Apthorp, East, 1733-1816. Discourses on prophecy
DISCOURSES ON PROPHECY:

READ IN THE CHAPEL OF LINCOLN'S- INN,

AT THE LECTURE

FOUNDED BY THE RIGHT REVEREND WILLIAM WARBURTON,
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TO THE HONOURABLE
WILLIAM
EARL OF MANSFIELD,
LORD CHIEF JUSTICE OF ENGLAND;

SIR JOHN EARDLEY WILMOT, Knt.
LATE LORD CHIEF JUSTICE OF THE COMMON PLEAS;

AND THE HONOURABLE
SIR JOHN SKYNNER, Knt.
LORD CHIEF BARON OF THE EXCHEQUER;

TRUSTEES FOR THIS
LECTURE;

THESE
DISCOURSES
ARE MOST HUMBLY INSCRIBED BY
THE AUTHOR,

LONDON,
NOVEMBER 27,
MDCCCLXXXV.

E. APTRORP.
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HISTORY OF PROPHECY.

ISAIAH xxix.

11. And the vision of all is become unto you
As the words of a book that is sealed,
Which men deliver to one that is learned,
Saying, Read this, I pray thee:
And he faith, I cannot; for it is sealed:
12. And the book is delivered to him that is not learned,
Saying, Read this, I pray thee:
And he faith, I am not learned.

The principal scope and subject of this part of the Book of Isaiah, is the formidable invasion of Judea by "Chap. xxiv—xxxix.

Senna-
DISCOURSE I.

Sennacherib's army, and the miraculous deliverance of Jerusalem. But the inspired Writer, on this as on other occasions, looks beyond the near event, and, intermixing menaces with consolations, predicts the fortunes of the Jewish nation under the Roman government. The chapter before us may be analyzed into three distinct sections.

§ I. v. 1—8. The complete conquest of Judea and Jerusalem by the arms of Vespasian, and of Adrian, is described in expressions, which our blessed Saviour applies to that great event:

3. I will camp against thee round about,
   And will lay siege against thee with a mount;
   And I will raise forts against thee.

Which is thus applied in Christ's own circumstantial prediction. 2 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 shall lay thee even with the ground, and

2 Luke xix. 43. 44.
thy children within thee:—because thou knowest not the time of thy visitation. Yet, Isaiah foretells, that the conquest itself should disappoint the expectation of the victors.

7. And the multitude of all the nations that fight against Ariel,
   Even all that fight against her and her munition, and that distress her,
   Shall be as a dream of a night-vision.

8. —So shall the multitude of all the nations be,
   That fight against mount Zion.

The Roman triumph over the true religion and people of God should be vain and delusive, as a dream: the true religion and people of God should flourish far more extensively both in time and place, and in all interior graces, when transferred from the Jewish to the Christian Church, which from the smallest beginnings should subvert the Gentile establishments.

§ II. v. 9—16. The causes are assigned of this great revolution in the Jewish state.
For the Lord hath poured out upon you
the spirit of deep sleep,
And hath closed your eyes:
The prophets and your rulers, the seers
hath he covered.

And the vision of all is become unto you
As the words of a book that is sealed.

He describes the general stupor and spiritual blindness of the Jewish nation, both of the learned and illiterate, at the æra of their excision. The sealed book is his own prophecy. Delivered to one that is learned, he faith, I cannot read it, for it is sealed: this emblem is applicable to those who have cultivated the powers of reason; but who, blinded by their prejudices, cannot discern the light of prophecy. Delivered to one that is not learned, he faith, I cannot read it, for I am not learned: which marks the religious stupor of the people, who do not exercise themselves in reading and meditating the Scriptures, and in such instruction as is accessible to them. The sins imputed to either class, are, their voluntary
voluntary ignorance of the Scriptures, especially their neglect of the prophetic writings, and losing the key of knowledge to interpret them: above all, a delusive imagination, that by their own sagacity, or by a routine of superstitious performances, they could discover and claim acceptance with God, without the Redemption then offered to them, and foretold by a long series of Prophecies.

13. Wherefore the Lord said,
Forasmuch as this people draw near me with their mouth,
And with their lips do honour me;
But have removed their heart far from me,
And their fear towards me is taught by the precept of men;

14. Therefore, behold I will proceed
To do a marvellous work amongst this people,
Even a marvellous work and a wonder:
For the wisdom of their wise men shall perish,
And the understanding of their prudent men shall be hid.
Both our Lord and St. Paul point out the true application of this vindictive sentence. *Ye hypocrites, well did Esaias prophesy of you*; the Jews of the Evangelic age, especially the Pharisees, and other learned sects; who rejected their only Saviour through a vain confidence in a system of their own, combined out of an unnatural alliance between the Mosaic ritual and the Greek philosophy.

The Prophet next points his invective against the political schemes of the Sadducean and Herodian parties, flatterers of the Roman power, the slaves and victims of that great Empire; on which, forgetful of God their king, they relied for safety and protection.

15. *Wo unto them that seek deep,*
   *To hide their counsel from the Lord,*
   *And their words are in the dark:*
   *And they say, Who seeth us? and who knoweth us?—*

16. *Shall the work say of him that made it,*
   *be made me not?*

2 Matth. xv. 7.
I. Or shall the thing framed, say of him that framed it, he had no understanding?

§ III. v. 17—24. Their impious and unreasonable rejection of Christ is marked with great emphasis:

21. They make a man an offender for a word, And lay a snare for him that reproveth in the gate,
   And turn aside the just for a thing of nought.

This indeed is applicable to their treatment of all the prophets: but the emphatic use of the singular so often repeated, seems to point out one eminently, if not exclusively.

The consolatory part of this prophecy foretells, that God would select to himself, from the faithful Jews and Gentiles, another Church, in virtuous communion with him, both of pure Faith and active Charity. The prevalence of the new reli-

A 4 gion
gion is expressed in that pleasing imagery, with which the Inspired Writers are accustomed to adorn this delightful theme:

17. *Is it not yet a very little while,*
   *And Lebanon shall be turned into a fruitful field,*
   *And the fruitful field shall be esteemed as a forest?*

Denoting the inverted fates of the law and the gospel, whose growing glories are elegantly contrasted with the decline of Judaism. The perspicuity, evidence, and comfort of the Christian doctrine are thus aptly characterized:

18. *In that day shall the deaf bear the words of the book,*
   *And the eyes of the blind shall see out of obscurity and out of darkness.*

19. *The meek also shall increase their joy in the Lord,*
   *And the poor among men shall rejoice in the Holy One of Israel.—*
They also that erred in spirit shall come to understanding, 
And they that murmured shall learn doctrine:

intimating the conquest and conversion of the most obdurate infidelity; when, softened and captivated by the excellence and evidence of the Gospel, they shall bend their necks to the gentle yoke of Christ; when they shall

Sanctify the Holy One of Jacob, 
And shall fear the God of Israel.

I could with pleasure accompany you in a more minute and accurate investigation of this whole prophecy: but my intention is, in this and another introductory Discourse, to make such general observations, as may tend to illustrate the History of Prophecy, and the peculiar genius of the Prophetic Scriptures. My earnest endeavour, in the course of lectures which I have the honour to read to you, will be, to assert the testimony of Jesus by the Spirit of Prophecy. But in sub-

* Rev. xix. 10.

ordination
ordination to that end, it is my ambition to promote the critical study of the Prophetic writings; interspersing such remarks, as may gratify the philological interpreter, as well as exercise the powers of reason, in pursuit of the noblest truths. Such is the idea which I have formed, of treating this important subject, from a persuasion, that no arguments in proof of Revealed Religion, are so evidential, as those which flow from the critical study of the prophetic text.

Critical interpretation consists, not merely in weighing the moment of words, but in seizing the genius and spirit of composition. In sacred composition especially, a rigid adherence to the diction and letter would prevent the discovery of truth, conveyed from and to the imagination, in its most adventurous flights, with the utmost vivacity of figured style. Nothing is more adverse to the prophetic spirit, than a cold and barren fancy, with a rigid and abstracted judgment, and a will fixed in a contrary system. The requisites which feel and
and admit this evidence, are those which are most perfective of the human mind: a memory stored with history, manners, and opinions; a fancy replete with ideal images and poetical combinations; a judgment serene and flexible, yet sage and cautious; and that instinctive apprehension of truth, which is congenial to an honest and good heart.

Such indeed were the natural and acquired endowments of the Prophets themselves. For although it ought not to be doubted, that the God of the spirits of all men can arbitrarily impress ideas on the mind; and that there is an intercourse between the Soul of man and the Spirit of God: yet it is certain, that the Jewish Prophets were trained and educated to a fitness and predisposition for the divine light, by a long previous culture of the memory, the imagination, the heart, and judgment. The Schools of the Prophets were the most amiable and perfect models of liberal education, simplicity of manners, and sublime devotion. The principal
pal of those schools were in the capital city, which is therefore elegantly styled The valley of vision, and from thence, colleges were transplanted into more sequestered and rural situations. The literature taught in those seminaries was fixed and permanent, not subject to those revolutions of barbarism and refinement, which have constantly prevailed in other nations. The Hebrew poetry, for instance, came to its perfection at once by the genius of Moses: and it continued supremely elegant, even beyond the times of the captivity. Their language has all the characters of originality, pure and energetic, with few polysyllables, or epithets; not copious, and of consequence, highly figurative, and, as such, best adapted to the purposes of Prophecy. All their science, unborrowed and indigenous, was deeply tinctured, and indeed interwoven, and of a piece with their religion. The literature chiefly studied in the prophetic schools, was the law of God; the arts of sacred Poetry and Music; the Sciences, whether curious or necessary, which were subser-

5 Isaiah xxii. 1.
vient to the splendour and magnificence of the public worship; the scope and mystic intention of the Mosaic ritual and of the temple-service; such Prophecies as had been in preceding times committed either to memory or writing; and the moral and religious means, by a strict and holy life, of obtaining or augmenting the gift of inspiration. The prophets were also the historians of the national annals; and the noble and simple narrative in our Bibles is extracted from the records of inspired men; who, as such, are styled the Former Prophets. The result of these useful and exalted studies, was to qualify them on all occasions to assert the true Religion, to check and restrain the national apostacy of the kings and people, and to make gradual discoveries, less or more luminous, of the approaching redemption of mankind.

Prophecy, thus taught as a sacred science by a moral discipline and religious education, was effectually guarded from imposture and fanaticism; it was regulated by

8 See 1 Chron. xxix. 29. 30. 2 Chron. ix. 29.
the experience of sage preceptors, themselves inspired men; and its most daring and impetuous flights were controlled by sober reason and by the written law.

Yet from hence we are not to infer, with Maimonides, that Prophecy was the result of natural temperament and moral causes; or, as he expresseth it, "of the native imagination and rational faculty, perfected by study, and sanctified by purity of heart." The Holy Scriptures represent the cultivation of the heart and reason as predisposing and concurring causes, to which the Spirit of God did, arbitrarily, sometimes, but not always, annex the gift of Prophecy, His sole prerogative.

Hence we are led to reject the opinion of our learned Spencer, into which he was forced by his hypothesis of the derivation of the Jewish from the Gentile rites and oracles: viz. That Prophecy was indulged to the ancient Hebrews, in mere condescension to their fondness for Gentile divinations, which that people would have perpetually consulted, had there been no oracle
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I. cle in their own theocracy. This, perhaps, may be admitted as a subordinate end, in the manner in which Origen states it. "If the Gentiles had such as pretend-ed to foretell future events, either by pres-sages, or by the flight or song of birds, or by engastrimuthy, or Chaldean horoscopes; and if the Jews, who were forbid-den all the arts of divination, had had no-thing equivalent to them: such is the curio-sity of the human mind, to penetrate into futurity, that they would have despised their own Religion, as wanting this criterion of divinity; and would have had re-course to the fanes and oracles of gentilism, or would have established the like supersti-tions among themselves.—As Elijah said to the messengers of the king of Samaria, is it not because there is not a God in Israel, that ye go to enquire of Baal-zebub the God of Ekron?" Thus, that eminent father: and it is unquestionable, that the Jewish oracle, which was usually vocal (for the words urim and thummim were probably an inscription on the High-priest's

7 2 Kings i. 3.
pectoral, as Holiness to the Lord, was inscribed on his mitre) was of very signal efficacy, both in the civil government of the nation, and in preventing their apostacy. But Spencer’s opinion proceeds on a principle now justly exploded, that the Gentile divinations were something more than imposture: although evil spirits might avail themselves of that charlatanerie, as they do of other voluntary vices. Nor could true Prophecy be established in opposition to the false; since Prophecy itself was coeval with the first of men, and long prior to all superstitious pretences to it. In tracing the history of superstition and imposture, we shall find it originally a corruption of religion and truth; as a false coinage is a demonstration of the genuine currency which it counterfeits. The principle of true Prophecy asserted in Scripture is, that it peculiarly originates from God alone: and we can hardly suppose it granted to man, in opposition to such mere phantoms and impostures, as were all the divinations enumerated and forbidden by Moses.

