that
" he hath broken, even it I will *recom-*
" *penſe* upon his own head. And I will
" ſpread my Net upon him, and he
" ſhall be taken in my Snare: and I

(85) For Pharaoh was alſo one of thoſe miſtaken Monarchs who placed his whole truſt in Military Power, and was cenſured alſo by the ſame Prophet for his folly and preſumption. " Thus ſaith the Lord God; Be-
" hold, I *(am)* againſt thee, Pharaoh King of Egypt,
" the great Dragon that lieth in the midſt of his Ri-
" vers, which hath ſaid, my River *(is)* mine own, and
" I have made *(it)* for myſelf. *But I will put my Hooks*
" *in thy Jaws*," &c. Ezek. xxix. 3, 4.

" will

"will *bring him to Babylon*, and will "plead with him there for his treſpaſs "that he hath treſpaſſed againſt me. "And all *his Fugitives, with all his* "*Bands*" (*viz.* his Regiments or Military Forces, in which he truſted), "ſhall fall by the Sword; and they "that remain ſhall be ſcattered toward "all winds: and *ye ſhall know that I* "*the Lord have ſpoken it.*" Ezek. xvii. 15—21. Thus Zedekiah's Fate was appointed to be one of the many proofs which God vouchſafed to the Jews, to demonſtrate the Truth of his Revelation by the Prophets.

In the ninth year of Zedekiah the impending Vengeance became viſible by the near approach of the Babylonian Army, as I have before remarked in page 28: for then began to be fulfilled what had been foretold not only in the fourth year of *Jeboiakim*, but, probably,

alſo in the reign of Joſiah. Compare Jer. i. 15. with xxv. 9. In the former, God declares,—" *I will call all the Fa-* " *milies of the Kingdoms of the North,*" &c. and in the latter, " Behold, *I will* " *ſend and take all the Families of the* " *North*, ſaith the Lord" (thereby marking his abſolute direction of them), " and Nebuchadrezzar the King of " Babylon MY SERVANT, and will " bring them *againſt this Land,*" &c.

And accordingly, after Nebuchadnezzar had ſtrengthened his Empire, by reducing to his obedience all the Kingdoms of the *Aſſyrian* as well as the *Syrian* Dominion (which latter lay to *the North* of Judæa, and extended quite up to *Armenia*, the *Armenians* themſelves being no other than *Syrians*; for *Aram* is the proper name in Scripture for *Syria)*, he compelled the conquered Nations to aſſiſt him in reducing others to a like

ſervile

ſervile ſubjection under his own arbitrary *Will*, without perceiving that he and they, *collectively*, were but a mere inſtrument of *Vengeance* (86) in the hands of *the Lord of Hoſts*, or *God of Armies!* for we read in the 34th chapter of Jeremiah, that Nebuchadnezzar literally fulfilled the former Prophecies by coming to fight againſt Jeruſalem, *with*

(86) "*And thus was* NEBUCHADNEZZAR *raiſed up* "*by God, to be a* SCOURGE" (compare this with what I have already remarked concerning that Monarch in pages 67, 68, 83, and 84) "TO ALL THE NATIONS "ABOUT HIM, *for the Puniſhment of their Sins.* NE-"BUCHADNEZZAR had, indeed, OTHER THINGS "IN HIS HEAD. That which he deſigned, was the "gratifying his own Ambition, and enlarging his "Dominions: but theſe were not the ends which God "had to ſerve by him. God made uſe of him as HIS "INSTRUMENT, as HIS SERVANT *(for ſo he calls* "*him), for the rendering to the* NATIONS *that juſt* RE-"COMPENCE OF VENGEANCE *which their Sins called* "*for. I mention theſe things the rather becauſe they are* "*inſtances of God's dealing with Heathen Nations, who* "*were under no particular Covenant with God.*" Archbiſhop Sharp's Sermons, Vol. I. Serm. 8. intituled, "Virtue and Religion the ONLY means to make a "NATION proſperous," p. 209, 9th Edition.

"*all*

"*all his Army, and all the Kingdoms of* "*the Earth of his Dominion,*" *&c.* I have already related the Meſſage which *Zedekiah* ſent to the Prophet Jeremiah on this occaſion, with the Prophet's Anſwer, which is the ſubject of the 21ſt chapter; and that the Prophet was directed alſo to repeat the Subject of that Anſwer in the preſence of *Zedekiah* and *his whole Court*; which leads me once more to the conſideration of the 22d chapter, the difficulty of which had obliged me to go back, and inveſtigate the Hiſtories of the preceding Princes of Judah, and of the Times when the ſeveral Prophecies againſt them by *Jeremiah* were revealed: and though this neceſſary digreſſion has, I fear, been extended to a much greater length than is conſiſtent with due order and method, yet, I truſt, my candid Readers will excuſe this defect in mere matter of form, if they ſhould find any thing in

my

my digreſſion that may tend to illuſtrate, and render more familiar to the generality of Readers, that excellent Book, the Collection of *Jeremiah*'s Prophecies, in which all Mankind are materially concerned and intereſted: for the Certainty of *God's Vengeance* upon *wicked Nations* is unqueſtionably demonſtrated in the Prophecies of *Jeremiah*; ſo that the Tenour of *that whole Book*, indeed, relates, in ſome degree, to my preſent ſubject, though I had at firſt intended to confine myſelf, in this Tract, to the examination only of the 21ſt, 22d, and 34th chapters, as being more particularly levelled againſt *Oppreſſors*, *Tyrants*, and *Slave-holders*!

Commentators have generally conceived, that the Divine Meſſage, recorded in the 22d chapter (from the beginning to the 19th verſe at leaſt), was not delivered to *Zedekiah*, but to *Jeboi-*

akim, becauſe a Prophecy againſt the latter is recorded in the 18th verſe, *viz.* "Therefore" (ſaid the Prophet, referring back to the Offences before-mentioned) "*thus ſaith the Lord*, CONCERNING JEHOIAKIM, *the Son of Joſiah*, "*King of Judah*; *They ſhall not lament* "*for him, ſaying, Ah, my Brother!*" &c. "*He ſhall be buried with the burial* "*of an Aſs*," &c.

But if we carefully examine the whole chapter, with reference to the chapter which precedes, as well as that which follows, it will be found much more intelligible, coherent, and ſtriking, when the whole is conſidered as one continued Addreſs to *Zedekiah*, reminding him of the Judgements denounced (and then, indeed, fulfilled) againſt his immediate Predeceſſors, exactly according to the order of their reigns, and expreſsly for the ſame Offences (*viz.* OPPRESSION,

PRESSION, and *the Neglect of* JUSTICE *and* RIGHT) for which he himſelf, *by name*, is condemned in the 21ſt chapter. The only difficulty which attends this conſtruction is occaſioned by the Engliſh Tranſlators having uſed the *preſent tenſe*, in the 11th, 18th, and 24th verſes (where the *præter tenſe* would certainly have been much more proper); *viz.* "Thus *ſaith* the Lord," inſtead of "Thus *ſaid* the Lord to, or concern-" ing, *Jehoiakim*," *&c.* which latter is the literal conſtruction of the original, and is always ſo expreſſed in the interlineary Latin Verſion of the London Polyglot, *viz.* "*Sic dixit Dominus*:" for though in many other places it is indifferent to the ſenſe, whether the *preſent* or *præter tenſe* is uſed, yet in theſe above-mentioned it makes a very material difference; becauſe the Prophet is only reminding Zedekiah of the Prophecies which he had before denounced (or, at

leaſt, to the ſame effect) againſt his diſobedient Predeceſſors; as that, for inſtance, againſt *Jehoiakim* was firſt delivered by Baruch the Scribe (though not exactly in the ſame words, yet ſurely to the ſame purport) in the preſence of *Jehoiakim* himſelf, after he had burnt the Roll of *Jeremiah*'s Prophecies, *viz.* "*His dead Body ſhall be caſt out in the* "*Day to the Heat, and in the Night to* "*the Froſt*;" (Jer. xxxvi. 30.) which is the ſame thing, in effect, as to "*be* "*buried with the burial of an Aſs, drawn* "*and caſt forth* (87)," &c. according to the

(87) "*Jehoiakimus*, à Chaldæis captus, abjectus "fuit *inſepultus*: nempè *ſepulturâ Aſini ſepultus*, tractus "& projectus ultra portas Hieroſolymorum; juxta "Prophetiam Jerem. xxii. 18, 19. & xxxvi. 30. licèt, "ad communem Naturæ Legem reſpectu habito, dor-"miviſſe dicatur ille cum Patribus ſuis. 2 Reg. xxiv. "6." Ad A. M. 3405. Though the learned Archbiſhop, in the above ſentence, ſuppoſes, indeed, that the quotation he there makes from *the 22d chapter* is really *a Prophecy*, and not merely (as I ſuppoſe) the *Repetition of a Prophecy*, yet it is plain that he eſteemed it

the *repetition* of the Prophecy before Zedekiah, as related in chap. xxii. 18, 19.

The Prophet, in the beginning of the chapter, is directed to "*go down to the* "*House of the King of Judah, and speak* "THERE *this Word, and say, Hear the* "*Word of the Lord, O King of Judah,* "THAT SITTEST UPON THE THRONE "OF DAVID," &c. Now the question is, who was the Prince who then *sat upon the Throne of David,* to whom the Divine Message was directed? whether *Shallum, Jeboiakim, Jeboiachin,* or *Zedekiah?* It could not be *Shallum* (tho' he is the first mentioned therein), because the Text describes him expressly as one "which *went forth out of this* "*place,*" being already carried into cap-

it of the same import with the original Prophecy in the 36th chapter, by his quoting them together, in order to explain the one by the other.

tivity by *Pharaoh-Necho*; and the *Burthen* of the Prophecy against him was, that "*he shall return no more*," &c. See the endings of all the three verses wherein he is mentioned, *viz.* 10, 11, and 12, which all *end with that Burthen.* Again, it is not likely that *Jehoiakim* (who is mentioned next in order) was *then the reigning Prince*, because his Son and Successor *Jehoiachin* (alias *Coniah*, or *Jeconiah*) is mentioned in the continuance of the same Declaration, in a much more conspicuous light than *Jehoiakim* himself, being addressed in the second person, as if present at the time of the Denunciation, *viz.* "*I will give* "THEE *into the hand of them that seek* "THY *Life*," &c. "*And I will cast* "THEE *out*," &c.

And though *Jehoiachin*, probably, was the reigning *Prince* upon the Throne, when this severe Prophecy against

against him was *first of all* denounced; and also though he is expressly spoken of, in the 28th verse, as present, *viz.* "*This Man* CONIAH;" yet he was not the Prince that *sat* "*upon the Throne of* "*David*," when Jeremiah repeated (as I conceive) *these several Prophecies*, mentioned in the 22d chapter; because the Prophet, after a most solemn and alarming exclamation ("O EARTH, EARTH, "EARTH, *hear the Word of the Lord!*") concludes his Message with a dreadful Sentence against a Prince whom he also calls "*this Man*," as if present (*viz.* "*Write ye* THIS MAN *childless*"), which by no means agrees with the case either of *Jeboiakim* or *Coniah*. The former certainly *was not childless*; for, besides his Son *Jeboiachin*, or *Coniah*, it is not improbable but that "*Daniel and his fel-* "*lows*" (or, at least, some of them) were also *the Children of* JEHOIAKIM; for they were "OF THE KING'S SEED,

"AND

"AND OF THE PRINCES" (Dan. i. 3.) that were carried to Babylon in the third year (or rather the fourth year) of *Jeboidkim*, when that Monarch was twenty-eight or twenty-nine years of age. And it is as certain that *Coniah*, or *Jeboiachin*, was not *childless*, because express mention is made of his *Seed* (or Children) in the 28th verse of this 22d chapter, *viz.* that "*he and his* SEED *are* "*cast into a Land that they know not*;" and no less than eight Sons of his are expressly mentioned in 1 Chron. iii. 17, 18. (88). Neither did Coniah LOSE his Children during the Captivity (as the learned Mr. *Goadby*, in hopes of removing the difficulty, has ventured to assert (89); for he was so far from LOSING

(88) "*The Sons of* JECONIAH" (the same with Coniah) "*Assir, Salathiel his Son, Malchiram* also, and "*Pedaiah*, and *Shenazar, Jecamiah, Hoshama*, and "*Nedabiah*." 1 Chron. iii. 17, 18.

(89) "*Write ye this Man childless.*"] "That he had "Children" (says Mr. *Goadby*) "appears from the

LOSING his Children *during his Captivity*, that it is probable *they were most of them born during the Captivity*; for he was but "eighteen years of age when "he began to reign, and he reigned in "Jerusalem" (ONLY) "*three months*" (2 Kings xxiv. 8.) "*and ten days*" (2 Chron. xxxvi. 9.): so that it is not easy to conceive, that he could have so many as eight Children *before he was carried to Babylon*. But the matter is put out of dispute by the Apostle MATTHEW, who informs us *expressly*, that "AFTER *they were brought to Babylon*, "JECHONIAS BEGAT *Salathiel*; *and* "*Salathiel begat Zorobabel*;" &c. Mat. i. 12. from whence a regular succession is continued for more than five hundred years, down to *Joseph* the *Husband* of the Blessed Virgin. The Prophecy, therefore, of Jeremiah, "*Write ye this*

"28th verse; and therefore *this is a Prophecy* that he "should *lose them during his Captivity*."

"*Man*

"*Man childless*," could not relate to *Coniah*, nor to any other Prince of the House of David, cotemporary with *Jeremiah*, *except* ZEDEKIAH ALONE, and *in him* it was, indeed, *literally fulfilled*; for "*the King of Babylon slew the* SONS "*of* ZEDEKIAH *in* RIBLAH *before his* "*Eyes*" (Jer. xxxix. 6.): which clearly answers to the Prophecy, "*Write ye* "*this Man* CHILDLESS (90)." Now, as

(90) I have taken the more pains to explain this necessary application of the Prophecy, because, amongst the Commentators that have erroneously applied it to *Coniah*, I have to oppose the weighty authority of the very learned and worthy Archbishop of Armagh, for whose testimony, in general, I have the highest esteem, though here I am obliged to dissent from him, on account of the superior authority of the Text. He says,——"*Contra hunc*" (speaking of JEHOIACHIN) "*severissimum Dei Judicium denunciatum* "*extat in fine capitis* xxii. *Jeremiæ, sententiâ hac, quasi* "*in acta referendâ, domum conclusum.* SCRIBITE VI-"RUM HUNC LIBERIS CARENTEM, VIRUM NON "PROSPERATURUM IN DIEBUS SUIS: NAM NON "PROSPERABITUR DE SEMINE EJUS QUISQUAM "SESSURUS IN SOLIO DAVIDIS, ET DOMINATU-

"RUS

as it is manifeſt, that the laſt verſe of the 22d chapter of Jeremiah was addreſſed

" RUS AMPLIUS IN JUDA, Jer. xxii. 30." Vide ad A. M. 3405, p. 123. This by no means agrees with the caſe of *Jehoiachin*, but is perfectly anſwerable to that of *Zedekiah*, who was not only rendered *childleſs* by the Sword, but was alſo " *a man that*" *did* " *not* " *proſper in his days*;" for he afterwards lingered out a miſerable life, BLIND and IN CHAINS, *at Babylon* * ! whereas *Jehoiachin*, who was carried into Captivity before him, did, after that time, really " PROSPER " IN HIS DAYS;" for though he had done *evil in the ſight of the Lord*, for which he was removed, as I have before remarked, yet the great Searcher of Hearts perceived ſomething in him worthy of the Divine Mercy, as alſo in ſeveral others that were carried into Captivity at the ſame time, which was declared very ſoon *after* the commencement of their puniſhment, and a mitigation was then promiſed by the Prophet Jeremiah, under the type of " *a Baſket of Good Figs*" (ſee the 24th chapter): whereas Zedekiah and thoſe who remained with him were likened to *a Baſket of Evil Figs*, to which a heavy curſe was annexed, *perfectly* agreeable to the ſevere ſentence in chap. xxii. 30. which I have applied to *Zedekiah*, and *as perfectly* unapplicable to *Jehoiachin*. The latter, and thoſe that

* " *Moreover*" (ſays the Text) " *he*" (the King of Babylon) " PUT OUT ZEDEKIAH'S EYES, *and bound him with* " CHAINS, *to carry him to* BABYLON." Jer. xxxix. 7.

dreſſed to *Zedekiah*, it is equally mani-
feſt that the beginning of it was alſo
addreſſed

were carried away with him, had an abſolute promiſe of *Grace*, *Peace*, and *Proſperity* * ; that, like the GOOD FIGS, God would acknowledge them, and ſet his eyes upon them FOR GOOD, and would bring them again to their own Land (that is, ſome of them, and their Deſcendants) ; that he would build them, and not pull them down, *&c.* that he would *give them an heart to know him* ; *&c.* upon the whole, that they were in the Land of the Chaldæans FOR THEIR GOOD. And accordingly the Scriptures bear a remarkable teſtimony concerning " THE " GOOD" which God reſerved for *Jehoiachin* " IN " THE LAND OF THE CHALDÆANS." So that he muſt neceſſarily be ſaid to have " *proſpered in his days* ;" for we read expreſsly, that " EVIL-MERODACH *King* " *of Babylon, in the* (firſt) *year of his reign, lifted up the* " *head of* JEHOIACHIN *King of Judah, and brought* " *him out of priſon, and ſpake kindly unto him, and* SET

* " *Thus ſaith the Lord the God of Iſrael* ; Like theſe GOOD " FIGS, ſo will I *acknowledge them that are carried away Captive* " *of Judah*" (*viz. Jeconiah* and the Princes of Judah, with the Carpenters and Smiths that were carried with them ; ſee the firſt verſe), " *whom I have ſent out of this place into the Land of* " *the Chaldæans* FOR (*their*) GOOD. *For I will ſet mine eyes* " *upon them* FOR GOOD, and I will bring them again to this " Land ; and I will build them, and not pull (*them*) down ; and " I will plant them, and not pluck (*them*) up. *And I will* GIVE " *them* AN HEART TO KNOW ME *that* I (*am*) THE LORD : " *and they ſhall be my People, and I will be their God : for they* " *ſhall return unto me with their whole heart.*" Jer. xxiv. 5—7.

" HIS

addreſſed to him (91); for the firſt part of the Divine Meſſage, in this 22d chapter,

"HIS THRONE ABOVE THE THRONE OF THE KINGS "THAT *(were)* WITH HIM IN BABYLON" (ſo that of him, who was thus ſet up, as in the higheſt place of favour, upon a Throne, in the preſence of the moſt powerful King at that time upon earth, it could not be ſaid, that "*he did not proſper in his days*," eſpecially as this extraordinary favour and *proſperity* laſted *all his days*; for we read in the Text, that) "*he did* "CONTINUALLY *eat bread before him*" (the Babylonian Monarch) "ALL THE DAYS OF HIS LIFE. "*And* (for) *his diet, there was a* CONTINUAL DIET "*given him of the King of Babylon, every day a portion*, "UNTIL THE DAY OF HIS DEATH, ALL "THE DAYS OF HIS LIFE." Jer. lii. 31——34.

Surely, therefore, it would be as improper to ſay of *this Man* JEHOIACHIN (who had ſo great a ſhare of PROSPERITY), that "*he did not proſper in his* "*days*," as to "*write him* CHILDLESS," who had ſo many CHILDREN, and ſo long and compleat a ſucceſſion of Deſcendants, ſome of whom, as *Salathiel* and *Zorobabel*, were RULERS IN JUDAH, though they *did not* "SIT UPON THE THRONE OF DAVID!" The Prophecy, therefore, of theſe unhappy circumſtances, *the Deprivation of Children*, and *Want of Proſperity*, in the 22d chapter, could not by any means relate to *Jehoiachin* or *his Deſcendants*; and there was no other Monarch after him "*upon the Throne of David*" to whom it could be applied, *except* ZEDEKIAH *alone*.

chapter, is nearly a Repetition of the Anſwer which the Prophet had before returned by *Paſhur* and *Zephaniah*, the Meſſengers ſent to him by King *Zede-*

(91) I have had the ſatisfaction to find (ſince I wrote the above) that the learned *Grotius* was alſo of the ſame opinion, and that he alſo confirms what I have ſuggeſted above, concerning the *Repetition* of former Prophecies in the preſence of King *Zedekiah*; for in his Commentary on the beginning of the 22d chapter — "*Hæc dicit Dominus*" — he thus expreſſes himſelf: — "*Hæc* DIXIT" (ſays he, preferring the *præter* to the *preſent* tenſe) "JEREMIAS *enim Sedeciæ* "*loquens* SIMUL REPETIT QUÆ REGIBUS ANTECE-"DENTIBUS, *fratri ſcilicet ipſius* SEDECIÆ, *fratriſque* "*filio* PRÆDIXERAT, *ne quid habèrent quod de tam* "*gravi Dei ultione conquererentur*." Annotata ad Vet. Teſt. Tom. II. p. 207. See alſo *Critici Sacri*, Tom. IV. p. 5579. I find alſo, that the Learned and Reverend Authors of the Commentary, commonly called *Aſſembly's Annotation*, have objected to this interpretation of *Grotius* (for I ſuppoſe, by their recital of *his Hypotheſis*, that they mean him, though they have not mentioned his name); but yet they have not advanced any ſufficient arguments to confute his doctrine; neither have they removed the obvious difficulties which (if I may judge of *Grotius* by myſelf) occaſioned *that Hypotheſis*; and therefore I conclude, that theſe difficulties cannot, in any other way, be ſo eaſily explained.

kiah,

kiah, as mentioned in the preceding chapter, which will clearly appear by the following collation:

Part of the Answer of the Prophet Jeremiah, sent to King Zedekiah *by* Passur *and* Zephaniah, *as recorded in the 21st chapter.*	*The first part of the Prophet Jeremiah's personal Address to King* Zedekiah, *recorded in the 22d chapter.*
" *And touching* THE " HOUSE OF THE " KING OF JUDAH, " *(say)* HEAR YE THE " WORD OF THE LORD; " O HOUSE OF DA- " VID" (the Address to *the whole Court*, inserted in the Remonstrance, is here omitted, because this was a Message only to " *the* " *House of David*"), " thus " saith the Lord; EXE- " CUTE JUDGE- " MENT *in the Morning*, " *and* DELIVER *(him* " *that is)* SPOILED " OUT OF THE " HAND OF THE OP- " PRESSOR" (this general term, " *the hand of*	" HEAR THE " WORD OF THE " LORD, O KING OF " JUDAH, THAT " SITTEST UPON " THE THRONE OF " DAVID, *thou, and thy* " *Servants, and thy People* " *that enter in by these gates*; " *Thus saith the* Lord; EX- " ECUTE *ye* JUDGE- " MENT *and Righteous-* " *ness*, AND DELIVER " THE SPOILED OUT " OF THE HAND OF " THE OPPRESSOR; " *and do no Wrong, do no* " *Violence to the Stranger,*
" *the*	" *the*

"*the Oppressor,*" necessarily includes "*Violence to* "*the Stranger, the Fatherless,*" &c.), "*lest my* "*Fury go out like Fire, and* "*burn that none can quench* "(it), because of the evil "of your doings." Jer. xxi. 11, 12.

"*the Fatherless, and the* "*Widow,*" &c. — "*But* "*if ye will not hear these* "*Words, I swear by myself,* "*saith the* LORD" (*Jehovah*), "*that this House*" (the Palace) "*shall become* "*a Desolation,*" &c. Jer. xxii. 1, 2, 3, 5.

The Prophet afterwards proceeds (in the 5th, 6th, and 7th verses of his Remonstrance to the King and Court) to declare the certainty of Desolation and *Vengeance*, if they would not hear his words; and in the 8th and 9th verses he assigns a general Reason (92) for

(92) "*And many Nations shall pass by this City, and* "*they shall say every man to his neighbour, Wherefore* "*hath the* LORD *done thus unto this great City? Then* "*they shall answer, Because they have forsaken the Cove-* "*nant of the* LORD *their* GOD, *and worshipped other* "*Gods, and served them.*" Jer. xxii. 8, 9. Now, probably, *the British Slave-dealer and British American Slave-holder* will be apt to argue from thence, that the several examples of God's Vengeance upon the Jews, which I have cited in this Tract, have no relation

for the promiſed Deſolation of Jeruſalem.

In

tion to the ſubject of difference between them and me. We have not "*worſhipped other Gods, and ſerved them*" (perhaps they will ſay); ſo that the account of *God's Vengeance* againſt *Jeruſalem*, which Granville Sharp has cited as a warning againſt *Slave-dealing* and *Slave-holding*, is not at all applicable to us!—But let me (as a Friend and Countryman) warn all ſuch perſons, that they have really "*worſhipped other Gods, and* "*ſerved them*," and have *broken the Chriſtian Covenant* in as notorious and impious a manner as ever the ancient *Jews* did the Covenant of Sinai! Reſpecting *the Breach of Covenant* I have wrote at large in another Tract now in the Preſs; and ſhall therefore only offer, at preſent, a few hints reſpecting the horrid crime of *ſerving other Gods*.

Chriſt himſelf has taught us, that "NO MAN CAN "SERVE TWO MASTERS: *for either he will hate the* "*one, and love the other; or elſe he will hold to the one,* "*and deſpiſe the other*:" and then he immediately adds, "*Ye cannot ſerve* GOD *and Mammon*." Mat. vi. 24. and Luke xvi. 13. Here the *Service of Mammon* is placed in as direct oppoſition to the *Service of* GOD, as ever was the Service of *Baal*, *Moloch*, or *Chemoſh*; though the firſt means not any particular *Idol*, but only the baneful influence of *Riches*, or the undue prevalence of *private intereſt* over all ſenſe of Religion, Juſtice, and Virtue! In like manner *Covetouſneſs* (which

 includes

In the 10th verſe the Prophet begins to recite ſeveral Predictions with which he

includes all that I have ſaid of *Mammon)* is frequently mentioned in Scripture as downright *Idolatry* : "*For* "*this ye know*" (ſaid the Apoſtle Paul to the Epheſians, chap. v. 5.), "*that no Whoremonger*, nor *unclean per-* "*ſon*, nor COVETOUS MAN, WHO IS AN IDO- "LATER, *hath any Inheritance in the Kingdom of* "*Chriſt and of God.*" And in the Epiſtle to the Coloſſians the ſame Apoſtle warns us againſt ſome of the common Vices which draw down the Wrath of God, *viz.* "*Fornication, Uncleanneſs, inordinate Affection,* "*evil Concupiſcence*, and COVETOUSNESS, *which* "*is* IDOLATRY." Col. iii. 5.

Neither is *Covetouſneſs* the only Vice that is deemed *Idolatry*—all the other Luſts and carnal Indulgences are equally ranked with *Idolatry* : ſo that thoſe inconſiderate perſons, who yield to any of them, may as aptly be ſaid to "*ſerve other Gods*," as thoſe backſliding Profeſſors of Chriſtianity at *Philippi*, whom the Apoſtle Paul expreſsly charged with this kind of *Idolatry, viz.* "*whoſe God is their Belly* :" — "*For* "*many walk*" (ſays he) "*of whom I have told you often,* "*and now tell you, even weeping*, (that they are) *the* "ENEMIES *of the Croſs of* CHRIST : *whoſe end* (is) "*Deſtruction*, WHOSE GOD (is their) BELLY, *and* "(whoſe) *Glory* (is) *in their Shame, who mind earthly* "*things.*" Philip. iii. 18, 19. And the *Service of*

the

he had formerly been charged against Zede-

the Belly *, is placed in as direct opposition to *the Service of Christ*, as the *Service of the Pantheon*, or *all the Heathen Deities* could be, for it is as effectually *the Service of Devils*, as the latter!—" *Whosoever committeth* SIN *is the* SERVANT *of* SIN;" (John viii. 34.) and if " *the Servant of Sin*," then also the *Servant of the Devil*; for—" *He that committeth* SIN (said the same Apostle) IS OF THE DEVIL." (1 John iii. 8.)—And though Men are not so lost to Common Sense in these more enlightened Days of *Christianity*, as personally to worship at the Shrines of *Demons* or *Devils*, yet they serve the *Devil* as *effectually as ever* to the Destruction of their own Souls, by yielding to his temptations, whether through *Mammon* or *Carnal Lust!*—For —" *Know ye not that the* UNRIGHTEOUS *shall* NOT INHERIT THE KINGDOM OF GOD? *be not deceived*; " *neither Fornicators, nor Idolaters, nor Adulterers, nor* " *Effeminate, nor Abusers of themselves with Mankind,* " *nor Thieves, nor Covetous, nor Drunkards, nor Re-* " *vilers, nor Extortioners, shall* INHERIT THE KING- " DOM OF GOD." 1 Cor. vi. 9 and 10.

Thus it is clearly demonstrable (I trust) that Mankind may be guilty of *Idolatry*, and of *serving Devils*, without paying any personal Adoration to their *Idols*; and on this I found my warning not only to *Slave-dealers* and *Slave-holders*, but also to my Countrymen

* Even the Schismatical Teachers of Novel Doctrines are ranked with those *Idolaters* who " *serve their own Belly*, and serve not " God."—" *For they that are such* SERVE NOT *our Lord* JESUS " CHRIST, *but* THEIR OWN BELLY; *and by good words and* " *fair speeches deceive the hearts of the simple.*" Rom. xvi. 18.

Zedekiah's Brothers and Predeceſſors, who

in general. The dangerous prevalency of the *Devil's* Empire in theſe kingdoms, through the *ſervice* of *Mammon* and of *Carnal Luſt*, may be known by the following general Marks. 1ſt. By the ſhameful Spirit of *Time-ſerving*, *Venality*, and *Private Intereſt*, which is every where predominant, to the deſtruction of *true Loyalty* and National Independence. 2dly, By the increaſed number of notorious *Gaming Houſes*, which are frequented by the Nobility and Gentry of this Kingdom for Days and Nights together! 3dly, By the multitudes of poor female *Proſtitutes* which ſwarm in the publick Streets; and alſo by the frequency of Maſquerades and Midnight Balls, which apparently afford, to the idle and vicious part of Mankind, the moſt dangerous opportunities of triumphing over unwary virtue, and of ſpreading the baneful taint of *Proſtitution* amongſt females of ſuperior Rank, whereby many perſons of Rank and figure in the gay World are become almoſt as notoriouſly *dedicated* (as it were) to *Venus*, or the Aſſyrian Goddeſs *Mylitta* (See Herodotus, Lib. i. p. 83.) as ever the Heathens were of old! But the greateſt mark of *National Infamy*, and of Satan's Empire amongſt us, (and that, indeed, which at preſent I am engaged more particularly to oppoſe) is the ſhameful public encouragement given to the *African Slave Trade*; wherein the Service of *Mammon* and of the *Devil* is rendered apparent by the *horrible deſtruction of the human Species* which it annually occaſions! A particular State of that Trade lies now before me, whereby it appears, that the "*number of Negro Slaves*

"*bartered*

who had been ſucceſſively deprived of their

" *bartered for in one year*, (viz. 1768.) on the Coaſt of " AFRICA *from Cape* BLANCO *to* RIO CONGO," amounted to 104,100 Souls; whereof more than half (viz. 53,100) were ſhipped on the account of Britiſh Merchants, and 6,300 on the account of Britiſh Americans.

By another State of this Trade in 1771, it appears that ſhips were ſent from Liverpool for 29,250

Briſtol for	8,810
London for	8,136
Lancaſter for	950
In all for	47,146 Souls

exclusive of thoſe imported by Britiſh American and Weſt Indian Traders *, which in that year were probably very conſiderable, becauſe in the following year (1772) ſeveral of the North American Provinces began to be alarmed for the *dangerous conſequences* of tolerating ſuch an *unchriſtianlike practice*, which Sentiment was fully expreſſed in ſome of their public Aſſemblies, eſpecially in thoſe of *Virginia*, *Pennſylvania*, and the *Jerſies*, which ſhall be ſhewn hereafter; and I hope they have put a ſtop to this deteſtable practice time enough to avert *God's Vengeance* from

* In ſome former years the Subjects of Great Britain ſeem to have had ſtill a much greater proportion of this curſed Trade to anſwer for! My worthy friend Mr. Anthony Benezet, in his *Hiſtorical Account of Guinea*, (c. xiii. p. 130.) cites Anderſon's Hiſtory of Trade and Commerce, to the following Effect, viz. " *That England ſupplies her American Colonies with Negro Slaves, amounting in Number to above* ONE HUNDRED THOUSAND " EVERY YEAR."

their *Royal Dignity*, and were carried away

those Regions, though they must take notice that their reformation is but half compleat, and consequently that they are still in danger, whilst they permit individuals to hold in perpetual *Bondage* * the poor African Captives already imported. Now if we consider what "*multitudes of men* must have been "*killed* merely in the attempt to take so many wretch-"ed Captives for sale; and again *what multitudes*, "out of so large a number, would *die*, as usual, in "their passage to the West Indies and America either "of Grief and Despair, or by being inhumanly stifled "in the Holds of Ships; besides the large proportion "(nearly one half) that would *die* of the seasoning, "(as it is called) after their arrival in the planta-"tions; and lastly that all the remainder of *this vast* "*multitude of* 104,100 *miserable human beings* will "probably be *worn out* by hard service and oppression "in the space of about 16 years, or less, according "to the average rate of some calculations that have "been published. These considerations, I say, must "needs inspire us with indignation and horror even "though the evil, at present, is at a considerable dis-"tance from us." See the Appendix to my "Re-"presentation of the Injustice and Dangerous Ten-"dency of *Tolerating Slavery*, &c."

Add to this Destruction the number of brave Seamen that are annually cut off, either by the Rising of

* See *the Vengeance of God* denounced by the Prophets *Isaiah* and *Jeremiah* against the mighty Babylonian Empire and it's Monarch, "*which opened not the House of his Prisoners*" (Isa. xiv. 17.), but *oppressed* the Captives they had taken, and "*held them* "*fast*; THEY REFUSED TO LET THEM GO." Jer. l. 33.

the

away *in chains* before him into a ſlaviſh Captivity,

the Negroes * in the Slave Ships, or by peſtilential diſtempers caught from the poor Negroes confined in the holds of the ſaid ſhips; add alſo the number of free Negroes occaſionally blown up †, and otherwiſe murdered and deſtroyed by the inhuman Commanders of theſe *Slave-Ships*, as well as by the arbitrary Governors on the *Slave-Coaſts* ‡; and likewiſe the number of poor wretches annually ſent out by the African

* ——" *A French Slaving Ship* having been ſurprized by an " *inſurrection of the Negroes*, who MURDERED MOST PART " OF THE CREW, the Mate, finding no poſſibility to eſcape " the like fate, had ſet fire to the Powder-room, and blew up " the Veſſel, with upwards of two hundred Slaves on board." Gazetteer, April 16, 1773. I have heard of many inſtances of the like diſaſters happening to Crews of *Engliſh Slaving Ships*; and even one of my own Relations periſhed in the ſame unlawful Trade, with the whole Ship's Crew.

† ——" The Polly, Captain Walſh, a Ship belonging to Mr. " Adams, ſtruck on the Bar of Bonny this laſt year" (the Book was printed in 1772), " and was ſoon after attacked by the Ne- " groes. The Captain, finding he could not ſave his Ship, ſent " his Boat's Crew off, ſhut himſelf up in his Cabin, and when " the King of Bonny and all his People were got on board, to " the amount of *fifteen hundred and upwards*, ſet fire to the Pow- " der; and, Sampſon like, at his death puniſhed the treachery " of his Aſſailants." Treatiſe upon the Trade from Great Britain to Africa, by an African Merchant, Appendix F, p. 34. A deplorable *Hardneſs of Heart* ſeems to have poſſeſſed this African Merchant; for it appears, by his manner of relating the above Story, that he approved of Captain Walſh's *diabolical* deed, and eſteemed it rather as an act of *Heroiſm!*

‡ In the year 1767, Mr. Groſile " burned the Town of An- " namaboe, and killed three or four of the Townſpeople." *Ibid.* p. 100.

Company

Captivity, as I have before remarked. But

Company as *Soldiers*, who miſerably periſh in their ſettlements * ; and to compleat this liſt of *Diabolical* † Wickedneſs add the horrid carnage and bloodſhed that has frequently been occaſioned by the Inſurrec-

* ——" The POOR WRETCHES ſent out by the Committee " have nothing on earth to ſupport or comfort them, in ſickneſs " or health, but a raſher of ſalt beef, ſtinking New-England " rum, and Portugueſe Tobacco; by which means FORTY " SOLDIERS have periſhed at Cape Coaſt, out of FORTY-" EIGHT, from March the 1ſt to the 28th of May, all of " whom came out in the Jamaica Storeſhip, about the middle of " laſt February." African Merchant, Appendix, p. 78.

† " *Admitting the* AFRICAN TRADE *to be ever ſo* DIABO-" LICAL" (ſays a Writer under the Signature of " *A Planter*," quoted by the ſaid *African Merchant*, Appendix C, p. 27.), " *or* " *the means by which the Negro's Body was firſt obtained ever ſo* " UNFAIR, no blame can deſervedly reſt on the Planter, who " is *ignorant of the means*, and *innocent*" (ſays he) " *of the* " *Guilt*."—But now, even ſuppoſing the Body of the Negro to have been obtained in whatever manner the Planter may eſteem the *moſt fair* ; which the *Planter* will probably alledge to be, that the Negro was *a convicted Criminal* in his native country; yet this Criminal never offended the Planter, nor the Laws of the Planter's Nation, *nor the* " *King, Lords, and Commons*," who " *have ſhared*" (as he ſays) " *in the Profits*" of the Slave Trade: ſo that neither the Planter nor any of his Abettors can have any juſt right to continue the puniſhment of an offence committed in another country, eſpecially as neither he nor they can poſſibly know whether or not the Negro was really guilty: and therefore, " *admitting the African Trade to be ever ſo* DIABOLICAL, *or* " *the means by which the Negro's Body was firſt obtained ever ſo* " UNFAIR," the Planter, though he only buys and retains the Slave, muſt ſhare the heavy load of Guilt with the *diabolical Kid-napper*, becauſe he has *encouraged* the Oppreſſion by *his Purchaſe*, and *continues it* by his *Slave-holding!*

tions

But the hopeless SLAVERY of his Brother

tions of Slaves, and the more horrible punishments that have been inflicted on the poor wretched Slaves to deter them from such attempts *. In short, if the

* From the Wokingham Journal of the 29th of April, 1771.

'The following is an extract of a letter of the 30th of November, from one of the Hon. Council Board of Tobago. "A conspiracy of 40 Coromantees has kept us in continual alarm these "17 days past. Thank God, it is now quite over, as most of "them are either KILLED, HANGED, BURNT, or TAKEN. "I had four out, who lay down near Rockley-bay, CUT ONE "ANOTHER'S THROATS, and DIED MUTUALLY IN EACH "OTHER'S ARMS."

The following paragraph was also taken from one of the public news-papers about the same time.

Extract of a letter from Jamaica, Jan. 14.

"The only thing that has occurred here worth writing to you, "since my last, is a plot that has been for some time formed "among the Negroes, to poison every white person in the country: this hellish plot was luckily discovered, before put into "execution; and for which we ought to be thankful to God. "We are now daily taking up the principal negroes of the different gangs; some of them are HANGED, some BURNT, and "others BEHEADED, after being first STRANGLED. Their "HEADS ARE FIXED ON POLES ALONG THE HIGH "ROADS, as a warning to the rest."

A Friend of mine assured me that he was present some years ago at one of these horrid executions; when a poor negro man was absolutely BURNT ALIVE! The unfortunate man was fastened down to the ground with forked sticks drove into the earth, and fire was placed at his feet, and was gradually removed nearer to the vital parts as the limbs were consumed! The poor fellow bore the exquisite Torture without the least complaint, looking great part of the time on those who stood near him with a sullen contempt.

destruction

Brother SHALLUM (93) in particular, as well as the principal cauſe of it, the Prophet repreſented to him in very ſtriking terms: — "*Weep ye not* "*for the Dead*" (ſays he, meaning JOSIAH), "*neither bemoan him* (94): "(but)

deſtruction of the Human Species which is annually occaſioned by this Curſed Trade was to be fully and fairly eſtimated, it would appear enormous and ſhocking! it would appear that many more unfortunate *human beings* are annually SACRIFICED to MAMMON, in the conſequences of that iniquitous trade, than were ever offered up by the *Philiſtines* and other deluded votaries of *Baal*, *Moloch*, *Hercules*, &c.! So that the HUMAN SACRIFICES *offered up to* MAMMON *by the* BRITISH NATION are undoubtedly more grateful to SATAN than thoſe of the ancient Heathens, becauſe they are more numerous—more banefully deſtructive to the Human Species! How then (if all theſe points be conſidered) ſhall our wretched *Slave-dealers* and *Slave-holders* perſuade the world and themſelves, that "*they have not broken the Covenant and ſerved other* "*Gods!*"

(93) SHALLUM, alias JEHOAHAZ, (See 2 Chron. xxxvi. 1.) who was *depoſed*, *put in bonds*, *and carried away Captive* by PHARAOH NECHO into Egypt. (Compare 2 Kings xxiii. 31, &c.)

(94) The Prophet here refers to the long mourning and lamentations which were continued for many

" (but) *weep sore for him that* GOETH
" AWAY; *for* HE SHALL RETURN NO
" MORE, NOR SEE HIS NATIVE COUN-
" TRY. *For thus saith the Lord touch-*
" *ing* SHALLUM *the Son of* JOSIAH *King*
" *of Judah, which reigned instead of*
" JOSIAH *his Father, which went forth*
" *out of this place*; HE SHALL NOT
" RETURN THITHER *any more: but he*
" *shall* DIE *in the place whither they have*
" LED HIM CAPTIVE, *and shall see this*
" *Land no more!*" And then the Prophet immediately refers us to the principal Causes of God's Severity against the Royal House: " *Wo unto him*"

years in remembrance of the death of the great and good King JOSIAH, the Father of SHALLUM as well as of ZEDEKIAH himself.—See 2 Chron. XXXV. 25. " *And all Judah and Jerusalem* MOURNED *for Josiah,* " *and Jeremiah* LAMENTED *for* JOSIAH: *and all* " *the singing-men and the singing-women*" (the minstrells of those ancient days) " *spake of* JOSIAH *in* " *their* LAMENTATIONS TO THIS DAY, *and made* " *them* AN ORDINANCE IN ISRAEL: *and behold they* " *are written in the* LAMENTATIONS."

(ſays he) "*that buildeth his Houſe by* "UNRIGHTEOUSNESS, *and his Cham-* "*bers by* WRONG; (that) USETH "HIS NEIGHBOUR'S SERVICE "WITHOUT WAGES, AND "GIVETH HIM NOT FOR HIS "WORK" (a clear deſcription of the abominable wickedneſs of Slavery); "*that ſaith, I will build me a wide Houſe* "*and large Chambers, and cutteth him out* "*Windows; and* (it is) *cieled with Ce-* "*dar, and painted with Vermilion.*" For the Monarch [but *whether* SHALLUM of JEHOIAKIM *is not clearly declared* (95)] was more careful, it ſeems, to diſplay all

(95) Commentators in general have ſuppoſed that the Oppreſſion and Injuſtice of JEHOIAKIM is here referred to by the Prophet; but as SHALLUM, alſo, "*did Evil in the ſight of the Lord,*" (2 Kings xxiii. 32.) it is not improbable that *both* theſe monarchs might have been guilty of *ſimilar Oppreſſion*; and that the Crime of *Shallum* might have been thus repreſented to *Jehoiakim*, as a warning to *himſelf*, when this prophecy was *firſt of all* delivered, ſoon after *Shallum* was carried into captivity: nevertheleſs it is only introduced

all the Elegances and Ornaments of *Architecture and the other polite Arts* in ſumptuous Buildings, &c. than he was to maintain the Laws of Equity and *Natural Right!* but the Prophet adds —" SHALT THOU REIGN, *becauſe thou* " *cloſeſt* (thyſelf) *in Cedar? Did not thy* " *Father eat and drink, and* DO JUDGE- " MENT *and* JUSTICE, (and) THEN (it " was) *well with him* (96)? *He judged* " *the Cauſe of the Poor and Needy: then* " (it was) *well* (with him: was) " *not*

introduced in this 22d Chapter *as a reproach* made in the preſence of *Zedekiah*, which, I hope, I have already proved.

(96) But *no longer!* for as ſoon as *Joſiah* had undertaken an *unjuſt war* againſt Pharaoh Necho (who previouſly warned him of the folly and injuſtice of it) God gave *him and his people* (who were wicked enough to concur with him in his unlawful enterprize) into the hands of their enemies upon the very firſt encounter.—See the text at large, " Necho, King of Egypt, " came up to fight againſt Charchemiſh by Euphra- " tes" (then, probably, belonging to the Aſſyrian empire): " and Joſiah went out againſt him. But he"

" *not this to know me? saith the Lord,*
" *But thine Eyes and thine Heart are not*
" but

(Necho) " sent Ambassadors to him, saying, What
" have I *to do with thee*, thou King of Judah?—*I come*
" *not against thee this day, but against* the house where-
" with I have war: for God commanded me to make
" haste: forbear thee from (meddling with) God,
" who (is) with me, *that he destroy thee not.* Ne-
" vertheless, Josiah would not turn his face from
" him, but disguised himself that he might fight with
" him, and hearkened not unto the words of Necho
" from the mouth of God, and came to fight in the
" valley of Megiddo. And the archers shot at King
" Josiah: and the King said to his servants, Have me
" away; for I am sore wounded. His servants there-
" fore took him out of that chariot and put him into
" the second chariot that he had; and they brought
" him to Jerusalem, and *he died*, and was buried in
" one of the sepulchres of his fathers." 2 Chron.
xxxv. 20 to 24. See also Esdras i. 25, &c. This judgement against Josiah for *undertaking an unjust war* is the more remarkable, because God had promised him (by Huldah the Prophetess) that he "*should*
" *be gathered to his grave in peace*," &c. (2 Chron. xxxiv. 28.) but the promise was plainly conditional—God does not deprive men of their *free will*—Josiah had it absolutely in his own power, to have availed himself of the promise by persisting *in Righteousness*; God did not bring the evil upon him; nothing but his own *Royal will and pleasure* in commencing an *unjust war*, against which he was even expressly warned!

" *but for Covetousness, and for to shed in-*
" *nocent Blood, and for* OPPRESSION,
" *and for* VIOLENCE *to do* (it). *There-*
" *fore*" (that is, for all these aggravating circumstances of Tyranny) " *thus*
" SAID *the* LORD *concerning Jehoiakim*
" *the Son of Josiah King of Judah*" (and not *thus saith*; for the present tense is not proper in this place); " *they shall*
" NOT LAMENT *for him, saying, Ah,*
" *my Brother! or Ah, Sister! they shall*
" *not lament for him,* (saying,) *Ah, Lord!*
" *or Ah,* HIS *Glory!*" (according to the general Lamentations that had been

ed! The promise, however, through the mercy of God, may nevertheless be said to have been fulfilled. For when Josiah was worsted before Necho, the conqueror did not pursue his advantage over the wounded monarch to prevent his escape from the field of battle, as might *naturally* have been expected on such an occasion, nor continued the war till more than three months afterwards; which circumstance may certainly be esteemed providential; so that Josiah was carried to Jerusalem, and may truly be said to have died in peace, surrounded by his friends, and was buried with the most solemn Royal Pomp in the sepulchre of his fathers.

made

made for his Father JOSIAH; but, on the contrary,) "*he shall be buried with* "*the burial of an Ass, drawn and cast* "*forth beyond the Gates of Jerusa-* "*lem* (97)," &c. Next in order (after a short personal Address to the Nation, concerning the *Certainty of God's Vengeance*, and the Destruction of her *Pastors* and *Lovers*) the Prophet repeats the Judgement that had before been denounced against CONIAH the Son of JEHOIAKIM, and Nephew, as well as *Predecessor*, to ZEDEKIAH, the reigning Monarch, when this Remonstrance was made: — "*As I live*, SAID" (and not *saith*) "*the Lord, though* CONIAH "*the Son of* JEHOIAKIM *King of Ju-* "*dah were the Signet upon my Right* "*Hand, yet would I pluck thee thence:* "*and I will give thee into the hand of* "*them that seek thy life, and into the*

(97) Concerning the completion of this prophecy, see pages 95, 97—100.

" *hand* (of them) *whose face thou fearest,*
" *even into the hand of* NEBUCHADREZ-
" ZAR *King of Babylon, and into the*
" *hand of the Chaldæans. And I will*
" *cast thee out, and thy Mother that bare*
" *thee, into another Country, where ye*
" *were not born; and there shall ye die.*
" *But the Land whereunto they desire to*
" *return, thither shall they not return.*"
The Prophet then, probably, appealed to ZEDEKIAH, concerning the unhappy fate of the person whose Sentence of Condemnation he had just been repeating:—" *Is this Man* CONIAH" (says he)
" *a despised broken Idol?* (Is he) *a Vessel*
" *wherein* (is) *no Pleasure?* WHEREFORE
" ARE THEY CAST OUT, HE *and* HIS
" SEED, *and* ARE CAST (98) *into a*

(98) The Prophet speaks of CONIAH as already " *cast out — wherefore are they cast out*"—so that, it is manifest, he could not be upon *the Throne of David* when this remonstrance was made, and consequently none but *Zedekiah* could then be the reigning monarch.

" *Land*

"*Land which they know not?*" (for he plainly ſpeaks of their being *caſt out* as *an event already paſt*; "*wherefore are* "*they caſt out?*" &c.) And if we conſider the queſtion as being put to ZEDEKIAH, the then reigning Monarch, it contains great ſeverity: for if ZEDEKIAH had conſideration enough left to reflect "*wherefore* CONIAH *and his Seed* "*were caſt out*," he muſt neceſſarily be ſtruck with the Juſtice of his own Condemnation, which the Prophet was about to pronounce, with a moſt awful and alarming introduction: — "*O* "*Earth! Earth! Earth! Hear the* "*Word of the Lord. Thus ſaith the* "*Lord*; WRITE YE THIS MAN CHILD-"LESS, *a Man* (that) *ſhall not proſper in* "*his days: for no Man of his Seed ſhall* "*proſper*, SITTING UPON THE THRONE "OF DAVID, *and ruling any more in* "JUDAH."

Had

Had Zedekiah been much more abandoned than he really was, yet these dreadful Judgements, so solemnly pronounced in his own House, or *Palace*, and even before the *whole Court*, could not well have failed to affect him for the present. The following chapter seems likewise to have been delivered at the same time, in the presence of ZEDEKIAH *and his whole Court*, and was, probably, a part of the *Remonstrance* (99): for after declaring "Wo" to the wicked "PASTORS (100)" (probably meaning the

(99) Though the learned Archbishop Usher attributes to the 22d Chapter a different date from that which I suppose to be the true one, and applies the severe sentence at the latter end of it (viz. *Write ye this Man childless*) to JEHOIACHIN (which I hope I have already proved to be applicable to none but ZEDEKIAH), yet he was convinced that the following Chapter was delivered at the same time with the 22d. *Hoc* tempore sequentis quoque capitis xxiii. JEREMIÆ prophetia edita fuisse videtur. Ad A. M. 3045. p. 123.

(100) "Wo *be unto the* PASTORS *that destroy and* "*scatter the sheep of my Pasture, saith the* LORD. *Therefore*

 "*sore*

the WRETCHED KINGS (101) before-

"*fore thus saith the* LORD GOD OF ISRAEL *against* "*the Pastors that feed my people; ye have scattered my* "*flock, and driven them away, and have not visited* "*them: behold I will* VISIT *upon you* THE EVIL OF "YOUR DOINGS, *saith the Lord.*" &c. Jer. xxiii. 1, 2. This should teach Princes the extreme danger of arbitrary modes of Government; and that when they presume to rule by the indirect means of *Bribery and Corruption*, or by open *Military Force* and *Standing armies*, instead of LAW and NATIONAL RIGHT, or, (agreeable to the scripture phrase) instead of JUDGEMENT and RIGHTEOUSNESS, they may too truly be said to "*destroy and scatter the sheep of God's pas-* "*ture*;" and consequently may expect the same condemnation, viz. that the LORD "*will* VISIT *upon* "*them* THE EVIL *of* THEIR DOINGS."

(101) "PASTORS" (says the learned Dr. Lowth, in his commentary on this text) "*comprehend both* "CIVIL and ECCLESIASTICAL GOVERNORS:"— "*Aut potius* (says the learned Michaelis) *sec. Schm.* "(*qui priorem hujus cap. partem a* v. 1—9. *præcedenti* "*vaticinio contra Reges Judæ advectit*) REGIBUS, "Coll. c. xxii. 22. *Ita quoque* KIMCHI *aliique. Et hoc* "*pacto evidentior fit oppositio de Christo* REGE," &c. and in his preface to the Book of Jeremiah, after speaking of the 22d Chapter (to which, indeed, he attributes a different date to that which I suppose to be the true one) he adds — "*Ei vero connexum* "*est sequens*, c. xxiii. *quippe quod itidem directum est* "*contra malos pastores* SEU REGES, v. 1. *contra quos* "c. xxii."

mentioned

mentioned of *the House of David*, who had neglected to EXECUTE JUDGEMENT AND RIGHTEOUSNESS, and to RELIEVE THE OPPRESSED) Jeremiah takes occasion prophetically to draw the character of the GOOD PASTOR (102), the true SHEPHERD OF ISRAEL (103), whom God would afterwards raise up, even from the same Stock *(the House of David)*, to "EXECUTE JUDGEMENT AND "RIGHTEOUSNESS *in the Land*" (compare Jer. xxxiii. 15, 16. with ch. xxiii.): and this is expressed in such opposite terms to the character of the reigning Prince ZEDEKIAH, then doomed to destruction, that a contrasted allusion

(102) EGO SUM PASTOR BONUS, &c. "*I am the* "GOOD SHEPHERD. *The* GOOD SHEPHERD *giveth* "*his life for the sheep.*" &c. John x. 11.

(103) "HE *shall feed his flock like a* SHEPHERD." &c. (Isaiah xl. 11.) The Shepherd here mentioned is THE LORD GOD, or the LORD JEHOVAH (אדני יהוה) spoken of in the preceding verse, whose *reward was with him and his work before him*, that is, when he came into the world in a *visible* form.

ſeems very clearly to have been intended.

" *Behold, the days come, ſaith the* " LORD" (JEHOVAH) " *that I will raiſe* " *unto David* A RIGHTEOUS BRANCH" (whereas the Royal Branch, that had juſt been condemned in the preceding chapter, was moſt UNRIGHTEOUS); " *and a* KING *ſhall* REIGN *and* PRO- " SPER;" (whereas the former wretched *Kings* were pulled down from their Thrones, and carried into Captivity, for the Neglect of *Juſtice* and *Right*; but the promiſed King) " *ſhall* EXE- " CUTE JUDGEMENT AND JUSTICE *in* " *the Earth*" (which was the *conſtant* Leſſon (104), indeed, to ZEDEKIAH and

(104) The neceſſity of maintaining JUSTICE and RIGHTEOUSNESS *in political Government*, as well as in *private life*, is ſo clearly laid down in the Holy Scriptures, that one would think it impoſſible that ſo many people, who profeſs to believe the revealed word of God, ſhould nevertheleſs ſuffer themſelves to be deluded

and his Brothers, &c. and was as *constantly* by them neglected). *In his days*" (continues the Prophet) "*Judah shall* "*be saved, and Israel shall dwell safely*" (whereas under Zedekiah their Desolation was compleated); "*and this is his*

deluded by the sophistical arguments of those unbelievers, who assert, that *Vices* are *necessary to render a state great and flourishing*; and that *political Government cannot well be carried on without sometimes doing* EVIL *that* GOOD *may come*. But these notions are so far from being true, that the contrary is clearly demonstrable——"*Name any nation*" (says an accurate and careful observer of the several histories of mankind) "*that was ever remarkable for* JUSTICE; *for* "TEMPERANCE, *and* SEVERITY *of* MANNERS; *for* "PIETY *and* RELIGION (*though it was in a wrong* "*way*) *that did not always thrive and grow great in* "*the world*; *and that did not always enjoy a plentiful* "*portion of all those things, which are accounted to* "*make a nation happy and flourishing. And, on the other* "*side, when that nation has declined from its former* "*virtue, and grown impious and dissolute in manners,* "*we appeal to experience whether it has not likewise* "ALWAYS *proportionably sunk in its success and good for-* "*tunes*." Archbishop Sharp's Sermons, 1 Vol. 8th Serm. (intitled—"*Virtue and Religion the only Means* "*to make a Nation prosperous*," which was preached before the House of Commons, 21 May, 1690.) p. 209:——9th Ed.

 "*Name*

"*Name whereby he shall be called, The* "*Lord our Righteousness,*" *i. e.* יהוה צדקנו *Jehovah Tsadek-nu*, which is the Name of *Zedekiah*, or *Tsadek-Jehov* transposed, with the small addition of the Pronominal Termination *nu* for OUR, *viz. Jehovah-Tsadeknu*, instead of *Tsadek-Jehov*; the latter signifying "*Jehovah is righ*-"*teous*;" for this name was put upon *Zedekiah* by the Babylonian Conqueror, to remind him of the solemn Oath he had taken *in the Name of God.*

This manifest contrasted allusion to *Zedekiah* makes it seem very probable, that the Prophecies of this 23d chapter were also pronounced in the presence of ZEDEKIAH *and his Court*, at the same time that Jeremiah went "*down to the* "*House* of the King of Judah," to declare the solemn *Message*, or *Remonstrance*, contained in the 22d chapter (105).

ter (105). It was, probably, on the first approach of the Babylonian Army (*viz.*

(105) The learned Grotius, indeed, conceived that the message may be extended, *even to the 28th Chapter* *; but I am thoroughly convinced that it cannot with propriety be extended beyond this 23d Chapter, because the prophecies in the following Chapter (the 24th) under the type of two Baskets of Figs, were delivered, as the Prophet himself informs us, "AFTER "*that* NEBUCHADREZZAR *King of Babylon, had car-* "*ried away Captive* JECONIAH *the son of* JEHOIAKIM "*King of Judah, with the Carpenters,*" &c.—"*and* "*had brought them to Babylon,*" that is—SOON AFTER the said remarkable period, or else the mentioning that public calamity as a chronological circumstance, to mark the time, (for that is the apparent purpose of it) would have been nugatory; and consequently we may be assured that the prophecies in the 24th Chapter were declared in the very *beginning* of ZEDEKIAH's *Reign*; whereas the 21st and 22d Chapters, and probably the 23d also were not revealed 'till the siege was begun, (as I have already shewn) that is—not 'till the 9th year of that Monarch. The dates

* "*Hæc Omnia*" (says he, speaking of the Prophecies of Jeremiah, from the words VÆ PASTORIBUS in the 23d Chapter to the 28th Chapter inclusive) "USQUE AD CAPUT 28 *commemo-* "*rationem continent ab Jeremia factam apud Sedeciam de sermonibus* "ANTE SEDECIÆ *tempora diversis locis ac temporibus a se ha-* "*bitis, ac congruentibus cum iis quæ nunc* SEDECIÆ *dicere cœpe-* "*rat; ut Dei in decretis suis et* ÆQUITAS *et Constantia magis* "*apparent ut jam aliquoties diximus.*" Crit. Sacr. Tom. 4, p. 5588.

likewise

(*viz.* in the ninth year of Zedekiah) that the Monarch sent Messengers to

likewise of the Prophecies in several of the following Chapters are also exactly noted in the text to be different from the time supposed by *Gratius*: as for instance—A *prior date* is expressly assigned to the 25th Chapter—it being intituled "*The word that came to* "*Jeremiah concerning all the people of Judah in the 4th* "YEAR *of* JEHOIAKIM *the son of Josiah King of Ju-* "*dah, that was* THE FIRST YEAR OF NEBUCHAD- "REZZAR *King of Babylon.*" And again, the two next Chapters (viz. *the 26th and part of the 27th*) though *posterior* with respect to the order of the Book, have exact dates assigned them, which are *prior* even to the 24th and 25th Chapters, for they are expressly declared to have been revealed "*In the beginning of* "*the reign of Jehoiakim,*" &c. The remainder of the 27th Chapter from the 12th Verse, which the Prophet addressed to *Zedekiah*, is as clearly to be attributed to the *beginning of* ZEDEKIAH's *reign*,—because the circumstances related in the following Chapter (the 28th) are expressly said to have come "*to pass* THE SAME "YEAR *in the beginning of the reign of Zedekiah:*" and the Letter of Jeremiah to the Captives at Babylon contained *in the 29th Chapter* is as clearly declared to have been wrote "*after that* JECONIAH *the King*, "&c. *were departed from Jerusalem,*" which was also "*the beginning of the reign of* ZEDEKIAH;" for the Letters were sent by ZEDEKIAH's Messengers: See the 3d Verse. So that the last mentioned supposition of the learned Grotius cannot be true.

consult

consult the Prophet, and thereby occasioned this public Remonstrance.

The War was immediately carried on with Vigour, it seems, in every part of the Kingdom (see the 34th chapter (106); and after some considerable progress had been made in it, ALL THE FENCED CITIES BEING TAKEN except THREE (see the 7th verse), the Prophet received a further Command from God relating to King ZEDEKIAH, "saying, "Thus saith the LORD" (*i. e.* JEHOVAH) "THE GOD OF ISRAEL; *Go, and* "*speak to* ZEDEKIAH *King of Judah,* "*and tell him, Thus saith the* LORD; "*Behold, I will give this City into the*

(106) "*The word which came unto* JEREMIAH *from* "*the* LORD, *when* NEBUCHADNEZZAR *King of Ba-* "*bylon,* and ALL *his army,* and ALL *the Kingdoms of* "*the Earth of his Dominion,* and ALL *the people* "FOUGHT *against Jerusalem,* and *against* ALL *the* "*Cities thereof.*" (Jer. xxiv. i.)—So that a general Attack seems to have been made at once in every part!

" *hand of the* KING OF BABYLON; *and*
" *he shall burn it with fire: and thou shalt*
" *not escape out of his hand, but shalt*
" SURELY BE TAKEN *and delivered into*
" *his hand; and* THINE EYES SHALL
" BEHOLD THE EYES OF THE KING
" OF BABYLON, *and he shall speak with*
" *thee mouth to mouth*" (that is, when the King of Babylon was to sit in Judgement upon him), " *and thou shalt go to*
" *Babylon,*" *&c.* (107)

(107) The Prophet however added a few words of comfort—" *yet hear the word of the Lord, O Zedekiah*
" *King of Judah; Thus saith the Lord of thee; thou shalt*
" *not die by the sword:* (but) *thou shalt die in peace:*" (that is a natural death) " *and with the burnings*
" *of thy Fathers, the former Kings which were be-*
" *fore thee, so shall they burn*" (odours) " *for thee; and*
" *they will lament thee,*" i. e. (the Jewish nation in Captivity will lament thee) " *saying, Ah Lord! for*
" *I have pronounced the word, saith the* LORD. *Then*
" JEREMIAH *the Prophet spake all these words unto*
" ZEDEKIAH *King of Judah in Jerusalem, when the*
" *King of Babylon's Army fought against Jerusalem,*
" *and against all the Cities of Judah that were left,*
" *against Lachish and against Azekah: for these de-*
" *fenced Cities remained of the Cities of Judah.*" Verses 4 to 7.

These

Theſe repeated Denunciations of Vengeance, with the HORRORS of the growing dangers from the ſucceſsful Enemy before their eyes every way round Jeruſalem, at length ſo far ſhook the firmneſs of that ſtubborn Monarch, that he began to ſhew ſome ſigns of Remorſe; and as I have already ſhewn, that THE OPPRESSION OF THE POOR was one of the principal cauſes (though there were many others alſo) aſſigned by the ALMIGHTY for caſting off his People, and ſending them into CAPTIVITY (*puniſhing* TYRANNY *with* SLAVERY), ſo even this wicked Monarch ZEDEKIAH, who never thought of LAW or JUSTICE *in his Proſperity*, was now, it ſeems, become ſenſible, that a public act of JUSTICE and MERCY towards the oppreſſed Poor, that were then detained, by his opulent Subjects, in a miſerable INVOLUNTARY SERVITUDE, would be the moſt grateful act of Reformation, and

the moſt acceptable Sacrifice in the ſight of a merciful God, and, conſequently, the moſt effectual means to avert the NATIONAL DESTRUCTION, which was then advancing with dreadful ſtrides! And accordingly we find, that he actually prevailed (108) upon his Princes and People to PROCLAIM LIBERTY *to*

(108) The Text informs us, "*that the King* ZEDEKIAH *had made a covenant with all the People which were at Jeruſalem to* PROCLAIM LIBERTY *unto them; that every man ſhould let his man-ſervant, and every man his maid-ſervant, being an Hebrew or Hebreweſs,* GO FREE; *that none ſhould* SERVE *himſelf of them,*" (to wit) "*of a Jew his Brother.*" And it is probable that this was the *King's own propoſal,* (though perhaps at the ſuggeſtion of the PROPHET, to *fulfil the Law*), becauſe in the following verſe it is ſaid, that ALL THE PRINCES *and* ALL THE PEOPLE HEARD *that they ſhould let their man-ſervant, &c.* GO FREE—*they* OBEYED—and theſe terms *hearing and obeying* ſeem to imply that neither the *Princes nor the People* were the propoſers of the equitable meaſure,—— "*Now*" (ſays the Text) "*when* ALL *the Princes and* ALL *the People which had entered into the Covenant* HEARD *that every one ſhould let his man-ſervant and every one his maid-ſervant* GO FREE, *that none ſhould ſerve themſelves of them any more, then* THEY OBEYED, *and* LET THEM GO. Chap. xxxiv. 8 to 10.

their

their POOR BRETHREN IN BONDAGE; and this Proclamation of LIBERTY was a public Act of the State (109); for not only the King, but *all the Princes*, and *all the People*, bound themſelves, in a moſt ſolemn covenant, to comply with the terms of the Proclamation (110), which was alſo agreeable to an ancient Ordinance of their Law (111). Now, to confirm all that I have hitherto aſſerted concerning the principal cauſes of God's Anger againſt the Jews, my Readers are earneſtly requeſted to remark, that this *material Reformation* was

(109) "COMMUNI DECRETO" (ſays Grotius upon the place) "*ſtatuerat impleri quod lex jubebat*, "*ſed Judæi, non obſervaverant.*" Vide Exod. xxi. 2. Deut. xv. 12.