* Deut. xviii. 10, 11.
In order to make the evidence of Prophecy decisive of divine Revelation, we must adhere to the true and scriptural definition, as being the knowledge and declaration of secret and future things, acquired neither by natural sagacity and moral qualities, nor by the relation of other men, nor by the agency of good or evil spirits; but solely by an extraordinary illumination from God. The cause and author and end of Prophecy is only and exclusively divine. Isaiah, in his xliith chapter, establishes this thesis: that the prediction of future contingencies is the property of God alone; and that the Gentiles had not the faculty of true Prophecy. Hence he infers, that the event or completion is a decisive proof of the true God and of his revealed will. Which conclusion he expresses with the greatest energy; speaking of the divinity of the Gospel:

20. That they may see, and know, And consider, and understand together, That the hand of the Lord hath done this, And the Holy One of Israel hath created it.

Hence
Hence he makes that confident appeal to the Gentile divinations:

21. **Produce your cause, faith the Lord,**
    **Bring forth your strong reasons, faith the king of Jacob.**

22. **Let them bring them forth, and shew us what shall happen:**
    **Let them shew the former things, what they be,** —
    **Or declare us things for to come.**

23. **Shew the things that are to come hereafter.**
    **That we may know that ye are gods:**

24. **Behold, ye are of nothing, and your work of nought.** —

Such is the constant sense of Holy Scripture, in perfect conformity with Reason, which itself decides against the superstitious fancy, of real oracles uttered by diviners under the influence of malignant spirits and pretended deities. M. Cicero asserted this great principle, against his brother's popular instances in behalf of divination: but his theism was too imperfect, to discover, that Omniscience and Prophecy are essential
essential attributes of the God of the Universe. Of the moderns, Vandale has completed Cicero's argument; and, in the present light of reason and science, it is an idle speculation, either to assert or refute this untenable system, or to reject it with any temperament or reservation. For, if Prophecy or Miracles be within the sphere of any power but the Divine; our reason is confounded, and cannot decide by this highest evidence. Reason then concludes, that all divination is imposture; and that Prophecy is the property of God alone, imparted to man by Him only, in order to authenticate to all ages that religious system, which He hath ascertained and authorized by numerous and circumstantial predictions, in their due season exactly verified by events.

The causes and ends of Prophecy are worthy of its sublime original: such as, The assertion of the divine unity and perfections—Supporting the faith and hope of the Jewish nation,—Authenticating the temporary revelation under which they lived
lived—Asserting a moral providence over all nations—and, which is its final cause, by this grand and decisive testimony, clearly Demonstrating to all succeeding times the truth and divinity of the Christian Religion.

Although Prophecy hath illumined all ages in a just degree, there are Four more eminent periods in which it was imparted with signal lustre: namely, in the age of Moses:—in the age of David:—during the Babylonian and Persian empires:—and in the Evangelic age, or first century of the Christian church. Our attention will lead us to discern the wisdom of God in distinguishing these four periods by written and recorded prophecies, in order to leave nothing doubtful or equivocal in this great argument.

The Patriarchal predictions are of that strength and solidity, as to be the proper foundation of this divine fabrick: of which the Prophecies of Moses form the First order. We hold our titles, as Christians, from the divinity of the law; but the
the eternity of the law would have precluded our better hope. It was therefore necessary, by Prophecy, both to authenticate and repeal the law. It was necessary, that God's covenant with his peculiar people should not only be confirmed by illustrious miracles to assert his unity: but also be verified to all succeeding times, by prefiguring another revelation, in which all nations should be blessed. The future religion and its author were so enveloped in the Jewish ritual; principally in the person and office of the High-Priest, and in the several kinds of victimary expiations; as at once to occupy that people with a splendid and busy ceremonial, and to adumbrate the Christian mysteries. This relation between two distant objects, in themselves distinct and unconnected, is a clear demonstration of the divine original both of the law and gospel. Besides this typical figure of good things to come⁹, Moses expressly predicted the fates and fortunes of the Jewish nation, both as we read them recorded in their history, and as we

⁹ Hebr. x. 1.
see them in their present state. This palpable demonstration hath been vindicated, and shewn to be conclusive, by the accomplished prelate, who hath given us the best example, how to conduct ourselves in these studies.

But as it was the great purpose of the Deity, to erect the Christian Religion on the foundation of Judaism, the Author and Finisher of our Faith was constituted the sovereign and legislator of Israel. 

**Behold I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him and obey his voice, provoke him not: for he will not pardon your transgressions: for my name is in him. But if thou shalt indeed obey his voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries. For mine Angel shall go before thee and bring thee in.**

In order to excite their expectation of a new and distant revelation, Moses gave them

10 Exod. xxiii. 20—23.
that illustrious prediction, which admits of one only and obvious completion. "The Lord thy God will raise up unto thee a Prophet from the midst of thee of thy brethren, like unto me; unto him ye shall hearken. I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him."  

The Second period is the age of David. It reflects the highest lustre on the public character of this prince, that he established the national Religion in its utmost purity: and that he availed himself of his poetical genius exalted by Divine inspiration, to impress on his people the maxims of the theocracy: either, in lofty hymns celebrating the adorable Monarch of Israel, residing among them on his throne of Cherubim, exercising his regal acts, and

11 Deut. xviii. 15. 18. 19. 12 Comp. Acts iii. 22. 23. vii. 37. with Limborch's Comment.
local prerogatives: or, exciting in himself, and in all succeeding times, the emotions of penitence, the virtuous purpose, and the fervours of pure devotion: or, beyond all other themes, predicting the life and kingdom, the sufferings and triumphs, of that Mighty Saviour, who was to descend from him, to be the light and glory of the human race. The Prophecies of David are above a thousand years prior to the Christian æra.

The Third period is that of the XVI prophets, whose writings form so eminent a part of the Canon of the Old Testament. These were coëval with the Babylonian and Persian empires: nearly commencing with the most celebrated foreign epochas, of Nabonassar, of the Olympiads, and the foundation of Rome, and ending with the war of Peloponnesus. Did not a special Providence direct both the origin and duration of the prophetic æra? It commenced with the age of true history in Greece and the surrounding countries, that the completion might be recorded by authentie
thentic foreign testimony. It ended with the re-establishment of the Jewish exiles, that there might be an interval of full 400 years between the spiritual promises and their performance in Christ: an interval ever memorable for the clearest marks of divine counsel. During this long period of the philosophic æra, from the death of Socrates to the age of Augustus, society was polished and refined by arts and literature; but not reformed by wisdom and philosophy. Reason had full and free scope. It made the noblest efforts, not only in eloquence, poetry, and the fine arts, but in all the useful and abstract sciences, which are still constructed on Greek foundations. Reason shewed her strength still more eminently, in finishing the finest ethical and political systems; and her imbecillity, only in Religion: either suppressing those true principles of theism which are discoverable by nature\(^\text{13}\); or aiding and supporting the established idolatries\(^\text{14}\); or rushing from popular superstition into the worse extreme of philosophic atheism.

\(^{13}\) Rom. i. 19, 20. \(^{14}\) Ibid. ver. 21—25.
Another chief design of the continuance and cessation of the prophetic æra, was, to ascertain the completion. Till the end of that æra, the Greeks, to whom we are principally indebted for our knowledge of gentile antiquity, did not employ their talents in writing history. Many of the civil prophecies having their accomplishment within and beyond this period; the gentile historians give an evidence that precludes all reasonable doubt. They knew not that such prophecies existed, being recorded in a language unknown to the Greek and Roman writers. Such of those writers as are still extant are of the highest fame and estimation: and by the loss of others, we have lost the best comments on such prophecies as related to the eastern empires. A more critical consideration of the Greek Literature, so worthy of our study and right application of it, would evince, that no other time of dispensing the written Prophecies could have thrown so bright an evidence on the inspiration of Scripture with respect to civil history. It is particularly observable, that
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that such predictions as have chronological characters, were given at a time when chronology was first ascertained by means of the Olympiads. It was also a happy effect of the cessation of Prophecy, that it kept the attention of the world bent on the desire and expectation of its Deliverer.

The truth and divinity of the prophetic writings in the canon of the Old Testament obviously result from their great compass, extent, and variety; including not only the past and present and still future fortunes of many nations, but also the events and characters and doctrines of a then distant revelation: both, interwoven with the occurrences of the times of the writers, written to the moment, and by their incidental manner carrying that candid evidence in their very composition, which is so observable in the epistolary writings of the New Testament. The political predictions are so numerous and circumstantial, so exact and decorous, that even to have written them after the events, would have required an extent of genius and erudition,
erudition, that never was found in connection with imposture.

God was pleased to select from all the nations a small people of Asia to be the only depositaries of his word and worship. He placed them on the confines of Europe and Africa, in the very center of the great policies that successively rose around them. 

15 Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her. In subservience to the two religious dispensations, the ancient world and its political revolutions are the object of Prophecy: in which we discern the system of God's moral providence, not only displayed in his universal dominion, but parcelled out to the several states and kingdoms then existing, or afterwards to arise; disposing all their revolutions; descending, without abating of its dignity, to the minuter detail and personalities of history; but especially attentive to the great display of

15 Ezek. v. 5.
moral government in the catastrophe of nations.

Amidst this ample scope and immense variety of divine prescience, we discern it ever attentive to one primary object, THE ESTABLISHMENT OF A DIVINE RELIGION BY A DIVINE SAVIOUR: this Saviour the central point, to whom all the rays of inspiration converge; the hero, if I may so express him, of this celestial epopée; influencing and actuating the whole scheme of providence; personally the author as well as subject of Prophecy; for whom all the incidents are prepared, in whom they all terminate. And that nothing might be wanting to illustrate and discriminate his character; the obstacles that should oppose his great achievement are proleptically placed in such a point of view, as admits of no other solution than from great events long subsequent to the origin and establishment of Christianity, and still visibly influencing the world and the age we live in.
Can any intelligent and thoughtful mind imagine a scheme of such extent and variety to harmonize in all its parts, and terminate in a perfect unity of design, without a divine foreknowledge? This unity of design is a just proof of divine inspiration. For all the under parts and separate incidents were occasionally conducted, through a long series of time, by many different agents; not one of whom was conscious of the whole plan of the Holy Spirit; much less was capable of inventing, alone or in concert, so combined a system, then existing only in its causes, while the effect was the result of distant ages, and is the inestimable blessing of our own times: in which we see those things, which many prophets and kings desired to see, and had not seen them; and hear those things, which they desired to hear, and had not heard them.

The revival of Prophecy in its Fourth period, that of the evangelic age, is the

most illustrious attestation of the truth, the authority, and divinity of the gospel. Had this ultimate revelation of the will of God been only a completion of his promises, it would have stood on the firm and solid foundation of divine prescience. But it would have then required a more candid belief, than God is pleased to expect of us in these later ages. It became both the certainty and dignity of the Christian revelation, that it should itself be prophetic of such a chain of events, as should for ever, and even independent of other prophecies, confirm the faith of mankind. For although the Jewish Prophecies were essentially necessary to introduce the Son of God, and authenticate his mission; his own predictions give redoubled effect to those of the Jewish prophets: and both in concert produce the strongest and most perfect demonstration. In his own person, the Great Prophet like unto Moses gave full credentials of his divine authority; not only by an exact completion of all the ancient prophecies concerning himself; but by predicting his own passion and
resurrection, the ruin of the Jewish state and temple, the future reception of his own doctrine, a doctrine itself prophetic, and laying open to the astonished mind the awful scenes of an interminable futurity. After his ascension, the prophetic spirit was abundantly imparted to the apostolic church: and this revival of prophecy is itself predicted in memorable terms, cited by St. Peter\(^17\) from the prophet\(^18\) Joel, who\(^19\) gives an emblematic description of the great events of the evangelic age.

All that we know of the Christian Prophets is from the Acts of the Apostles, and from the occasional regulations given by St. Paul to the Corinthian Church\(^20\). The sublimest idea of virtue consisting in the love of God and man\(^21\), the apostle prefers it (from the attributes and permanency of charity,) to the most splendid spiritual gifts, even to prophecy and miracles: and by that very preference, and the manner in which he discourses on the miraculous

\(^{17}\) Acts ii. 17. 18. \(^{18}\) Joel ii. 28. 29. \(^{19}\) Ver. 28—32. \(^{20}\) 1 Cor. xiv. \(^{21}\) 1 John iv. 7.
powers, he demonstrates their actual existence in the apostolic churches. "Though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity; I am nothing. By faith is here meant that Faith by which Christ enabled his first disciples to work miracles for the diffusion of the gospel in the first age. Prophecy is accurately distributed into two kinds, the understanding 1. all mysteries, and 2. all knowledge. Mysteries, as the word imports, comprehend the hidden things of revelation; and knowledge refers to the peculiar doctrines of redemption. The objects of Christian Prophecy were, the foretelling things future, and explaining things divine: and to one or other of these partitions is reducible the fine discourse of the apostle in the fourteenth chapter: where he sets Prophecy in the front of those gifts which were so illustrious in the Church, preferring it to the gift of

\[\text{22} \quad \text{1 Cor. xiii. 22.} \quad \text{23} \quad \text{Ibid. xiv. 1.}\]
tongues²³, and directing the right use of it²⁴. He distinguishes four ways of teaching in the apostolic Church²⁵, *either by revelation, or by knowledge, or by prophesying, or by doctrine.* It is the excellence of this learned apostle, to express himself with precision. By *revelation* he means new discoveries made to him of the will of God, added to that *knowledge* which is the technical term for the gospel-revelation. He uses the word, *doctrine,* in its ordinary sense of imparting or teaching the truths of the gospel to others; and *Prophecy,* in its appropriate sense of predicting future events, including the interpretation of the ancient predictions, and of those mysteries which are hidden from man without a divine illumination.

In St. Paul's regulation of this admirable gift we may discern some traces of the ancient Jewish discipline transferred to the Christian Prophets. ²⁶ *Let the Prophets speak two or three, and let the others judge.*

²³ 1 Cor. 14:2-21. ²⁴ 1 Cor. 14:22-40. ²⁵ 1 Cor. 14:6. ²⁶ 1 Cor. 14:29-32.  

Two
I. Two, or, at most, three were to prophesy at any one assembly of the faithful: other inspired persons were to exercise the office of discerning of spirits, to judge of the truth of the prophecy, and exclude imposture. If any thing be revealed to another that sitteth by, let the first hold his peace. For ye may all prophesy one by one, that all may learn, and all may be comforted. And the spirits of the Prophets are subject to the Prophets. The divine impulse, however powerful, was always in unison with sober reason. Mutual deference was due from one inspired person to another. When the fates and fortunes of the Church were predicted, some enlightened person commented the prediction, and drew from it prudential and consolatory maxims. The greater part of these predictions were not committed to writing: being merely occasional, relating to some near event, or approaching danger; or to the choice of evangelists, and the extension of the gospel to such as were not yet its converts.

The written Prophecies of the New Testament are an eternal monument
of the prophetic powers of the apostolic Church: They equal or exceed in their dignity, connexion, and extent, the ancient Jewish Prophecies. St. Paul's own eminence in this excellent gift is apparent and indubitable from his lively and exact description of the antichristian imposture. That outline is completed by St. John, to a finished picture of the future Church, both in its corruption and reformation. The larger lines of those Prophecies are so distinctly marked, as to place beyond a reasonable doubt, that most important of all truths, the inspiration of the New Testament.

The last and greatest of the Christian Prophets was the writer of the Revelation, after whose death, which closes the first century, it is reasonable to think, that this excellent gift entirely ceased: the few notices we have of it afterwards, being little more than the lively impression, which so great a miracle made on the minds of men, till the memory or report.

27 2 Thess. ii. 1 Tim. iv.
of it gradually died away, like the faint murmurs of the distant thunder, or the heaving of the ocean when the storm subsides.

St. Paul hath given us an express declaration, that Prophecy should cease with the apostolic age, and with the completion of the written canon of the New Testament, by annexing to it the last inspired book. Such is the import of that sublime declaration. 

"Charity never faileth: but whether there be Prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

To recapitulate in few words the subject of this discourse: predictions of the highest import transcend the date of the most ancient writings, and are coëval with the world itself: others are contemporary

\[28\] 1 Cor. xiii. 8—10.
with the patriarchs, and with the law: many, most determinate and circumstantial, occur in the Psalms: another and the largest class are from dccc to cd years prior to Christianity; which is itself prophetic of its own history to the end of time. These Prophecies, taken collectively, respect not only future facts, but future ideas and doctrines: they describe the events and opinions of distant ages: and they all terminate in the Founder of a religion of universal extent and eternal sanctions. If the descriptions, notes, and characters of a predicted and prophetic Saviour are fulfilled in the Author and finisher of our Faith; we will exclaim with reasonable confidence and honest rapture, We have found him, of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph: and thus finding him, we will ever pay him our grateful homage and adoration, thou art the son of God, thou art the King of Israel.²⁹

²⁹ John i. 45. 49.
Proofs and Illustrations.

Pulchre Hieronymus, libro ix. in Esaiam. "Ariel, id est, Leo Dei, quondam fortissima vocatur Hierusalem, sive ut alii arbitrantur, templum et altare Dei, quod erat in Hierusalem. —Tantus, O Ariel, te Romanæ potentiae val-labit exercitus, ut innumerabili pulveri compar- retur, et faville per auram volitanti. Unde non imbecillitatem eorum pulveri comparat et fa-villum, qui contra eos militaverunt, sed multitu-dinem, quæ arenis innumerabilibus exæquatur. Et hoc erit repentè; confestim ut in media pace subita sub Nerone bella confurgant; et Dominus exercituum visitet Hierusalem in toni-tru, et in commotione terræ, et in turbine tem-pestatis, et in flamma ignis devorantis, per quod Templum significat comburendum. Romani autem, qui, superatis Judæis et subversa Hieru-salem, sub Tito et Vespasiano, de vasis quondam Dei manubias obtulerunt Capitolio; suaæque virtutis, et potentiae numinum, non iræ Dei, putaverunt esse quod fecerant; quasi in som-nio et in nocturna visione omnes divitis possidebunt."
DISCOURSE I.

PAGE 2.

VITRINGA: p. 138. b. Geminatio vocis Ariel non tantum hic facit ad εἰπὸν orationis intendendam; verum etiam ad significandum, subituram esse Hierosolymam non semel, sed pluries hanc calamitatem, et quidem bis cum ejus excidio.

PAGE 3.

JAC. GUSSETII Comm. Linguae Hebr. Amst. 1702, fol. p. 94, 95. ὧδε quod semel cum affixo compendiosius scribitur סלמה, Esai. xxxiii. 7. consideratione peculiari dignum est. Id esse altare certò constat ex Ezech. xiii. 15, 16. et nominis ratio maxime probata est, quod Deo appositos cibos devoret ejus nomine ac vice, consumens scil. igne. nempe compositum ex איה Deus et ננה edere. Ideo Esai. xxix. 1, 2, 3. ab Altari titulus metaphoricus datur Hierosolymae, O Ariel, Ariel, urbs, &c. q. d. tu urbs fies Altare per consumptionem populi tui in te, et per cadavera circa te jugulata. Has enim minas ad Judæorum ipsorum cladem refero, non ad exercitūs Assyrorum sub Sancherib. quia (c) defecit intelligentia, v. 11. at Ezechiae ætate non deficiebat. (b) idem dico de prophetarum defectu. (c) referetur ad tempus distans multis annis, v. 1. Sed Sancheribi casus proximus erat hæc loquente Esaiâ. Nec refero ad ex-pugna-
DISCOURSE I. 41


PAGE 6. and 22.

Mark vii. 6, 7. Acts xiii. 40, 41. Rom. xi. 8. It is a memorable observation of Josephus, B. J. IV. 6. 3. that the faction of the zealots.
zealots derided the prophecies that foretold the destruction of the Nation by their intestine seditions, 'though they were then fulfilling before their eyes, and even upon themselves.' See Bishop Hurd. Serm. XII. p. 434. and Serm. VI. Origen. c. Cel. lib. vii. p. 332—352.

PAGE 10.


PAGE 14.


Vid. totum locum, de prophetia, cap. xxxii—xlviii.
PAGE 15.

Joan. Spencerus, de Legg. Hebr. iii. 1. p. 652. Pro Christianis unum Origenem lo-
quentem audiamus: 1. i contr. Cels. p. 28. 

Gentibus cognitionem futuro-

rum petentibus, ex oraculis, auspiciis, auguriis, 

ventriloquis, auspiciibus, Chaldaeis genethliacis; 

—si ipsi Judæi nullum solutum habuissent e fu-

torum praecipientia, certè impuls humană 

quàdam futura cognoscedi libidine, contemp-
sissent res suas ut nihil divinum in se habentes,

nec alium post Moæn prophetam recepissent,

transfugissentque ad oracula gentium, aut ipsi 

conati fuissent apud se simile aliquid instituere, 


edit. Colon. 1688.

PAGE 16.

Ant. van Dale, de Divinationibus Idolola-

tricis .sub V. T. 1696. et, de falsa prophetia, 

p. 225—360. He resolves false-prophecy 

wholly into human imposture, exclusive of dia-

bolic agency or suggestion, referring to Deut. 


Zech. xiii. 2. and when the false prophets gave 
a sign, Deut. xiii. he supposes that God wrought 
a real miracle. But Mr. Farmer, in his dis-
course
course on Miracles, has judiciously explained this text, of signs as false as the prophecies they supported. There seems no other way of ascertaining the Scripture-Miracles as well as Prophecies, in proof of Divine Revelation, than by excluding all others from any pretensions to Truth or Reality.

False prophets were a natural result of the true. The high authority of the prophetic Office induced bad men to assume it. Their artifices are graphically described by all the later prophets. See Jerem. xxiii. It was their general character, to buoy up the hopes of the people, by indulgent presages of peace and prosperity: while the true prophets were employed in the sad office of reproving vice and predicting punishment. This good resulted from the rivalry between Truth and Imposture: the False Prophets, though popular and favoured by the State, soon verified the menaces against them by their own and the public calamities: and while they were favoured by the degenerate kings of Israel and Judah, the prophets of God were subjected to so severe a scrutiny, as to place their claim to inspiration in the clearest light. How silly is M. Voltaire's objection to the prophets, from the afflicted and disastrous fate of many of them! as if virtue were less heroic, for being persecuted. They were
were public and conspicuous characters, their conduct was liable to public enquiry, they were amenable to the Great Council of the nation; and, when their commission was of a disastrous import, nothing but a divine commission could have protected them from the prejudice of the Great and the rage of the People. See Jerem. xxvi. xxviii.

PAGE 16.

Vandale, Diff. II. c. 7. hath given a large Catalogue of Oracles, on which Montfaucon, Antt. II. 1. p. 261. observes, ne centesimam partem Oraculorum recensuit. Quæque regio, quæque urbs, oracula habuit. Æschylus enumerates the principal Divinations in his Prometheus. v. 483—498.

PAGE 15.

Of the Urim and Thummim, Spencer, p. 968. cites Antonius Millicus, in Moyse Viator, Part. I. lib. 13. thus expressing the common opinion.

Nam quoties de lege refert responfa sacerdos Consultus, regnique vices et publica fata
Aut privata rogant dubii in rebus egentes Consilio, ac numen venerati rite precantur;
Pontifici adstitens Summo, praecordia pellit Spiritus, et gemmas arcano illuminat igne,
Insigitque animi fibras et fata recludit;
Tum linguam moderante Deo certissima fundit Effata, et procul omnis aëst ambagibus error.
Perhaps the simple exposition of Houbigant on Exod. xxviii. 30. 36. will clear up all the perplexities about this Oracle. He supposes that the words שֵׁם ה' וְיִשָׁר יִרְאֶה were inscribed on the pectoral, as the words דָּרוּשׁ לְיִבְרָעַת were inscribed on the mitre; but that the Oracle itself was given by Inspiration, and vocally uttered by the High Priest. This exposition appears rational and scriptural: no words could be more descriptive of inspired prophecy, than those which import the illumination and perfection of Divine Truth.