(110) Viz. "That every man ſhould let his man-"ſervant, and every man his maid-ſervant, being an "Hebrew or Hebreweſs, *go free*," &c. 9th verſe.

(111) "*And ye ſhall hallow the fiftieth year, and* "PROCLAIM LIBERTY *throughout*" (all) "*the Land* "*unto* ALL THE INHABITANTS *thereof*; *it ſhall be a* "*Jubilee unto you*," &c. Levit. xxv. 10.

ACCEPTED

ACCEPTED BY THE ALMIGHTY, who even condescended to signify by his Prophet, that the People "HAD DONE "RIGHT IN HIS SIGHT IN PROCLAIM-"ING LIBERTY EVERY MAN TO HIS "NEIGHBOUR" (ver. 15.). And had the Jewish Government at that time persevered in this NECESSARY ACT OF JUSTICE AND BROTHERLY LOVE, they might probably (as "*Charity covers a* "*multitude of Sins*") have received Grace for a further Amendment, and might have obtained a mitigation, or at least a respite or postponing, of those dreadful Judgements which had long been denounced by the Prophets against that devoted Nation: but alas! the just Decrees were confirmed, on account of the want of sincerity and the deplorable impenitence on their part; for no sooner was *the appearance of God's approaching Vengeance* withdrawn (by the sudden retreat of the *Chaldæans* from

the Siege on the approach of Pharaoh's Army (112), ſee chap. xxxvii.) than the wretched tyrannical Maſters (who *could not repent* of their enormous *Oppreſſions*, yet) ſpeedily *repented* of their temporary *Benevolence*; and being themſelves entangled in a much more dangerous *Bondage* (through their abominable Avarice) under that old *Slaveholder* and hard *Taſk-maſter* the Devil, they wickedly renewed their former iniquitous claims of *private Property* in the Perſons of their poor Brethren, and " *cauſed the Servants and the Handmaids*, " *whom they had* LET GO FREE, *to re-*

(112) " Then Pharaoh's army was come forth out " of Egypt: and when the Chaldeans that beſieged " Jeruſalem heard Tidings of them, they departed " from Jeruſalem." Chap. xxxvii. 5. See alſo 11th verſe, at which time (ſays Grotius) *the King and the Princes* repealed the Popular Decree concerning *Liberty*, mentioned in the 34th chap.—Quo tempore (ſays he) Rex et Principes reſciderunt decretum de popularium libertate ut habuimus, c. 34.—" When the army " of the Chaldeans was broken up from Jeruſalem for " fear of Pharaoh's army."

" *turn:*

"*turn: and brought them* INTO SUB-
" JECTION *for Servants and for Hand-*
" *maids.*" Jer. xxxiv. 11. Perhaps they thought to excuſe themſelves, like our *modern African Merchants* and *American Planters*, by pleading THE NECESSITY of *tolerating Slavery*, and the *exaction of involuntary Service*; *viz.* that the Profit ariſing therefrom was *neceſſary* for their ſupport; and that Huſbandry and other laborious buſineſs could not be performed at ſo cheap a rate by free hired Servants as by Slaves: but whether ſuch reaſons as theſe, or others of greater weight, were then alledged, is not material; it is ſufficient for the preſent argument to be certain, that, whatever were their Pretences or Excuſes for enſlaving their Brethren, they did only *deceive themſelves*, and haſten the Vengeance of Almighty God upon their own heads; for they were, very ſoon afterwards, delivered up into the hands of

of their Enemies, the Babylonian Tyrants, under whom their Countrymen, that had been carried away in the former Captivities, *experienced*, IN THEIR OWN PROPER PERSONS, *the deplorable condition of* SLAVES, being a moſt juſt puniſhment for that TYRANNY and *unreaſonable* VASSALAGE with which they ſo unlawfully *oppreſſed their* POOR BRETHREN! Such was their *Crime* (I mean their *principal Crime*, or at leaſt one of thoſe *Crimes* which was *moſt abominable* in the ſight of a *merciful* GOD; for they were, indeed, notoriouſly guilty of Idolatry, and many other deteſtable Crimes beſides this) and ſuch their *retaliated Puniſhment*, which was inflicted expreſsly on that account.—"THEREFORE" (ſays the Text; ſo that *the reaſon* of God's interpoſition is manifeſt) "*the Word of the* LORD *came to Jeremiah* "*from the* LORD, *ſaying*, *Thus ſaith the* "LORD (JEHOVAH), *the* GOD *of Iſrael*;

" *I made a Covenant with your Fathers*
" *in the day that I brought them forth out*
" *of the Land of Egypt*, OUT OF THE
" HOUSE OF BONDMEN" (a circum-
ſtance which they were frequently commanded *never to forget*, as I have before remarked, but ſympathetically to learn MERCY thereby (113), " *ſay-*
" *ing*; *At the end of ſeven years let ye go*
" *every man his Brother an Hebrew*,
" *which hath been ſold unto thee*; *and*
" *when he hath ſerved thee ſix years, thou*
" *ſhalt* LET HIM GO FREE *from thee*:
" *but your Fathers hearkened not unto me*,
" *neither inclined their ear. And ye were*
" *now turned, and had* DONE RIGHT IN
" MY SIGHT, IN PROCLAIMING LI-
" BERTY EVERY MAN TO HIS NEIGH-

(113) " But thou ſhalt remember that thou waſt a
" *Bondman* in Egypt, and the LORD thy GOD *redeem-*
" *ed thee thence*: THEREFORE I command thee to do
" this Thing." Deut. xxiv. 18, 22. alſo c. xv. 15. and xvi. 12, &c. &c.

" BOUR (114); *and ye had made a Co-*
" *venant before me in the House which is*
" *called by my Name: But ye turned*
" *and polluted my Name, and caused*
" *every man his Servant, and every man*
" *his Handmaid, whom he had* SET AT
" LIBERTY AT THEIR PLEASURE"
(or to their mind or will), " *to return,*
" *and brought them into subjection, to be*
" *unto you for Servants, and for Hand-*
" *maids.* THEREFORE" (now mark the Punishment, ye wretched Slave-holders and Advocates for *private Property in the Persons of Men)* " *thus saith*
" *the* LORD" (JEHOVAH); " *Ye have*
" *not hearkened unto me* IN PROCLAIM-
" ING LIBERTY *every one to his Brother,*
" *and every man to his Neighbour: be-*

(114) Mark this ye sordid Tyrants of the Earth! the ALMIGHTY LORD OF THE UNIVERSE hath condescended to inform you, that the PROCLAIMING LIBERTY *every man to his neighbour*, (and *all Men* without distinction are at this day to be esteemed *your Neighbours and Brethren,*) IS RIGHT IN HIS SIGHT!

" *hold*, I PROCLAIM A LIBERTY *for* " *you, ſaith the* LORD" (ſignificantly marking his deteſtation of *Slave-holding* by an ironical repetition of that oppoſite meaſure (the *proclaiming* of LIBERTY) which they had neglected; and therefore God himſelf PROCLAIMED a different kind of LIBERTY—LIBERTY) " *to the Sword, to the Peſtilence, and to* " *the Famine*:" (here is a PROCLAMATION OF LIBERTY *with a vengeance!* But alas! the hardened Jewiſh *Slave-holders*, like *Engliſhmen* now-a-days, were *too wicked* to take warning.) "*And* " *I will make you*" (ſaith the Lord) " *to be removed into all the Kingdoms of* " *the Earth*" (that is, to be led away *into Captivity* by their Enemies: SLAVERY being a very juſt as well as common puniſhment for TYRANTS). "*And* " *I will give the men that have tranſ-* " *greſſed my Covenant, which have not* " *performed the Words of the Covenant*

" *which*

" *which they had made before me, when*
" *they cut the Calf in twain, and passed*
" *between the Parts thereof* (115), *the*
" *Princes of Judah, and the Princes of*
" *Jerusalem, the Eunuchs, and the Priests,*

(115) For in making the Covenant before God in the Temple to *proclaim Liberty*, as mentioned in the 15th verse, they divided the victim in two parts, and passed between the parts in imitation of the solemn Covenant which God made with *Abraham*, when a smoaking furnace, and a lamp of fire, passed between the pieces of the divided Heifer, She Goat, &c. as mentioned in Gen. xv. 9 to 17, signifying, says Vatablus, —" *that they wish to be put to death as this Calf was* " *cut asunder, if they break the Covenant.*"—In federe pangendo dividebant vitulum, et per medium transibant, significantes se optare emori ut ille vitulus erat cæsus si fedus frangerent. Crit. Sac. Tom. 4. 5640. —" Nam significabat" (says Munster) " ritus ille ut, " si quis dolo malo discessisset a pollicitis, illum quo- " que secaret Dominus et occideret horrendé." Crit. Sac. 5639.—And Clarius gives a part of the words used on those occasions, " Ordo orationis" (says he) " est, *Dabo viros qui prævaricantur fedus meum, sicut* " *vitulum quem conciderunt*," &c. In Templo enim immolarant ritu celeberrimo diviso vitulo per cujus partes utrinque oppositas incedebant, simulque jurabant et se devovabant ut eveniret ipsis sicut vitulo si fedus rumperent. Dicit ergo—Dabo vos sicut vitulum illum, &c.

" *and*

" *and all the People of the Land, which*
" *passed between the parts of the Calf; I*
" *will even* GIVE THEM INTO THE
" HAND OF THEIR ENEMIES, *and into*
" *the hand of them that* SEEK THEIR
" LIFE: *and their dead Bodies shall be*
" *for Meat unto the Fowls of the Heaven,*
" *and to the Beasts of the Earth* (116).
" *And* ZEDEKIAH KING OF JUDAH,
" *and the* PRINCES, *will I give into the*
" *hand of their Enemies, and into the hand*
" *of them that seek their Life* (117), *and*
" *into*

(116) Manifestly alluding to the heavy curse to which, with their own consent, they had rendered themselves liable by their breach of the Solemn Covenant, viz. that they should be slain, as the Calf was when they made the Covenant, and their dead bodies be left like the *divided parts of the Calf*, to the *fowls of the air*, &c. for in the description of that solemn rite in Genesis we read that—" the Fowls came down upon the Carcases," and—" Abram drove them away." Gen. xv. 11.

(117) Here is a distinct repetition of a part of *the same Judgment* against the *King* and *Princes*, though it does not appear that the *King* himself was actually guilty of slave-holding: however, it seems, he neglected to enforce the Laws of the Land in behalf of the injured

" *into the hand*" (continued the Pro-
" phet) " *of the King of Babylon's Army,*
" *which are gone up from you*" (for the withdrawing of the Babylonian Army was a very *recent inſtance* of God's *Mercy*, which rendered more notorious the ingratitude of thoſe who ſo immediately

injured poor, and by ſuffering others with impunity to hold *their Brethren* in an *unnatural Bondage*, he become a party in the oppreſſion, and of courſe a ſharer of the puniſhment. O that modern Kings, who in any degree conſent to the toleration of ſlavery in their dominions, would think of this tremendous example, and exert every Royal Prerogative (that they are legally inveſted with) in reſtraining their Princes and People from oppreſſing their *poor Brethren*; in maintaining the *natural Rights* of *Mankind*; and in defending the Poor from the Rich, the Weak from the Strong, by ballancing the *Power* of the Nobles (or rich Landholders) by the Official *Power* of the Crown in behalf of the juſt Rights of the Common People. Theſe are the moſt eſſential purpoſes of Regal Government and Royal Prerogative, which, ſurely, can never be exerted either ſo profitably, or ſo *ſafely*, on any other occaſions whatſoever, for it is by ſtrict Juſtice or *Righteouſneſs alone* that a King's Throne can be truly and *ſafely eſtabliſhed*, and not by refined ſophiſtical Politicks, Mercenary Armies, or Parliamentary Corruption!

broke

broke the ſolemn Covenant of PROCLAIMING LIBERTY; but GOD'S VENGEANCE kept pace with *the Oppreſſion* of the unrepenting Tyrants!). "*Be-* "*hold, I* WILL COMMAND, SAITH "THE LORD, *and* CAUSE THEM TO "RETURN TO THIS CITY" (a remarkable inſtance of God's over-ruling Providence in the World! The haughty, ſelf-willed, Babylonian Monarch and his Men of War perceived not that they were mere inſtruments in the hands of God!), "*and they ſhall fight againſt it,* "*and take it, and burn it with fire: and* "*I* WILL MAKE *the Cities of Judah a* "*Deſolation without an Inhabitant.*" Jer. xxxiv.

There is no order of time preſerved in the Collection of Jeremiah's Prophecies, as I have already remarked; for the two next chapters (*viz.* the 35th and 36th) contain Prophecies which

were

were delivered ſeveral years before, in the reign of Jehoiakim; but the 37th chapter relates to the ſame time exactly as the 34th chapter laſt quoted, *viz.* the times when "Pharaoh's Army was "come forth out of Egypt" (xxxvii. 5.), which occaſioned the departure (for the preſent) of the Chaldeans. And it was, probably, in the interval between theſe two circumſtances (*viz. after* Pharaoh was *come forth* from Egypt, and was advancing, but *before* the Chaldeans left the Siege on that account) that Zedekiah ſent two Meſſengers to the Prophet (who was then at liberty, as the 4th verſe expreſsly declares) to deſire *his Prayers*:—"*Pray* "*now unto the Lord our God for us*; but the Prophet's Anſwer on that occaſion was not returned till the Chaldeans *departed from* Jeruſalem, as mentioned in the 5th verſe (and probably alſo not till after the Covenant about *Liberty*

was broken):—" *Then came the Word* " *of the Lord to Jeremiah, saying, Thus* " *saith the* LORD, *the* GOD OF ISRAEL; " *Thus shall ye say to the King of Judah,* " *that sent you unto me to enquire of me;* " *Behold,* PHARAOH'S *Army, which is* " *come forth to help you, shall return to* " *Egypt into their own Land. And the* " CHALDEANS SHALL COME AGAIN, " *and fight against this City, and take it,* " *and burn it with fire. Thus saith the* " *Lord;* DECEIVE NOT YOURSELVES, " *saying, The Chaldeans shall surely de-* " *part from us; for they shall not depart.* " *For though ye had smitten the whole* " *Army of the Chaldeans that fight against* " *you, and there remained but* WOUNDED " MEN *among them,*" (now mark how impossible it is for Slave-holders to stand before their Enemies!) "*yet should they*" (that is, the wounded men) "*rise up* " *every Man in his Tent, and burn this* " *City with Fire.*" Ch. xxxvii. to ver. 10.

It

It was alſo during this receſs of the Babylonian Army, that the Prophet was put into priſon by the Princes, for taking that opportunity to attempt his eſcape from Jeruſalem. See ch. xxxvii. 11—16.

Afterwards (118) "*Zedekiah the King* "*ſent and took him out: and the King aſked* "*him ſecretly in his Houſe, and ſaid, Is there* "(any) *Word from the Lord? And Jere-* "*miah ſaid, There is: for, ſaid he, Thou* "*ſhalt be delivered into the hand of the* "*King of Babylon,*" &c. Ch. xxxvii. 17.

The Prophet alſo took this opportunity of remonſtrating to the King concerning his own caſe:—"*Moreover Jeremiah ſaid unto King Zedekiah,* WHAT "HAVE I OFFENDED AGAINST THEE, "*or againſt thy Servants, or againſt this*

(118) For he remained in Priſon *many days*, as we read in the 16th verſe.

" *People, that ye have put me in Pri-*
" *son* (119)? *Where* (are) *now your Pro-*
" *phets, which prophesied unto you, say-*
" *ing, The King of Babylon shall not*
" *come against you, nor against this*
" *Land* (120)? *Therefore hear now, I*
" *pray thee, O my Lord the King: let*
" *my supplication, I pray thee, be ac-*
" *cepted before thee; that thou cause me*
" *not to return to the House of Jonathan*
" *the Scribe, lest I die there.*" And it appears that Zedekiah (notwithstanding his general wickedness) yet had no personal pique against the Prophet, but was

(119) This shews that *speaking Truth*, be it ever so severe, (provided it is not spoken for the sake of mere abuse, but for the purposes of warning and amendment) ought not to be esteemed *an Offence*, for surely no *truths* can ever be more harsh or severe than those uttered by Jeremiah against the Court of Zedekiah!

(120) For these Evil Counsellors, it seems, like true implements of the Devil, attempted by their false intelligence from time to time to make the King firm in his bad measures and wicked policy.

well

well inclined to grant his Petition, as alſo a daily allowance of Bread, as long as any could be procured (121).

And when the Princes adviſed Zedekiah to put Jeremiah to death, becauſe he publicly exhorted *all the People* to go over to the Enemy (122), it appears,

(121) "*Then*" (ſays the Text) "*Zedekiah* the King "commanded that they ſhould commit Jeremiah into "*the Court* of the priſon, and that they ſhould give "him daily a piece of bread out of the Bakers Street, "*until all the Bread in the City were ſpent.*"

(122) Which would have been *treaſon to the ſtate*, and a high crime, had not the Kingdom been actually condemned by the word of God, viz. "*Thus ſaith the* "*Lord*; He that remaineth in this City ſhall die by "the Sword, by the Famine, and by the Peſtilence: "but he that *goeth forth to the Chaldeans ſhall live*; "for he ſhall have his life for a prey, and ſhall live. "Thus ſaith the Lord; This City ſhall *ſurely be given* "*into* the hand of the King of Babylon's army, which "ſhall take it. Therefore the Princes ſaid unto the "King, We beſeech thee let this man be put to death: "for thus he weakeneth the hands of the men of war "that remain in this City, and the hands of *all the* "*people*, in ſpeaking *ſuch words* unto them: for this "man ſeeketh not the welfare of this people, but the "hurt," &c. Chap. xxxviii. 2 to 4.

that though the King thought he had not ſufficient authority to oppoſe their Council, yet he would not concern himſelf againſt the Prophet to condemn him, but only left him in their hands (123); and no ſooner was the King informed of the dangerous ſituation of Jeremiah from the malice and injuſtice of the Princes (124), than he gave expreſs orders to the generous and conſcientious *Ethiopian* (who had repreſented the caſe) to take a Guard of thirty Men, and draw him up from the Dungeon, and he was placed in the Court of the Priſon (125). The King after-

(123) "Then Zedekiah the King ſaid, Behold, he "(*is*) in your hand; *for the King* (is) *not* (he that) *can* "*do* (any) *thing againſt you*." Chap. xxxviii. ver. 5.

(124) "My Lord the King, theſe men have *done* "*evil* in all that they have done to Jeremiah the Pro- "phet, whom they have caſt into the dungeon; and "he is like to die for hunger in the place where he "is: for (*there is*) no more bread in the City." Chap. "xxxviii. ver. 9.

(125) Chap. xxxviii. 10—13.

wards

wards sent for the Prophet, and had a private conference with him; he also bound himself under a solemn Oath, that he would neither kill him nor give him up to his Enemies; and as he kept his promise, notwithstanding that Jeremiah still persevered in denouncing the most tremendous Judgements against him and the whole Kingdom, it is manifest, that the king had no personal resentment against the Prophet; being sensible, probably by that time, of Jeremiah's sincerity and innocence, as well as of the truth of his Warnings, tho' he had not grace and humility enough to submit himself to the only alternative from destruction, which God was now pleased to offer him, (perhaps in consideration of his favour to Jeremiah) and which the Prophet as affectionately pressed him to accept, but in vain.

These

Theſe circumſtances, and ſeveral others, will be found in the 38th chapter (126); but we muſt go back to the 32d chapter for the continuation of the Hiſtory, which we there find advanced to the *tenth* year of Zedekiah's reign, the Siege being ſtill carried on, and Jeremiah ſtill ſhut up in the Court of

(126) —"If thou wilt aſſuredly go forth unto the "King of Babylon's Princes, then thy ſoul ſhall live, "and this City ſhall be burned with fire; and thou "ſhalt live and thine houſe. But if thou wilt not "go forth to the King of Babylon's Princes, then "ſhall this City be given into the hand of the Chal-"deans, and they ſhall burn it with fire, and thou "ſhalt not eſcape out of their hand. And Zedekiah "the King ſaid unto Jeremiah, I am afraid of the "Jews that are fallen to the Chaldeans, leſt they de-"liver me into their hand, and they mock me. "But Jeremiah ſaid, They ſhall not deliver (thee). "*Obey, I beſeech thee, the voice of the* LORD which I "ſpeak unto thee: ſo it ſhall be well unto thee, and "thy ſoul ſhall live," &c. Chap. xxxviii. ver. 17 to 20. The remainder of the chapter contains a further deſcription of the judgements that were to take place in caſe he refuſed to accept of the alternative above mentioned; as alſo an account of Zedekiah's expedient for concealing what had paſſed between him and Jeremiah from the Princes.

the

the Prison. In the 3d, 4th, and 5th verses we find a repetition of some circumstances of the dreadful Vengeance *before* denounced against Zedekiah; but they are not mentioned in that place as being then repeated by the Prophet, but only as having been the cause of his Confinement. From the 6th to the 16th verse is related—the remarkable Prophecy concerning the Repossession of *Houses, Fields, and Vineyards* after the Captivity; in token of which the Prophet's Kinsman, Hanameel, was providentially sent to tender to him the purchase of a Field in Anathoth, to which he was next Heir. From the 17th to the 25th verse of this chapter is contained—the Prophet's Prayer on that occasion, wherein he most solemnly describes the *Mercy*, as well as the *Vengeance*, of God, then dreadfully approaching!—" *Ah Lord God! Behold,* " *thou hast made the Heaven and the*

" *Earth by thy great Power and ſtretched-*
" *out Arm,*" (and) " *there is nothing too hard*
" *for thee: Thou ſhewſt loving kindneſs*
" *unto thouſands, and* RECOMPENSEST
" THE INIQUITY *of the Fathers into*
" *the boſom of their Children after them:*
" THE GREAT, THE MIGHTY GOD!
" THE LORD (or Jehovah) OF HOSTS"
(is) " HIS NAME! GREAT IN COUN-
" CIL, and MIGHTY IN WORK? *For*
" *thine Eyes*" (are) " *open upon all the*
" *ways of Men, to* GIVE EVERY ONE
" ACCORDING TO HIS WAYS," (mark
this, ye Slave-holders and African Mer-
chants!) " AND ACCORDING TO THE
" FRUIT OF HIS DOINGS! *Which haſt*
" *ſet* (127) *Signs and Wonders in the Land*
" *of Egypt*" (even) " *unto this day* (128)"
(amongſt which the moſt remarkable

(127) Poſuiſti שמת) " *Ponere pro facere,* more
" Hebreorum." Vatablus. Crit. Sac. Tom. 4. p. 5628.

(128) " Uſque ad diem hunc."—" *Celebrata ſcili-*
" *cet,*" ſays Grotius. Crit. Sac. Tom. 4. p. 5632.

were

were God's ſevere Judgements againſt the great *Egyptian* SLAVE-HOLDER and his *Kingdom*, who refuſed to "PRO-"CLAIM LIBERTY" to his Bond Servants) "*and in Iſrael* (129), *and among*" (other) "*Men* (130); *and haſt made thee* "*a Name as at this day*" (viz. the *day* or *time* that GOD *recompenſed* the Jews "*according to their ways*;" the dreadful Storm of GOD'S VENGEANCE againſt

(129) —In *Iſrael alſo*, even in *that very nation* which the Almighty (by the abovementioned Signs and Wonders) delivered from the HOUSE OF BONDAGE, and reſtored to their *natural Rights*; which, nevertheleſs, was ſince become *notorious*, for the *ſame kind of oppreſſion* that God had puniſhed in *Egypt*,—for a Crime, which of all others, muſt be moſt intolerable in the Sight of the GREAT REDEEMER FROM SLAVERY; it being not only a proof of the moſt ſhameful ingratitude, but alſo a notorious breach of God's expreſs Command, viz. to *remember* that they themſelves had been BONDMEN IN EGYPT! See Deut. xv. 15. xvi. 12. xxiv. 18 and 22.

(130) Amongſt *other Nations* alſo GOD'S VENGEANCE againſt *Tyrants* and *Oppreſſors* hath been manifeſted, ſome examples of which ſhall hereafter be inſerted.

Jerusalem being then begun, which was not to cease till the whole was laid desolate !), " *and hast brought thy People* " *Israel out of the Land of Egypt with* " *Signs and with Wonders, and with a* " *strong Hand, and with a stretched-out* " *Arm, and with great Terror* (131), " *and*

(131) For that wonderful example of GOD'S VENGEANCE against TYRANNY, and of his MERCY IN REDEEMING *a Nation from* SLAVERY, was of all others the most eminent, and, consequently, the oftenest repeated in Scripture (as in this place), 'till the accomplishment of the much more *glorious redemption* from SPIRITUAL SLAVERY, the BONDAGE *of the Devil* *, (of which the former was only a Type;) when the Son of God invited all mankind to the FREEDOM *of the* GOSPEL,—to the True Knowledge of the LAW of LIBERTY for the regulation of their behaviour towards each other; giving them power " *to become the* " *sons of God* †;" and to partake even of the *Divine*

* " Forasmuch then as the Children are Partakers of flesh and " blood, he," (that is, Christ) " also himself, likewise took part " of the same; that through Death he might destroy him that " had the power of death," (that is, the Devil,) " and deliver them " who through fear of death were all their lifetime subject to " *Bondage*." Heb. ii. 14, 15.—" I beheld *Satan* as Lightning fall " from Heaven." Luke x. 18.

† John i. 12.

Nature

" *and haſt given them this Land, which*
" *thou didſt ſwear to their Fathers to give*
" *them, a Land flowing with Milk and*
" *Honey; and they came in and poſſeſſed*
" *it; but they obeyed not thy Voice, nei-*
" *ther* WALKED IN THY LAW: *they*

Nature ‡ by the Gift of the Holy Ghoſt §, which is abſolutely promiſed to all that ſincerely aſk || it in Chriſt's name *.

‡ ——" Through the knowledge of him that hath called us " to Glory and Virtue: whereby are given unto us exceeding " great and precious promiſes; that by theſe ye might be PAR- " TAKERS *of the* DIVINE NATURE, having eſcaped the Cor- " ruption that is in the world through Luſt." 2 Peter i. 3, 4.

§ " For as many as are led by *the Spirit of God*, they are *the* " *Sons of God.* For ye have not received the Spirit of *Bondage* " again to fear, but ye have received the Spirit of adoption, " whereby we cry—Abba—Father," &c. Rom. viii. 14, 15. " Know ye not that ye are the *Temple of God*, and that the *Spi-* " *rit of God dwelleth in you?* If any man defile the Temple of " God, him ſhall God deſtroy: for the Temple of God is Holy, " which" *(Temple)* " ye are." 1 Cor. iii. 16, 17.

|| " *Aſk* and it ſhall be given you," &c. Matt. vii. 7. Mark xi. 24. Luke xi. 9. John xv. 7.

* " Whatſoever ye ſhall aſk IN MY NAME" (ſaid our Lord JESUS) " in my Name, that will I do, that the Father may be " glorified in the Son. If ye ſhall aſk any thing IN MY NAME, " I will do it," &c. John xiv. 13, &c.—" How much more ſhall " your Heavenly Father give the *Holy Spirit* to them that aſk " him." Luke xi. 13.

" *have*

" *have done nothing of all that thou com-*
" *mandeſt them to do: therefore thou haſt*
" *cauſed all this evil to come upon them.*"
The Prophet then proceeds to deſcribe the Terrors of the Siege, which were at that time preſent before his eyes:—
" BEHOLD THE MOUNTS!" (ſaid he)
" *They are come unto the City to take it,*"
&c. And after reciting ſome other Cauſes of God's Anger againſt his People (as *Diſobedience*, *Idolatry*, *&c.)*, and declaring the certainty of the Deſolation that would follow, he once more promiſes a happy Return to their own Land; which is alſo again repeated inthe following chapter (xxxiii), with the additional Promiſe of the BRANCH OF RIGHTEOUSNESS *to grow up unto David, that* ſhould "*execute* JUDGEMENT *and* RIGH-
" TEOUSNESS"—which Zedekiah had ſo notoriouſly neglected; for *on theſe Terms alone* could the Jews be permitted to remain in poſſeſſion of their own Land!

Land!—" *If ye thoroughly amend your* " *ways and your doings: if ye thoroughly* " EXECUTE JUDGEMENT *between a* " MAN *and his* NEIGHBOUR;" (if) " YE " OPPRESS NOT THE STRANGER," (mark this ye transporters of the poor AFRICANS!) " *the fatherless and the wi-* " *dow, and shed not innocent blood in this* " *place, neither walk* AFTER OTHER " GODS" (see note in pages 142 to 152) " *to your hurt; then will I* CAUSE YOU " TO DWELL IN THIS PLACE, *in* THE " LAND THAT *I* GAVE TO YOUR FA- " THERS, FOR EVER AND EVER." Jer. vii. 5, 1. A plain declaration this that they might for ever have enjoyed that *National Establishment* which God had given them! no *foreign armaments* could have had power to DEPRIVE them of *God's Gift*, had not their own *iniquities* deprived them of *God's protection!* It was the NEGLECT OF JUSTICE and NATURAL RIGHT, or (according to the

the ſcripture phraſe) of JUDGEMENT and RIGHTEOUSNESS, which drew down GOD'S VENGEANCE upon them! This was apparently THE PRINCIPAL CAUSE (let *Britain* therefore tremble for her notorious national *corruption* and *oppreſſions)* OF THAT HORRID MISERY WHICH REIGNED IN JERUSALEM DURING THE BABYLONIAN SIEGE. —"*They that did feed delicately are de-* "*ſolate in the ſtreets! they that were* "*brought up in ſcarlet embrace dunghills!*" Lam. iv. 5. and again, "*They that be ſlain* "*with the ſword are better than*" (they that be) "SLAIN WITH HUNGER; *for* "*theſe pine away* STRICKEN THROUGH "*for*" (want of) "*the fruits of the field.* "*The hands of the pitiful*" (or rather of the affectionate or tender hearted) "*wo-* "*men have* SODDEN" (that is, BOILED, for want of other food) "*their own Chil-* "*dren,* THEY WERE THEIR MEAT *in*

"*the*

" *the Deſtruction of the Daughter of my* " *People.*" *Ibid.* ver. 9, 10.

A more deplorable ſtate of wretchedneſs cannot be deſcribed! Theſe miſeries increaſed till the 11th year of Zedekiah, when (as we read in the 39th chapter) " *the City was broken up* (132); and then was the DREADFUL VENGEANCE, ſo repeatedly denounced by the Prophet againſt *Zedekiah*, ready to burſt on the Head of that *wicked Prince*,

(132) And it came to paſs, that when *Zedekiah* the " King of Judah ſaw them" (that is, *the Princes of Babylon*, who ſat in the Middle Gate, after the CITY WAS BROKEN UP. See ch. xxxix. 2, 3.) " and all the men " of war, then they fled, and went forth out of the " city by night, by the way of the King's Garden, by " the gate between the two walls: and he went out " the way of the plain. But the Chaldeans army " purſued after them, and overtook Zedekiah in the " plains of Jericho: and when they had taken him " they brought him up to *Nebuchadnezzar King of* " *Babylon* to RIBLAH in the Land of HAMATH, " where he gave Judgement upon him." Ch. xxxix. 4, 5. Compare this with the Note in page 48.

 who,

who, in addition to all his other Crimes, had ſo lately violated the ſolemn Covenant of PROCLAIMING LIBERTY TO THE BOND SERVANTS, by neglecting to enforce the Laws of God, and of his Country, in behalf of the poor OPPRESSED PEOPLE, that had been compelled by their petty Tyrants to return into BONDAGE!

This was ſo notorious a contempt of JUSTICE and RIGHTEOUSNESS (like the *Toleration of* SLAVERY *in the* BRITISH EMPIRE), that GOD'S VENGEANCE, before denounced, was inevitably confirmed, and the KING was, ſoon afterwards, *delivered up*, with ALL HIS NOBLES AND MEN OF WAR that remained, into the hands of their enraged Enemies, agreeable to the juſt decree of GOD (before recited from the 34th chapter); *his Sons were ſlain* BE-

FORE

FORE HIS EYES (133)! *and* HIS EYES *beheld* THE EYES *of the ſtern Tyrant of Babylon*, as the Prophet Jeremiah had very circumſtantially foretold (134): but he *never* SAW *more*; for HIS EYES were PUT OUT by the order of the implacable CONQUEROR (135), who thereby fulfilled another not leſs remarkable Prophecy of Ezekiel to the Captives at

(133) "Then the *King of Babylon* ſlew the Sons of "*Zedekiah* in RIBLAH *before his eyes*: alſo the *King of* "*Babylon ſlew* ALL THE NOBLES *of* JUDAH." Chap. xxxix. 6. See alſo Chap. lii. 10.

(134) "Thou ſhalt not eſcape out of his hand, but "ſhalt ſurely be taken and delivered into his hand; "and THINE EYES ſhall behold the EYES of *the* "*King of Babylon*, and he ſhall ſpeak *with thee* "MOUTH *to* MOUTH, and thou ſhalt go to Babylon," &c. Chap. xxxiv. 3.