R. Azarias, in meor enaim, c. 46. (cited by Buddeus, H. E. i. 559.) affirms, “ipsa vocabula, urim et thummim, scripta et pectorali indita suffice."

The whole series of predictions in the Apocalypse is ascribed to Christ, as their true and proper author, St. John being his minister and amanuensis. Rev. i. 1. 2.

The Prophets of the Evangelic age are placed next in order to the Apostles themselves. 1 Cor. xii. 28, 29. Ephes. iv. 11.

Mr. Locke on 1 Cor. xii. 10. gives an exact definition of their Office: “Prophesie comprehends these three things, Prediction, Singing by the dictate of the Spirit, and Understanding and explaining the mysterious hidden sense of Scripture..."
ture by an immediate illumination and motion of the Spirit, as we have already shewn. And that the prophesying here spoken of was by immediate Revelation, Vid. chap. xiv. 29—31."

Vandale, (and I the rather cite him because of his exemption from credulity) gives a just description of the Prophetic Office in the Apostolic Church, and vindicates the proper Inspiration of the Christian Prophets, against their opinion who confound them with the Teachers, to whom St. Paul evidently assigns a distinct Class. De vera prophetia, p. 187—224.

PAGE 37.

Josephus, who is not always to be trusted where the honour of his nation is concerned, pretends that some remains of the prophetic spirit continued after the closing of the Canon of the Old Testament. Of John Hyrcanus he says, that 'he alone had three of the most desirable things in the world, the Government of his Nation, and the High Priesthood, and the gift of Prophecy; for the Deity conversed with him, and he was not ignorant of any thing that was to come afterward: insomuch that he foreflew and foretold, that his two eldest sons would not continue masters of the government' (J. W. I. 2. 8. Whiston's tr.) which he might well do, without the Spirit of
Prophecy. The same historian (J. W. I. 3. 5.) pretends that the Essene Judas foretold the murder of the younger brother Antigonus, which was soon followed by the death of the elder, Aristobulus. See Antt. XIII. 10. and 11.

In the Christian Church, when Montanus and his fanatic followers pretended that Prophecy was revived in them; it is evident, that this Gift had been extinct or dormant from the decease of St. John to the Year 170, when Montanus first appeared. See the history of Montanism in Eusebius, H. E. lib. V. Valesius's remark on c. 16. is agreeable to the position which I am desirous to establish, That there was no genuine Prophecy after the death of St. John. 'Tota enim ecclesia illius loci rumore novæ prophetiae personabat, cum ob tantæ rei novitatem cuncti de ea re loquerentur. Ex quo apparat, donum prophetiae jam tum illis temporibus in Ecclesia rarum atque inusitatumuisse; quippe cum exorta Montani prophetia tantos tumultus tunc temporis in ecclesia excitaverit. Quod certe non contigisset, si solenne tunc ac pervulgatum in ecclesia fuisset Prophetiae donum. Vid. omnino H. Witfius; de prophetia et prophetis, c. xxiv. de continuatione prophetiae post eceffum apostolorum: et in Præfat. § 19. 21. J. Clerici H. E. ad ann. clvii. Moslem. de Reb. Chr. p. 108. 129. Epiphanius, haeres. xlviii.
**DISCOURSE II.**

**CANONS OF INTERPRETATION.**

**ISAIAH xxix.**

11. And the vision of all is become unto you
   As the words of a book that is sealed,
   Which men deliver to one that is learned,
   Saying, Read this, I pray thee:
   And he faith, I cannot; for it is sealed:

12. And the book is delivered to him that is not learned,
   Saying, Read this, I pray thee:
   And he faith, I am not learned.

**THE question concerning the divine prescience, and its consistency with our free-will, is equally pressing, and perhaps inexplicable, on the principles both of Natural and Revealed Religion. Both concur in the same exalted ideas of God's**
immensity and omniscience. Present to all his works, he arranges all possible combinations, both of mind and matter. But that Freedom and Prescience are both compatible, is rather an article of Nature's Creed, than of the deductions of Reason, which can form no system free from difficulties, either on the part of fatalism or of contingency. Thus much seems probable (for it is the perfection of Reason to know its proper limits) that the Divine Foreknowledge plans all the counsels of Providence with absolute sovereignty; but brings them into event without infringing human liberty, by employing such instruments as of their own election concur with his purpose.

The most memorable of all events is accounted for on this principle: Jesus of Nazareth, a man approved of God among you by Miracles—Him, being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain.

* Acts ii. 22, 23.
When an Empire is to be raised or subverted, the Revolution itself, and the very hand that effects it, is the subject of political prophecy. But it is the ambition of a Nebuchadnezzar, the policy of a Cyrus, the martial genius of an Alexander, the experience and celerity of a Julius, which executes the Divine counsels, not only without compulsive force, but with the freest gratification of their natural temperament. Of one of these conquerors a judicious historian observes, that "although most of his actions were carried on with an extravagant rashness, yet none of them failed of success." His rashness was constitutional, and confirmed by his false-heroism, his courtly preceptor having formed him on the model of Homer's Achilles; but the success, which so constantly followed his enterprising spirit, was from God, "who having ordained him to be his instrument for the bringing to pass of all that, which was by the prophet Daniel foretold concerning him, he did by his Providence bear him through"
DISCOURSE II.

"in all things, for the accomplishing of it, and when that was done did cast him out of his hand."

Our enlightened Prophet confirms this conciliation of prescience and liberty, in the instance of Sennacherib.

X. 5. O Assyrian, the rod of mine Anger,
   And the staff in their hand is mine indignation.—

7. 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.—

12. Wherefore, when the Lord hath performed his whole work
   Upon mount Zion and upon Jerusalem,
   I will punish the fruit of the stout heart
   of the king of Assyria,
   And the glory of his high looks.

But I must refer you to the whole of that noble Poem, which, for the elevation

² Prideaux. B. VIII. ann. 323.
of the thoughts, the liveliness of the description, and the truth and weight of argument, is worthy of the highest admiration.

From the very nature of Prophecy, as flowing from the Divine prescience, Obscurity is essential to it. A prophecy, divested of its mystic and recondite character, would be a direction rather than a presage; obnoxious to be either fulfilled or defeated by the will of man; or to give birth to such attempts as that of Julian to rebuild the Temple. For this and other reasons, we give little credit to those popular stories, which perhaps owe their birth to the national vanity of Josepbus; that Cyrus was induced to restore the Jews, and Alexander to subvert the Persian Empire, by having the books of Isaiah and Daniel laid before them. Military enterprizes scarce ever originate from such causes; and it is far more probable, that the Hebrew prophecies were known only to the pious and inquisitive of their own nation; alike con-

3 Ant. xi. i. 2. xi. 8. 5.
II.

Sealed from the heroes who accomplished them, and from the historians who record their completion. In all this scene of wonders, there is nothing open to human fraud or force; and the counsels of the deity are so accomplished by man, as to exclude the idea of any formed intention to fulfil them.

I need not attempt to prove, what all are ready to own, and many are apt to censure, that there is much obscurity in the prophetic writings. They are so constructed, as to be not obvious or obtrusive on the inattentive; but to excite and reward the diligence of honest and religious enquiry. Perhaps too, they are purposely adapted to explore our candour and probity, by the difficulties which occur in them, which give offence to superficial and irreligious minds; not adverting to that judicious principle, that "he who believes the Scripture to have proceeded from Him who is the Author of Nature, may well expect to find the same sort of difficulties in it, which are found in the con-
"constitution of Nature." and "he who "denies the Scripture to have been from "God upon account of these difficulties, "may, for the very same reason, deny the "world to have been formed by Him."

But in order to dispel, as far as may be, both the real and imagined Obscurity of these inestimable writings: I will attempt in this Discourse to arrange such Rules and Principles of Interpretation, as may prevent both error and prejudice in the study of them; and may assist in placing the prophetic evidence in the most luminous point of view. In the prosecution of such a design, every rational method of elucidation should be applied, to dispel the adventitious as well as original difficulties of the Prophetic Writings. When this foundation is laid, we may then, by the divine favour, proceed with some success, to the more interesting part of our design, of Demonstrating Revealed Religion from the completion of particular Prophecies.

I. I begin with laying the greatest stress on a principle, which may seem to militate
with the confessed Obscurity of the Prophetic Word: that the Argument from Prophecy is clear and luminous, not only in its general result, but in the obvious and certain sense of the most essential predictions.

It is of absolute necessity, that the truth of Religion should be ascertained: and necessary things, whether pertaining to Life or Godliness, are not dispensed with a sparing hand. The Christian Religion being of universal obligation, its evidence of course must be clear and popular. Although in the deep things of God much must be hidden even from the wise and prudent; yet the essential proofs of Divine Revelation are obvious and accessible to the unlettered simplicity of every honest and good heart. The Word of God, however mysterious, bears that evident signature of divinity, which is impressed on all His Works. The grandeur of the Universe proclaims its Author, even when it eludes our imperfect Philosophy. The Scriptures attest themselves by their own light; and their
their obvious sense is the evidence of the spirit of God. The characters of Truth are simplicity and perspicuity: and many of the Prophecies, especially those which concern the Lord Jesus, are so luminous, as to present themselves without a cloud, to the unvitiated mind. It is Prejudice, not Reason, which resists this evidence: and false Erudition is strenuously exerted, in perverting the direct way of God\(^4\), in support of heresy or unbelief, or of such peculiar and private interpretations, in which men more ingenious than wise please themselves without a rival. Hence few of the nobler prophecies have escaped the unhallowed hands of such Critics, as have employed a waste of erudition to darken and distort their native light and obvious intention. Yet Reason, with respect to many of the brighter predictions, would shut her eyes in vain: Infidelity itself tacitly and reluctantly consents; yet opposes its own conviction with the arts of sophistry. Many, who pique themselves on their sagacity, affect to find the prophetic Scrip-

\(^4\) Acts xiii, 10,
tures impenetrably obscure. They consider them as a sealed book, not to be understood; when, in Truth, no other book of any worth would be understood, if read in the prejudiced and desultory manner in which many read the Scriptures. But as the plea of Obscurity is an error of an infectious kind, that flatters indolence, discourages application, and shelters unbelief from its just conviction; our Studies cannot be better employed, than in asserting the general Perspicuity, and clearing the supposed or partial Obscurity, of the Prophetic Evidence. For on this topic, of the general plainness, clearness, and certain application of the principal Prophecies; while I assert, with our inspired guide, that they are an highway of holiness, and that the way-faring men, though simple and illiterate, shall not err therein; I do not extend this Observation farther, than to the general scope and intention. The illustration of particular notes and characters, even in the most lucid prophecies, is the province of literary diligence and sagacity.

5 Isaiah xxxv. 8.
DISCOURSE II, 59

Yet those illustrations should so correspond to the intention of the Inspired Writers, as to be themselves perspicuous; avoiding every species of perversion, or even of undue refinement; and placing the great Truths of Revelation in so plain a view, that he may run, that reads them.

II. In interpreting the Prophecies we cannot err, in following the guidance of the New Testament.

This Rule rests on the firm basis of Common sense. The perfect agreement between the Old and New Testament results from the writers of Both being enlightened by the same spirit. The Redemption by Jesus Christ corresponding to the religious prophecies is their true application. When Jesus himself declares of a passage in Isaiah, that this Scripture was fulfilled in Him, all Criticism is decided, as well by the authority of the interpreter, as by the evidence of the Prophecy: The Spirit of the Lord is upon me,

* Hab. ii. 2. 7 lx. 1. compared with Luke iv. 18.
because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised: to preach the acceptable year of the Lord.

And here I shall take occasion to observe, that the citations of the Prophets in the New Testament are to be understood, by a critical comparison with the Originals, generally as direct proofs, but sometimes as mere accommodations, and sometimes in a mixed sense. The divine simplicity of the writers of the New Testament, regardless (as all other ancient writers are) of the exact forms of citation, their Memories richly fraught with the treasures of the word of God, they dispensed those treasures with a liberal hand. Secure in their unerring application of the predictions, they were little solicitous about literal exactness; but they caught the true spirit of the prophetic writings, when they applied them, in all their emphasis, to the Redemption by Christ.
The candid character of the Christian Religion is very conspicuous, in the way of stating its own evidence in the New Testament. The Miraculous testimony includes but a small part of the supernatural acts of Christ. The Prophetic evidence is alleged with confidence, but with reserve; not in the way of controversy, but occasionally and naturally, in order to verify the divine pretensions of Christ. That Himself and His Apostles much insisted on this proof, and urged it with the utmost force of Demonstration, is apparent on many occasions: but the Books of the New Testament do not give this argument with the same method and copiousness, with which it was urged by the living voice in their preaching to the Jews and Gentiles. St. Peter and St. Paul constantly appeal to the Prophecies; which the Jews fulfilled in condemning Him: Reasoning out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again. With what rapture should we have read Our Lord's own observations, had they been transmitted to us! when

* Acts xiii. 27. xvii. 2. 3. xviii. 28.
beginning at Moses and all the Prophets, he expounded unto them in all the Scriptures the things concerning Himself! — And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the Scriptures. In those Divine conferences this demonstration of the Spirit was complete: but the happiness of having it recorded in the Gospels at large, was denied for many wisest reasons; among others, to exercise our Candour and Probity; to confirm our Faith by ingenuous Enquiry; to excite our Diligence, in collecting, arranging, and illustrating the Prophecies; and ultimately to bless us with the discovery and reward of Truth.

If thou seekest her as silver,
And searchest for her, as for hid treasures;
Then shalt thou understand the fear of the Lord,
And find the knowledge of God.

9 Luke xxiv. 27. 44. 45. 10 1 Cor. ii. 4. 11 Prov. ii. 4. 5.
III. The most useful canons of Interpretation are supplied by the great Founder of this Lecture; whose sublime genius hath so happily illustrated the nature of expressive Actions, and the logical fitness of the Double Sense.

It would be indiscreet to express those Canons in other words than of that incomparable Prelate; who, after successfully asserting Revealed Religion in his own immortal Writings, bequeathed to the Church of Christ this useful Lecture, which hath already thrown much light on the prophetic Evidence, and which (though at this time in less able hands) will hereafter form that Evidence into an impregnable system. While we happily avail ourselves of his genius and erudition, and of his attachment to the Christian Religion beyond the limits of his own life: we pay unenvious honours to a Name that will ever live in the fame and memory of men, and ever dignify the Age he adorned; of whose literary excellencies we may adopt that of the Roman poet to his Theodorus:

Grai-
Graiorum obscuras Romanis floribus artes Irradias—uno se pectore cuncta vetustas
Condidit, et major collectis viribus exit.
Ornantur veteres, et nobiliore Magistro
In Latium pretis Academia migrat Athenis.

The first Rule of Interpretation, given us by this great Author, respects the use of Significant or Expressive actions in the communication of prophetic ideas.

St. Austin elegantly expresseth it, Signa sunt verba visibilia; verba, signa audibilia. Language was at first extremely rude, narrow, and equivocal; so that men would be perpetually at a loss, on any new conception, or uncommon accident, to explain themselves intelligibly to one another; the art of inlarging language by a scientific analogy being a late invention. This would necessarily set them upon supplying the deficiencies of speech, by apt and significant signs. Accordingly, in the first ages of the world, mutual converse was upheld by a

mixed discourse of words and actions. hence came the eastern phrase of the
voice of the sign 13. and use and custom, as
in most other affairs of life, improving
what had arisen out of necessity into
ornament, this practice subsisted long
after the necessity was over; especially
among the eastern people, whose natural
temperament inclined them to a mode of
conversation, which so well exercised
their vivacity, by motion; and so much
gratified it, by a perpetual representation
of material images. Of this we have
innumerable instances in holy Scripture.
—By these Actions the Prophets in-
structed the people in the Will of God,
and conversed with them in signs. But
where God teaches the Prophet, and, in
compliance to the custom of that time,
condescends to the same mode of instruc-
tion, then the significative Actlon is ge-
erally changed into a Vision, either na-
tural or extraordinary.'

The passage now before us extends itself
to many of the Prophetic Actions which

13 Exod. iv. 8. have
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have a seeming indecorum annexed to them in our ideas: I say, in our modern and local ideas. For 'the reasonable and true defence of the prophetic writings is what is here offered; where we shew, that in-formation by Action was, at this time and place, a very familiar mode of conversation—use and a fixed application made the Actions in question both sober and pertinent.'

But because this is a subject of offence, to the fastidious and prejudiced, who, regardless of innumerable elegancies in Scripture, select such instances as are most abhorrent from modern customs: I will endeavour to find a just temperament between the two extremes, of those who suppose that all the symbolic actions ascribed to the Prophets were only in vision, and of those who outrage the prophetic emblems to an excess of scenical representation; intreating your candour, if I should be unsuccessful on a difficult subject. My apology for these discussions is that they concur with my desire to throw some lustre on the Obscurer parts of Holy Scripture.
The difference of manners and usages among the Ancient Hebrews, from those which obtain among Ourselves, ought not to shock a philosopher, more than that prodigious diversity which still prevails in the manners of different nations in our own age: which would induce an opinion, that decorum and grace are either more arbitrary than we imagine, or that they are among the latest refinements of polished Society.

Among the Hebrews especially, such was their simplicity of manners, that we find kings and prophets plowing with yokes of oxen. Saul their first king made use of an expressive action to achieve a glorious victory. He took a yoke of oxen, and hewed them in pieces, and sent them throughout all the coasts of Israel by the hands of messengers, saying, whoever cometh not forth after Saul and after Samuel, so shall it be done unto his oxen 14.

Speech accompanied with Action is more expressive than any of our modern modes of communicating our ideas. Thus the Roman Embassadours declared war in the

14 1 Sam. xi. 7.
Senate of Carthage, by throwing open the lap of their Robes: thus Hannibal encouraged his Army by the sight of Italy and Rome from the top of the Alps, and shewed them the plains of Cannæ. He also made his captives engage in duels, to shew his army, by an expressive action, the different fates of the vanquished and the victors.

Though the human passions are ever the same, the mode of expressing them is much influenced by Custom. The most Ancient and less polished nations speak and act by the impulse of their passions: the Modern politeness suppresses those emotions, or regulates them by public decorum. Grief for instance among the Eastern nations was clamourous and undisguised, Custom reduced it to an Art and a Trade, and it was expressed in hyperbolic Elegies. It is now refined into a silent sensibility.

Maimonides, in an age when the reasons of the Law were much controverted, in mere compliance with philosophic prejudice, maintained that the symbolic actions

15 Polybius, p. 207. 214. 260.
were only in vision. But the letter of Holy Scripture so often resists this interpretation, that we cannot recur to supernatural visions, when it speaks of real actions, and that, not in a poetical and parabolic, but simple narrative style. These styles are so distinct in all languages, and eminently so in that of the Scriptures; that we may thence deduce a Rule to discriminate, what symbols are to be understood literally, or in a figurative sense. When the diction is raised and poetical, or assumes a parabolic form, it is then we are to look for figures and emblems: when it is plain, prosaic and historical, we are then to understand it of real facts. Let us cautiously apply this Rule, to explain the Actions of the Prophets; in order to distinguish the real and external, from the visionary and ideal.

To give some memorable instances in each kind:—there are few cases more controverted, than Hosea's marriage, which many interpreters consider as a mere allegory. But the very Allegory itself is founded
founded on a real marriage, expressive of the original contract of God with his people; a contract, by free consent, but violated by the subsequent apostacy of the Nation. The antitype explains the type. The Prophet's marriage was blameless, but unfortunate: with a woman of unspotted fame, who afterwards violated her conjugal faith. This exposition rests on the plain narrative, void of elevation and poetic figures; and the historic fact is the basis of the Allegory that succeeds it, in which are foretold three revolutions of the Jewish State, by the Assyrians, the Chaldeans, and the Romans. The whole is closed with great dignity, by an exact prediction of the present state of the dispersed Jews: *without a king and without a prince, destitute of a civil polity: without a sacrifice, and without an image, and without an ephod, and without a teraphim, destitute of any religious establishment, either theistic, or idolatrous: and this unexampled state of an innumerable people is to continue, till they shall*

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16 Hosea iii. 4, 5.
return and seek the Lord and David, even
the Son of David, the Messiah, their king,
and shall fear the Lord and his goodness in
the latter days.

Isaiah to represent the captivity of the
Egyptians and Ethiopians, loosed the sack-
cloth from off his loins, and put off his
shoe from his foot. We should think
the action of Augustus very extraordinary,
when in a full assembly of the Roman
people he refused the dictatorship, rejectâ
ab humeris togâ, nudo pectore.

Zedekiah the son of Chenaanah made him
borns of iron: and he said to king Ahab, thus
faith the Lord, with these shalt thou push the
Syrians until thou hast consumed them.
Alexander and his Successors are so repre-
sented on their coins and medals.

It is certain, that Jeremiah put yokes
and bonds upon his neck; for Hananiah
the false prophet took the yoke from off
his neck and break it. He also sent them

17 Ifai. xx. 2. 18 Sueton. c. 52. 19 1 Kings xxii. 11.
by their Embassadors to the kings and countries destined to be conquered by Nebuchadnezzar.

It is our duty, not to misrepresent or extenuate Ancient Customs, where they so widely differ from our own.

Seraiah literally sunk the prophecy against Babylon into the Euphrates, saying, *thus shall Babylon sink, and not rise*: a symbolical action, like that of the Phoenicians, the founders of Marseille, who expressed their resolution, never to return to their country of Ionia when invaded by the Persians, by sinking a mass of iron into the Sea.

* Sed juremus in hac, simul imis saxa renarint Vadis levata, ne redire sit nefas.*

St. John employs this emblem with great sublimity. *And a mighty Angel (the representative of some Christian Monarchy) took up a stone, like a great milestone, and cast it into the sea; saying, Thus with violence shall that great city Babylon be*

20 Jerem. li. 63. 21 Hor. epod. xvi. 22 xviii. 21.
thrown down, and shall be found no more at all. This being an imitation of a real action is plainly an emblematical description of the catastrophe of modern Rome.

Actions of the kind we are here considering were occasional, and suited to the information intended. But they were unusual Actions: for "an ordinary action or "production cannot be the proper subject "of a sign, because it cannot draw men "into admiration and contemplation, which "is the true intention of signs." They were designed to excite attention; and they obtained their end, when the people were inquisitive of their meaning.

Much of the exterior of the Jewish Religion, as the Passover and other rites, was intended by way of record and historic memorial. So invariably did that nation adhere to this mode of communicating their ideas, that we find examples of it in the Gospels. Several of Our Saviour's miracles were accompanied with external actions, of no other efficacy, than as they were
were significant or emblematical, and excited attention to the Miracle. When he predicted his passion, the disciples taking some expressions too literally, said, 

23 Lord, here are two swords: he said, it is enough; enough for the emblem of approaching danger, not for defence or resistance.

Agabus, a christian prophet, took Paul's girdle and bound his own hands and feet, saying, Thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that oweneth this Girdle 24. These instances shew, how invariably the Jewish nation adhered to this active mode of expression; and it is a solid defence of the prophetic actions, that they were authorized by the deity, in condescension to the usages and familiar customs of their age and nation.

Instances occur of mere Vision or Phantasy, in which the prophetic style is wrought up to the boldest and strongest expression: stronger indeed, than is requisite to denote a real Action. Thus 25, the

Prophet by one of the most adventurous figures of speech, is commanded to give an intoxicating cup, the emblem of infatuation and despair, to all the Nations from Egypt to Babylon. Nothing can exceed the energy of the language, by which the several nations are represented in that emblem, as baffled and defeated even to desolation and astonishment, by the irresistible force of the Babylonian empire: and that empire itself, at last exhausting the dregs of the divine Vengeance.

It was in vision only, but in the most vivid manner in which Imagination can body forth its ideal forms, that Ezekiel saw the Egyptian, Phoenician, and Persian superstitions, as they were practised in Jerusalem, and within the recesses of God's own temple.

To decide whether the Prophetic Actions are real or visionary, and to reduce the Emblems to their respective Classes, is a province of Sacred Criticism, which requires a judicious consideration of circumstances:

26 Ezekiel viii.
stances: if the style be prosaic, and the literal sense not incongruous, both decide in favour of the real Action, especially if ascribed to human agents: if the letter be inadmissible, and the diction elevated or poetical, especially if the Deity be interested, we must have recourse to emblem and allegory by visionary information.