(135) "Moreover he *put out Zedekiah's Eyes*, and "*bound him with Chains, to carry him to Babylon.*" Chap. xxxix. 7. And in the 52d chapter, where theſe circumſtances are repeated, we find the following addition, *viz.* that *the King of* BABYLON "*carried him to Babylon, and put him in priſon to the day* "*of his death.*" Chap. lii. 11.

Babylon, telling them from God, " *I* " *will* BRING HIM TO BABYLON, " *the Land of the Chaldeans; yet ſhall he* " NOT SEE IT, *though he ſhall die there!*" Ezek. xii. 13. Now to complete this tremendous Example of God's Judgement againſt *the Toleration of Slavery*, I muſt add, that the King of Babylon SLEW ALL THE NOBLES OF JUDAH, that is, ALL that were taken at that time; and having put out Zedekiah's Eyes, as before-mentioned, he bound him *(Slave-like)* with Chains, to carry him to Babylon, where he and the remainder of the Jewiſh Captives (the former SLAVE-HOLDERS, whoſe OPPRESSION he had unjuſtly tolerated) became (according to the phraſe of our modern *Slave-holders)* the PRIVATE PROPERTY of the Babylonian Tyrant and his Soldiers! " *They took the young* " *Men to grind, and the Children fell* " *under*

"*under the Wood* (136)"—under the heavy burthens of their BABYLONIAN SLAVE-HOLDERS. But, what is ſtill more remarkable, the *Poor of the People* (who were, probably, the *Bondmen* and *Bondwomen*, whoſe Cauſe God had avenged by theſe heavy Judgements) were left at home to poſſeſs the Lands and Vineyards of their former *tyrannical Maſters*; for "NEBUZARADAN *the*

(136) Lam. v. 13. In the ſame chapter the miſeries of a foreign Juriſdiction are ſtrongly delineated, —"*Our Inheritance is turned* TO STRANGERS, *our* "*Houſes to Aliens. We are Orphans and Fatherleſs, our* "*Mothers are as Widows. We have drunken our Water* "*for Money; our Wood is ſold unto us.* OUR NECKS "ARE UNDER PERSECUTION; WE LABOUR AND "HAVE NO REST," &c. A juſt recompence for SLAVE-HOLDERS! and again,—"SERVANTS" (or Slaves) "*have ruled over us,*" &c.—"*They raviſhed the Women* "*in Sion, and the Maids in the cities of Judah!* "PRINCES *are hanged by their hand: the faces of Elders* "*were not honoured.* THEY TOOK THE YOUNG MEN "TO GRIND, AND THE CHILDREN FELL UNDER "THE WOOD," &c. Such a *Retaliation* of *Tyranny* muſt every nation expect that promotes and tolerates *Slavery and Oppreſſion!* Nothing but ſevere Repentance and Amendment can prevent it! O that my countrymen would conſider this!

"*Captain*

"*Captain of the Guard left of the* POOR
" OF THE PEOPLE, WHICH HAD NO-
" THING *in the Land of Judah, and*
" *gave them Vineyards and Fields* AT
" THE SAME TIME." Jer. xxxix. 10.

Now if *the African Traders, Weſt India Merchants*, and *American Planters* could make it appear, that their imaginary PROPERTY in *Negro Slaves*, for which they ſo ſtrenuouſly contend, is as juſtly acquired, as the PROPERTY in *Hebrew Captives*, which the Babylonians acquired by their providential ſucceſs in the Jewiſh War: yet this would not afford them any juſt excuſe, or comfort, for their wounded Conſciences, if they ſhould ever have grace to feel remorſe; becauſe it appears, that *this* VERY BONDAGE *of the* JEWS (though apparently according to their deſerts) brought upon the CHALDEANS, *in their turn*, the ſame deplorable *ſlaviſh* condition,

dition, which they (like our modern *Slave-holders)* thought they had an undoubted right to impose on their imaginary *Property*, the Jewish Captives !

And yet Nebuchadnezzar did not *burn and depopulate* the Cities of *Judæa* merely for the sake of *procuring Slaves*, like the black Accomplices of the *Royal African Company*. His War was just and honourable: he came to punish a rebellious and wicked tributary Nation, which had, *without any just reason (and contrary to the express Commands of* God *by the Prophets)*, attempted to shake off their Allegiance to the Babylonian Empire, to which they had long been subject; for the wicked Jewish King Manasseh, the Son of King Hezekiah, had, long before, been conquered, and carried into Captivity to Babylon (137), by

(137) " And the Lord spake to *Manasseh* and *to his* " *people*: but they would not hearken. Wherefore

 " the

by the King of Assyria (138); and the Assyrian Power afterwards devolved to *Nebuchadnezzar* in the Commencement of the Babylonian Empire, who had also himself, thrice before this last

"the Lord brought upon them the Captains of "the Host of the King of Assyria, which took "Manasseh among the Thorns, and bound him with "fetters, and carried him to Babylon." 2 Chron. xxxiii. 10, 11.

(138) According to Bishop Usher this King of Assyria was *Esarhaddon*, who (as he relates) annexed the dominion of Judæa to the Imperial Crown of Assyria, and carried King Manasseh to Babylon; but, upon his repentance, mercifully restored him to his Royal Dignity, though he was still to remain subject to the Imperial Jurisdiction of Assyria: and afterwards, when the whole Assyrian Power devolved to Nebuchadnezzar, in the commencement of the Babylonian Empire, Jehoiakim King of Judah, became his servant three years, and then turned and rebelled against him *; but the kingdom being again conquered a few years after, in the reign of his Son Jehoiachin, the King of Babylon carried the latter into captivity, and made Zedekiah King in his room, who also rebelled both against God and the King of Babylon, and thereby wilfully drew down those heavy judgements upon himself aud the kingdom!

* 2 Kings xxiv. 1.

War,

War, conquered *Judea*; and *Zedekiah*, the last Monarch before the Captivity, *reigned expressly by his* APPOINTMENT, so that his wilful rebellion clearly justified the Babylonian Invasion; and add to this, that the Assyrians (139) and Babylonians (140) were, in a very extraordinary manner, preordained and authorized by Almighty God to punish the crying wickedness of the Israelites and Jews; which surely may be alledged as a further justification of the con-

(139) "O Assyria! the rod of mine anger, and the "staff in their hand is mine indignation. I will "send him against a hypocritical Nation, and against "the people of my wrath will I give him a charge "to take the spoil, and to take the prey, and to tread "them down like the mire of the streets. Howbeit, he "meaneth not so, neither doth his heart think so, "but (*it is*) in his heart to destroy, and cut off nations "not a few," &c. Isaiah x. 6, 7.

(140) "And now I have given all these lands into "the hand of Nebuchadnezzar the King of Babylon, "my servant, &c.—and ALL NATIONS shall SERVE "him, and his Son's Son, until the very time of his "Land come: and then many nations and great kings "shall SERVE THEMSELVES of him," &c. Jer. xxvii. 6, 7.—Here is a manifest instance of *National Retribution* in kind!

queſt, and ſubſequent *Right of Service*, (if it may be eſteemed a *Right*) which both *Aſſyrians* and *Babylonians* ſeemed to have acquired thereby.

But notwithſtanding all theſe remarkable circumſtances (which rendered the claims of theſe *Eaſtern Nations* to the *Jewiſh Captives*, infinitely more equitable than any claims that our *modern ſlave-holders* can produce in favour of their unnatural oppreſſion of the poor wretched Captives of Africa) yet both *Aſſyrians* and *Babylonians*, as well as ALL the other *neighbouring nations* that were guilty of the like oppreſſions, drew down upon themſelves a ſevere *national* RETRIBUTION of Vengeance for preſumptuouſly *enſlaving* and *oppreſſing* each other; for, though they were *inſtruments in God's hand* for the mutual puniſhment of each other, and acted expreſsly by his permiſſion for that purpoſe,

pose, yet *the Causes of Action*, which they themselves were capable of perceiving, and by which they were apparently moved, were very different:—*Avarice, Pride, Lust of Power, the unjust Dictates of Wicked and Corrupt Hearts* were the only *personal Motives!* but the Almighty can turn even these *Evils* to his own Glory, for the execution of his *eternal Justice*; and in due time will execute VENGEANCE even on *the Instruments of his* VENGEANCE;—" *Wherefore it shall come to* " *pass*," (says Isaiah in the 10th chapter) " *that when the Lord hath performed his* " *whole Work upon Mount Zion, and on Je-* " *rusalem, I will punish the Fruit of the* " *stout heart of the* KING OF ASSYRIA, " *and the Glory of his high looks. For he* " *saith,—By the strength of* MY HAND I " *have* DONE (it), *and by* MY WISDOM; " *for I am prudent: and I have removed* " *the bounds of the people, and have robbed* " *their Treasures, and have* PUT DOWN"

(or, enflaved) " THE INHABITANTS " *like a valiant* (man). *And my hand hath* " *found as a neſt the* RICHES OF THE " PEOPLE: *and as one gathereth Eggs* " (that are) *left, have I gathered all the* " *Earth, and there was none that* MOVED " THE WING, *or opened the mouth, or* " *peeped.—Shall the Ax boaſt itſelf againſt* " *him that heweth therewith?* (or) *ſhall* " *the* SAW *magnify itſelf againſt him that* " *ſhaketh it?*" (Thus God aſſerts the actual guidance of his Providence in human Tranſactions, by repreſenting the haughty unbelieving Monarchs of *Aſſyria* as mere WORK TOOLS in his hands), " *as if the rod ſhould ſhake* (itſelf) " *againſt them that lift it up,* (or) *as if the* " *ſtaff ſhould lift up* (itſelf as if it were) " *no wood. Therefore ſhall the Lord,* " *the* LORD OF HOSTS" (OF ARMIES, Jehovah Tſabaouth) " *ſend among his* " *fat ones leanneſs, and under his Glory*

" *he*

"*he shall kindle a burning like the burn-*
"*ing of a fire*," &c. Chap. x. 12—16.

And after encouraging the remnant of Israel to "*stay upon the Lord, the*
"*Holy one of Israel, in truth*," by a promise "THAT THE CONSUMPTION DE-
"CREED (141) *shall* OVERFLOW *with*
"RIGH-

(141) That is—DECREED on account of the *National Injustice and Tyranny* described in the 1st verse of the same chapter, viz. "*Wo unto them that* DE-
"CREE UNRIGHTEOUS DECREES," (i. e. make Laws that are contrary to *Natural Right and Justice*) *
"and THAT WRITE GRIEVOUSNESS, WHICH THEY
"HAVE PRESCRIBED: *to turn aside the needy from*
"*Judgement, and to take away the right from the poor*
"*of my people, that Widows may be their prey, and*
"*that they may rob the fatherless! And what will ye*
"*do* IN THE DAY OF VISITATION, AND IN THE
"DESOLATION (which) SHALL *come* FROM far?"
&c.—which was manifestly, "THE CONSUMPTION
"DECREED." &c.

* Laws like those whereby the AFRICAN SLAVE-TRADE is *promoted* and *encouraged*, or like those whereby MARRIAGE is *restrained*; like those also which *tolerate the Oppression* of the poor *Colliers*, *Salters*, and *Miners* in *Scotland*; or like those *diabolical* DECREES of UNRIGHTEOUSNESS and GRIEVOUSNESS, which

"RIGHTEOUSNES;" (for the promises of blessings and forgivenefs are generally blended with the denunciations of God's Judgements, in order to encourage Repentance and Reliance on God) the Prophet comforts the Sufferers under the present Affliction with an assurance that it shall not be of long continuance. "*Therefore thus saith the Lord God of* "*Hosts, O my People, that dwellest in* "*Zion, be not afraid of the Assyrian: he* "*shall smite thee with a Rod, and shall* "*lift up his Staff against thee, after the* "*manner of Egypt*" (that is, by holding them in A SEVERE BONDAGE, as the

(142) *In via* Ægypti בדרך מצרים) "Hebra-"ismus, pro more, ritu Ægyptiorum. Eo modo quo "afflixerunt te Ægyptii, sic te affligent Assyrii." —Vatablus. ["Cædet ille quidem te baculo, suâque "virgâ petet Ægyptiaco more]—ut olim Pharao." Castalio.—"Sicut olim in Ægypto *servierunt*, et ab "ea tandem *servitute* liberati." Clarius. Crit. Sac.

which some of our *American assemblies* have wickedly PRESCRIBED against their poor *Negro Slaves*, many of which I have particularly pointed out in my Representation against Slavery. pages 49 to 73.

Egyptians had formerly done (142): "*for yet a very little while*" (ſaid the Prophet) "*and* THE INDIGNATION "*ſhall ceaſe, and* MINE ANGER IN "THEIR DESTRUCTION. *And the* "*Lord of Hoſts ſhall ſtir up* A SCOURGE "*for him*" (*viz.* the Aſſyrian) "*accord-* "*ing to the Slaughter of Midian at the* "*Rock of Oreb*" (*viz.* by the Militia of Iſrael under Gideon): "*and* (as) *his* "*Rod* (was) *upon the Sea, ſo ſhall he lift* "*it up after the manner of Egypt* (143). "*And it ſhall come to paſs in that day,* "(that) *his* BURDEN *ſhall be taken away* "FROM OFF THY SHOULDER, *and his* "YOKE *from off thy Neck, and the* YOKE "*ſhall be* DESTROYED *becauſe of the an-* "*ointing.*" &c. Again, in the 14th chapter, a ſimilar Prophecy is delivered againſt Aſſyria: — "*I will break the*

(143) Sicut, inquit, olim aquis Rubri Maris Ægyptios proſtravi ſola baculi elevatione per Moſen, &c. Clarius, Crit. Sac.

"*Aſſyrian*

"*Assyrian in my Land, and upon my* "*Mountains tread him under foot.*" And then he immediately alludes to the cruel *Bondage* and *Oppression* which drew down the VENGEANCE OF GOD upon the Assyrian: — "*Then,*" said the Prophet, "*shall his* YOKE *depart from off them,* "*and his* BURTHEN *depart from off their* "*Shoulders* (144). *This* (is) *the purpose* "(that

(144) This VENGEANCE came upon the *Assyrians*, not all at once, but at several different periods, that they might have warning and opportunity to repent! One remarkable instance of it is fully recorded in scripture, I mean that supernatural destruction of the greatest part of their army in one night after *Sennacherib* had blasphemed God by his Captains, and presumptuously proposed to *carry away* the Inhabitants of Jerusalem INTO CAPTIVITY: for that was expressly his purpose as signified by Rabshakah— "MAKE AN AGREEMENT WITH ME BY A PRESENT, "*and come out to me and eat,* &c. *until I come and* "TAKE YOU AWAY *to a Land like your own Land,*" &c. at another time Pharaoh Necho was charged with the execution of GOD'S VENGEANCE against them. (Compare 2 Kings xxiii. 29. with 2 Chron. xxxv. 21, &c.) After which time we hear no more of the ASSYRIAN OPPRESSOR, (that Monarchy being soon after

"(that is) *purposed upon the whole Earth*; "*and this* (is) *the hand* (that is) *stretched* "*out upon all the Nations.*" &c. Chap. xiv. 25, 26.

This seems to be a declaration, that GOD'S VENGEANCE against ASSYRIA for TYRANNY and OPPRESSION (145) should be a standing Example and Precedent for the Judgement of all other Nations, but more especially of *the Nations bordering on Judea*, because there

after swallowed up in the BABYLONIAN TYRANNY) so that his YOKE of course *departed* FROM OFF *the Nations he had* ENSLAVED, "*and his* BURTHEN *from* "*off their shoulders*," agreeable to the prophesy above.

(145) "Wo to thee that *spoilest*, and thou wast not "*spoiled*; and dealest *treacherously*, and they dealt not "*treacherously* with thee: when thou shalt cease to "*spoil*, thou shalt be *spoiled*; (and) when thou shalt "make an end to deal *treacherously*, they shall deal "*treacherously* with thee!" Isaiah xxxiii. 1. Here the Law of *Retribution* is clearly laid down. Commentators have generally understood this to be denounced against Assyria.

 are

are ſeveral other Prophecies concerning the neighbouring Nations, which ſufficiently correſpond with this example of VENGEANCE againſt *Aſſyria* (both as to the mode, and principal cauſe), ſufficiently, I ſay, to prove, that a ſimilar fate to that of *Aſſyria* was the "PURPOSE *that was* PURPOSED UPON THE WHOLE EARTH."—"*For behold*" (ſays the Prophet Joel, chap. iii.) "*in* "*thoſe days and in that time when I ſhall* "*bring again* THE CAPTIVITY OF JUDAH AND JERUSALEM, *I will alſo* "*gather* ALL NATIONS, *and will bring* "*them down into the Valley of* JEHOSHAPHAT" (ſignifying JEHOVAH IS JUDGE, or HATH JUDGED), "*and will* "*plead with them there for* MY PEOPLE, "*and* (for) MY HERITAGE ISRAEL, "*whom they have* SCATTERED AMONG THE NATIONS, *and parted my Land.*" (And now the Prophet proceeds to mark the Scandal of Trading in Slaves in ſtrong

ſtrong *ironical* terms) "*And they have* "CAST LOTS (146)" (ſays he) "*for* "*my People*; *and have given a* BOY *for* "*a* HARLOT, *and ſold a* GIRL *for* "WINE, *that they might drink. Yea,* "*and what have ye to do with me, O* "TYRE *and* ZIDON?" (the *Liverpool* and *Briſtol* (147) of Paleſtine, that were then become infamous by harbouring the moſt eminent Merchants in the SLAVE-TRADE of thoſe days)—"*Will* "*ye render me a* RECOMPENCE?" (mark this, ye opulent *African Merchants*—

(146) A poor Negroe whom I was ſo happy as to aſſiſt in procuring his freedom, was won (I am informed) by his laſt maſter in Virginia, at a Game of Cards, or ſome other ſuch mode of *caſting* LOTS.

(147) The *Slave-Trade* carried on at theſe two places ſo far exceeds that which is chargeable to the Great Metropolis, (I mean more eſpecially *in proportion to the immenſe general commerce of the latter*) that the guilt of London, in that particular at leaſt, is very inconſiderable when compared with the accumulated *iniquity* and *bloodſhed*, for which the inhabitants of the other two places muſt inevitably be accountable if they do not repent! See the comparative ſtate of the Slave-Trade in page 147.

What RECOMPENCE can ye make for such an abominable affront to the Creator of Mankind as your detestable Traffic *in Slaves!* Cannot you be content with a *lawful* and *fair* Trade in *Gold-dust, Ivory, Gums, Wax, &c. &c.* which the African Coast will afford in abundance, but you must *traffic in the* BODIES *of the poor wretched Inhabitants,* to support your Luxuries, like those who gave a BOY for a HARLOT, and a GIRL for WINE! Are you a jot *more righteous,* who barter MEN, WOMEN, and CHILDREN, by hundreds together, for SUGAR and RUM! Is this your RECOMPENCE to God for all his Mercies? Repent in time, lest God should return your RECOMPENCE upon your own heads; for he has declared in this same Text)—"*If ye* RECOMPENSE *me*" (that is, in such an *unmerciful* manner), "*swiftly* (and) *speedily will I return* "YOUR RECOMPENCE UPON YOUR OWN "HEAD;"

" HEAD;" &c. And in the next verse but one, the Prophet marks the SLAVE-TRADE of *Tyre* and *Zidon* as one of the principal causes of his VENGEANCE:—" *The Children also of Judah and the* " *Children of Jerusalem have* YE SOLD " *unto the* GRECIANS, *that ye might re-* " *move them* FAR FROM THEIR BOR-" DER:" (but how much *farther* do the ENGLISH REMOVE THE POOR AFRICANS FROM THEIR BORDER!) " *Behold, I will raise them out of the* " *place whither ye have* SOLD THEM, " *and will* RETURN YOUR RECOM-" PENCE UPON YOUR OWN HEAD:" (Observe how clearly THE LAW OF RETRIBUTION is here laid down), " *and I* WILL SELL *your* SONS *and your* " DAUGHTERS *into the hands of the chil-* " *dren of* JUDAH, *and they shall sell* " *them* (148) *to the* SABEANS, *to a* " *people*

(148) This is not to be considered as a permission to the Jews to *deal in Slaves*, but only as a *prophecy* of GOD's *retaliation*

"*people* FAR OFF!" (an exact retaliation) "*for the Lord hath spoken* (it). *Proclaim* "*ye*

retaliation upon *Tyre* and *Zidon*, which Grotius says was fulfilled when *Gaza*, *Sidon*, and *Tyre* were afterwards taken by Alexander, "Nempe cum Gaza, Si-"don, et Tyrus captæ ab Alexandro." Crit. Sac. Tom. 4. p. 6452. for the Jews were undoubtedly guilty of sin when they fulfilled the prophecy, and probably added thereby to their succeeding *national* afflictions under *Antiochus*, and other succeeding Tyrants; for the same may be said of the *Jews* in this Case, that the learned *Ferrerius* observed on the case of the *Assyrians*, who were pre-ordained by God to punish the *Israelites* and many other neighbouring *Nations* for their *Oppressions* and other wickedness. For though the *Assyrians* executed GOD's *wrath* expressly by GOD's *permission*, or even as it were by *the Divine Command*, in prophecy, yet the *Assyrians* themselves (as also the Jews after them) did not consider their actions in any such light; for the only motives they were sensible of, were the dictates of their own wicked hearts, and the love of unlawful gain! Ferrerius in speaking of Isaiah's prophecy concerning the *Assyrians*, chap. x. 26. remarks—"*Versus 24*" (says he) "*dixerat quod Assyrius percussurus sit Israelitas, sicut* "*Ægyptius; hic*" (viz. in the 26th verse) *autem quod* "*Dominus percussurus sit Assyrios, sicut Ægyptum.* "*Justum enim est, ut inquit Paulus*, QUOD REDDAT "DOMINUS VICEM IMPIIS QUI FILIOS DEI DI-"VEXANT, *sive Ægyptii sive Assyrii sint*, ETIAMSI "PERMITTENTE VEL ETIAM JUBENTE DOMINO

"*illud*

"*ye this among the Gentiles:*" (or more properly, according to the ſtrict ſenſe of the original word בגוים, *among the* NATIONS, for the example ought indeed to inſtruct ALL NATIONS) "*pre-*
"*pare* WAR, *wake up the mighty men,*
"*let* ALL THE MEN OF WAR DRAW
"NEAR, *let them come up. Beat your*
"PLOW SHARES *into* SWORDS," (thus the bleſſings of the Goſpel of peace are manifeſtly reverſed to theſe nations which TRADE IN SLAVES; and indeed it has long been a proverb with the poor *Africans*, that wherever the *Chriſtian Faith* is ſpread, there goes with it a SWORD and a GUN!) "*and your pruning*
"*hooks*" (continues the Prophet) "*into*
"*ſpears: let the* WEAK *ſay I am*
"STRONG!" (Here again is another

"*illud faciant: nam et quòd* INIQUO ANIMO ID FA-
"CIANT, et propter alia quoque ſcelera, IRA DEI
"DIGNI *ſunt*," *&c.* Crit. Sac. Tom. 4. p. 4780. See alſo note, in page 125, concerning Nebuchadnezzar, quoted from Abp. Sharp.

mark

mark of GOD'S VENGEANCE against oppressive Nations, viz. THE INFATUATION OF THEIR COUNCILS.) "*Assemble yourselves!*" (says the Prophet) "*and come all ye* NATIONS (149) *and* "*gather yourselves together round about:* "*thither cause* THY MIGHTY ONES *to* "*come down, O Lord. Let the Na-* "*tions be wakened, and come up to the* "*valley of* JEHOSHAPHAT," (i. e. the valley of JEHOVAH THE JUDGE) "*for* "*there will I sit to* JUDGE ALL THE "NATIONS *round about. Put ye in the* "*sickle; for the Harvest is ripe: come,* "*get ye down, for the press is full, the* "*fats overflow;* FOR THEIR WICKED-"NESS IS GREAT! MULTITUDES, "MULTITUDES IN THE VALLEY OF "DECISION!" &c. After which the Prophet denounces Judgement against

(149) In the common Translation it is rendered, "*Come all ye Heathens;*" but the original word הגוים more properly signifies *the Nations,* than *the Heathens.*

two of these *oppressive Nations* expressly by name—" EGYPT *shall be a desolation,* " *and* EDOM *shall be a desolate wilder-* " *ness*;" (and the principal reason of these judgments is also as expressly assigned) " *for their* VIOLENCE (150) " *against*

(150) And the Egyptians " *for their* VIOLENCE," received from God A RETRIBUTION IN KIND, which is still more awfully expressed by the prophet Isaiah, —" *So shall the King of Assyria lead away the* EGYP- " TIANS *Prisoners, and the* ETHIOPIANS *Captives,* " *young and old, naked and bare-foot, even with* (their) " *buttocks uncovered to the shame of Egypt!*" Isaiah xx. 4.—A lively description this, of the extreme misery and contempt with which the poor wretched Ethiopian Captives, even to this day, are oppressed and vilified! —But by whom?—Not now, surely, by their old enemies, the Assyrians, for they, long ago, received a just recompence for their *Tyranny* and *uncharitableness,* and are wiped off from the face of the earth! and may we not expect that the Almighty will also visit the *modern Oppressors* of the Ethiopians, whose *barbarous* and *unfeeling* behaviour towards the poor naked *Ethiopian Captives* is equally notorious?—May we not expect that the Assyrians, or " *men of Nineveh,* " *shall rise in Judgment with this generation, and shall* " *condemn it!*" Matt. xii. 41. for they were previously engaged in a *just war* against the Egyptians and

" *against the Children of* JUDAH, *be-*
" *cause they have* SHED INNOCENT
" BLOOD *in their Land. But* JUDAH
" *shall dwell for ever, and* JERUSALEM

Ethiopians: they were *provoked* to *revenge* by *real Injuries*—by the lawless incursions of those unhappy Sons of Ham, and therefore they may seem to have some excuse for their severities. But the Europeans (and more notoriously the British Nation), are now guilty of the same *horrid barbarity* and *uncharitableness* towards *the Ethiopians*, WITHOUT ANY PROVOCATION WHATSOEVER, *except the most detestable Lust for unlawful Gain and Power!*—Let my deluded countrymen receive from me AN UNDENIABLE TOKEN *of the approaching* DESTRUCTION AND MISERY which must inevitably overtake them if they do not repent! —*The Token*, alas! is already upon them.—Let them compare our present *national* condition, with the several alarming circumstances, which preceded the horrible debasement of the *Egyptians* and *Ethiopians* above mentioned! even the best Histories of those *nations* cannot furnish a more exact and lively description of those Symptoms of approaching *national* destruction, than that which was declared by Isaiah in the spirit of prophecy!—" *I*" (the Lord, or *Jehovah*) " *will*
" *set* THE EGYPTIANS *against* THE EGYPTIANS:
" *and they shall fight every one against his Brother, and*
" *every one against his Neighbour; City against City,*
" (and) *Kingdom against Kingdom.* And the Spirit of
" Egypt shall fail in the midst thereof; and *I will de-*
" *stroy* the council thereof!" Isaiah xix. 2, 3.

" *from*

"*from generation to generation, for I will* "*cleanse their Blood that I have not* "*cleansed, for the Lord dwelleth in* "*Zion.*" Joel iii. "*The* PURPOSE" (before-mentioned) "*that is* PURPOSED "*upon the whole earth,*"—was manifested also in the Judgements denounced against THE EDOMITES by the Prophet OBEDIAH,—"*Thy mighty men, O Te-* "*man, shall be dismayed; to the end that* "*every one of the mount of* ESAU *may be* "*cut off by slaughter,*" (and then the Prophet assigns the usual causes of such VENGEANCE.) "*For* (thy) VIOLENCE "*against thy Brother* JACOB, *shame shall* "*cover thee, and thou shalt be cut off for* "*ever. In the day that thou stoodest on* "*the other side, in the day that the stran-* "*gers* CARRIED AWAY CAPTIVE *his* "*forces, and Foreigners entered into his* "*gates, and cast lots upon Jerusalem,* EVEN "THOU (wast) AS ONE OF THEM:" (that is one that assisted to ENSLAVE

 them.)

them.) "*But thou ſhouldeſt not have* "*looked on the day of thy Brother,* "*in the Day that he became a Stran-* "*ger;*" (viz. in the day that their Brethren the Iſraelites were carried away Captives into a ſtrange land; for it ſeems, that even to *be neuter*, or merely "*look on,*" like idle ſpectators, when the LIBERTY *of their Brethren was at ſtake*, would have been criminal; but the EDOMITES added to this Crime, by REJOICING at the Calamity, and joining the triumphant Tyrants;) "*neither ſhouldeſt thou have* REJOICED "OVER *the Children of* JUDAH *in the* "*day of their deſtruction; neither ſhouldeſt* "*thou have ſpoken* PROUDLY *in the day* "*of diſtreſs. Thou ſhouldeſt not have en-* "*tered into the gate of my people in the* "*day of their calamity; yea, thou ſhouldeſt* "*not have* LOOKED ON *their* AFFLIC-"TION *in the day of their calamity; nor* "*have laid hands on their ſubſtance in the*

 "*day*

" *day of calamity. Neither ſhouldeſt*
" *thou have ſtood in the Croſs-way, to cut*
" *off thoſe of his that did eſcape; neither*
" *ſhouldeſt thou have* DELIVERED UP"
(or rather SHUT UP הסגיר or CONFINED
as in *Slavery* or Foreign *Captivity*, which
by the Reſtoration promiſed to the *Cap-*
tives, in the 20th and 21ſt verſes, ſeems
to have been the caſe) " *thoſe of his*
" *that* DID REMAIN *in the day of diſtreſs.*
" *For the Day of the* LORD *is near upon*
" *all the Heathen*" (that is " ALL THE
" NATIONS;" and then follows " THE
" PURPOSE" of RETRIBUTION *that is*
PURPOSED *upon the whole earth*) " AS
" THOU HAST DONE, *it ſhall be* DONE
" *unto thee: thy* REWARD *ſhall return*
" UPON THINE OWN HEAD," &c.