But the judicious Critic, when he examines this question, will study the genius of the place and of remote Antiquity: he will be much conversant with the original scriptures, will suppose himself in the exact situation of the divine Writers, and will be divested of false delicacy and modern prejudice. He will consider, not so much what is graceful in our ideas, as what was significant in theirs. He will religiously advert to the intent of such Actions as were done in order to arrest the attention of a people corrupted by the exterior of idolatry; such Actions, and such Descriptions, as abound with the terrible graces, were not designed to please, to sooth, or entertain, but to alarm, to terrify, and appall
pall their guilty minds. But to reconcile us to the severity of the divine dispensations, and the expressive manner of revealing them; we find it everywhere contrasted by the divine goodness: and when the consolatory views of the deity announce our Better Hope, the deliciousness and amenity of the emblems correspond to the exceeding riches of his grace, in his kindness towards us, through Christ Jesus.

IV. Another principle of Interpretation, asserted by the illustrious Founder of this Lecture, is The Logical Fitness of the Double Sense, which may also best be stated in his own accurate expression, accompanied with some Observations.

"It hath been shewn, that one of the most ancient and simple modes of human converse was, communicating the conceptions by an expressive action. As this was of familiar use in Civil Matters, it was natural to carry it into Religious.

**27** Ephes. ii. 7.

In the gradual cultivation of Speech, the expression by Action was improved and refined into an Allegory or Parable; in which the words carry a Double Meaning; having besides their obvious sense, which serves only for the envelope, one more material, and hidden. With this figure of Speech all the Moral writings of Antiquity abound. But when this figure is transferred from Civil use to Religious, and employed in the writings of Inspired men, to convey information of particular circumstances in Two distinct Dispensations, to a people who had an equal concern in Both, it is then what we call a double sense.—As types are only Religious expressive Actions, and double senses only Religious Allegories, and neither receive any change but what the very manner of bringing those Civil figures into Religion induces, they must needs have, in this their tralatious state, the same logical fitness they had in their natural. Therefore as expressive Actions and Allegories, in Civil discourses, are esteemed proper and razonable
"Sonable modes of Information, so must " Types and double senses in Religious; for the end of both is the same, " namely, Communication of Knowledge."

Our excellent Author proceeds to shew, in a strain of the clearest argument, how aptly and properly the prophetic Allegory was employed in connecting Judaism with Christianity; to draw those under the preparatory religion by just degrees to the ultimate: and to afford convincing "evidence to future ages of the Truth of "that Ultimate Religion; which evidence "a circumstantial prediction of its advent "and nature so long before-hand, effect- "ually does afford." Thus Prophecy was not only given, to support the Faith and Religion of the World in successive ages; but it was also and principally given, to afford perpetual testimony to the mission of Jesus Christ."

The fitness of the Double Sense in Prophecy results both from the Constitution

\[29\text{ p. 287.}\]
of Human Nature, and from the genius of the Jewish Economy.

1. The wisdom and goodness of God is conspicuous, in so directing this mode of religious information, as to make it consistent with the natural and moral agency of the human mind. It was observed, in the opening of this discourse, that the human instruments employed in the completion of the political Prophecies, acted from their natural temperament, of interest or ambition, courage or policy; the divine prescience thus leaving inviolable their moral freedom. In like manner, in constructing the Double Sense of Scripture by a figurative representation of things Future, God condescended to avail Himself of the natural disposition and external circumstances of the Prophets, in order to induce a spiritual and mystic train of ideas on the human and rational: and those ideas, though infinitely sublimed, yet not dissimilar to the native train of thought. This theory may seem inapplicable to some instances, (as to that of Balaam) where the Pro-
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Prophet acts and speaks reluctantly, and against his own train of Thought. But, notwithstanding the falseness and duplicity of his character: when Balaam lift up his eyes, and saw Israel abiding in his tents, according to their tribes, and the Spirit of God came upon him; the noble prophecies that follow are perfectly agreeable to the Natural ideas suggested to his mind by the view of a vast and well disciplined Army encamped before him and seen from an eminence:

How goodly are thy tents, O Jacob,
And thy Tabernacles, O Israel, &c.

So in the magnificent Prophecy of Christ:

I shall see him, but not now;
I shall behold him, but not nigh:
There shall come a Star out of Jacob,
And a Scepter shall rise out of Israel:

he speaks a language he had been accustomed to, that of the Egyptian hieroglyphics, in which a Star denoted a God, and a Scepter a King.

30 Numb. xxiv. 2.

We
We may discern this coalition of human and divine in the whole texture of the Scriptures, in which the Counsels of Inspiration are incessantly displayed, without violating the Order of Reason and of human Action. Hence the conduct of Legislators, Princes, and other public persons, is such as their situations dictate, yet subservient to the views of Providence. Hence the style and manner of each of the inspired writers is properly his own, and his general strain of thought such as became his peculiar character and condition of life; whether, like Isaiah and Daniel, honoured and advanced in the courts of Princes; or like David and Solomon, alike invested with the robes of royalty and the prophetic mantle; or, as most of the other prophets, in private stations and adverse fortune. In their writings all is so natural and proper, so decorous and in character, that no other ancient books carry within them so certain marks of authenticity and originality. Thus on the natural foundation of genius, education, temperament, state of life, and other discriminations of character; the Divine
Divine Wisdom, reaching from one end to another, and sweetly ordering all things, hath induced, without constraint or violence, a strain of Thoughts, congenial to their own, but far more sublime, extensive, and important, and beyond the invention of human sagacity. This compounded fret of ideas, combined out of the natural thoughts of the Prophet, and the allegorical or spiritual enlargement, constitutes the first and most frequent source of the Double Sense.

2. This evolution of the Double Sense receives additional evidence, from the peculiar constitution of the Jewish theocracy; in which all public events were directed by a special and equal Providence, achieving those Victories which gave lustre to the Civil State, and administering the temporal government with a constant view to the religious establishment. Thus the Jewish System formed a counterpart to those Religious Discoveries, to which the Theocracy was so graciously accommodated.

Wisd. viii. 1.

In
In particular, the religious Ritual of Judaism was divinely adapted to include the notices of another Dispensation. From the intimate connection between the Law and the Gospel, which are the Two Parts of One Divine System, there is an elegance and fitness, in shadowing under the First economy the great lines and characters of the Second: as the consummate Painter first forms those Outlines of an Historic Picture, which it is the triumph of his Art to finish in its full proportion, colouring, and expression. The Double Sense admits of great variety and latitude: but, however diversified, seems reducible to Two classes, Explicite or Implicite. In the first kind, the Historic and Religious sense run exactly parallel to each other, so as to be best contemplated each apart, and then in their relation or resemblance. The implicit kind is more frequent, and is best suited to that Obscurity which is essential to Prophecy before its completion. In the former the Two senses like two different colours are kept distinct: in the latter they run diversely into one another, and by their inter-
interchange form different shades, lights, and tinctures.

The ritual character of Judaism, abounding in external scenery and visible representation, rendered it the fittest vehicle of those mysterious Truths, which were by the emblem itself to be imparted and evidenced to distant ages. Christianity thus involved in Judaism, when the Relation between them is diligently explored, ascertains the divine revelation of both, from the perfect harmonizing of Two Religions, so distant in their original, and in many respects so essentially and designedly dissimilar. " because such a relation, connexion, and dependency between Two Religions of so distant times, could not come about by chance, or by human contrivance, but must needs be the effect of Divine prevision."

3. As Religious Rites and Persons in the Jewish Revelation are replete with Secondary Sense, and with Spiritual References to the Christian System in its Purity:

so, the Political Prophecies of the Old Testament have a special aspect on the corruptions of Christianity, by worldly Ambition, Avarice, and superstitious Im- posture. When the terms of an historic Prophecy are evidently too ample for their literal Completion; and when a great and frequent stress is laid on local events not generally interesting: such characters in the style and matter lead us to examine, whether there be not another and a less obvious subject, which may so correspond to the several attributes, as to equal the emphasis of the Holy Spirit.

Human Writings are deemed exact and accurate, when they impart the precise ideas of the Author. In divine writings this rule is indispensible—that a profusion of the higher figures be not employed on a disproportioned subject, or to impress ideas too vast for the event. The literal and historic sense is indeed the basis of the Mystical: and is never to be deserted by a prudent Interpreter, even when he extends his views to the remote and mystic meaning,
ing, which more completely corresponds to the magnificence and energy of the prophetic style. From a comparison of the historical with the mystic sense, and from a real analogy between the attributes of either subject, results a just Allegory, not arbitrary, precarious, or accidental, but in which the Typical import exceeds in its congruity and resemblance the History on which it is founded. Thus, in the Second Part of Isaiah's Prophecies, the literal subject is the fates of Ancient Cities or Kingdoms; Babylon, Palestine, Moab, Syria, Egypt, Jerusalem, Tyre. Here the judicious interpreter will have recourse to the records of History for the literal implement: but when that is unequal to the majesty of the prediction, and does not exhaust its emphasis, the rules of just interpretation will lead him beyond the letter to the true and mystic completion. Thus when the ancient prophets speak of Babylon, of Egypt, of Edom, and of Tyre, the Christian Prophecies authorize us to explore in those Tyrannies a spiritual def-

23 Ch. xiii—xxiii.
potism which resembles them: The 11th and 12th Chapters of Jeremiah contain an elaborate prediction of the taking of Babylon by Cyrus, as related by Xenophon. But in that sublime description, the principal images and figures so fitly correspond to another Babylon, an ecclesiastical empire, idolatrous, persecuting, and aspiring to more than human authority, that the intelligent Reader has two distinct Subjects constantly before him, the One, civil, historic, literal; the Other, ecclesiastical, mystic, spiritual. The expression of the Prophet, which is exuberant and exaggerated when applied to the First event, is exact and circumstantial in its application to the Second, which alone completely corresponds to the magnificence and energy of the Description: the true import of which is occasionally decided by circumstances not agreeing to the historic Subject. Thus the literal Babylon was built on a plain, and is now a pool of waters, as Isaiah foretold. But in Jeremiah, the idea presented to us, is

Urbs septem alta jugis, toti quae praefidet orbi.
Behold, I am against thee, O destroying mountain, faith the Lord, which destroyest all the Earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain.

St. John, our unerring Guide in these enquiries, has pursued this parallel to its full extent. In the same Mystic view He speaks of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified, in the persons of his martyrs.

In this text Egypt denotes a persecuting Church: whose idolatries are characterized by Babylon, its pride by Assyria, its sanguinary genius by Edom and Bozrah, and, that masterpiece of Romish policy, its beneficiary and financing system, by the commercial opulence of ancient Tyre.

34 Jerem. li. 25. 35 Rev. xvi, xvii, xviii. 36 xi. 8.

The importance and utility of the Subject requires a larger detail of Rules and Canons for the Interpretation of the Prophetic Writings. Glassius, in the IVth Treatise of his Sacred Philology, L. I. p. 221. (edit. 1668.) has given some useful Canons of the Prophetic Style.


But the best System of hermeneutics has been given us by the best interpreter, Campegius Vitringa, in typo doctrinae propheticae, Cap. II. de Canonibus Verbi prophetici refti exponendi. As these excellent Canons are chiefly of a literary use and application, I shall give a faithful Translation of them from that great Author, who hath admirably illustrated them in his Prefaces and Commentaries on Isaiah.
I. In the interpretation of Prophecy, our Attention is first to be exerted, in accurately discerning the subject of the prophecy. Acts viii. 34.

II. To attain an accurate and distinct knowledge of the Subject, we should most diligently attend to all the attributes and characters, which are applied to the subject of the prediction. If the subject is not expressed by Name, it must be discovered by its characteristics; as in Psal. ii. xxii. xlv. lx. Isaiah liii. Zech. iii. 8. If the subject be expressed by name, examine whether the Name be used properly or mystically, or both, as in Psal. lxxii.

III. We should never relinquish the literal sense of the Subject denoted by its proper appellation, if all or the more eminent attributes agree to the Subject. A sure and useful Rule, and specially applicable to the historic prophecies, of Judah and Israel, Babylon, Egypt, Tyre, and the rest.

IV. If the attributes do not agree to the Subject expressed by name; we must direct our thoughts to some other Subject, which corresponds to it, and which assumes a mystic name, on account of the agreement of the type and antitype.

V. If a subject be expressed by name, which may sustain a proper as well as mystic interpretation; and if the attributes of the prophecy are of that mixt kind, as partly to agree to the subject considered mystically, and partly to the subject considered literally: the Subject of such Prophecy is not simple, but complex; and the Prophet, actuated by divine illumination, so expresses himself, as designedly to be understood of both senses, and to intimate to the Reader that the mystic or allegoric sense is involved in the literal.