The like PURPOSE of RETRIBUTION
was denounced againſt ſeveral Nations
by the Prophet AMOS, and firſt againſt
the SYRIANS—" *Thus ſaith* THE LORD
" *for*

" *for three Transgressions of* DAMASCUS " *and for four, I will not turn away* (the " punishment) *thereof:*" (nevertheless their unmerciful Tyranny over the Inhabitants of GILEAD, is the only Transgression mentioned,—" *because*" (said the Prophet) " *they have threshed* GI- " LEAD *with Threshing Instruments of* " *Iron. But I will send* FIRE *into the* " *House of* HAZAEL," (the King of Syria anointed by Elijah) " *which shall* " *devour the Palaces of* BENHADAD: *I* " *will break also the Bar of Damascus,*" &c. And then at last he denounces the ordinary punishment for Tyrants and Oppressors—" *And the people of* SYRIA " *shall* GO INTO CAPTIVITY *unto* KIR, " *saith the* LORD." (Amos i. 1 to 5.) This Prophecy was punctually fulfilled when AHAZ *King of Judah* hired TIGLATH-PILESER *King of Assyria* to help him against the SYRIANS, for we read in

in the 2 Kings xvi. 9.—That "*the* "*King of Assyria hearkened unto him*" (viz. AHAZ): "*for the King of Assyria* "*went up against* DAMASCUS, *and took* "*it, and* CARRIED" (the people of) "*it* CAPTIVE *to* KIR, *and slew* RE-"ZIN." REZIN was that turbulent and oppressive King of SYRIA, who, in another prophecy, is compared to "*a smoaking Firebrand.*" Isaiah vii. 4. The same "PURPOSE" of RETRIBUTION was also declared by AMOS against the PHILISTINES—"*For three* "*Transgressions of* GAZA, *and for four,* "*I will not turn away*" (the punishment) "*thereof*:"—and yet only *one* of the *four* Transgressions is mentioned, which we may, therefore, reasonably conclude to be the *principal* Transgression, viz.—"*because*" (says the Text) "*they* CARRIED AWAY CAPTIVE THE "WHOLE CAPTIVITY *to deliver* "(them)

" (them) *up to* EDOM:" (152) or rather (as the word הלסגיר more properly signifies)

(152) Grotius thinks that this Transgression was committed when Sennacherib invaded Judæa, and that many Jews upon his first approach fled to the neighbouring Regions, and that the Philistines, instead of protecting the poor fugitives, who had done them no injury, SOLD THEM *to the* EDUMÆANS, as if they had been taken in open war. " Cum Sennacheribus " Judæam invasit, multi ad primum ejus adventum " in vicinas regiones se recepere; ut apparuit. Esa. " xvi. 4. Philistini hos Judæos, qui nihil ipsis no- " cuerant, non ut supplices protexerunt, sed quasi " bello captos VENDIDERUNT Idumæis." Crit. Sac. Tom. 4. p. 6473. Many other commentators besides Grotius have supposed this *Transgression* to have been committed during the troubles occasioned by *Sennacherib*'s Expediton; but it is not probable (*though indeed it is possible*) that this was the time to which the prophecy referred; because, if it really was, the Prophecy *foretold* the Transgression *itself*, as well as the punishment of it; for we find that the Prophecy was delivered " *in the days of Uzziah*," whereas the Event to which they refer, did not happen till many years afterwards in the reign of *Ahaz*: there are some instances indeed of God's vengeance being really denounced against particular crimes even before the crimes themselves were committed, which I shall shew when I come to speak of Babylon; but in the case before us there is no necessity for supposing any such anticipation, it being much more probable that the offence,

ſignifies] *to cauſe* (them) *to be ſhut up* (that is, in Bondage) *to Edom*: in ſhort, it appears from thence, that they carried on the SLAVE-TRADE with EDOM, as our *Liverpool* and *Briſtol* Merchants, and ſome at *London* (but few in proportion to the ſize of the place), do at preſent with America! But they were allowed but a ſhort ſpace for the enjoy-

offence, referred to by the Prophecy, was previouſly committed by the Inhabitants of GAZA after the combined army of the Philiſtines and Arabians had, by God's permiſſion, ſubdued and plundered the inhabitants of Judea in the reign of Jehoram, as related in the 2d Chron. xxi. 16, 17, &c. to which it is referred in Clarke's Annotations. The cruelty of delivering up the CAPTIVES *to* EDOM at the time above-mentioned, would be much aggravated in the circumſtances of theſe times; for then the *Edomites* were become inveterate enemies to the Jews, having lately revolted from Judah, and during that very reign had been beaten, and many of them ſlain, in a pitched battle with the Jews, which rendered them the more implacable; and therefore the unnatural cruelty OF DELIVERING UP the Jewiſh Captives to *Edom* at ſuch a time, muſt neceſſarily be eſteemed a moſt heinous offence in the ſight of a merciful God!

ment of their *unlawful gains!* The denunciations of VENGEANCE follows closely upon the very mention of that UNNATURAL OPPRESSION! "*But I* "*will send a* FIRE" (said the ALMIGHTY) "*on the Wall of* GAZA (153), "*which*

(153) This Prophecy was probably fulfilled in the reign of *Hezekiah*; for we read in the 2 Kings xviii. 8. that "*he smote the* PHILISTINES, *even unto* GAZA, *and* "*the Borders thereof, from the tower of the Watchmen to* "*the fenced City.*" But the Philistines of *Ashdod*, &c. (if not Gaza also) began to feel the weight of GOD's VENGEANCE much sooner, even by the hands of the King in whose reign the Prophecy was delivered;—for "*as long as he*" (viz. UZZIAH) "*sought* THE "LORD, GOD *made him to prosper. And he went* "*forth, and warred against the* PHILISTINES, and "BRAKE DOWN THE WALL OF GATH, and *the wall* "of JABNEH, and *the wall of* ASHDOD, *and built* "*Cities about* ASHDOD, *and among the* PHILISTINES. "*And* GOD *helped him against the* PHILISTINES *and* "*against the* ARABIANS *that dwelt in* GURBAAL, "*and the* MEHURIMS," &c. 2 Chron. xxvi. 5, 6, 7. And ASHDOD was afterwards taken by the troops of SARGON King of Assyria (Isaiah xx. 1.), under TARTAN, one of his Generals, who is mentioned likewise in 2 Kings xviii. 17. so that this was probably when the *Assyrians* went up against *Jerusalem* in

" *which shall devour the Palaces thereof;*
" *and I will cut off the Inhabitants from*
" ASHDOD, *and him that holdeth the*
" *Sceptre from* ASHKELON; *and I will*
" *turn mine hand against* EKRON, *and*
" *the Remnant of the* PHILISTINES
" SHALL PERISH, *saith the* LORD
" GOD!" Amos i. 6, 7, 8.

The Prophet then proceeds with a Denunciation of the like " PURPOSE" of GOD'S VENGEANCE against the opulent City of TYRE, and expressly *for the same offence*; for the *Tyrians* were, probably, Confederates with the *Philistines* of *Gaza*, and other Cities of the *Phœnician* Coast, when they assisted the *Arabians* to OPPRESS and ENSLAVE the Inhabitants of JUDEA. — " *Thus saith*

in the Reign of *Hezekiah*. A very severe VENGEANCE against the PHILISTINES was afterwards executed by the *Chaldeans*; and, long after that, again by the *Macedonians* under Alexander.

" *the* LORD; *for three Transgressions of* " TYRUS, *and for four, I will not turn* " *away* (the punishment) *thereof*;" (now be pleased to remark, that though the *Tyrians* were notorious *Idolaters*, and very wicked in many other respects, yet, here again, the OPPRESSION of ENSLAVING THEIR BRETHREN (even of a different Nation) was the only Crime that God was pleased, more particularly, to impute and point out to them, as being most heinous in his sight) " *because*" (said the Prophet) " *they delivered up the* WHOLE CAPTIVITY TO " EDOM" (for TYRE was the *Philistine* LIVERPOOL, it seems, which supplied *Edom* with SLAVES), " *and remembered* " *not the* BROTHERLY COVENANT (154): " *but I will send a* FIRE *on the Wall of*

(154) Probably alluding to the league that was made between SOLOMON and HIRAM King of TYRE, (mentioned in the first book of Kings v. 12.) " *and* " *there was* PEACE BETWEEN HIRAM *and* SOLO- " MON; *and they two* MADE A LEAGUE *together*."

" TYRUS,

"TYRUS, *which shall devour the Palaces* "*thereof.*" Amos i. 9, 10. (155) The like *purpose* of God's Vengeance is next denounced against Edom, on account of her notorious violations also of *Brotherly Love*; for the Almighty Father of Mankind will not see his creature Man oppressed and vilified without revenging the affront!—"*Thus saith the Lord; for*

(155) By another cotemporary Prophet (Isaiah) a RETRIBUTION IN KIND was denounced against TYRE—"*Is this your joyous City, whose antiquity was* "*of antient days?* HER OWN FEET SHALL CARRY "HER AFAR OFF *to sojourn.*"—"(Ire pedibus suis in "Captivitatem," says Clarius, Crit. Sac. Tom. 4. p. 4905. that is, just as the poor slaves are now-a-days brought down on foot from the inland parts of Africa to the slave markets on the coasts!) "*who hath taken* "THIS COUNCIL *against* TYRE *the crowning* (City), "*whose Merchants are Princes, whose Traffickers are* "*the Honourable of the Earth?* THE LORD OF HOSTS "HATH PURPOSED IT," (plainly referring to the PURPOSE which he had before declared in the xiv. chap. 26. to be "PURPOSED UPON THE WHOLE "EARTH,"—which I have shewn to be for the most part a RETRIBUTION IN KIND) *to strain* (or pollute) "*the pride of all Glory, and to bring into contempt all* "*the Honourable of the Earth.*" Isai. xxiii. 7, 8, 9.

" *three Transgressions of* EDOM, *and for* " *four, I will not turn away* (the pu- " nishment) *thereof; because he did pur-* " *sue his Brother with the Sword, and* " *did* CAST OFF ALL PITY" (as our modern American Slave-holders CAST OFF ALL PITY towards their poor RUN-AWAY SLAVES! for I have seen rewards publicly offered for the *Heads* of those poor oppressed People (156); and the

(156) From the *Carolina* Gazette (by Robert Wells) dated 30 Dec. 1774.

" A HUNDRED POUNDS REWARD."

" *Run away upwards of twelve months ago, a Ne-* " *gro Man, named* SALISBURY, *a squat, well-set fel-* " *low, about five feet five inches high, branded on the* " *right breast*—S," (N. B. Branded like a beast) " *He* " *formerly belonged to Richard Beresford, Esq; and is* " *supposed to be harboured about the plantation of Mr.* " *John Wigfall, in St. Thomas's Parish, where he has* " *a brother. I will give a reward of Twenty Pounds* " *currency to whoever will apprehend the said Negro,* " *and deliver him at the Work-House in Charles-Town,* " *or any of the Gaols in this province, or to me at my* " *Plantation in St. Bartholomew's Parish.* I WILL " GIVE THE SAME REWARD FOR HIS HEAD" (N. B.

The

the ſhooting of run-away Negroes has even been encouraged by ſome of the Plantation Laws! which is wilful premeditated Murder, ſuch as God will never leave unpuniſhed); "*and his* "*Anger did tear perpetually, and he kept his* "*Wrath for ever. But I*" (ſaid Jehovah) "WILL SEND A FIRE UPON TE-"MAN" (the Carolina of thoſe times), "*which ſhall devour the Palaces of Boz-*"*rah.*" Amos, chap. i. 11, 12.

The Prophet in the next verſe denounces GOD'S VENGEANCE againſt the

The ſubſcriber is abſolutely guilty of Felony for offering a price for blood.) "*And a further reward of* "*One Hundred Pounds currency for the diſcovery of his* "*being harboured by a white perſon, and Fifty Pounds* "*currency if by a Negro,*" (though it is a *moral Law* of the Old Teſtament, a Command *even* FROM GOD HIMSELF, not to deliver up to his Maſter the Servant that is eſcaped from his Maſter. Deut. xxiii. 15.) "*to* "*be paid on conviction of the Offender or Offenders.*"

October 7, 1774. Signed,

THOMAS SMITH.

bloody-

bloody-minded Ammonites, for their horrid barbarity in *murdering the Wives and Children of their Enemies*; MURDER being a crime ſtill more heinous in the ſight of GOD than SLAVERY; becauſe *the robbing a man of his Life* is a higher Act of *Oppreſſion* and unnatural *Violence* than *Bondage*, it being, indeed, the *laſt degree of Oppreſſion* that a Tyrant has in his power!—" *Thus ſaith the Lord*; " *for three Tranſgreſſions of the Children* " *of* AMMON, *and for four, will I not* " *turn away* (the puniſhment) *thereof*; " *becauſe they have* RIPPED UP THE " WOMEN WITH CHILD OF GILEAD, " (157) *that they might enlarge their bor-*

(157) This example ſhews that God will ſeverely avenge himſelf of all ſuch abandoned ſoldiers as thoſe who *kill Women and Children*, for we may be aſſured that no pretended Rules of War can juſtify ſuch deteſtable outrages in his ſight, unleſs they can produce an expreſs Commiſſion from the Almighty for that purpoſe, like that which was given to the Iſraelites againſt the wicked Canaanites, &c.

" *der-*

" *der* (158):- *but I will kindle a Fire in*
" *the wall of Rabbah, and it shall devour*
" *the Palaces thereof, with shouting in the*
" *day*

(158) Probably the *Ammonites* (like some of our *Settlers and Planters at St. Vincents*) coveted—" *that* " *fine* CREAM PART *of the Country*"—about Gilead, then in the possession of their neighbours; and might perhaps stir up their public Financiers to *settle an arrangement for the disposal of the said Lands*, without the knowledge and *consent of the antient and lawful possessors*, as if the *supposed* political necessity to " *enlarge* " *their border*" could justify ROBBERY and MURDER, by authority of Government!—Against similar crimes in Israel, the Prophet thus denounced God's vengeance! " *Wo to them that devise iniquity, and work evil upon* " *their beds! when the morning is light they practice it,* " *because it is in the power of their hand. And they co-* " *vet Fields, and take* (them) *by viclence: and Houses,* " *and take* (them) *away: so they oppress a man and his* " *house, even a man and his heritage. Therefore thus* " *saith the* LORD" (JEHOVAH);—" *Behold, against* " *this family*" (apparently meaning the *Family* or stock of that whole nation) " *do I devise* AN EVIL " *from which ye shall not remove your necks; neither* " *shall ye go haughtily:* FOR THIS TIME IS EVIL." Mic. ii. 1 to 3. " *For your hands are defiled with* " BLOOD, and your *fingers with* INIQUITY:——*none* " *calleth for* JUSTICE, *nor* (any) *pleadeth for* TRUTH: " *they trust in vanity and speak lies*; THEY CONCEIVE " MISCHIEF, and BRING FORTH INIQUITY!" &c. " ——*and the act of Violence* (is) *in their hands. Their*

 " *feet*

" *day of battle, with a Tempest in the* " *day of the Whirlwind: and their King* " *shall* GO INTO CAPTIVITY," (mark the proper punishment of Tyrants) " HE " AND HIS PRINCES TOGETHER, *saith* " *the* LORD." Amos i. 13—15.

Next in order the Prophet declares God's *Purpose* of Vengeance against Moab (see the following chapter):— " *Thus saith the Lord: for three trans-*

" *feet run to evil, and they make haste to shed innocent* " *blood: their thoughts are thoughts of iniquity;* " *wasting and destruction*" or *breaking* " (are) *in their* " *paths.* THE WAY OF PEACE THEY KNOW NOT; " *and* (there is) NO JUDGEMENT" (משפט i. e. right or justice) " *in their goings! they have made them* " *crooked paths: whosoever goeth therein shall not know* " *peace.* THEREFORE IS JUDGEMENT" (i. e. right or equity) " *far from us, neither doth* JUSTICE" (צדקה properly RIGHTEOUSNESS) " *overtake us:*" &c.— " *According to* (their) *deeds,*" (or more properly) " *ac-* " *cording to* RECOMPENCES" (i. e. God's eternal laws of RETRIBUTION) " *accordingly he*" (i. e. Jehovah) " *will* REPAY, *fury to his Adversaries,* RECOMPENCE " *to his Enemies, to the* ISLANDS *he will* REPAY " RECOMPENCE!" Isaiah lix. to the 18th verse.

" *gressions*

" *greſſions of* MOAB, *and for four, I will* " *not turn away* (the puniſhment) " *thereof; becauſe he burned the bones of* " *the King of* EDOM *into lime,*" (the Chaldee Interpreter adds, וסדנון כגירא בביתא, *and plaſtered them like Chalk* (or lime) *in the Houſe.* This ſeems to have been done in extreme contempt, to vilify the Edomites; and does not agree with the account of the particular human Sacrifice made by the King of Moab upon the Wall, mentioned in 2 Kings iii. 27. to which the margin of our Engliſh Bibles commonly refers us; for that ſeems to have been a Sacrifice by the King of Moab of *his own Son* (159), rather than a burning of the bones of the *King of Edom.* We may, however, learn from this example, that

(159) " Suum" (viz. Filium) " inquam" (ſays Grotius) " non Idumææ Præfecti, ut quidam colligunt " ex Amoſo ii. 1. ubi alia reſpicitur Hiſtoria." Crit. Sac. Tom. 4. p. 2579.

God is offended with any contemptuous vilifying of the *Human Body*, even *when dead*; and how much more then will he be offended with thoſe who vilify their *living Brethren*, by contemptuouſly holding them in a deſpicable Bondage!)—" *But I will ſend a Fire* " *upon Moab* (160), *and it ſhall devour* " *the Palaces of Kirioth, and Moab ſhall* " *die with tumult, with ſhouting*, (and) " *with the ſound of the trumpet: and I* " *will cut off* THE JUDGE FROM THE " MIDST THEREOF, *and will ſlay* ALL " THE PRINCES THEREOF WITH HIM, " *ſaith the* LORD." Amos ii. 1—3.

(160) MOAB was condemned alſo by another Prophet (Iſaiah) for her want of Charity to the poor fugitives of *Iſrael and Judah* in a time that God had delivered them into the hands of their enemies,—" *Hide the Outcaſts*" (ſaid Iſaiah in his denunciation of Judgement againſt MOAB) " *bewray not him that* " *wandereth; Let mine* OUT-CASTS *dwell with thee* " MOAB; *Be thou a Covert to them from the face of* " *the* SPOILER: *for the* EXTORTIONER *is at an end,* " *the* SPOILER *ceaſeth, the* OPPRESSORS *are conſumed* " *out of the Land.*" Iſaiah xvi. 4.

To these Judgements of the several Nations the Prophet now adds the Condemnation of *Judah*, lest the Jews should imagine that GOD'S VENGEANCE was only to be denounced against *the Heathen Nations*.—"*Thus saith the Lord*; "*for three Transgressions of Judah, and* "*for four, I will not turn away* (the pu-"nishment) *thereof*; *because they have* "DESPISED THE LAW OF THE LORD," [now the Apostle Paul informs us, that "*all the Law is fulfilled in one word*, "(even) *in this*; *Thou shalt love thy* "*Neighbour as thyself*." Galat. v. 14. and, consequently, the OPPRESSION OF THE POOR (of which the Jews were notoriously guilty, as I have shewn) was (next to Idolatry) one of the most heinous Transgressions of the Law, which principally drew down God's Vengeance upon them, though it is not particularly mentioned in this place]—"*and have not kept his Commandments*;

"*and*

" *and their lyes caused them to err,*
" *after the which their Fathers have*
" *walked. But I will send a fire upon*
" *Judah, and it shall devour the Palaces*
" *of Jerusalem.*" Amos ii. 4, 5.

And last of all is declared the PURPOSE of *Retribution* and *Vengeance*, that was PURPOSED upon the People of *Israel*, to whom the Prophet Amos was more particularly sent, to warn them of their approaching CAPTIVITY, on account of their notorious *oppressions*, and for the SLAVE-TRADE in particular.—" *Thus*
" *saith the Lord, for three transgressions*
" *of Israel, and for four, I will not turn*
" *away* (the punishment) *thereof; be-*
" *cause they* SOLD THE RIGHTEOUS
" FOR SILVER, *and the* POOR FOR A
" PAIR OF SHOES." Amos ii. 6. And in the next chapter the prophet is directed to call upon their old enemies the Philistines and Egyptians to bear

witness

witness to the cause of God's vengeance on his own people: "*Publish in the* "*Palaces of* ASHDOD, *and in the Pa-* "*laces of the Land of Egypt, and say,* "*Assemble yourselves upon the mountains* "*of* SAMARIA, *and behold the great* "TUMULTS *in the midst thereof, and* "*the* OPPRESSED IN THE MIDST "THEREOF. *For they* KNOW NOT TO "DO RIGHT (161), *saith the Lord;* "*who*

(161) The Prophet Amos charges them still further with their shameful perversion of JUSTICE and NATURAL RIGHT, in the 5th chapter and 7th verse, —"*Ye who* TURN JUDGEMENT TO WORMWOOD, "and LEAVE OFF RIGHTEOUSNESS IN THE EARTH." And a little afterwards he charges them with notorious corruption—"*For I know your manifold transgressions,* "*and your mighty sins: they* AFFLICT THE JUST, *they* "TAKE A BRIBE, *and they* TURN ASIDE THE POOR "IN THE GATE (*from their* RIGHT). *Therefore the* "*prudent shall keep silence in that time: for it is an evil* "*time.*" He then warns them to make use of that *Natural Knowledge* of *Good and Evil,* which all mankind inherit from our first parents—"*Seek* GOOD, "*and not* EVIL" (says the Prophet): "*that ye may* "*live: and so the Lord, the God of Hosts, shall be with* "*you, as ye have spoken. Hate the* EVIL, *and love the* "GOOD,

"who ſtore up Violence and Robbery in "their Palaces. Therefore thus ſaith "the

"GOOD, *and eſtabliſh* JUDGEMENT *in the Gate, it "may that the Lord God of Hoſts will be gracious unto "the Remnant of Joſeph.*"—Thus the ISRAELITES might have ſaved themſelves from God's Vengeance by a timely repentance, but they were too corrupt and wicked, it ſeems, to take warning: for the Judgement is, immediately after, denounced on account of the ſaid NATIONAL CORRUPTION AND INJUSTICE. —"*Therefore, the Lord, the God of Hoſts, the Lord "ſaith thus;* WAILING *ſhall be in all thy ſtreets; and "they ſhall ſay in all the highways,* ALAS! ALAS! "*and they ſhall call the Huſbandman to mourning; and "ſuch as are ſkilful of lamentation, to wailing. And "in all vineyards ſhall be wailing; for* I WILL PASS "THROUGH THEE, SAITH THE LORD!"

Now let the inhabitants of Great Britain examine themſelves, and enquire, whether there are not CORRUPTIONS and INJUSTICE among them alſo, which may be equally liable to draw down *God's* VENGEANCE? Whether their Repreſentatives in the great National Aſſembly, or "*Congregation of the People,*" do not annually encourage and promote the AFRICAN SLAVE-TRADE, which includes infinitely more OPPRESSION and INJUSTICE *than the Iſraelites* were ever guilty of! and whether the poor *Miners, Colliers,* and *Salters* of Scotland, who lately applied to them for relief from the monſtrous OPPRESSION and INJUSTICE of the unreaſonable Landholders (an op-

preſſion

" *the Lord God; an Adversary* (there " shall be) *even round about the Land:*

pression at least equal to, if not far exceeding the Israelitish Bondage of the Poor) have yet received *redress* for the Injuries done them? or whether, on the contrary, the *Injustice* (which never had any other foundation but that of *unjust Force* and *Usurpation*) is not now confirmed for a certain number of years longer by act of Parliament! But, O my countrymen! let us call to mind (before it is too late) the dreadful consequences of turning "JUDGEMENT INTO "WORMWOOD;" and of "*leaving off Righteousness* "*in the Earth!*" Let us remember the heavy Judgements that are denounced against the *Oppressions of the poor*, and that there is ONE who will surely avenge their cause,—"THE LORD (JEHOVAH) *is* HIS NAME "*that strengtheneth the* SPOILED *against the* STRONG, "*so that the* SPOILED *shall come* AGAINST THE FOR-"TRESS. THEY HATE HIM THAT REBUKETH IN "THE GATE, AND THEY ABHOR HIM THAT "SPEAKETH UPRIGHTLY. *Forasmuch therefore*" (continues the Prophet) "*as your* TREADING IS UPON "THE POOR, *and ye take from him burthens of wheat,* "*ye have built houses of hewn stone, but ye shall not* "*dwell in them; ye have planted pleasant Vineyards,* "*but ye shall not drink wine of them. For I* KNOW "YOUR MANIFOLD TRANSGRESSIONS, *and your* "*mighty sins: they afflict the Just, they* TAKE A "BRIBE, *and they turn aside* THE POOR *in the Gate* "*from their right,*" &c. Amos v. 8 to 12.

" *and he shall bring down thy Strength* " *from thee, and thy Palaces shall be spoil-* " *ed.*" *&c.* Amos iii. 9, 10, 11.

Thus it appears, that God was not less severe against his own peculiar People, when guilty of Oppression and Injustice, than he was against the neighbouring Nations for the like Offences! And I hope the many examples which I have given of *God's Vengeance* against these Crimes, and more especially against the Crime of *enslaving and vilifying Mankind*, will awaken the attention of my Countrymen in general, that they may seriously consider whether we have not just reason to fear the effects of GOD'S VENGEANCE *also upon* GREAT BRITAIN *and* HER COLONIES *for similar Offences!*

Long before the present unhappy CIVIL WAR broke out *between the Mother*

ther Country and her Colonies, I thought it my duty to give fair warning to his Majesty's Ministers (162), that some heavy VENGEANCE must inevitably overtake us (according to the usual course of GOD's Providence) if the iniquitous SLAVE-TRADE, and the *Toleration of involuntary Bondage*, were continued; and that such "*monstrous* OP-

(162) Extract of a Letter from the Author to Lord ——, dated the 18th of February, 1772.

—— 'His Majesty has been pleased, lately, 'to recommend to Parliament the providing new 'Laws, for "*supplying Defects or* REMEDYING "ABUSES *in such instances where it shall be requisite*;" 'and, I apprehend, my Lord, that there is no instance 'whatever, which requires more *immediate* redress than 'the present *miserable and deplorable* SLAVERY *of Ne-* 'groes and Indians, as well as of white English ser- 'vants in our Colonies. I say *immediate* redress, be- 'cause to be *in power*, and to *neglect* (as life is very 'uncertain) even a day, in endeavouring to put a stop 'to such monstrous injustice and abandoned wicked- 'ness, must necessarily endanger a man's *eternal* wel- 'fare, be he ever so great in *temporal* dignity or of- 'fice,' &c.

"PRESSION and NATIONAL WICKED-
"NESS (163) *cannot escape a* NATIONAL
"PUNISHMENT, *according to the usual*
"*course of* GOD'S PROVIDENCE *in the*
"*World, unless a hearty Repentance and*
"*Amendment should avert the impending*
"*Vengeance.*"

(163) Extract of a letter from the Author to Lord ——, dated the 4th of December, 1774.

——— 'If the seasonable warning against *the* '*crying national wickedness of promoting the* AFRICAN 'SLAVE-TRADE, and *tolerating* SLAVERY in Ameri-'ca, which I sent about three years ago, in a private 'letter to Lord ——, had been duly regarded, I sin-'cerely believe that the present misunderstanding, &c.

* * * * * *

'and the alarming consequences which now threaten 'us, would not have happened!——*Great Britain and* '*her Colonies* seem to be preparing themselves for 'MUTUAL * DESTRUCTION, which, alas! is too ap-'parently merited on both sides: for such monstrous 'OPPRESSION and NATIONAL WICKEDNESS *cannot* '*escape a* NATIONAL PUNISHMENT *according* to the 'usual course of God's providence in the World, un-'less a hearty repentance and amendment should 'avert the impending vengeance!' &c.

* "*For all the Law is fulfilled in* ONE WORD (even) *in this;* "*Thou shalt love thy Neighbour as thyself. But if we bite and* "*devour one another, take heed that* YE BE NOT CONSUMED "ONE OF ANOTHER." Gal. v. 14, 15. See my Tract on "*The Law of Liberty, or Royal Law.*"

This

This Doctrine is unquestionably demonstrated (I trust) by the several Extracts from the Holy Scriptures, which I have inserted in the preceding pages: and the proof of it (I thank God) affords me a double recompence for my labours in collecting them; for it not only vindicates my previous assertions to the Ministers of his present Majesty, but it confirms the *similar assertions* of my own Grandfather, declared, *near a Century ago*, to the great National Assembly of this Kingdom (164).

Can

(164) —— "Wicked men" (said he) "may be "happy and prosperous here, and good men may "suffer many afflictions and tribulations, without "any the least reflection on the justice or goodness of "the great Governor of the World: because there is "a farther day reserved for the adjusting all men's "rewards, according to their works. But now the "consideration of PUBLIC SOCIETIES and NATIONS "is QUITE DIFFERENT. NATIONS *are not made to* "*be* IMMORTAL, *but end with the world.* NO SOCI-"ETY, AS A SOCIETY, SHALL BE CALLED TO A "FUTURE ACCOUNT; *but all the rewards and pu-*

"*nishments*

Can we claim a *better* RIGHT to the enflaved Negroes in the British Colonies than

"*nishments they are capable of* AS SOCIETIES, MUST "BE ADJUDGED AND DISTRIBUTED TO THEM IN "THIS PRESENT LIFE. And therefore if we suppose GOD to be the Judge and Governor of the "World, and of all the Nations in it; as well as he "is the Judge and Governor of particular persons; "we must likewise suppose, that he administers all "affairs so, that *righteous* and *religious* NATIONS *have* "IN THIS WORLD *the reward of their virtue in the* "*blessings of peace and plenty, and all manner of tempo-* "*ral prosperity*: and on the other side, *impious and* "*incorrigible* NATIONS *are likewise punished* IN THIS "WORLD *for their wickedness; either by severe* JUDGE-"MENTS, OR BY A TOTAL DESTRUCTION; *as* GOD "*in his infinite wisdom sees cause.*"——"The word "of God doth all along bear testimony to the truth "of this."——"There is no Judgement threa-"tened to any nation in the Holy Scripture (and "abundance of nations are there threatened) but it "is upon the account of the *Sins* and *Wickedness* they "were guilty of. Which Sins if they repented of, so "repented as to forsake them, they might find mer-"cy. And accordingly we find in fact, that GOD "ALWAYS DEALT WITH PEOPLE AND NATIONS "ACCORDING TO THESE MEASURES," &c.—And after citing the examples of the Ninevites, Canaanites, and Babylonians, and after referring us to the Greek, Roman, and even to the Turkish history for more examples, he remarks concerning the

Jews

than the ſeveral antient Nations, above-mentioned, had to their Captive Ene-

Jews in particular, that——" every degree of PUBLIC VICE, and departure from GOD's *Laws*, was " always *puniſhed* with PUBLIC *Judgement*. And on " the other ſide, every degree of PUBLIC *Repentance* " and *Reformation* was always rewarded with PUBLIC *Happineſs* and proſperity: ſo that any one that " could make a right eſtimate of that *nation*, and how " it ſtood as to VIRTUE *and* VICE, might conſtantly " make a Judgement likewiſe *how it would fare with* " *them*, as to their *outward temporal affairs*. I muſt " confeſs" (ſays he) " that generally ſpeaking, there " is little force in thoſe arguments that are drawn " from examples; but in the caſe I am now upon, I " think there is great weight in them. For though " we cannot argue from GOD's dealing with *one* " *perſon*, that he will juſt deal in the ſame manner " with another; yet *as to* NATIONS and KINGDOMS " THE CASE IS OTHERWISE, as I before ſaid. For " GOD's *Diſpenſations and Providences to them, ſeem* " *all to proceed upon* ONE IMMUTABLE FOUNDATION " *(which will be* THE SAME IN ALL AGES AND " COUNTRIES) namely, the expreſſion and vindication " of *his juſtice and goodneſs* in this world." Archb. Sharp's Sermons, vol. 1. ſerm. 8. intitled, " *Virtue* " *and Religion the only Means to make a Nation proſ-* " *perous*." The whole ſermon is indeed a compleat and unanſwerable argument againſt thoſe ſophiſts who contend for the neceſſity of Political Evil, and of permitting and encouraging Vice in certain degrees (as they ſhall think fit) for ſtate occaſions.

mies, whom God had delivered into their hands? And yet, we find, they were made mutual Instruments of Destruction to each other, on that very account!

Israel (I mean the Kingdom of the Ten Tribes) was the Scourge of *Judah*, *Judah* of *Israel*: *Syria* was the Scourge of both; as also were *Edom*, *Moab*, and *Ammon*: and *Assyria* was the Scourge of them all. *Egypt*, again, was the Scourge of *Assyria*; and *Assyria* (under a Babylonish King) became afterwards the severe Scourge and Retaliator of Evils upon *Egypt*!

The opulent *Tyre*, with her princely Merchants, suffered among the rest for her iniquitous Traffic in Slaves (165); and

(165) "*These enterprising Traders, the first great* "*Navigators of the World*" (says the sensible and benevolent Author of *Britannia Libera*), "*having, in* "*the*

and the lesser Philistine States, Ashdod, Gath, Gaza, &c. did not partake of the uncharitable *Crime*, without an equal share of *Retribution*!

These examples clearly demonstrate the necessity of observing the Apostle's Advice: — "*If ye bite and devour one* "*another, take heed that ye are not con-* "*sumed one of another*" (Gal. v. 15.): which is a striking representation of the EXTREME DANGER of *Oppression*

"*the course of their success and their grandeur, imported* "*for their own use a great number of* SLAVES, *they* "*conspired, slew their Masters, and all the Free-men*" (two only excepted, old STRATO and his Son, who were saved through the GENEROSITY OF THEIR OWN SLAVE) "*took to themselves their wives and daugh-* "*ters, with the whole city, and raised a new com-* "*monwealth*; A DREADFUL EXAMPLE, *saith Jus-* "*tin, to all the world,* * *who nevertheless went on in* "*their former course of* ENSLAVING *one another.*" Britannia Libera, or a Defence of the Free State of Man in England against the Claim of any Man there as a slave." p. 3.

* "CELEBRE HOC SERVORUM FACINUS, METUEN- "DUMQUE EXEMPLUM TOTO ORBE TERRARUM FUIT." Just. Hist. lib. xviii.

and *the Want of Brotherly Love*; for surely no *Oppression* can be more notorious and *biting* than that of *enslaving* others; nor can the DANGER of being "*consumed one of another*" (according to the Apostle's express words) be more apparent, than in the FREQUENT INSURRECTIONS which have ever been the unavoidable consequences of Slavery! (166.) Can we reasonably expect, that the only exception to God's general rule of *National Vengeance* and *Retribution* upon the Authors of *Slavery and Oppression* shall be in favour of GREAT BRITAIN, which hath so notoriously exceeded all other Nations in the multiplicity and largeness of her dealings in the MAN-TRADE (166); that iniquitous

(166) See an Extract from Mr. Morgan's Book, intitled, "*A Plan for the Abolition of Slavery*," &c. printed at the end of this Tract.

(167) Long before this additional load of *national* guilt had arrived at any considerable height, the nation

quitous and oppressive business of purchasing our poor unhappy *African* Brothers,

tion was supposed to be under a very dangerous burthen of Sin, which my Grandfather testified before the House of Commons, " we are not that innocent, " virtuous, pious people" (said he) " that may cer- " tainly reckon upon God's favour, and think our- " selves in all cases sure of his protection. For if the " Doctrine I have now been insisting on to you, be " true Doctrine; then we of this nation can but en- " tertain very small *hopes of being* HAPPY *and* PROS- " PEROUS. *Nay we cannot but apprehend* MISERY *and* " RUIN, *and desolation to ourselves; unless God be a-* " *bundantly more merciful to us than we deserve. And* " *there can be no way to prevail with him to be so, but* " *an* UNIVERSAL HUMILIATION *and* REPENTANCE! " *and this is the application I desire to make of the point* " *I have been now treating of.*"—(With the same view and desire exactly is the present address laid before the public, though the author was not aware when the tract was sent to the press, that his ancestor had borne such ample public testimony to the truth of the same doctrine concerning the *Law of National Retribution*, as he has since cited from his works,)— " *If the measure of God's dealing with* NATIONS *be* " *always according to the moral state of them; if their* " *good fortunes be dealt out to them according to their* " *virtues; and Judgements be inflicted upon them, accord-* " *ing to their provoking God by their Sins; as we have* " *said; good Lord! what a lamentable prospect have* WE " OF THIS KINGDOM *of what may come upon us? and* " *what infinite reason have we thereupon, immediately*

thers and Sisters ("*Men, Women, and* "*Children*"), and then forcibly transporting them "*far from their border*," even to the opposite side (almost) of this terrestrial Globe!

What is this, my Countrymen, but a notorious aggravation of that very crime for which the *Vengeance* and *Retribution* of the ALMIGHTY was poured on the heads of the ancient Tyrian Merchants, above-mentioned. They

"*to try all the ways that are possible of making our peace* "*with God, that so* INIQUITY MAY NOT BE OUR "RUIN!" Archbp. Sharp's Sermons, Vol. 1. Serm. 8. p. 215, 216. 9th edit. But the horrible abomination of the Slave-Trade was only in its infancy when my Grandfather made this declaration, and the baneful tendency of it perhaps was hardly known to him, or he would certainly have entered a zealous and particular protest against it! With such an *accumulated load of national Guilt*, the necessity of a public humiliation and repentance is become more and more obvious, especially as the long foreseen *Vengeance of the Almighty* seems now ready to burst upon our heads! let us therefore earnestly join in the necessary reformation "*that so iniquity may not be our Ruin.*"

SOLD the Captive Jews to the Grecians, *a neighbouring People*; but YE HAVE SOLD the poor *Africans* (who never offended you) to *the very distant Inhabitants of America and the West Indies*, "THAT "YE MIGHT REMOVE THEM FAR" (far indeed!) "FROM THEIR BOR-"DER." Have we not reason to expect the same awful Decree of the Divine Justice which immediately follows these words — "*Behold, I will raise them*" (i. e. the Slaves) "*out of the place* WHI-"THER YE HAVE SOLD THEM, *and* "*will return your Recompence upon your* "*own head.* AND I WILL SELL YOUR "SONS AND YOUR DAUGHTERS," *&c.* Joel iii. 7, 8. Have we not ample reason to fear, that God will make of this Nation (in proportion to the magnitude of our guilt in *Slave-dealing*) a tremendous Example of RETRIBUTION, to deter other Nations from offending his *Eternal* JUSTICE, if a sincere and

speedy

ſpeedy *national* Repentance does not avert the Evil?—"THE LORD" (JEHOVAH) "IS HIS NAME: *that ſtrengthened the* SPOILED *againſt the* STRONG: "*ſo that the* SPOILED *ſhall come againſt* "*the* FORTRESS." (AMOS v. 8, 9.) That ſaith—"*They ſhall* SPOIL *thoſe* "*that* SPOILED *them.*" (Ezek. xxxix. 10.) This latter Sentence of RETRIBUTION (as well as the firſt) was denounced, indeed, againſt the *Oppreſſors* of the ISRAELITES; but yet the *Juſtice* of it is equally applicable to the unprovoked *Oppreſſors of the poor Africans!*—We know not how ſoon a juſt *national Retribution* may overtake us! how ſoon the Almighty may think fit to recompenſe the Britiſh Nation "*according to* "*the work of their own hands!*" or how ſoon he may withdraw his light from us, and leave us involved in the ſame deplorable ignorance that the *Africans* themſelves unhappily fell into very

ſoon

ſoon after they perverted (the Truth and Intention of the Goſpel, which was once planted (and that very early) even in the internal parts of their vaſt Continent, as I have elſewhere ſhewn! (See my Tract on the juſt Limitation of Slavery, pages 21 to 26.) This lamentable Fall of *Africa* (167) was the very example by which my own Grandfather, *near a Century ago* (wanting only three

(168) 'That AFRICA' (ſaid he) 'which is not now 'more fruitful of Monſters than it was once of ex-'cellently wiſe and learned men; that AFRICA, 'which formerly afforded us our *Clemens*, our *Origen*, 'our *Tertullian*, our *Cyprian*, our *Auguſtine*, and 'many other extraordinary lights in the Church of 'God; that FAMOUS AFRICA, in whoſe ſoil CHRIS-'TIANITY did thrive ſo prodigiouſly, and could 'boaſt of ſo many flouriſhing Churches, alas! IS-'NOW A WILDERNESS.' "*The wild Boars have* "*broken into the Vineyard and eaten it up, and it* "*brings forth nothing but Bryars and Thorns:*" 'to 'uſe the words of the Prophet. And who knows but 'GOD MAY SUDDENLY MAKE THIS CHURCH AND 'NATION, THIS OUR ENGLAND; which, Jeſhurun 'like, is *waxed fat and grown proud, and has kicked* '*againſt God*, SUCH ANOTHER EXAMPLE OF THE 'VEN-

three years), warned the *House of Commons* concerning our *national Danger.*

But there is still one more great example against Tyranny and Oppression, which must not be omitted: I mean the example of God's Vengeance against Babylon, that great and terrible Scourge of all the other ancient Nations, already mentioned in this Tract; for as her OPPRESSIONS were more general and extensive, so her Punishment is more frequently and more fully declared in Scripture.

The Prophet Jeremiah denounced *the Law of Retribution* against the Babylonians in the strongest terms, as well in return for the cruel Slaughters they

'VENGEANCE OF THIS KIND.' Archbp. Sharp's Sermons, Vol. 2. Serm. 1. intitled, Repentance the Means for averting God's Judgement, 5th edit. p. 22. Preached before the House of Commons, April 11, 1679.

were

were guilty of, as for the heavy *Yoke of Bondage* with which they oppressed the Captive Israelites. See chap. L.—" *Declare ye among the Nations*" (said the Prophet), " *and publish, and set up a* " *standard; publish,* (and) *conceal not:* " *say,* BABYLON *is taken,* BEL *is con-* " *founded,*" &c. " *For out of the North* " *there cometh up a Nation against her,* " *which shall* MAKE HER LAND DESO- " LATE;" (manifestly in return for the cruel DESOLATION of Judea;) " *and* " *none shall dwell therein*" (that is, in Babylon): " *they shall remove, they shall* " *depart, both Man and Beast.*" (Jer. L. 2, 3.) And to mark the *Indignation,* as well as *the Cause* of it, in the strongest terms by the severity of Contrast, the Promise of a happy Restauration to the Captives, whom they oppressed, is blended with the Sentence of their own Condemnation:—" *In those days, and at* " *that time, saith the Lord, the Children*

" *of Israel shall come, they and the Chil-*
" *dren of Judah, together, going and*
" *weeping: they shall go and seek the*
" *Lord their God. They shall ask the way*
" *to Zion with their faces thitherward,*
" (saying,) *Come, and let us join ourselves*
" *to the Lord in a perpetual Covenant*
" (that) *shall not be forgotten. My Peo-*
" *ple have been lost Sheep: their Shep-*
" *herds*" (that is, their wicked Kings, see Jer. xxiii.) " *have caused them to go*
" *astray,*" *&c.* " *All that found them*
" HAVE DEVOURED THEM: *and their*
" ADVERSARIES *said, We offend not,*
" *because they have* SINNED AGAINST
" THE LORD (169), *the Habitation of*

(169) In like manner, an Advocate for the African Trade, who distinguished himself by the signature of *Mercator*, hoped to remove the odium of *oppressing* the poor Africans, by falsely asserting, that they were descended from Canaan, who was cursed by his Father Noah:—" Cursed be Canaan; a Servant of " Servants shall he be unto his Brethren." Treatise upon the Trade from Great Britain to Africa, by an African Merchant, Appendix 5. See also my Tract on the *Just Limitation of Slavery, &c.* p. 46—49, wherein this Assertion of *Mercator* is answered.

" *Justice;*

"*Justice; even the Lord, the Hope of* "*their Fathers.*" The Prophet then immediately resumes the Burthen of Babylon:—"*Remove out of the midst of* "*Babylon,*" *&c.*——"*Shout against her* "*round about: she hath given her hand:* "*her Foundations are fallen, her Walls* "*are thrown down: for it* (IS) THE "VENGEANCE OF THE LORD: *take* "VENGEANCE *upon her*; AS SHE HATH "DONE, DO UNTO HER." (Jer. L. 4—15.) Here the Law of Retribution is strongly marked! And again in the 17th verse:—"*Israel* (IS) *a scattered Sheep; the* "*Lions have driven* (him) *away: first* "*the* KING OF ASSYRIA *hath devoured* "*him; and last this* NEBUCHADREZZAR "KING OF BABYLON *hath broken his* "*bones. Therefore thus saith the Lord* "*of Hosts, the God of Israel; Behold, I* "*will punish the* KING OF BABYLON "*and his Land, as I have punished the* "KING OF ASSYRIA." (See the ex-

ample before quoted.) " *And I will* " BRING ISRAEL AGAIN TO HIS HA- " BITATION," &c.——" *Call together* " *the Archers against* BABYLON: *all* " *ye that bend the bow, camp against it* " *round about; let none thereof escape:* " RECOMPENSE HER ACCORDING TO " HER WORK; ACCORDING TO ALL " THAT SHE HATH DONE, DO UNTO " HER; *for she hath been* PROUD *against* " *the Lord, against the Holy One of Israel.* " *Therefore shall her young men fall in the* " *streets.*" &c. And a little further the principal cause of God's Anger is more particularly expressed:—" *Thus saith* " *the Lord of Hosts; The Children of* " *Israel and the Children of Judah* (were) " OPPRESSED TOGETHER: *and all that* " TOOK THEM CAPTIVES HELD THEM " FAST; *they* REFUSED TO LET THEM " GO." But mark, ye *Slave-holders*, what immediately follows!—" *Their* " REDEEMER *(is)* STRONG; THE

" LORD

"LORD OF HOSTS" (Jehovah of Armies) "(is) *his Name*; "*he shall* THOROUGHLY PLEAD THEIR CAUSE, "*that he may give rest to the Land, and* "*disquiet* THE INHABITANTS OF BABYLON —— A SWORD IS UPON THE "CHALDEANS," *&c.* See the whole 50th chapter.

The *Law of Retribution* is also strongly marked in the 30th chapter, where the Prophet promises that Jehovah "*will* "BRING AGAIN THE CAPTIVITY OF "HIS PEOPLE ISRAEL AND JUDAH;" (ver. 2.) and *that* JACOB *shall be saved* OUT OF HIS TROUBLE, (ver. 7.) and more especially *from* SLAVERY, declaring, as the Word of the Lord of Hosts, "*I will break his* YOKE FROM "OFF THY NECK, AND WILL BURST "THY BONDS; *and* STRANGERS *shall* "*no more* SERVE THEMSELVES OF HIM. "*But they* SHALL SERVE THE LORD

"THEIR GOD (170), *and* DAVID "*their King, whom I will raise up unto* "*them* (171)." (See verses 8 and 9.)

(170) Compare this with Levit. xxv. 42. "*For* "*they are* MY SERVANTS" (said the Almighty), "*which I brought out of the Land of Egypt; they shall* "*not be* SOLD *as* BONDMEN."

(171) This is allowed, even by the Jews, to be a Prophecy of the *Messiah*; for in the Targum of Jonathan it is rendered וישתמעון למשיחא בר דוד מלכהון דאקים להון, "*& obedient Meschiæ filio* "*David Regi suo.*" The Messiah is represented under the name of *David* (signifying *a Friend*) in three other places—twice in Ezekiel, and once in Hosea—being the *true Friend of Mankind*, whose principal Doctrine was universal *Love* and "*Good-will* "*towards Men.*" And Christ himself, after explaining the necessary Doctrine of *Love* (John xv. 9 to 13.), condescended to honour his followers with the reciprocal appellation of FRIENDS:—"*Ye are my* FRIENDS," (said he) "*if ye do whatsoever I command you. Hence-* "*forth I call you not* SERVANTS; *for the* SERVANT "*knoweth not what his Lord doeth: but I have called* "*you* FRIENDS; *for all things that I have heard of my* "*Father I have made known unto you.*" *&c.* Here is a clear ENFRANCHISEMENT of Christ's Household: whereby we learn, that TRUE CHRISTIAN LIBERTY is acquired by the *Knowledge of* GOD'S WILL, revealed to us by Christ; if we sincerely ask the assistance of the HOLY SPIRIT, that we may act accordingly, then shall we be *Friends indeed!*

And

And he repreſents God as ſpeaking to the whole Nation under the perſonal figure of their Anceſtor, the Patriarch JACOB, ſaying, "*I am with thee, ſaith* "*the Lord, to ſave thee: though I make* "A FULL END OF ALL NATIONS *whi-* "*ther I have ſcattered thee, yet will I* "*not* MAKE A FULL END OF THEE" (ſhewing that Iſrael was ſtill the peculiar People of God): "*but I will cor-* "*rect thee in meaſure, and will not leave* "*thee altogether unpuniſhed.*" (ver 11.) And alſo after ſome further expoſtulation concerning the grievous affliction of that peculiar People, and the cauſe of it, the Prophet proceeds, in the 16th verſe, to declare the Divine Judgement of a ſevere RETRIBUTION againſt the Enemies of JACOB:—"*Therefore all* "*they that* DEVOUR THEE *ſhall be* DE- "VOURED; *and all thine Adverſaries,* "*every one of them, ſhall* GO INTO "CAPTIVITY; *and they that* SPOIL

"THEE

"THEE *shall be* A SPOIL, *and all that* "PREY UPON THEE *will I give* FOR A "PREY: *for I will restore health unto* "*thee, and I will heal thee of thy wounds,* "*saith the Lord; because they called thee* "AN OUTCAST (172), (saying,) *This* "(is) *Zion, whom no man seeketh after.*" &c.

In

(172) As it was manifestly an offence in the sight of God to call Israel an OUT-CAST *during the former* DESOLATION; it, certainly, *is not less so now,* tho' that devoted People is at present *dispersed over the face of all the Earth,* without a single Acre of *National* Territory in any one place! for the scriptures gives us ample assurance of a much more glorious *Return of the Jews,* than that from *Babylon*; and the Apostle to the Gentiles has expressly declared, that "*God hath* "*not* CAST AWAY *his people which he fore knew.*" Rom. xi. 2. And in the 11th verse he says, "*through* THEIR FALL *Salvation is come unto the* "*Gentiles for to provoke them to Jealousy. Now*" (says he) "*if the* FALL OF THEM *be the* RICHES OF THE "WORLD, *and* THE DIMINISHING *of* THEM *the* "RICHES OF THE GENTILES; HOW MUCH MORE "THEIR FULNESS?" &c. and again in the 15th verse—"IF THE CASTING AWAY *of them be the re-* "*conciling of the World, what shall the* RECEIVING "OF THEM BE, BUT LIFE FROM THE DEAD?"

And

In the 25th chapter alſo a ſevere *Retribution* is denounced expreſsly againſt " *the*

And the apoſtle alſo warns us NOT *to boaſt againſt the Branches of that Myſtical Olive Tree* on which the Wild Olive Tree of the Gentiles is grafted, "*for*" (ſays he) " *if God ſpared not the* NATURAL " BRANCHES" (the Iſraelites) *take heed leſt he* ALSO " SPARE NOT THEE."—(and indeed we have the greateſt reaſon to acknowledge the great mercy of God in ſparing this nation hitherto, if we conſider the many bloody perſecutions of the Jews in this Kingdom during the dark days of POPISH IGNORANCE, (many particulars of which may be ſeen in Tovey's *Anglia Judaica*) or perhaps we may ſay, that many of the bloody Civil Wars and other *National Calamities*, that have already diſtreſſed *this Nation*, may have been inflicted on our anceſtors for their *unmerciful Treatment* of theſe wandering STRANGERS in *perſecuting*, *baniſhing*, *and even* MURDERING *them* in multitudes for the ſake of plundering and robbing them of their wealth! Let us remember the confident hope of the Apoſtle, that the Iſraelites ſhall be again grafted into their own Olive Tree—"*for*" (ſays he) " *God is able to graff them in* " *again. For if thou wert cut out of the* OLIVE-TREE " *which is* WILD BY NATURE, *and wert* GRAFFED " *contrary to nature into a* GOOD OLIVE TREE; *how* " *much more ſhall theſe, which be* THE NATURAL " BRANCHES, *be* GRAFFED INTO THEIR OWN " OLIVE TREE?" and he adds, "*for I wou'd not,*

 " *Brethren,*

" *the King of Babylon*" and " *the Land* " *of the Chaldeans,*" to confirm all that had been foretold by *Jeremiah* : — " *I* " *will make it*" (viz. Babylon, or the Land of the Chaldeans) " *perpetual* " *Desolations. And I will bring upon* " *that Land all my Words which I have* " *pronounced against it,* (even) *all* (that " is) *written in this Book, which Jere-* " *miah hath prophesied against all the Na-* " *tions. For many Nations and great* " *Kings shall serve themselves of them* " *also*" (that is, by reducing " *them* " *also*" to Slavery and Bondage) ; " *and* " *I will recompense them*" (now mark God's Law of Retribution) " *according*

" *Brethren, that ye should be ignorant of this mystery,* " *lest ye should be wise in your own conceits; that* BLIND- " NESS IN PART *is happened to* ISRAEL *until the* FUL- " NESS OF THE GENTILES BE COME IN. *And so* " *shall* ALL ISRAEL *be saved: as it is written—There* " *shall come out of Sion the Deliverer, and shall turn* " *away ungodliness from* JACOB. *For this is my Co-* " *venant with them when I shall take away their* " *Sins,*" &c. See the whole chapter.

" *to*

" *to their deeds, and according to the* " *works of their own hands.*" Jer. xxv. 12—14.

And even the Prophet Isaiah, who lived long before Jeremiah, also denounced a RETRIBUTION IN KIND against BABYLON, in as plain and intelligible a stile, as if he had been relating the history of things past, though the time of delivering the Prophecy was *long before* the CAPTIVITY of JUDAH, and, consequently, *long before* even the OFFENCE *was committed*, for which the RETRIBUTION *was denounced.* See chap. 14. " *For the Lord*" (said Isaiah) " *will have mercy on Jacob, and will* " *yet* CHOOSE ISRAEL, *and set them* " *in their own Land;*" (this, observe, was foretold long before they were removed from it;) " *and the Strangers* " *shall be joined with them;*" (this was the case, particularly, of the *Edomites*,

after the return from the Babyloniſh Captivity;) "*and they ſhall cleave to* "*the Houſe of* JACOB." &c.——"*And* "*they ſhall take them* CAPTIVES WHOSE "CAPTIVES THEY WERE; *and they* "*ſhall rule over* THEIR OPPRESSORS." (This is a manifeſt RETRIBUTION IN KIND.) "*And it ſhall come to paſs in* "*the day that the Lord ſhall give thee*" (Iſrael) "*reſt from thy ſorrow, and from* "*thy fear, and from the* HARD BON-"DAGE *wherein thou waſt made to* "SERVE, *that thou ſhalt take up this* "*proverb againſt the* KING OF BABY-"LON, *and ſay, How hath* THE OP-"PRESSOR CEASED! *The Lord hath* "*broken the Staff of the Wicked,* (and) "*the Sceptre of the Rulers. He who* "SMOTE THE PEOPLE *in wrath with* "A CONTINUAL STROKE; *he that* "RULED THE NATIONS IN ANGER, "*is perſecuted, and none hindereth.*" &c. Iſaiah xiv. 1—6. —— "*They that ſee*

"*thee*

" *thee ſhall narrowly look upon thee,*
" (and) *conſider thee,* (ſaying, is) *this*
" *the Man that made the Earth to trem-*
" *ble, that did ſhake Kingdoms?* (that)
" *made the World as a Wilderneſs, and*
" *deſtroyed the Cities thereof?* (that)
" OPENED NOT THE HOUSE OF HIS
" PRISONERS?" *&c.* Ver. 16, 17.
Mark this, ye hardened *Slave-holders,* who are ſo *tenacious* of that uſurped and pretended property which ye claim in the Perſons of your Fellow Men! Will ye alſo refuſe to OPEN THE HOUSE OF YOUR PRISONERS? Remember that the ſame God ſtill reigns, and never changes. If he ſpared not the firſt and moſt glorious Monarchy upon Earth, he ſurely will not ſpare you, unleſs ye ſincerely repent and reform! God's Vengeance againſt Babylon was executed expreſsly on account of the *heavy Yoke of Bondage* with which they oppreſſed their Captives. The Judge-

ment, and the Denunciation of it, was the more exemplary, as it was a JUDGEMENT IN KIND—a manifeſt RETRIBUTION OF SLAVERY! The Language is *awful* and *majeſtic*, as well as truly *poetical*; for the condemned *Nation* is figuratively repreſented under the ſimilitude of a delicate young Woman, or Virgin, whereby the *national* Judgement is rendered (as it were) *perſonal*; and, conſequently, much more ſtriking and affecting than it could have been in any other way. "*Come down*" (ſaid the Prophet Iſaiah, chap. xlvii.), "*and* "*ſit in the duſt*, O VIRGIN DAUGHTER "OF BABYLON! SIT ON THE "GROUND:" (that is, to denote her future abject ſtate, when deprived of *Royalty*:) "(there is) *no Throne*, O "DAUGHTER OF THE CHALDEANS: "*for thou ſhalt no more be called tender* "*and delicate!*" The Prophet then proceeds to deſcribe the deplorable ſtate of

of the moſt ABJECT SLAVES, which was now to be transferred from the *Sufferers* to the *Slave-holders* themſelves! He ſtill addreſſes himſelf to the Imperial City under the ſimile of a Woman, and gives that "*Lady of Kingdoms*" (173) a humiliating information of her future employment and condition in SLAVERY: —"*Take the mill-ſtones, and grind meal:* "*uncover thy locks, make bare the leg,* "*uncover the thigh,* PASS OVER THE "RIVERS. *Thy nakedneſs ſhall be un-* "*covered; yea, thy ſhame ſhall be ſeen:* "I WILL TAKE VENGEANCE, *I will* "*not meet* (thee as) *a man.*" &c. The Prophet, after giving aſſurance to Iſrael, that Jehovah, the Holy One of Iſrael, would be their REDEEMER (that is, a REDEEMER from SLAVERY, both *tem-*

(173) See ver. 5.—"*Sit thou ſilent, and get thee* "*into darkneſs,* O DAUGHTER *of the Chaldeans: for* "*thou ſhalt no more be called* THE LADY OF KING- "DOMS!"

poral

poral and *ſpiritual)*, proceeds to declare the reaſon of God's *ſevere Vengeance* againſt BABYLON in the 6th verſe :— " *I was wroth with my People, I have* " *polluted mine Inheritance, and given them* " *into* THINE HAND : *thou didſt ſhew* " *them* NO MERCY : *upon the Ancient* " *haſt thou* VERY HEAVILY LAID THY " YOKE. *And thou ſaidſt, I ſhall be a* " *Lady for ever :* (ſo) *that thou didſt* " *not lay theſe* (things) *to thy heart,* " *neither didſt remember the latter end of* " *it. Therefore hear now this, thou* (that " art) *given to pleaſures, that dwelleſt* " *careleſsly,*" *&c.*—" *Theſe two things* " *ſhall come to thee,* IN A MOMENT, IN " ONE DAY ; *the loſs of Children and* " *Widowhood ; they ſhall come upon thee* " *in their perfection, for the multitude of* " *thy Sorceries,* (and) *for the great abun-* " *dance of thine Enchantments. For thou* " *haſt truſted in thy Wickedneſs : thou haſt* " *ſaid, None ſeeth me. Thy Wiſdom and*

" *thy*

"*thy Knowledge it hath perverted thee.*" (Mark this, ye little Philoſophers and ſophiſtical Deiſts, who even make it a queſtion whether there be ſuch a thing as Providence in the World.) "*And* "*thou haſt ſaid in thine heart, I* (am), "*and none elſe beſide me. Therefore ſhall* "*evil come upon thee; thou ſhalt not know* "*from whence it riſeth: and miſchief* "*ſhall fall upon thee; thou ſhalt not be* "*able to put it off: and* DESOLATION "*ſhall come upon thee* SUDDENLY (174), "(which)

(174) Compare this with the above-recited paſſage in the 9th verſe:—"*Theſe two things ſhall come to* "*thee,* IN A MOMENT, IN ONE DAY," *&c.* The ſame SUDDEN and UNEXPECTED VENGEANCE is alſo ſtrongly deſcribed by Jeremiah:—"*Babylon*" (ſaid he, in the ſpirit of Prophecy) "*is* SUDDENLY "FALLEN AND DESTROYED: HOWL FOR HER," *&c.* Chap. li. 8. This exemplary VENGEANCE was denounced expreſsly on account of the *Babylonian* TYRANNY *over the Jewiſh* CAPTIVES; for in a preceding verſe the latter are comforted, and informed of the RETRIBUTION determined againſt *Babylon*:— "*For Iſrael hath not been forſaken*" (ſaid the Prophet) "*nor Judah, of his God, of the Lord of Hoſts, though*

" (which) *thou shalt not know. Stand*
" *now with thine Inchantments, and with*
" *the multitude of thy Sorceries, wherein*
" *thou hast laboured from thy youth; if*
" *so be thou shalt be able to profit, if so be*
" *thou mayest prevail. Thou art wearied*
" *with the multitude of thy Councils. Let*
" *now the Astrologers, the Star-gazers*"
(for Babylon was famous for her very ancient Royal Observatory), " *the*
" *monthly Prognosticators stand up, and*
" *save thee from* (these things) *that*
" *shall come upon thee. Behold, they shall*
" *be as stubble; the* FIRE *shall* BURN

" *their Land was filled with Sin against the Holy One of*
" *Israel. Flee out of the midst of Babylon, and deliver*
" *every man his soul: be not cut off in her iniquity; for*
" *this is* THE TIME *of the* LORD'S VENGEANCE; *he*
" *will render unto her* A RECOMPENCE." Also in the 24th verse of the same chapter the RETRIBUTION is clearly declared:—" *I will render unto Babylon, and*
" *to all the Inhabitants of Chaldea, all their evil that*
" *they have done in Zion in your sight, saith the Lord.*"
&c. And in the 49th verse also: — " *As Babylon*
" (hath caused) *the slain of Israel to fall, so at Babylon*
" *shall fall the slain of all the Earth.*" *&c.*

 " THEM;

"THEM; *they shall not deliver themselves* "*from the power of the* FLAME:" &c. Isaiah xlvii. 1—14.

The Babylonians were Worshippers of *Fire*; so that the above-mentioned Denunciation of *Fiery Vengeance* seems to be peculiarly applicable: and it is remarkable, that the King of Babylon had recourse to his Astrologers (175) (agreeable to this Prophecy) in the dreadful night when the *Medes and Persians* were to enter his Capital City; for these Nations were expressly called upon by name as the appointed Instruments of GOD'S VENGEANCE (176); and

(175) "*The King cried aloud to bring in the Astro-* "*logers, the Chaldeans, and the Soothsayers,*" &c. *viz.* to interpret the hand-writing on the wall, mentioned in the Book of Daniel, chap. v. But they were ignorant of their approaching destruction!

(176) "*Make bright the* ARROWS" (for the Medes and Persians were famous Archers); "*gather the* "*shields; the Lord hath raised up the Spirit of the* "*Kings* OF THE MEDES: *for his device* (is) *against*

and the horrors of that fatal night were plainly foretold; — "*The night of my* "*pleasure*"

"BABYLON *to destroy it; because it* (IS) *the* VEN-"GEANCE OF THE LORD, THE VENGEANCE OF HIS "TEMPLE." Jer. li. 11. And in the 27th verse the Prophet expressly names the Kingdoms from whence the several Armies that came with the MEDES and PERSIANS were raised: — "*Set ye up a standard* "*in the Land, blow the trumpet among the Nations,* "*prepare the Nations against her, call together against* "*her the Kingdoms of* ARARAT" (*viz.* in the neighbourhood of Armenia), "MINNI" (or Aram-Minni, the *Armenians* themselves), "*and* ASHKENAZ" (*viz.* the Nations descended from the eldest Son of *Gomer*; who were nearly allied in blood to the *Medes*, *Madai* their Ancestor being a Brother of *Gomer*, as also of *Magog*, from whom the Turks have since descended, and all of them from the same neighbourhood). "*Appoint a Captain against her*" (who is afterwards declared to be CYRUS); "*cause the* HORSES *to come* "*up as the rough Caterpillars*" (the Persians, as also the Parthians, and after them the Turks, likewise were ever famous for their Cavalry); "*prepare against* "*her the Nations, with the Kings of the* MEDES, *the* "*Captains thereof, and all the Rulers thereof, and all* "*the Land of his Dominion.*" *&c.* And in ver. 48 he says, "*For the Spoilers* SHALL COME UNTO HER "FROM THE NORTH." The Prophet Isaiah also distinctly pointed out the same Instruments of GOD'S VENGEANCE against *Babylon*: — "*Lift ye up the Banner* "*upon*

"*pleasure*" (says the Prophet, manifestly referring to the impious midnight carousal

"*upon* THE HIGH MOUNTAIN; *exalt the voice unto* "*them*:" &c. describing the first mustering of the confederate Nations against the overgrown tyrannical power of *Babylon*:—"*The noise of a multitude* IN THE "MOUNTAINS" (probably meaning the Mountains of Ararat, &c. mentioned by Jeremiah) "*like as of a* "*great People*; *a tumultuous noise of the Kingdoms of* "*Nations gathered together*: THE LORD OF HOSTS" (*viz.* Jehovah of Armies) "*mustereth the Host of the* "*Battle*." (Here we see the proper meaning of the Lord of Hosts.) "*They come from a far Country, from* "*the end of Heaven*, (even) *the Lord and the Weapons* "*of his indignation, to destroy the whole land, &c. Be-* "*hold I will stir up the* MEDES *against them, which* "*shall not regard Silver*; *and* (as for) *Gold they shall* "*not delight in it* (Their) *Bows also*" (for the Medes were eminent Archers) "*shall dash the young* "*men to pieces*: *and they shall have no pity on the* "*fruit of the womb*; *their Eye shall not spare the Chil-* "*dren. And* BABYLON *the Glory of Kingdoms, the* "*beauty of the Chaldees excellency shall be as when God* "*overthrew Sodom and Gomorrah*." &c. Chap. xiii. 2—19. Again in 21st chapter the same Prophet distinctly names the *Medes* and *Persians* to be the instruments of *God's retribution* against BABYLON. "*A* "*grievous Vision is declared unto me. The Treacherous* "*Dealer dealeth treacherously, and the Spoiler spoileth.* "*Go up*, O ELAM!" (for the *Persians* were descend-

ed

carousal mentioned by Daniel, by Herodotus, and Xenophon) " *hath he* " *turned*

ed from the Patriarch *Elam*, the Son of Shem, mentioned in Genesis x. 22. as Josephus observes in his Antiq. Lib. i. c. 7. ἐλυμος μεν γαρ, ἐλυμαιους Περσων ὀντας αρχηγετας κατελειπεν. " *Besiege, O* MEDIA: *all the sighing thereof have I made to cease.* " *Therefore are my loins filled with pain:*" (the Prophet seems to describe the consternation of the King of Babylon just before his destruction) " *Pangs have* " *taken hold upon me, as the Pangs of a Woman that* " *travaileth:* I WAS BOWED DOWN AT THE HEARING (of it)," viz. of Daniel's interpretation of the hand-writing upon the wall of the Banquetting House. " *I was dismayed at the seeing* (of it)" (probably meaning the miraculous appearance of the hand which wrote) " *My heart* PANTED, *fearfulness af-* " *frighted me!*" Isaiah xxi. 2—4. The extreme fear which really possessed the King of Babylon in that dreadful time of retribution, is strongly described by Daniel who was an eye-witness of it. (Chap. v. 6.) viz. " *That the joints of his loins were loosed, and his* " *knees smote one against another.*"

The *Medes* and *Persians* and their associates are also described by *Jeremiah*, as well as the extreme fear and anguish of the King of Babylon, on hearing the report of them—" *Behold*" (said the Prophet) " *a* " *people shall come* FROM THE NORTH" (Armenia, Media, &c. being to the north of Mesopotamia or Babylonia) " *and a great nation, and many Kings shall be* " *raised*

" *turned into* FEAR *unto me*" (the excess of which is described in the former verses, quoted in the preceding Note). " PREPARE THE TABLE, *watch in the* " WATCH-TOWER (177), EAT, DRINK. " ARISE, YE PRINCES (178), *and anoint the shield*," &c. Isaiah xxi. 4, 5. The

" *raised up from the coasts of the earth. They shall hold* " *the bow and the lance: they are cruel, and will not* " *shew mercy; their voice shall roar like the sea,* AND " THEY SHALL RIDE UPON HORSES." (See the remark above concerning the *Persian* Cavalry, the Persians having obtained that very name on account of their character as horsemen, for *Perse*, or *Phereth*, signifies a Horseman, as well as *Parth* or *Phereth*) " *every one put in array like a man to the battle, against* " *thee, O Daughter of Babylon. The King of Babylon* " *hath heard the report of them, and his hands waxed* " *feeble: Anguish took hold of him, and Pangs as of* " *a Woman in Travail*," &c. Chap. l. 41—43.