1. An eminent example is Ezekiel's Vision of the Temple and Holy City, Ch. xl—xlviii.

2. When the Prophets speak so magnificently of Babylon, Egypt, Tyre, Edom; and interperse such predicates as, if understood of the proper subject, admit only of a jejune and imperfect exposition; the Wisdom of the Holy Spirit may be presumed, not to have dictated such predicates as very far exceed the subject. When learned Interpreters observe, that by the intimation of the Holy Spirit itself (Rev. xi. 8. xiv. 8. xviii. 17. 18. 19.) a subject is denoted, by the mystic names of Egypt, Tyre, Babylon, Edom,
Edom, and that some of the predicates of these prophecies can be understood in a greater emphasis: dismissing the literal sense, they adopt the spiritual; which is the manner of Cocceius in some prophecies of this argument in Isaiah, Jeremiah, Ezekiel. But in general, if the manifest evidence of the style does not hinder, it is true criticism, in these prophecies, first to investigate the literal sense, and then, the spiritual; and thus to supply what is defective in the proper subject, by its attributes in the mystic sense. The Spirit that spake by the Prophets, impressed them with ideas of a double subject, the one of which is the emblem of the other: and so wisely tempered is the style of these prophecies, as to elevate our thoughts from the historic subject to its counterpart in the more sublime and mystic argument. For example, Isai. xiv. 12. 13.

When the prophets speak so magnificently of the State and Fortunes of the Jewish Nation returning from the Babylonian Captivity; in order to verify the Completion we must extend our ideas to the enlargement and perfection of the Benefits of Grace, in Christ, and the spiritual blessings of the New Dispensation.

VI. In continued Prophecies, which are not distinguished one from another by Titles or Inscriptions, we should carefully attend to the beginning and end of each Discourse: also, to the Epoch of Time, which commences the scene of the prophetic Vision, and the term in which it ends. The first Observation is of principal use in the Discourses of Isaiah from the xlth Chapter to the end of the Book. This distinction, often difficult and somewhat obscure, is of great moment in the interpretation of the Prophecies; that we may not consider as a continued Discourse what ought to be divided into several distinct Topics. The last part of this Canon is indispensible in explaining the Psalms and prophetic Visions. Psalm xxiv. 1. Isai. vi. 1.

VII. It is probable, that those prophecies, which commence with the beginning of the Kingdom of Christ, and conclude with the end of that Period, relate the intermediate fates of the Church in a regular and continued series: unless any particular circumstance should lead us in a retrograde course to the preceding times. Such examples are in Isaiah xi, xii. Psalm lxviii. 1—36. Isaiah liv—lx. 22. The beginning of which prophecy is undoubtedly to be applied to the commencement of the Reign of Christ—and it ends in the most flourishing state of
of his kingdom, Ch. ix. after the Conversion of the Jewish Nation, and the Deliverance of the Church described, Isai. lix. 19, 20, 21. It is therefore probable, that the intermediate fates of the Church are predicted in all that intervenes between those two limits.

VIII. Yet it is to be Observed, that some continued prophesies occasionally admit of Resumptions, repetitions, and retrogradations, and even of episodes, or passages relating to preceding times, which are inserted in the context to illustrate some particulars in the prophecy. Thus, Rev. xv, xvi. the Phials are inserted in the prophetic context. Other eminent examples of such episodes are Psalm lxviii. 18. Zech. xiii. 7. which passages, while the series of the prophecy leads us to the times consequent to the Kingdom of Christ, revert to its first beginnings. Resumptions and recapitations occur, when the prophets, before they have completed a subject, return back to represent it with new figures and in a varied point of view. Thus, if we compare the xlii and

* Vitringa does not advance this as a certainty, but refers it to a more accurate investigation: esse enim non nego, quæ obscuræ videantur. But in his great Commentary, the result of his maturest judgment, he interprets these Chapters as relating to a successive series of the intervening times.
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xliid of Isaiah, in both he predicts the first period of Christ's manifestation. The prophecy in the xlvth and xlvst Chapters extends no farther than the establishment of this Kingdom over the Gentiles, by the subversion of Idolatry. This event predicted, the prophet resumes his subject, xlii. 1. Thus, Rev. xii. 1. resumes the whole subject. This conduct is frequent in those discourses, which the prophets address to the Jewish people of their own times.

IX. To the Episodcs of the prophetic composition, we may refer those Excursions or Digressions, in which the Inspired Writers, having in view some Object of a remoter time, suddenly relinquish it, and make an excursion to address themselves to their own or near times, in order to exhort, convince, admonish them, from the Subject they are predicting. Origen. in Cantic. p. 52. Huetii. Εσι δε και αυη συνθεια της γραφης, το ταχεως μεταπαθαν απο του ωρι τινων λογου εως του ωρι ετερον, και τουλο ασαφως σωιει και συγκεκυ- μενους μαλιστου νους Προφητας. Which is too harsh a criticism; for such digressions are neither confused nor inelegant. The excursion in Joel iii. from the 4th to the 9th verse, when what precedes and follows relate to the remotest times, has a secret connection with the principal subject. While the prophet is describing the divine
divine judgments on the enemies of the Gospel, in the last times: the present injuries done to his country, a part of the universal Church, by the Tyrians, Sidonians, Philistines, occasion the digression, to denounce on them their just punishment.

X. That Interpretation of the Divine Word is best, which demonstrates the greatest emphasis and wisdom of the inspired Text. A good and certain Rule, but which requires Prudence in the application. Cocceius had this maxim constantly in view, and in some instances applied it happily, in very many others, too anxiously and scrupulously. For instance, he happily applied this emphasis in interpreting Isaiah xi. 4. where the prophet making a transition from the qualities and offices of the Messiah, to his Judgments under the New Dispensation, says,

He shall smite the earth with the rod of his mouth,
And with the breath of his lips shall he slay the wicked.

An interpreter might content himself with considering the expressions as merely parallel, and refer them to the impenitent Jews. But St. Paul by the word יִשְׂרָאֵל improbus here understood
the Great adversary, the Roman Antichrist.

2 Thef. ii. 8.

Deut. xxxii. 6. The emphasis will appear from the inserted paraphrase: *Do ye thus requite the Lord, O foolish people and unwise? is not He thy Father that hath bought thee, by the redemption from Egypt—hath he not made thee, by the Legislation in the wildernes! and established thee in Canaan, a flourishing Church and Kingdom under David and Solomon?*

In the following instance, the Jewish interpreters have urged the emphasis to excess. Levit. xxvi. 44. *And yet for all that, when they be in the land of their enemies, I will not cast them away, under the Grecian monarchy; neither will I abhor them under Nebuchadnezzar; to destroy them utterly, by the malice of Haman; and to break my covenant with them, under the Persian [or Roman] Empire; for I am the Lord their God, even to the times of Gog and Magog. * Here the subtilty of the

* Vitrinia happens expresses the true use of this Canon: Sed non intelligunt, Verbum propheticum quam fit profundi ac sublimis ingenii opus, Divini, inquam: et quam sancta res fit, illud scierent tractare et interpretari. Cæci sunt qui non vident, et mali qui videre nolunt, Scriptores Novi Foederis, confdemque Auctores nostræ disciplinæ, verba scripturae propheticae in summa accipere eminant. Exempla sunt elegantia, 1 Cor. xv. 27. Gal. iii. 16. Hebr. ii. 9, viii. 13.
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comment is excessive and affected: the Babylonian and Roman exiles fully correspond to the emphasis.

XI. A certain key to the interpretation of the Prophecies is the true knowledge of Jesus Christ, and of the righteousness to be procured to the Church by Him, and of the spiritual kingdom founded by Him in the World. St. Paul teaches us to interpret Prophecy according to the analogy of the Faith, Rom. xii. 6. and Christ Himself says, Lo, I come; in the Volume of the Book it is written of me. Psalm xl. 8. Add Luke i. 69, 70. Matth. xi. 13. Luke xxiv. 25. John i. 46. Acts iii. 24. x. 43. 1 Pet. i. 10, 11. Rom. iii. 21.

XII. Of the two methods of Interpretation; the one of which is barren and paragonious, the other liberal; they who follow the first, rarely and reluctantly discover Christ and His Kingdom; the followers of the latter meet Him and His Government frequently in the prophecies; the latter is to be preferred to the former.

The first of these modes of Interpretation adheres closely to the letter, and so limits and restrains the signification of the prophetic words, as to apply them to the events of their own times, without that august and magnificent meaning which
which results from the more liberal comment: which scrutinizing the emphasis and copiousness of
the prophetic diction, finds it too raised for the
events then near or present, but aptly correspond-
ing to a subject worthy of the Wisdom of Inspi-
ration, Christ and the Fates of His Kingdom.
This was the mode of Interpretation followed by
the Ancients; by those who on the Ancient Models
commented the Scriptures in the Middle Ages; and
by the most eminent Leaders of the Reformation,
Luther, Brentius, Pellicanus, Bibliander, Bugen-
hagius, Snoius; and in the last age, Cocceius and
Altingius. Calvin, whose comments are in a
strain suited to the severity of his temper (pro
ingenii sui severitate) and, by his example Pis-
cator, adopted the contracted plan; though far
more liberal than Grotius, and his followers,
who refer very few of the Prophecies to Christ
in their primary sense. Even where the rever-
ence of Religion obliges them to discern Him,
it is only in the sublime, the mystic, or allegoric
sense. Thus Grotius interprets Isaiah xi. of
Hezekiah, and Jungman (on Daniel) labours to
apply it to Zerubbabel, to whom he also refers
those prophecies which are generally understood
directly of the Messiah: as Jer. xxx. 9. Ezech.
xxxiv. 23, 24. xxxvii. 24. Hof. iii. 5. But if
the predicates of any Subject can be understood,
in their just emphasis, of none but Christ; and
and if applied to any other subject, give a feeble and uninteresting meaning: as in Isai. xi.
why should we pursue a flying and fallacious shadow, and not seize at once the solid substance of the Prophecy? especially when the N. T. is our guide, as in this instance, in Isai. i. 27.
Jerem. iii. 15, 16, 17. Hos. i. 7.

XIII. As it is not only probable, but certain, that in the prophetic Scriptures, there are distinct delineations of the whole counsel of God; Interpreters conduct themselves wisely, in explaining those prophecies which relate to Christ's Kingdom, when they industriously attend to the events of Christ's Kingdom, and apply them from History; yet, are careful, to make no violent or forced applications of Events to Predictions. In the Revelation, where the fortunes of the Christian Church are predicted, there are frequent allusions to more ancient predictions of the same or like events.

XIV. That interpretation of Prophecy which is given by Jesus Christ himself, or by His Apostles, or by the Holy Spirit in the Revelation, is a Rule and Key to explain such prophecies as they refer to. Every one is the best Interpreter of his own words. The Holy Spirit in the more recent prophecies refers to
the more ancient, and often uses the same words, diction, figures; in order to lead us to the true sense of those Oracles. When Our Lord applied to Himself, that of Isaiah xli. 1, 2. declaring that this day is this Scripture fulfilled in your ears, Luke iv. 21. who can doubt, whether the prophecy primarily related to Him? Yet I would not affirm, that the Evangelists, and especially St. Matthew, in all the prophecies cited from the Old Testament, applied them in their literal sense. In some few instances, they applied them mystically or allegorically: yet so, as that the mystical or allegoric sense is really enveloped and intended in the proper meaning of those passages. The closer we inspect these Passages, the less we shall find of allusion in the Evangelists, and the more of grammatical and literal application: as hath been shewn by Altingius, in his most useful treatise, de Parallelismis Vaticiniorum V. T. quæ citantur in Novo. Operum tomo II.

XV. In the Prophecies and Psalms, whatever is predicated of a person not named, in terms expressive of such excellence, glory, and other characteristics, as are suitable in their just emphasis to no other subject, must be interpreted as spoken and predicted of the Messiah. It is thus, that the Writers of the N. T. interpret and allege
alledge the ancient prophecies. instances may be given in Deut. xviii. 18. Psalms viii. xvi. xxii. xl. lxix. lxxviii. cxviii. 22, 23. Isaiah iv. 2. vii. 14, 15. xlii. 1. liii. Zech. iii. 8. xii. 10. It is observable, that the Writers of the New Testament directly apply to the Son of God the most magnificent descriptions and Attributes of the Father in the Old Testament. as Psalm lxviii. 18. xcvii. 1. 7. cii. 26, 27. Isaiah xlv. 22—24. which teaches us, to acknowledge the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of Wisdom and Knowledge. Coloss. ii. 2, 3.