(177) For the Babylonians trusted in their *Walls* and *Towers*, as appears also by *Jeremiah*'s prophecy on the same occasion, " *Set up the Standard upon the* " *Walls of Babylon—make the watch strong, set up the* " *Watchmen, prepare the ambushes*," &c. Jer. li. 12.

(178) It appears by the account of Xenophon, that when *Gobryas* and his men first entered *the Palace* in that

The Prophet Jeremiah alſo alludes to the ſame fatal Babylonian ſupper, which ſeems to have been intended as a *Feſtivity* to the honour of their Falſe Deities (179), in order to inſure ſucceſs againſt the Beſiegers: — "*In their* "*heat*" (or in their anger, that is, againſt their Enemies in the War) "*I will* "*make their* FEASTS, *and I will make* "*them* DRUNKEN, *that they may rejoice,* "*and ſleep a perpetual ſleep, and not* "*wake, ſaith the Lord. I will bring*

that *fatal night*, they found the King and his Princes aſſembled, and the King ſtanding with a drawn ſcymitar in his hand, ready to oppoſe them (notwithſtanding his extreme conſternation juſt before, on hearing the miraculous prediction of his fate), that he might endeavour to perſuade his *Princes* to ſtand by him, and reſiſt the Enemy; though, indeed, the learned Vitringa ſuppoſes. that the words "*ariſe,* "*ye Princes, and anoint the ſhield*" refer to the Speech of Cyrus juſt before the aſſault, recorded likewiſe by Xenophon—Αλλ' αγετε, λαμβανετε οπλα, &c.

(179) We read in Daniel v. 4. that "*they* DRANK "WINE, *and* PRAISED THE GODS OF GOLD, *and* "OF SILVER, *of braſs, of iron, of wood, and of ſtone.*"

"*them*

" *them down* LIKE LAMBS *to the ſlaugh-*
" *ter*" (that is, without oppoſition or re-ſiſtance on their part (180), " *like Rams* " *with He-goats. How is Sheſhach taken!* " *and how is the praiſe of the whole Earth* " *ſurprized!*" (alluding to the unex-pected entry of the Enemy;) " *How is* " *Babylon become an aſtoniſhment among the* " *Nations!*" *&c.* Jer. li. to ver. 42. And the *manner of bringing about* this VENGE-ANCE, as well as the REASON of it, is further deſcribed in the ſame chapter: —" *For the Lord God of* RECOM-" PENCES" (ſaid the Prophet, ver. 56.) " *ſhall ſurely* REQUITE. *And I will*

(180) Which is deſcribed alſo in the 40th verſe of " the ſame chapter:—" *The mighty men of Babylon* " *have forborne to fight, they have remained in their* " *holds*; THEIR MIGHT HATH FAILED, *they* BE-" CAME AS WOMEN: *they*" (that is, the Enemy) " *have burned her dwelling places; her bars are* " *broken. One poſt ſhall run to meet another,* TO SHEW " THE KING OF BABYLON *that his City is taken at* " *one end, and that the paſſages are ſtopped, and the* " *reeds they have burned with* FIRE, *and the men of* " *war are affrighted.*" *&c.*

" MAKE DRUNK *her* PRINCES *and her*
" WISE MEN, *her* CAPTAINS *and her*
" RULERS, *and her mighty men: and*
" *they shall* SLEEP A PERPETUAL SLEEP,
" *and not wake, saith the King, whose*
" *name is the Lord of Hosts*" (*viz.* Jehovah of Armies). " *Thus saith the Lord*
" *of Hosts; The broad walls of Babylon*
" *shall be utterly broken, and her high*
" *gates shall be burned with fire, and the*
" *people shall labour in vain, and the folk*
" *in the fire, and they shall be weary.*" Jer. li. 56—58.

The Armies of God's Wrath upon Babylon were led by *Cyrus*, who was expressly called upon *by name*, and appointed to this service " about two hun-
" dred years before he was born (181);" and Deliverance also by his hand from Bondage was promised, at the same time, to the Jews, even many years before

(181) Clark's Annotations.

they

they were carried into Captivity:—
" *Remember these, O Jacob and Israel;*
" *for thou* (art) *my Servant: I have*
" *formed thee; thou* (art) *my Servant:*
" *O Israel, thou shalt not be forgotten of*
" *me. I have blotted out as a thick cloud*
" *thy transgressions, and as a cloud, thy*
" *sins: return unto me; for I have re-*
" *deemed thee*" (that is, from the Babylonish Slavery, as the remainder of the chapter will shew). " *Sing, O ye Hea-*
" *vens; for the Lord hath done* (it):
" *shout, ye lower parts of the Earth:*
" *break forth into singing, ye Mountains,*
" *O Forest, and every Tree therein: for*
" *the Lord hath redeemed Jacob* (182),
" *and*

(182) If the Redemption of the Jews even from Temporal Slavery was esteemed a subject of Joy and Triumph to the Universe (Heaven and Earth), how much more will the world have cause to rejoice when the Lord shall redeem them also from that *spiritual Slavery* and *hardness of heart*, in which they remain at present; how much more interesting to all the world will be their last *great and glorious return to their*

 " *Redeemer!*

" *and glorified himself in Israel. Thus* " *saith the Lord* THY REDEEMER, *and* " *he that formed thee from the Womb;* " *I* (am) *the* LORD" (Jehovah), " *that* " *maketh all* (things); *that stretcheth* " *forth the Heavens alone; that spreadeth* " *abroad the Earth by myself: that frus-* " *trateth the Tokens of the Lyars, and* " *maketh Diviners mad; that turneth* " *Wise* (Men) *backward, and maketh* " *their Knowledge foolish;*" (referring, probably, to the unprofitable Sciences and vain Politics of the Chaldeans;) " *that confirmeth the Word of his Servant,* " *and performeth the Counsel of his Mes-*

Redeemer! " If the fall of them" (said the Apostle Paul) " be the *riches of the world*, and the diminish- " ing of them the Riches of the Gentiles; *how much* " *more their fulness?*" Romans xi. 12. and he tells us again in the 25th verse, " *That Blindness in part is* " *happened to Israel until the fulness of the Gentiles be* " *come in, and so shall* ALL ISRAEL *be saved*;" &c. and again in the 32d verse—that " *God hath included them* " ALL IN UNBELIEF *that he might have mercy upon* " ALL."

" *sengers;*

"*ſengers*; *that ſaith to* JERUSALEM, "THOU SHALT BE INHABITED" (that is, after the appointed *Deſolation*), "*and to the Cities of* JUDAH, *Ye* "*ſhall be built, and I will raiſe up the* "*decayed places thereof: that ſaith to the* "*Deep*" (whereby, according to the Targum, BABEL is meant), "*Be* DRY; "*and I will* DRY UP *thy Rivers*:" (moſt probably alluding to the ſucceſſful ſtratagem of Cyrus to *dry up the Rivers* by altering their Courſe, whereby he gained an unſuſpected paſſage into the City through the emptied Channels (183): "*that ſaith of* CYRUS, "(he

(183) "In the language of the Prophets" (ſays Mr. Cruden in his Concordance) "*Waters* often de-"note a great multitude of *people*;"—and this prophecy perhaps might allude to the vaſt *conflux* of people at Babylon; that God would *dry them* up by making the place deſolate; but yet the literal ſenſe is certainly to be preferred, becauſe it ſeems to have had a literal accompliſhment in the ſucceſsful ſtratagem of Cyrus abovementioned.——"Certè de Babylone eſt "ſermo," (ſays the learned Forerius) "per quam "fluebant

"(he is) *my* SHEPHERD, *and shall* PER-
"FORM ALL MY PLEASURE: *even*
"*saying to Jerusalem, Thou shalt be built;*
"*and to the Temple, Thy Foundation*
"*shall be laid.*" Isaiah xliv. 21—28.
And in the 45th chapter the great Restorer of temporal Liberty is further revealed: — "*Thus saith the Lord to his*
"*Anointed, to* CYRUS, *whose right hand*
"*I have holden, to subdue Nations before*
"*him; and I will loose the loins of*
"*Kings*;" (see the former account concerning the extreme fear of the King of Babylon and his Princes;)
"*to* OPEN *before him* THE TWO-LEAVED
"GATES; *and* THE GATES SHALL

"fluebant flumina Tigris & Euphrates; quorum
"cursum avertit Cyrus, ut exsiccato alveo subintra-
"rent Milites Civitatem," *&c.* Crit. Sac. Tom. 4. p. 5186. And Grotius upon the same Text says,
"Hoc pertinet ad id quod Cyrus fecit ut Babylonem
"caperet: amnem enim Euphratem diffidit & parte
"ejus in lacus abducta per alveum veterem in urbem
"ingressus est. Historia est apud Jeremiam li. 32.
"& apud Herodotum."

"NOT

" NOT BE SHUT. (Compare this with Zenophon's Account of the Palace Gates being OPENED on the first Alarm.) " *I will go before thee and make the* " *crooked places straight: I will break in* " *pieces the Gates of Brass, and cut in* " *sunder the Bars of Iron: and I will* " *give thee the Treasures of Darkness,* " *and hidden riches of Secret places,*" (alluding probably to the immense quantities of Gold in the secret Chapels of the Babylonish Idols within the great ancient (184) Tower.) " *that thou mayest* " *know that I the Lord, which call* (thee)

(184) Herodotus, who was at Babylon before the Persian Conquest, gives some account of this, according to the intelligence he had received from the Babylonish Priests (for strangers were not permitted to see them), whereby they might with great propriety be called—*The* " *hidden riches of secret places*;" and they were also very properly called " *Treasures of* " *Darkness*," being dedicated to *Demons*; for the greatest part of the gold was worked up into the various imaginary forms of the false Deities. There was one Golden Idol of Jupiter of an immense size.

" BY

"BY THY NAME, (am) *the God of Is-*
"*rael.*" And in the next verſe the Prophet aſſigns the reaſon why the Almighty thus called upon CYRUS, viz. —"*for Jacob my Servant's ſake, and Is-*
"*rael mine elect, I have even called thee*
"BY THY NAME: *I have* SURNAMED
"THEE, *though thou haſt not known me.*
"*I* (am) *the Lord,*" (or rather *I* (am) JEHOVAH) "*and* (there is) *none elſe,*
"(there is) *no God beſide me: I girded*
"*thee,*" (or ſtrengthened thee) "*though*
"*thou haſt not known me,*" &c. and God's PURPOSE in raiſing up CYRUS is ſtill more clearly declared in the 13th verſe, —"*I have raiſed him up in* RIGHTE-
"OUSNESS, *and I will* DIRECT ALL
"HIS WAYS: *he ſhall* BUILD MY CITY,
"*and* HE SHALL LET GO MY CAP-
"TIVES," (mark this ye wretched Slave-holders) "NOT FOR PRICE, NOR
"REWARD, *ſaith the Lord of Hoſts;*" and accordingly *the Proclamation of Free-*

dom to the Jews and the Decree for rebuilding the Temple were made in the first year of Cyrus. See Ezra i. 1.

Now let my Readers seriously compare these accounts of God's peculiar favour to CYRUS, THE RESTORER OF LIBERTY, with the accounts (which I have already recited) of GOD's opposite treatment of that man who "OPENED NOT THE HOUSE OF HIS PRISONERS." Isaiah xiv. 17.

Cyrus by the Almighty was expressly called, in the 45th chapter of Isaiah, "HIS ANOINTED:"—"*Thus saith the Lord to* HIS ANOINTED, *to* CYRUS;" and למשיחו לכורש, literally "*to his Messiah* (186), *to Cyrus*," &c. for Cyrus

(185) In the Septuagint the passage is rendered τω Χριςω μου Κυρω, and literally from thence in the Latin Vulgate "*Christo meo Cyro*," *to Cyrus my Christ.*

Cyrus, by *freely* restoring a great Nation to their *natural liberty* from a heavy Bondage under the Babylonian Tyrant, might justly be esteemed a Type of that future *great Restorer to universal Liberty*, foretold by the same Prophet, who was afterwards to *enfranchise* all Mankind from a *much worse Bondage under the Empire of Satan* (186.)

This

Christ. By Munster it is rendered "MESCHIÆ SUO; "*hoc est*" (says he) "*Regi suo. Vocatur autem* Co-"RESCH *seu* CYRUS MESCHIAS *& Rex Domini, quod* "*ille ordinaverit eum in Regem per quem disposuerat de-*"*vastare Regnum Babylonicum, quodque* CHRISTI: "VERI MESCHIÆ *Typum gereret.*" Crit. Sac. Tom. 4. p. 5190. And the learned *Forerius*, upon the same Text, remarks as follows: "*Nomine* משיח "*Reges propter* UNCTIONEM *dicebantur.* CYRUM "*autem* SUUM REGEM *vocat Dominus quòd ab eo electus* "*fuisset, & quòd ad implendam voluntatem suam eum* "*destinasset. Illi etenim Reges qui servis Dei favent,* "*qui eos* IN LIBERTATEM ASSERUNT, *qui hostes* "*eorum oppugnant, digni sunt qui* DEI REGES *dicantur.* "*Verùm enimvero quia de reductione captivitatis insti-*"*tuebat sermonem, de Cyro, per quem eos reducturus* "*erat, plura dicendi cepit occasionem, quòd is esset* "CHRISTI DOMINI *Typus & Figura.*" Crit. Sac. Tom. 4. p. 5194.

(186) "*The*

This ſpiritual *Freedom* is, indeed, clearly tendered to *all men*: but how many

(186) "*The Spirit of the Lord God* (is) *upon me*; "*becauſe the Lord*" (*viz.* Jehovah) "HATH ANOINTED ME *to preach good tidings unto the meek*; *he* "*hath ſent me to bind up the broken-hearted, to* PROCLAIM LIBERTY TO THE CAPTIVES, *and the* "OPENING OF THE PRISON TO (them that are) "BOUND; *to proclaim the acceptable year of the* "*Lord, and* THE DAY OF VENGEANCE OF OUR "GOD," &c. Iſaiah lxi. 1, 2. And alſo in a former chapter:—"*To open the blind eyes, to* BRING OUT "THE PRISONERS FROM THE PRISON, (and) *them* "*that ſit in darkneſs out of the* PRISON-HOUSE." &c. Chap. xlii. 7. This Prophecy of Iſaiah, that Chriſt ſhould PROCLAIM LIBERTY TO THE CAPTIVES, was acknowledged and read, *even by* CHRIST *himſelf*, in the Synagogue of Nazareth on the Sabbath-day *, and declared to be then *fulfilled*:—"*This* "*day*" (ſaid our Lord) "*is this Scripture fulfilled in* "*your ears*." But alas! the greateſt part of the Nation obſtinately and wickedly rejected that GLORIOUS FREEDOM which was then *proclaimed*; whereby they drew down God's ſevere Vengeance upon themſelves, being ſoon after deprived even of that *temporal Inhe-*

* The Evangeliſt Luke gives an account of this remarkable event chap. iv. and ſeems to have blended together the two Prophecies which I have recited above, as neither of them ſingly will anſwer exactly the quotation he has given from Iſaiah, though, taken together, they amount very nearly to the ſame thing.

many are they who, for the ſake of a little worldly profit, are again entangled in the ſnares and temptations of their *ſpiritual Enemy*, and ſubmit themſelves to his *Bondage!* How can we ſuppoſe, that thoſe men are FREE from THE MAMMON OF UNRIGHTEOUSNESS, who are led by the temptations of pri-

ritance, (which they ſeemed to value above all other things) after ſuffering the moſt extraordinary ſlaughters and calamities of an unſucceſsful and deſtructive war in defence of it, and of their TEMPORAL LIBERTIES! And they *remain in exile* to this day, a living Teſtimony to the Truth of Prophecy *, and an Example to all the Nations, wherever they are diſperſed, of GOD'S VENGEANCE againſt the Rejecters of his divine Revelation!

* "*And when he*" (Jeſus) "*was come near*" (that is, to Jeruſalem) "*he beheld the City, and* WEPT OVER IT, *ſaying*, "*If thou hadſt known, even thou, at leaſt in this thy day, the things* "(which belong) *unto thy peace! But now they are hid from thine* "*eyes. For the days ſhall come upon thee that thine Enemies ſhall* "*caſt a Trench about thee, and compaſs thee round, and keep thee in on* "*every ſide*," (and it is very remarkable, that the Romans, after trying all the uſual means in vain, ſhould at length be obliged to have recourſe to *this method* before they could ſucceed,) "*and* "*ſhall lay thee even with the ground, and thy Children within thee:* "*and they ſhall not leave in thee one ſtone upon another, becauſe* "*thou knewſt not the time of thy viſitation*." Luke xix. 41—44. Thus Chriſt *proclaimed* "THE DAY OF VENGEANCE OF OUR "GOD,"—agreeable to Iſaiah's prophecy, already recited in this note, p. 299.

vate

vate intereſt to infringe the NATURAL RIGHTS OF MANKIND, by uncharitably retaining their *Fellow Men* in an *involuntary* SERVITUDE!

Can any injury, except that of *taking away a man's* LIFE, exceed that of *taking away a man's* LIBERTY, who has never offended us! Can any *robbery* or *injuſtice* whatſoever be more atrocious than that of wearing out our *poor Brethren* in a hard *involuntary ſervice, without* WAGES *or* REWARD! thereby continually *robbing them of the Fruit of their Labours!* Have I not ſhewn, by unqueſtionable examples from Scripture, that this is *a crying ſin,* and that the Almighty hath denounced Wo (187) againſt all ſuch Offenders? Do we not

(187) "*Wo unto him that buildeth his Houſe by Un-*
"*righteouſneſs, and his Chambers by Wrong*; (that)
"USETH HIS NEIGHBOUR'S SERVICE WITHOUT
"WAGES, AND GIVETH HIM NOT FOR HIS
"WORK;" *&c.* Jer. xxii. 13.

profeſs

profeſs to ſerve THE SAME GOD who ſo ſeverely puniſhed the Jews for *this very crime?* And is there any juſt ground to hope, that GOD, who ſpared not his own peculiar People, will, nevertheleſs, excuſe the Inhabitants of *Great Britain and her Colonies*, when they are *wilfully guilty* of the ſame offence!

The whole tenour of the Scriptures teaches us, that SLAVERY was ever *deteſtable in the ſight of God*, inſomuch that it has generally been denounced (and, of courſe, inflicted) as the puniſhment of the moſt abandoned Sinners; of which I have already given a great variety of inſtances.

Let us therefore, before it is too late, take warning by theſe tremendous examples of GOD'S VENGEANCE againſt this kind of *Oppreſſion*, which the Scrip-

tures hold forth, not only to *this Nation*, but to all the World besides! The examples which I have quoted of *God's Vengeance*, denounced against the *Israelites* and *Jews* for TYRANNY, are not more striking than the examples of VENGEANCE denounced against the very *Instruments of that* VENGEANCE (the Assyrians and Babylonians) expressly on *the same account*; for though the latter were mere *Instruments in God's hand*, to punish the Jews *in kind*, yet they were themselves subjected to the like RETRIBUTION!

Nay, THE VENGEANCE was denounced particularly against the Chaldeans (and the cause of it, also, was declared) *long before they were guilty of the offence*, as I have before remarked, even while the Jews, the Nation vindicated by this punishment, were exercising that *Tyranny* at home for which they

were

were then doomed to the *Babylonian Yoke*, and thereby laid the foundation for the future retaliated CAPTIVITY *of their haughty* CONQUERORS *the Chaldeans!*

And have not we juſt reaſon to dread the ſevere VENGEANCE OF ALMIGHTY GOD, when it is notorious, that the *Tyranny* exerciſed in the Britiſh Colonies is infinitely more unmerciful than that which was formerly exerciſed by the *Chaldeans*, inſomuch that the ſtate of the Jews in their *Captivity* might be eſteemed rather as *Freedom* than *Bondage*, when compared with the *deplorable Servitude* of the wretched NEGRO SLAVES, as well as of the white Servants, in our Colonies?

What muſt be the conſequence of ſuch abominable wickedneſs?

By

By as much as we exceed the Aſſyrians and Babylonians in religious knowledge, by ſo much more ſeverely may we expect the hand of God upon us for our monſtrous abuſe of ſuch advantages!

The Inhabitants of *Great Britain* and the Inhabitants of *the Colonies* ſeem to be almoſt equally guilty of *Oppreſſion!*

THE COLONIES *proteſt* againſt the Iniquity of the SLAVE-TRADE; but, nevertheleſs, continue to hold the poor wretched *Slaves* in a moſt *deteſtable Bondage!* GREAT BRITAIN, indeed, keeps *no Slaves*, but publicly encourages the *Slave-trade*, and contemptuouſly neglects or rejects every petition or attempt of the *Coloniſts* againſt that notorious wickedneſs!

The Houſe of Burgeſſes in *Virginia*, tranſmitted a very ſenſible and reſpectful Petition to the King (188), dated the 1ſt of April, concerning the *Iniquity*, *Inhumanity*,

(188) Extracts from the minutes of the Houſe of Burgeſſes in Virginia.

Wedneſday, April 1ſt, 1772.

Moſt Gracious Sovereign,

WE your Majeſty's dutiful and loyal ſubjects the Burgeſſes of Virginia, now met in general aſſembly, beg leave with all humility to approach your Royal Preſence.

The many inſtances of your Majeſty's benevolent intentions and moſt gracious diſpoſition to promote the proſperity and happineſs of your ſubjects in the colonies, encouraged us to look up to the Throne, and implore your Majeſty's paternal aſſiſtance, in averting *a Calamity of a moſt alarming nature.*

The importation of ſlaves into the colonies from the coaſt of Africa hath long been conſidered as a trade of *great Inhumanity*, and under its preſent encouragement, we have too much reaſon to fear *will endanger the very exiſtence of your Majeſty's American dominions.*

We are ſenſible that ſome of your Majeſty's ſubjects in Great Britain may reap emolument from this ſort of Traffic; but when we conſider that it greatly retards the ſettlement of the colonies with *more white inhabitants*, and may *in time have the moſt deſtructive influence*,

Inhumanity, and *deſtructive Influence* of the AFRICAN SLAVE-TRADE, to which

influence, we preſume to hope, that the intereſt of a few will be diſregarded, when placed in competition with the ſecurity and happineſs of ſuch numbers of your Majeſty's dutiful and loyal ſubjects.

Deeply impreſt with theſe ſentiments, we moſt humbly beſeech your Majeſty to remove all thoſe reſtraints on your Majeſty's Governors of this colony, which inhibit their aſſenting to ſuch laws as might check ſo very pernicious a commerce.

Your Majeſty's antient colony and dominion of Virginia hath at all times, and upon every occaſion, been entirely devoted to your Majeſty's ſacred perſon and government; and we cannot forego this opportunity of renewing thoſe aſſurances of the trueſt loyalty and warmeſt affection, which we have ſo often, with the greateſt ſincerity, given to the beſt of Kings, whoſe wiſdom and goodneſs we eſteem the ſureſt pledge of the happineſs of all his people.

Reſolved, nemine contradicente, That the Houſe doth agree with the Committee in the ſaid addreſs to be preſented to his Majeſty.

Reſolved, That an addreſs be preſented to his Excellency the Governor, to deſire that he will be pleaſed to tranſmit the addreſs to his Majeſty, and to ſupport it in ſuch manner as he ſhall think moſt likely to promote the deſirable end propoſed.

(COPY.)

not the leaſt Anſwer hath yet been returned!

The Freeholders and Inhabitants of the County of *Somerſet*, in *New Jerſey*, alſo, through their "*regard to the civil* "*and* RELIGIOUS *Intereſt of the Country*, "*and the eſtabliſhed Rights of Mankind*," preſented to the Governor, Council, and Repreſentatives of that Province a very ſeaſonable Teſtimony againſt that *wicked* "*Traffic which has Slavery for* "*it's object*," praying them to "*provide* "*againſt the future Importation of Slaves* "*into that Colony*," and "*to enable ſuch* "*perſons as ſhall chuſe it to manumit their* "SLAVES *upon equitable Principles to* "*the Owners and the Public*," *&c.* (189).

(189) To the Governor, Council, and Repreſentatives of the Province of New Jerſey, in General Aſſembly met.

The Petition of ſundry Freeholders and Inhabitants of the County of Somerſet,

Reſpectfully

Another Petition upon the like benevolent principles was presented to the same Assembly by "*divers Inhabitants of the* "*County of* ESSEX *in the said Province*," wherein they also signified their dissatisfaction concerning "*an Act of As-* "*sembly in force for preventing the manu-*

Respectfully sheweth,

THAT your Petitioners, influenced with an equal regard to the civil and religious interests of this Province and the established Rights of Mankind, have with concern often viewed that Traffic, which has *Slavery* for it's object, in a light very *unfriendly* to both; and it has afforded pleasure to observe the liberal advances which of late have been made among all ranks of people towards the discountenance of that Trade, and promotion of Justice to those who have thereby been deprived of their *Liberty*. Hence your Petitioners are induced to address the Legislature, and to request, that a subject so important may receive that attention which it deserves. Your Petitioners also beg, that you will not only provide against the future importation of Slaves into this Colony, by such ways as you may think best, but to enable such persons as shall chuse it to manumit them by making them useful and happy upon equitable principles to the Owners and the Public, as in your wisdom may appear most conducive to those good ends. And your Petitioners shall pray, &c.

"*mitting and ſetting free any Negro* "*Slave,*" &c. whereby many "*are* "*obliged to keep their Fellow Men in a* "*Slavery to them unlawful, and contrary* "*to their Chriſtian Principles,*" &c. And they exhort the Aſſembly "*to obtain an* "*alteration of his Majeſty's Inſtruction to* "*the Governor relating to the African* "*Trade,*" &c. (190) A number alſo of

(190) To the Honourable Houſe of Repreſentatives, now ſitting at Burlington in the Province of New Jerſey.

The humble Petition of divers Inhabitants of the County of Eſſex in the ſaid Province, ſheweth,

THAT many of his Majeſty's loyal ſubjects in this Province obſerve, with uneaſineſs, the great increaſe of negro ſlaves from the coaſt of Africa, which is conſidered, not only as preventative of the importation and increaſe of white ſervants and labourers, by which the preſent extravagant price of labour would be proportionably leſſened, but alſo as laying a foundation of that which may hereafter prove dangerous to Government, and ſubverſive of the liberties of the people, it being juſtly obſerved, "That ſlaves are the "natural enemies of ſociety, and their numbers muſt "always

of the Inhabitants of the City and County of *Philadelphia* bore the like teſtimony

" always be dangerous." It is alſo with diſſatisfaction that ſome of the inhabitants of this province obſerve an Act of Aſſembly in force, for preventing the manumitting and ſetting free any negro ſlave, however healthy and able to earn his or her living, without ſuch terms as many are wholly unable to, and others cannot without great difficulty comply with, whereby they are obliged to keep their fellow men in a ſlavery (to them unlawful and contrary to their Chriſtian principles). In order therefore to remedy theſe growing evils, your petitioners humbly pray this Honourable Houſe, that they would take ſuch meaſures as to them in their wiſdom may ſeem meet, to obtain an alteration of his Majeſty's Inſtruction to his Excellency the Governor, relating to the African trade, ſo that his Excellency may be at liberty to conſent to ſuch laws for the preventing the future importation of negro ſlaves into this province, as to the Legiſlature may appear juſt and reaſonable. And alſo that the Act of Aſſembly relating to the manumitting of negro ſlaves may be repealed, and the inhabitants of this province allowed by law to ſet free any of their negro ſlaves, who ſhall appear to ſome proper judicature to be able of body and ſound in mind, and under a certain age to be fixed by this Honourable Houſe, or under ſuch other reaſonable reſtrictions, as to the Legiſlature may ſeem juſt and reaſonable.—And your petitioners as in duty bound ſhall ever pray.

againſt the African Trade in a pathetic and earneſt Petition to their Provincial Aſſembly; wherein they take notice of the example ſet them by the Province of *Virginia* in petitioning the King, " *from a deep ſenſibility of the danger and* " *pernicious conſequences which will be* " *attendant on a Continuation of this moſt* " *iniquitous Traffic*" (191). But the Aſſembly,

(191) To the Repreſentatives of the Freemen of the Province of Pennſylvania in Aſſembly met.

The Petition of a number of the Inhabitants of the City and County of Philadelphia,

Reſpectfully ſheweth,

THAT the importation of the natives of Guinea, to be ſold and uſed as ſlaves in the provinces and iſlands of the Britiſh dominions in America, has long been an occaſion of deep concern to a great number of the Inhabitants of this province, as well on account of its inconſiſtency with the whole tenor of the Chriſtian religion, as becauſe of the evil influence it has on the religious and moral conduct of the people, and the dreadful conſequence which, it is to be feared, will one day attend in thoſe parts where it prevails.

We

ſembly, being deſirous firſt to know what reception the abovementioned neglected *Virginian* Petition had met with at Court, poſtponed their addreſs to the Throne; and inſtead of it tranſmitted

We are the more encouraged to lay this important object before you, as we underſtand ſome of the colonies have been led into ſerious conſideration, as well of the iniquity of the practice, as of the dangerous ſituation ſome of them are in, particularly the province of *Virginia*, whoſe Houſe of Burgeſſes has lately *petitioned the King*, from a deep ſenſibility of the danger, and pernicious conſequences which will be attendant on a continuation of this MOST INIQUITOUS TRAFFICK.

We your petitioners, therefore, moſt earneſtly beſeech you, to take this matter, which we apprehend to be of the utmoſt conſequence to the welfare and ſafety of the Britiſh colonies, under your moſt ſerious conſideration, and to uſe your utmoſt endeavours with the other colonies, in making ſuch repreſentations to the King as to you may appear moſt effectual towards putting a ſtop to this mighty evil."

Signed by about two hundred perſons, amongſt whom were, the provoſt of the academy, and three other clergymen of the church of England, being all that are in this city, five Preſbyterian Clergymen, and four other Miniſters, the reſt reſpectable Inhabitants.

an Act of Assembly for the King's *Assent*, whereby they laid a heavy duty on the head of every Slave that should be *imported*, amounting almost to a prohibition of the *iniquitous Traffic*; but this seasonable attempt to discourage *the crying national sin*, met with a very cold reception it seems on this side of the Atlantic, and the Bill was absolutely *rejected*; so that the *horrid* Guilt of persisting in that *monstrous Wickedness* must rest on this side of the Atlantic! Is this —to "*execute Judgement and righteousness?*" Is this to "*deliver the* SPOILED "*out of the hand of the* OPPRESSOR?" Is this to "*do no wrong*," to "*do no* "*violence to the* STRANGER?"

Does not the same God, who warned the *impolitic Zedekiah* by the mouth of his Prophet, also equally warn us by *the written word* which he hath given

to us "*for doctrine, for reproof, for cor-*
"*rection, for instruction in righteousness?*"
2 Tim. iii. 16.

Does he not equally warn us by these everlasting Records of his tremendous Judgements and dreadful VENGEANCE even against his own *peculiar people?* For—"*all these Things happened unto* "*them for ensamples:*" (as I have before observed) "*and they are written for our* "*admonition, upon whom the Ends of the* "*World are come.*" 1 Cor. x. 11.

And yet with all these spiritual advantages, I fear we far exceed the Jews in the enormity and multitude of our *National Oppressions*: how then shall we escape the just Vengeance of God, if we persevere in these inhuman practices? Is this the return we make to God for the Blessing of a Christian Edu-

cation! Surely *he hath expected better things of us!* Have we not juſt reaſon to fear that he will condemn this nation as he did the Jews of old? ſaying—— "*he looked for* JUDGEMENT, *but behold* "OPPRESSION; *for* RIGHTEOUSNESS, "*but behold a* CRY!" Iſaiah v. 7.

As God never changes, it is impoſſible that this nation ſhould eſcape his *juſt retribution*, and ſtill perſiſt in violating *the natural Rights* of mankind!

Reflect, my Countrymen, for a moment, upon the preſent ſtate of thoſe enormous national Tranſgreſſions, the *African Slave Trade* encouraged *in* GREAT BRITAIN, and the *toleration of Slavery* in THE BRITISH COLONIES, and you will readily perceive that we muſt ſtand *condemned* even if we *judge ourſelves!* and how then ſhall we appear before

that

that Righteous *Judge*, who is no respecter of persons? How can we hope to escape the DIVINE VENGEANCE when we know that the Almighty hath even *bound himself* with a most solemn oath never to forget *any such acts of* OPPRESSION? "*The Lord hath sworn by the* "*excellency of Jacob*, SURELY *I will* "*never forget any of their works*," or rather "*all their works*," כל מעשיהם; amongst which the SLAVE-TRADE, in particular, is expressly mentioned in the preceding verse, *viz.* "*buying the* "*Poor for Silver*," *&c.* And then he condescends *to appeal*, as I before remarked, to *human Judgement* concerning the propriety, or rather the necessity and certainty, of the Divine Vengeance for such National Wickedness!——"*Shall not the Land tremble for* "*this? and every one mourn that dwelleth* "*therein?*" Amos viii. 6—8. And in like

like manner by the Prophet Jeremiah:— "*Shall I not visit for these things? Shall* "*not my Soul be avenged on such a Nation* "*as this?*" Chap. v. 9. These Judgements, indeed, were denounced against the *Jews*; but surely common sense must teach us that they are equally applicable at home, that is, "*on such a* "*Nation* AS THIS," my Countrymen!

But there is still a way to escape, if my Countrymen have but grace to take warning! And therefore to the unquestionable Examples of GOD's *Retribution* and *Vengeance* which I have already given, let me add, before I conclude, one very remarkable Example of GOD's *Vengeance* for *National Oppression* being actually *averted* by the seasonable interposition of *a few individuals*, who procured the *dismission* and *enfranchisement* of a large body of poor

enslaved

enſlaved people, and thereby appeaſed the *denounced* Wrath of our merciful God!

In the beginning of the 28th chapter of the ſecond Book of Chronicles, an account is given of the abominable *Idolatry* and Wickedneſs of Ahaz King of Judah, "*who* (even) *burned his Chil-* "*dren in the Fire*," and by that ſuperlative degree of *Uncharitableneſs* and *Inhumanity* demonſtrated a voluntary ſubmiſſion to that *heavy Yoke of Bondage* under the *Grand Spiritual Enemy of Mankind*, from which the *Almighty Protector* of the Creation had ſo glorioſly delivered his Anceſtors, "*after the abomi-* "*nations*" (ſays the Text) "*of the Hea-* "*then, whom the Lord had caſt out be-* "*fore the Children of Iſrael. He ſacri-* "*ficed alſo and burned incenſe in the high* "*places, and on the hills, and under every*

"*green*

" *green tree. Wherefore the Lord his*
" *God delivered him into the hand of the*
" *King of* SYRIA ; *and they ſmote him,*
" *and* CARRIED AWAY A GREAT
" MULTITUDE OF THEM CAPTIVES,
" *and brought* (them) *to* DAMASCUS.
" *And he was alſo delivered into the hand*
" *of the King of* ISRAEL, *who ſmote him*
" *with a great ſlaughter : for* PEKAH"
(the King of Iſrael) " *the Son of* RE-
" MALIAH *ſlew in Judah* AN HUNDRED
" AND TWENTY THOUSAND IN ONE
" DAY, *all valiant men* ; *becauſe* THEY
" HAD FORSAKEN THE LORD GOD OF
" THEIR FATHERS. *And* ZICHRI, *a*
" *mighty man of Ephraim, ſlew* MAA-
" SEIAH THE KING'S SON, *and* AZ-
" RIKAM THE GOVERNOR OF THE
" HOUSE, *and* ELKANAH (that was)
" NEXT TO THE KING. *And the Chil-*
" *dren of* ISRAEL *carried away captive*
" *of their Brethren* TWO HUNDRED
" THOUSAND WOMEN, SONS AND
" DAUGH-

" DAUGHTERS, *and took also away much*
" *spoil from them, and brought the spoil*
" *to Samaria. But a Prophet of the*
" *Lord was there whose name* (was)
" ODED: *and he went out before the*
" *Host that came to Samaria,*" (tha tis, as they returned from the War to Samaria with their Captives and Booty,) " *and*
" *said unto them,* " *Behold, because the*
" LORD GOD *of your Fathers was wroth*
" *with Judah, he hath delivered them*
" *into your hand, and ye have* SLAIN
" THEM IN A RAGE (that) REACH-
" ETH UP UNTO HEAVEN. *And now*" (said the Prophet) " *ye purpose to* KEEP
" UNDER *the Children of Judah and Je-*
" *rusalem for* BOND-MEN *and* BOND-
" WOMEN *unto you:* (but are there)
" NOT WITH YOU, EVEN WITH YOU,
" SINS *against the* LORD *your* GOD?
" *Now hear me therefore, and* DELIVER
" THE CAPTIVES AGAIN, *which ye*
" *have* TAKEN CAPTIVE OF YOUR

 " BRETHREN:

"BRETHREN: FOR THE FIERCE "WRATH OF THE LORD (is) UPON "YOU." 2 Chron. xxviii. 9—11. And may it not be ſaid in theſe latter days, with *equal Truth*, to the Inhabitants of GREAT BRITAIN and HER COLONIES, "*Are there not with you, even with* "*you, Sins againſt the* LORD *your* GOD?" that is, *are there not with you* already a ſufficient number of SINS (for which, unleſs you repent, you will certainly be accountable) but that you muſt preſumptuouſly "*add to your Sins and to* "*your Treſpaſs*" the horrid guilt of SLAVERY and OPPRESSION, to haſten GOD'S VENGEANCE upon you? but that you muſt ſuddenly heap up the meaſure of your iniquity by tolerating in your Colonies a much more grievous *Slavery*, a much more numerous *Bondage*, than the Iſraelites were ever guilty of? Yet in Iſrael, there were found four Chiefs or Noblemen—"*Heads of the Children* "*of*

"*of Ephraim*," who were zealous to avert God's Wrath, and ſave their Country by a ſpeedy reſtoration of the JEWISH CAPTIVES to their *natural freedom*. They valiantly "STOOD UP "*againſt them that came from the War*," —(which were, probably, not only PEKAH, *their King*, *and his Princes*, but alſo the principal Warriours of their Country; ſee the 6th, 7th, and 14th verſes)—"*and ſaid unto them, Ye ſhall* "*not bring in* THE CAPTIVES *hither*."— Theſe were peremptory Terms, which ſhewed, that they were ready to riſk their Lives in ſo good a cauſe; and, at the ſame time, they aſſigned the reaſon of their oppoſition in a SOLEMN PROTEST—"*for whereas*" (ſaid they) "*we* "*have offended againſt the Lord* (already), "*ye* INTEND TO ADD (more) TO OUR "SINS *and to* OUR TRESPASS:—*for* "*our Treſpaſs is great, and* (there is) *fierce* "*wrath againſt Iſrael*." Ver. 12, 13.

This reaſon, as well as the undaunted Reſolution of thoſe who gave it, had the proper effect upon the Iſraelitiſh Soldiers, who, notwithſtanding the general depravity of their countrymen, *ſtill deſerved the name of* MEN, by demonſtrating, that they were not inſenſible to REASON, and that they thought themſelves entitled (though SOLDIERS) to that *common Right of* HUMAN NATURE, *the Right of judging for themſelves in matters of conſcience*, without which no man can be truely *honourable*: for as ſoon as they heard the juſt remonſtrance of the four Noblemen, they quitted *the Prey* and *the Plunder* (a hard thing for Soldiers to ſubmit to) without waiting, it ſeems, for the word of command from the King or his Princes! —"*So the armed men*" (ſays the Text) "*left the Captives and the Spoil before* "THE PRINCES *and* ALL THE CON-"GREGATION." Ver. 14.

Here

Here (be pleaſed to obſerve) is a *National Council* at once aſſembled in the field; *the whole Power of the People*—" THE PRINCES AND ALL THE CON-" GREGATION."

What were their Deliberations on this occaſion does not appear, nor their RESOLUTIONS, or rather, they ſeem to have been totally IRRESOLUTE, wavering between what was a RIGHT TO BE DONE and PRIVATE INTEREST; as if each man was unwilling to give up his *ſhare of the booty*, and yet aſhamed openly to reſiſt the active Reſolution of the four Chiefs on ſo charitable a cauſe; for theſe four Noblemen, it ſeems, at laſt boldly took upon themſelves the whole buſineſs;—" *and the men*" (ſays the Text) " *which were expreſſed by name*," (viz. the four Noblemen mentioned in the 12th verſe) " ROSE UP, *and* TOOK " THE CAPTIVES, *and* WITH THE

" SPOIL

"SPOIL CLOTHED *all that were naked* "*among them, and arrayed them and shod* "*them, and gave them to eat and to drink,* "*and anointed them, and carried all* "*the feeble of them upon asses, and* "*brought them to Jericho the City of* "*Palm-Trees, to their brethren: then* "*they returned to Samaria.*" Thus an immediate Judgement from God upon Israel was averted by the spirited opposition of FOUR individuals against a *whole Nation!* But Great Britain and her Colonies, which forcibly detain more than FOUR times the number (192) of wretched

(192) By *an account of the European settlements in America, printed in* 1770, we are informed that "*there* "*are allowed to be in* OUR WEST INDIES *at least two* "*hundred and thirty thousand* NEGRO SLAVES." Vol. 2, p. 117. "*In* VIRGINIA" (says the same author) "much the larger part of the inhabitants are the "NEGRO SLAVES, who cannot be much fewer "*than* AN HUNDRED THOUSAND SOULS; *they an-* "*nually import*" (says he) "*into the two tobacco colo-* "*nies between* THREE AND FOUR THOUSAND OF "THESE SLAVES:" p. 216, 217; and in Maryland, (as

wretched Captives in an involuntary ſervitude, much more intolerable than any that the *Iſraelites* were ever guilty of exacting!—GREAT BRITAIN which recruits the ravages of her Cruelty, Oppreſſion, and Injuſtice, by an *annual* ſupply of more than *fifty thouſand poor* (193) *African* STRANGERS (againſt whom

(as the ſame author informs us in p. 233.) "*the* "*Negroes* (are) upwards of SIXTY THOUSAND."

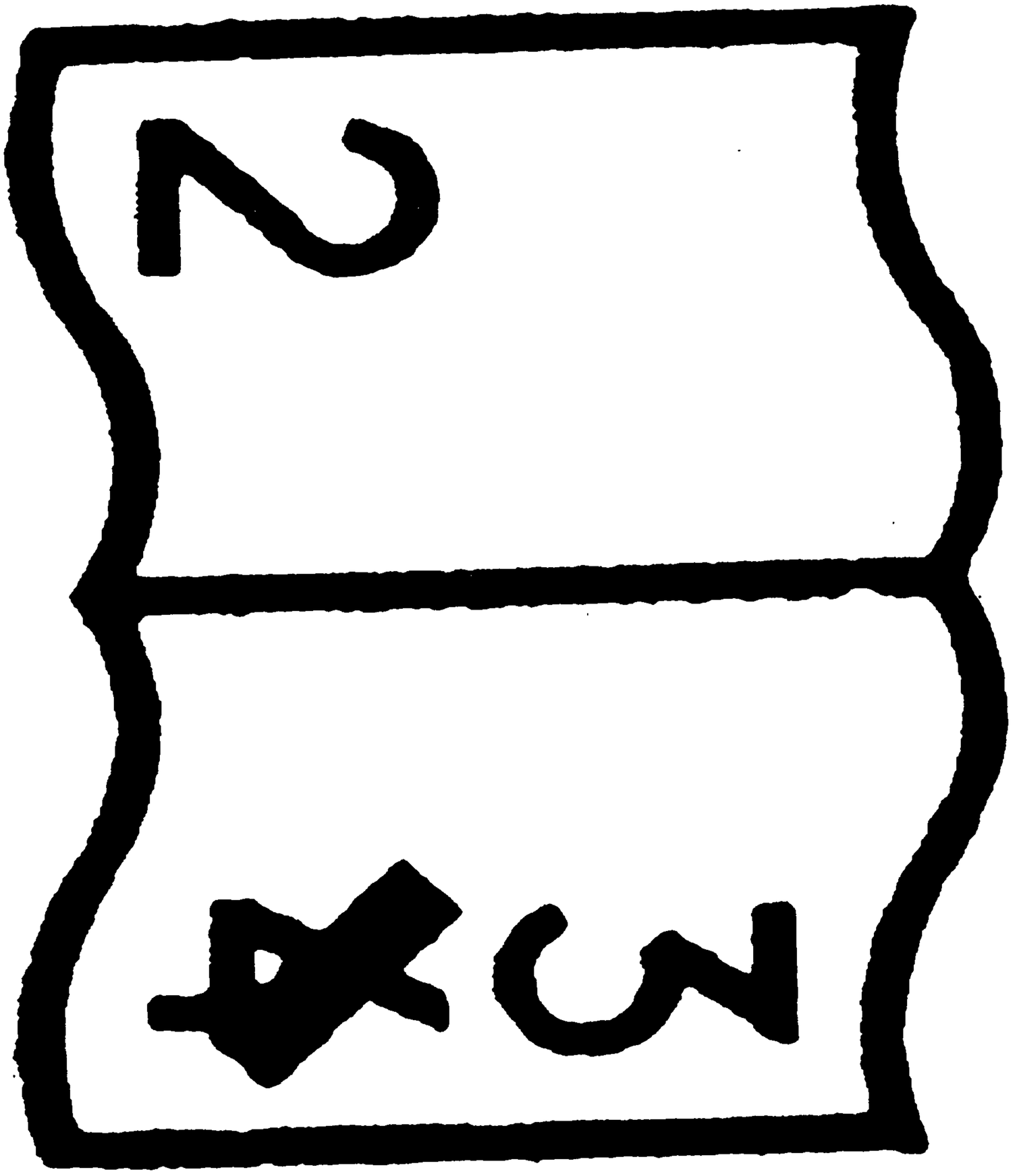
The number of ſlaves already mentioned (without reckoning the multitudes ſince tranſported to the new increaſing ſettlements in the Grenada Iſlands, and in the iſlands of Tobago, Dominica, and St. Vincents; as alſo excluſive of the multitudes in the two Carolinas, the two Floridas, Georgia, the two Jerſeys, New York, &c.) amount to THREE HUNDRED AND NINETY THOUSAND SOULS, at the leaſt computation: ſo that if the multitudes actually omitted in this account, were truely added, the *oppreſſion* would appear enormous! The total amount of the *oppreſſed* multitude, perhaps would not fall far ſhort of the numerous Bondage of *oppreſſed Iſraelites* which firſt drew down the exemplary and ever memorable VENGEANCE *of the* ALMIGHTY, upon the hardened *Egyptian* Tyrant and his kingdom!

(193) See note in page 147.

the

they have not the leaſt pretence of war or quarrel)——" MEN AND WOMEN, " SONS AND DAUGHTERS"——" FOR " BONDMEN AND FOR BONDWOMEN" to be worn out with unremitted labour; like thoſe poor injured creatures whoſe places they ſupplied!—*Great Britain*, I ſay, with all this accumulated load of guilt has not yet produced *four Chiefs or Noblemen* to PROTEST againſt this moſt abominable Tyranny, and " to " *ſtand in the Gap*," with reverential fear of God, to avert the DIVINE VENGEANCE, though *Religion*, *Humanity*, and even *Common Senſe* ought to have prompted them to it!——May we not too aptly compare the principal crimes of the *Jews*, (for which *they loſt their liberty)*, to the preſent crying Sins of GREAT BRITAIN AND HER COLONIES!——" *In the midſt of thee*" (ſaid a Prophet from God) " *have they* DEALT " BY OPPRESSION WITH THE STRAN-

"GER: *in thee have they vexed the* "*Fatherless and the Widow.*" Ezek. xxii. 7. And again, "*The People of* "*the Land have used* OPPRESSION *and* "*exercised* ROBBERY, *and have vexed* "*the Poor and Needy: yea, they have* "OPPRESSED THE STRANGER WRONG-"FULLY. *And I sought for* A MAN "*among them that should make up the* "*hedge, and* STAND IN THE GAP *be-* "*fore me for the Land, that I should not* "*destroy it: but I found none!* THERE-"FORE *have I poured out mine indigna-* "*tion upon them, I have consumed them* "*with the fire of my wrath:* THEIR "OWN WAY *have I* RECOMPENSED "UPON THEIR HEADS, *saith the Lord* "*God.*" Ezek. xxii. 29—31. And have not the Inhabitants of *Great Britain* and *her Colonies*, therefore, just reason to expect a *similar* VENGEANCE for *the like* OPPRESSIONS? Do they flatter themselves, that the *same God* will permit them to go



on without *recompensing* their "OWN "WAY" *upon their* HEADS! *Slavery* for *Slavery*? Or have they forgot, that the God of Israel, who thus reproved his peculiar People for holding their *Brethren* in BONDAGE, is the SAME "LORD GOD" *with whom we have to do*? and that he is UNCHANGEABLE? How would our Rulers and Chief Men bear a *repetition* of this unchangeable *word* in the presence of God, when the Books are opened for Judgement:—"*I sought for* "*a Man among them that should make up* "*the hedge, and* STAND IN THE GAP "*before me for the Land, that I should* "*not destroy it; but I* FOUND NONE!" May I not say, that even "*backsliding* "*Israel*" shall "*rise up in Judgement* "*with this Generation, and shall condemn* "*it*?" As "*the backsliding Israel hath* "*justified herself more than treacherous* "*Judah*," (Jer. iii. 11): so she hath surely "justified herself more than"

BRITAIN! for when the meaſure of her iniquity ſeemed to be filled by that notorious act of *Oppreſſion* in the reign of Pekah before-mentioned, there were yet found in her FOUR *worthy Advocates* "*to* STAND IN THE GAP *before* GOD "*for the Land*;" even four "*Chiefs*" (or Nobles) "*of the Children of Ephraim*;" who boldly *proteſted* againſt the horrid crime of domeſtic *Slavery*. But *Great Britain*, though ſtaggering under a much heavier load of the ſame kind of Guilt, has not produced, out of her numerous *Peerage*, ONE SINGLE CHIEF to ſtand up "*for the Land*," and remove her burthen! Mark this, ye Right Reverend Fathers of our Church, who ſit with the PRINCES *of the Realm* to conſult the welfare of the State! Think not that I am inclined, through any miſguided prejudice (194), to charge your

(194) If I am prejudiced at all, I am ſure it is in favour of *Epiſcopacy*, for I not only entertain a moſt

your Order, in particular, with the omission. The *crying Sin* has hitherto been

sincere personal respect and esteem for several truly worthy and learned Individuals of that order, now living, but I am even descended from one of the same holy function, who in his correspondence with foreign Protestant churches, very ably defended and promoted the *Establishment of Episcopacy*; and, above all, I am thoroughly convinced by the Holy Scriptures that the institution of THAT ORDER in the Christian Church IS OF GOD; and that the only defect in the *English Establishment* of it, is the want of a FREE ELECTION * to the Office. For as it may clearly be proved

* The learned Judge Blackstone, in his Commentaries, book I. c. 11. p. 377. informs us, that "ELECTION *was, in* VERY "EARLY TIMES, *the usual mode of Elevation to the* EPISCO-"PAL CHAIR *throughout all Christendom; and this*" (says he) "*was promiscuously performed by the* LAITY, *as well as by the* "CLERGY," ("*per* CLERUM *&* POPULUM:") for which he cites very ample authorities. But afterwards a complaint of *tumultuous Elections*, together with the supposed Royal Prerogative of granting the Investiture of *Temporalitics* (though the *Temporalities*, being originally granted to support the *Dignity* of the Office, cannot reasonably be so far drawn from the first intention, as to deprive the Office of that real *Dignity* which arises from a free Election) served the designs of Emperors and Kings as *a pretence* to invade *the Freedom of Election*; and the same *pretence* of TUMULT proved equally favourable to the opposite designs of Popes; so that these jarring interests seemed united, however, in their endeavours (as it were by one Spirit of *Antichrist*) to deprive the Church of her *ancient Right*, which (had

been far diſtant from your *ſight*, and perhaps was never fully repreſented to you,

proved that the *Churches of Britain and Ireland* have a juſt and ancient *Right* to *elect* their own Biſhops, and did actually exerciſe that right for many ages, till the antichriſtian Uſurpations of *Monks* and *Popes* over the ſecular

(had it been maintained) would probably have prevented moſt of the future uſurpations of the *Papal Antichriſt*; and therefore "*the Policy of the Court of Rome at the ſame time began by de-* "*grees to* EXCLUDE THE LAITY *from any ſhare in theſe* "ELECTIONS," (ſays the learned Judge Blackſtone,) "*and* "*to confine them wholly to the* CLERGY, *which at length was* "*completely effected.*" 1 Blackſtone, c. 11. p. 378. The original ground for the complaint of *tumult* in theſe *Elections* was probably occaſioned by the neglect of that unexceptionable Apoſtolic mode of Election deſcribed in Acts i. 15 to 26; for when Chriſtianity began to be corrupted by Vows of *Celibacy*, and other Popiſh and Diabolical Doctrines, the *Clergy* and *Laity* began to have oppoſite intereſts to ſerve (which ought never to be) in the Choice of their Biſhop, and, of courſe, the two contending parties would reciprocally depend upon their own activity, zeal, or addreſs for ſucceſs in the *Election*; ſo that *Tumult* (the old complaint) muſt be the neceſſary conſequence; whereas had it been an indiſpenſible form to nominate TWO qualified perſons (viz. either *two* by the promiſcuous ſuffrages of both parties, or *one* by each party), and afterwards, *in ſolemn prayer*, to ſubmit the final deciſion to the Providence of God by a Lot (as in the *Apoſtolic Election*), there could be no room for contention: the undue influence and partiality of *Individuals* would be effectually checked; and, above all, the joint prayers of *both parties*, in an appeal to God's deciſion, would certainly add *Solemnity* (inſtead of *Tumult*) to the *Election*, if not alſo much additional

you, or, like *faithful Watchmen of Israel*, you would long ago have warned our Nation

secular (or parochial) Clergy occasioned the interference of Kings, so it may as clearly be demonstrated, that the present mode of *Election* by Writ of *Congé D'Eslire*, sent to the several Cathedral Chapters, together

ditional Dignity to the *Elected*. "*Dum secum habebant* APOS-"TOLI *Dominum, non usi sunt* SORTE: *neque post adventum* "*Paracleti ea sunt usi*, c. x. 19. xvi. 6. ss. *sed in uno hoc inter-*"*medio tempore, & in uno hoc negotio usi sunt*, CONVENIEN-"TISSIME." Bengelii Gnomon Nov. Test. p. 460. This remark opens to us a very satisfactory reason why the Apostles discontinued the primitive mode of *Election*, and took upon themselves the appointment of *Bishops*: for while they were endowed with manifest *supernatural power* in working Miracles, their authority to *appoint Bishops*, without the formulary precautions of the first precedent, could not be questioned, because their appointment of Bishops was clearly the appointment of the *Holy Ghost*: but, when these *extraordinary* gifts ceased in the Church, the primitive mode of Election became once more desirable, as being best suited to the *ordinary* state of the Church in all succeeding ages. This is not a singular opinion of my own: the learned Bengelius (p. 459) refers us not only to those who have thought as I do, but also to examples of it's having been really practised in Episcopal Elections:—"*Hodie quoque in* ELEGENDIS EPIS-"COPIS SORTI LOCUM ESSE POSSE *censet justus Jonas ad hunc* "*locum, & memorabile exemplum refert Comenius in Hist. Eccles.* "*Slav.* §. 60. *habet etiam b. Riegerus Böhm. Br. vol.* iii. *p.* 36." The primitive *Election*, mentioned in the Acts, was the Election of a *Bishop*, as well as of an *Apostle*, the Office or Charge of a Bishop being apparently included in the *Apostolic* Dignity; for though *Matthias*, on whom the lot fell, was immediately "*num-*"*bered*

Nation of the Danger: but I now call upon you, IN THE NAME OF GOD, for

ther "*with a Letter Missive, containing the name of the* "*person which they shall Elect and Chuse?*" (agreeable to the Act of 25 Hen. VIII. ch. xii. sec. 4.) is a total perversion

"*bered among the eleven* APOSTLES," yet the vacant *Charge* to which he was elected was unquestionably an *Episcopal Charge*. The expression of the Holy Ghost, in the Prophecy of the Psalmist (Psalm cix. 8. "*let another take* HIS OFFICE"), proves that the said Office was of that nature; for the Hebrew word פקדה, commonly rendered "*his office*," properly signifies *a* VISITATORIAL *office*, which expression, by the ancient Authors of the Septuagint Version, as well as the *Apostle Peter*, was conceived to be of the same general import as an Office of SUPERINTENDENCY; and therefore they all called it *an Episcopate*, τὴν Ἐπισκοπὴν αὐτοῦ λάβοι ἕτερος, literally, "*let another* "*take his Episcopate*," or "*Bishoprick*." Matthias, therefore, and the other Apostles were properly Ἐπίσκοποι or *Bishops*; and the Right of Nomination to the vacant Charge was not then confined to the Apostles alone (as Dr. Hammond, without authority of Scripture, has asserted), but an appeal was made to the sense of the whole Congregation, the Ὄχλος, or Crowd of 120 Persons then present, by the Apostle Peter, and *they* accordingly *appointed two*, καὶ ἔστησαν δύο, and afterwards joining in solemn prayer, submitted the decision or final *Election* by lot to the Providence of God:—"*Thou, Lord*," (said they, Κύριε) "*which* "*knowest the hearts of all men, shew of these* TWO *the* ONE "*whom thou hast chosen*."—"Ἀνάδειξον ἐκ τούτων τῶν δύο ἕνα ὃν ἐξελέξω." The person on whom the lot fell might from the LOT (κλῆρος) be truly denominated CLERICUS, as he was thereby authorized to take upon himself *the* LOT *of service*, λαχεῖν ΤΟΝ ΚΛΗΡΟΝ τῆς διακονίας. The very learned and judicious Erasmus was of the same opinion respecting the appointment

for assistance! *Ye know the Scriptures*, and therefore to you, my Lords, in particular

perversion of that just and ancient *Right* † abovementioned, and is entirely destructive of all the desirable purposes of a free *Election*. This practice, however, cannot be censured in stronger terms than those in which

pointment of *two* persons by the *Congregation* or Ὄχλος :—" *Hæc* " *oratio*" (says he, speaking of Peter's Address to the People) " *quum placuisset* MULTITUDINI *statuerunt* DUOS," *&c.* And a little afterwards he gives the following commendation of that primitive example :—" *Tametsi* SORTES *periculosæ non sunt, quæ* " *utricunque faverint, probum & idoneum designant. Nec totum* " *negotium creditum est* SORTIBUS. SUFFRAGIIS *sunt electi* " DUO *probatissimi. Inter hos ambiguitatem Electionis finit* SORS, " *quæ nec ipsa temeritatem habere potuit, cujus eventum moderatur* " *precatio.* SORS *igitur hæc, quæ nihil aliud fuit quam* DECLA- " RATIO DIVINÆ VOLUNTATIS, *designavit* MATTHIAM, " *quanquam* JOSEPH *præter cognominis*" (viz. Justus) " *commendationem, etiam* JESU *propinquitate commendebatur. Et* " *tamen huic prælatus est Matthias, quo nos doceremur* INDELI- " GENDIS EPISCOPIS, *quibus credenda sit Evangelicæ Doctrinæ* " *dispensatio, adeo nihil esse tribuendum humanis affectibus,*" *&c.*

† In a little Tract (by *John Barnes*, an English Benedictine) intituled, *Sententia de Ecclesiæ Britannicæ Privilegiis*, which was printed together with some little Tracts of Archbishop Usher in 1687, we find still a more ample testimony of the *ancient Right* of chusing *Bishops* :—" *Cùm* ANTIQUI MORES *Ecclesiæ* " *suæ*" (speaking of the ancient BRITISH, SCOTCH, and IRISH) " *postularent ut* OMNIA *inter se* SYNODICE *agerent*, " *tum pro* EPISCOPORUM ORDINATIONIBUS, *tum pro aliis* " *negotiis Ecclesiasticis. Verba eorum ex* BEDA, *lib.* ii. *c.* 2. *Eccles. Hist. sunt*, QUOD NON POSSUNT ABSQUE SUORUM CON-

SENSU

particular I appeal! If I have misrepresented *the Word of God*, on which my *Opposition*

which it is expressly condemned by a *subsequent Act of Parliament*, (1 Edw. VI. chap. ii.) though the former Act is supposed to be still in force, viz. "*The said* "ELECTIONS *be in very deed* NO ELECTIONS *but only* "*by*

SENSU ET LICENTIA PRISCIS ABDICARE MORIBUS." P. 154. And after citing an example from *Bede*, concerning *the Election of a Bishop* (viz. Aidan) by a Scotch Synod, at the request of the Saxon King *Oswald*, to instruct and preside over the Ministry of the newly converted Saxon or English Church (see p. 154 and 155), he further remarks:—"*Et ex* HUNTING-"DONIENSI" (says he) "*lib.* iii. *Hist.* & BED. *lib.* ii. *constat* "ET SCOTOS ET BRITANNOS OMNIA SUA COMMUNI CON-"SENSU EGISSE."

It appears also, that the *Saxon* or *English* Church, though much less ancient than the *British*, *Irish*, and *Scotch* Churches, did yet enjoy the same inestimable privilege of *electing Bishops*. The Monk *Matthew Paris* has transmitted to us a memorable example of this, in his Account of the Election, A. D. 1095, of the celebrated *Ulstan* to be Bishop of Worcester:—"*Processu au-*"*temtemporis* ULSTANUS (ELECTO *ad Archiepiscopatum Ebora-*"*censem* ALDREDO) *unanimi consensu, tam* CLERI *quam* TO-"TIUS PLEBIS, *Rege insuper ut quem vellent sibi eligerent præ-*"*sulem & animarum Pastorem annuente*, IN EPISCOPUM *ejus-*"*dem loci* ELIGITUR." P. 20. And even in later times, when *the Romish Corruptions* had so far prevailed as to exclude the LAITY from Elections, yet the Clergy still enjoyed "*the free* "*right of electing their Prelates, whether Abbots or Bishops*;" for the learned Judge Blackstone informs us, that *this right* was granted in a charter "*to all the Monasteries and Cathedrals in the* "*Kingdom*" by King John, see vol. i. p. 379; and also that "*this grant was expressly recognized and confirmed in King John's*

 "MAGNA

Opposition to SLAVERY is founded, point out my errors, and I submit: but if, on the other hand, you should perceive that the Texts here quoted are really appli-

" *by a Writ of* CONGE D'ESLIRE, *have colours, sha-*
" *dows, and pretences of Elections, serving nevertheless*
" *to no purpose,*" &c.

If it had not been for this notorious defect in point of *Election*, and the general idea of its *consequences*, I am

" MAGNA CARTA, *and was again established by* STATUTE
" 25 *Edward* III. *St.* 6. § 3." *Ibid.* This Statute first gave *parliamentary authority*, indeed, to the King's *Congé D'Eslire* (though it was in use long before), and acknowledges the King's Right of *Assent* or Approbation " *after the Election*;" yet it contains nothing which can remove the prudent and reasonable limitation to which that *Assent* or *Approbation* was formerly subject, *viz.* that it " WAS NOT TO BE DENIED WITHOUT A " REASONABLE AND LAWFUL CAUSE." Judge Blackstone, b. i. c. 11. p. 379. And this very Act (which was manifestly ordained to restrain the simoniacal practices and shameful usurpations of the Bishops of Rome) expressly acknowledges the Right of FREE ELECTIONS in the Church, *viz.* " that the FREE " ELECTIONS of the Archbishops, Bishops, and all other Digni-" ties and Benefices ELECTIVE *in England*, shall hold," *&c.* The *Right* was also fully established by preceding Statutes, still *in force*, though (unhappily for this Kingdom) not *in use*; as —" *There shall be* FREE ELECTION *of Dignities of the Church.*" 9 Edward II. c. 14. Title. And again, " ELECTIONS OUGHT " TO BE FREE." 3 Edward I. c. 5. Mr. Ruffhead, in his useful Index to the Statutes, very properly refers us, under the head of " ELECTION of BISHOPS," to this last-mentioned Statute;

applicable to the queſtion before us, that my conclusions from thence are fairly drawn, and that the Examples of GOD'S VENGEANCE againſt TYRANTS and SLAVE-HOLDERS ought ſtrictly to warn us againſt *ſimilar Oppreſſions* and *ſimilar Vengeance*, you will not then, I truſt, be backward *in this Cauſe of* GOD *and* MAN. *Stand up* (let me intreat you) "*for the Land*; MAKE UP THE "HEDGE," to ſave your Country; perhaps it is not yet too late! Enter a ſolemn proteſt, my Lords, againſt thoſe who "*have oppreſſed the Stranger wrong-*"*fully*." Ye know that the Teſtimonies I have quoted are of God! Warn

am perſuaded that the late worthy Primate of England, would not have found ſuch oppoſition in his endeavours ſome few years ago to promote *the eſtabliſhment of* EPISCOPACY *in America!*

Statute; for *Epiſcopal Elections* ought certainly to be included in the meaning of the ſaid Statute, as well as *all other Elections*; for an ELECTION without a CHOICE is a manifeſt contradiction in terms, and NO ELECTION.

there-

therefore the Nobles and Senators of theſe Kingdoms, that they incur not a double load of Guilt! as the burthen, not only of the *much-injured African Strangers*, but alſo of *our Country's Ruin*, muſt reſt on the heads of thoſe who withhold their Teſtimony againſt the CRYING SIN of TOLERATED SLAVERY! For "I KNOW *that the* LORD *will main-* "*tain the* CAUSE *of the Afflicted, and* "*the* RIGHT *of the Poor*." Pſa. cxl. 12.

GRANVILLE SHARP.

SOLI DEO GLORIA ET GRATIA.

B L

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☞ This Tract having been unavoidably extended to a much greater length than was at firſt intended, the Extract from Mr. Morgan's Book, mentioned in p. 258, is inſerted in the Appendix of another Tract, intituled, "*The juſt Limitation of Slavery* "*in the Laws of God compared with the unbound-* "*ed Claims of the African Traders and Britiſh* "*American Slave-holders.*"

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