XVI. In those prophecies, which treat of Christ and his kingdom, the most spiritual sense is the best and most critical. The kingdom of Christ is not of this world, John xviii. 36. it is a spiritual kingdom, of righteousness, peace, and joy in the Holy Ghost. Rom. xiv. 17. No interpretation is to be admitted, which gives a carnal sense of spiritual predicates. See Vitringa on Isaiah xiv. 1, 2. lvi. 3, 4. lxvi. 20. When corporeal figures or images are employed, it is in condescension to the imbecillity of ruder apprehensions, and to be understood spiritually by those who are exercised in the Scriptures.
XVII. In some prophecies, there is an inversion of Order, that the principal subject may be placed last, and so dwelt upon, as to be brought to its just conclusion. Thus, Zechariah, ix. 9, 10, 11. compared with the 13th and following verses, after the promise of the Messiah and his pacific kingdom, refumes the thread of his former subject, plainly describing the Maccabaic times, his proper subject. Yet there is a general method, regularity, and order, both in the historic and prophetic Scriptures.

XVIII. The Writers of the New Testament, when they confirm their assertions by the prophetic Scriptures, sometimes borrow the words from one prophet, the thing itself from another.

This canon seems paradoxical. It is advanced by Altingius, in his Parallels, on Matth. ii. 15. where he supposes the Evangelist to have used the words of Hosea, xi. 1. and to have taken the fact itself from Jerem. xxxi. 15. He illustrates his hypothesis by the following examples: Rom. ii. 24. the words from Isaiah lli. 5. the things from Ezech. xxxvi. 20.—Rom. ix. 26. the words from Hos. ii. 22. the things from Deut. xxxii. 21.—Matth. xiii. 35. the words from Psalm lxxviii. 1. the things from Psalm xlix. 1.—Matth. xxvii. 9. where Sanctius supposes,
poses, that the Apostle refers both to Zechariah xi. 13, 14. and to Jeremiah xxxvi. 6, 7, 8, &c.

But this Observation is a mere refinement. Though it is certain, that the Writers of the N. T. sometimes collect together different passages of the Old, and connect such ideas as have a probable resemblance.

XIX. Where the Completion is still future, we must not indulge our conjectures; but, as becomes the Faith and Modesty of Christians, those things which are spoken indefinitely, and are not determined by parallel prophecies, we should consider, as reserved in the hands of God, with respect to the mode and persons, times, places, and other circumstances of the Completion *. In some instances, future completions are not obscurely determined, and in such cases we may circumspectly express our ideas of them: in others, where the Holy Spirit is silent, it becomes us also to be silent. Isaiah xxviii. 16. *He that believeth, shall not make haste; but will resign to the Deity the scope of executing his vast designs: it is thus, Our Blessed Saviour taught his Disciples to wait the event of his prophecies; *In your patience possess ye your Souls. Luke xxi. 19.

This last Canon is taken from Cocceius, a Commentator, from whom a judicious Expositor

* Jo. Cocceius. præf. in ἈΝΔΕΚΑΠΡΟΦΗΤΟΝ.

may
may derive much assistance. Often fanciful and even fanatical, he is learned, pious, and far more discerning in the true scope of Prophecy, than many who succeeded him. The following passage from his Preface to his Curæ majores in Prophetiam Esaïæ, will be an useful supplement to the foregoing Canons. Opp. t. III. p. 48.

DISCOURSE III.

PROPHECIES

OF THE

BIRTH OF CHRIST.

Isaiah VII. 14.
Therefore the Lord himself shall give you a sign; Behold, a Virgin shall conceive and bear a Son, and shall call his name Immanuel.

VIII. 18. Behold, I and the children whom the Lord hath given me, are for signs and for wonders in Israel; from the Lord of Hosts, which dwelleth in Mount Zion.

IX. 6. For unto us a Child is born, unto us a Son is given;
And the government shall be upon his shoulder:
And his name shall be called Wonderful, Counsellor,
The mighty God, the everlasting Father, the Prince of peace.

XI. 1. And there shall come forth a rod out of the stem of Jesse,
And a branch shall grow out of his roots:
And the spirit of the Lord shall rest upon Him.
THE whole book of Isaiah is regular and methodical. Its best Expositor divides it into Five Parts. The First Part concerns the Jewish Nation. The Second part relates to such Foreign nations as they were most connected with. The Third part denounces penal judgments on the Jewish and Gentile enemies of God's Church. The Fourth part is chiefly of a consolatory character, treating of the deliverance from Babylon, and the manifestation of Christ. The Fifth part predicts the Passion of Christ, and the fates of His Gospel.

The noble Prophecies, in the First Part, which relate to the Birth and Kingdom of Christ are in themselves luminous and evidential in the highest degree: and no person reads them, without a direct application

1 Chh. i—xii. 2 xiii—xxiii. 3 xxiv—xxxix. 4 xl—xlviii. 5 xlix—lxvi.
of them to their proper subject. The Obscurity, which embarrasses the inattentive, is not in the Prophecies themselves, but in the variety of incidents in a memorable and active period of which we have few historic memoirs. I shall attempt to dispel this obscurity, by analyzing the several topics of the First part of these Prophecies: which contains, a Moral Preface: a Promise of the Gospel, with the different fates of those who should reject or receive it: a parabolic Admonition: a sublime introduction to the following Prophecies, by a Vision of the Son of God inthroned in the Temple.

These Chapters may be considered as introductory to the Great Subject of the Six following, which make One continued Discourse, which will receive some illustration from the following analysis, into its proper Sections, which are not kept so distinct as they ought to be in our English Bible.

6 Chh. i. 7 ii, iii, iv. 5 v. 9 vi. 10 vii—xii.
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The first Section, predicts the deliverance of the House of David from the confederate Kings of Israel and Syria, confirmed by a sign, the birth of Immanuel: and the incredulity of Ahaz is threatened with the invasion of his kingdom by the Assyrians.

The second Section, relates to the same subject, the subversion of the kingdoms of Syria and Israel, the Assyrian invasion, and the consolation of the people of God in the Birth and sublime Attributes of Christ.

The third Section, is an Idyllium against Israel and Samaria, in four parts, each ending with the same burden or epode.

The fourth Section, is a Poem of a sublimier character against Sennacherib, whose destruction is the emblem of the fall of every power hostile to true Religion;

11 Chh. vii. 12 viii. i.—ix. 6. 13 ix. 8.—x. 4.
14 Lowth. de sacr. poesi. praefect. xxix. 15 Ch. x. 5—34.

which
which naturally introduces, the Great Subject of the whole context, in

The fifth Section 16, the origin, the excellence, and amplitude of the kingdom of Jesus Christ.

I shall endeavour to mark the occasions, connections, and transitions in the several parts of this prophetic Discourse. Yet the Reader of sentiment and good taste will not expect those connections and transitions to be more distinct than they usually are in the higher kinds of sacred Poetry: but to be such as becomes an Inspired mind, replete with the greatest ideas, human and divine. A critical taste in the prophetic Composition will discern, that its Character is that Mens divinior atque Os magna fo naturum, which is not easily restrained by the Laws of strict analysis; which however will always be found to be exact in the Sacred Writings, in proportion to the sagacity and religious accuracy employed in studying them.

16 Ch. xi, xii.
I.

The occasion of the first Prophecy immediately presents itself in the opening of the Discourse. In the first year of the reign of Ahaz king of Judah (221 years before the Birth of Christ) Rezin the king of Syria, and Pekah king of Israel, went up towards Jerusalem to war against it. We may imagine the terror of that invasion from the history recorded in the Second Book of Chronicles. ‘For Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, which were all valiant men; because they had forsaken the Lord God of their fathers.’ The whole chapter illustrates these predictions: it presents us with the history of Ahaz, a young prince, weak and superstitious, timid and faithless, regardless of the Lord and His prophets, and relying on foreign alliances and the idolatries of his Enemies. The consternation of Ahaz and his Family and People is finely expressed: and it was told the house of David,
saying, Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. On this occasion Isaiah foretold, that the confederacy should not succeed, that the confederate kings should each be limited to his own dominions, and that within threescore and five years Ephraim should be broken, and be not a people. Accordingly, the completion of this prophecy merits our admiration: for from the first year of Ahaz to the 21st of Manasseh, and the last deportation of the Ten Tribes by Esarhaddon king of Assyria, are Sixty Five Years;

B. C. 742. The reign of Ahaz, 15 years.
727. The reign of Hezekiah, 29
677. The 22d of Manasseh, 21

Ahaz, a young prince, at once corrupt and superstitious, had little or no faith in God's prophets, and a strong propensity to

\[\text{\textit{H}} \text{ the}\]
the splendid idolatries of the neighbouring kingdoms. Isaiah offers him a sign, a prodigy or miracle, either in earth or heaven, to confirm his prediction respecting the confederate kings. Ahaz, with a mixture of fear and incredulity, said, I will not ask, neither will I tempt the Lord. To this hypocritical evasion, Isaiah makes that momentous reply. Hear ye now, O House of David, (the Deity being solicitous, not merely for the personal safety of the reigning king, but for the Royal House, from which the Messiah was to descend:) is it a small thing to weary men, by counteracting the ministry of his prophets, but will ye weary my God also? Had Ahaz accepted the offered sign, it would have been given him instantly, as it was to Hezekiah: but as he declined it, from incredulity and idolatrous propensities, the Sign which God gave was Future and Distant, not to gratify this unworthy king, but for the universal benefit of all God’s faithful People. Therefore the Lord himself shall give you a sign: Behold, a virgin

22 2 Chron. xxviii. 23 Isaiah xxxviii. 7, 8. 22.
shall conceive, and bear a Son, and shall call his name Immanuel. But as this august prediction, which assured the perpetuity of the house of David, was not to have its completion till the destined age, still remote and not yet declared; Isaiah, accompanied by his own infant-son, by a present action, gives immediate assurance of deliverance from the combined armies, which were advancing to the walls of Jerusalem. For before the Child shall know to refuse the evil and choose the good; the land that thou abhorrest (both Syria and Israel, the land of the hostile nations) shall be forsaken of both her kings: both being defeated in the very next Year and slain by the Assyrians.

As the name, Immanuel, implied that the virgin-birth should be Divine, the succeeding verse intimates that it should also be Human. Butter and Honey shall he eat, that he may know [until he know] to refuse the evil and choose the good. This particularity, while it served to mark the transition from the present to the future sign, by
a circumstance common to both, was also expressive of the real Humanity as well as Divinity of God with us.

Modern Readers, such especially as are not conversant in the prophetic style, are surprised at the sudden transition from the divine infant, predicted, v. 14, 15, to the infant-son of Isaiah, spoken of, v: 16: and they are apt to imagine, that a distant completion, more than 666 years afterwards, could not give just confidence to the house of David in their present danger. But the very nature of Prophecy, as founded on historic incidents, and from them extending its view to a distant religious completion, is the true solution of the difficulties, which are rather made than found in this series of predictions, when considered in their just connection. The whole discourse, from the viith to the xith Chapter is of a mixed kind, adapted to the time and occasion, consolatory, reproving, doctrinal, historical, with a prophetic and mystic sense growing out of the historic incidents. The history of
of the reign of Ahaz is the occasion and ground-work of the religious predictions, which convey in the very expression a far sublimer sense, than is applicable to the civil transactions of that period. The classical texts in this discourse, relating to the Messiah, though they grow out of the historical subject, are independent of it, and respect Christ, not secondarily, but solely; not by any figure or accommodation, but literally, and in the first intention: which is apparent from the singularity and majesty of the ideas and expression, both inapplicable to any other than to His unique person and character. The historic prophecy, respecting the deliverance of Judea from the confederacy of its enemies, had its distinct and speedy completion, promised in the birth and infancy of the Prophet's own Son. The transition to a remoter and miraculous event, the virgin-birth of Christ; is so natural and graceful, that this Great Design of the Deity could not better be expressed, than by a present emblem, of an infant Son; and a present deliverance from hostile armies which threatened destruc-
tion to that Royal house from which Christ was to descend. The two intentions are quite distinct, though so far similar as to illustrate each other: an human birth and infancy; a divine and virgin-birth: a temporal deliverance; a spiritual redemption: the one a pledge of the other; a present security of a future blessing. To estimate the effect of that security, we must transport our minds to the occasion and the time. So many mere contingencies, so soon verified by the events, must have made that impression on the minds of all, as to excite the surest expectation of all that was announced of a higher and more distant sense, so exclusively applicable to Christ alone, as not to be compatible with any human character.

To guard against any secular application, an event is announced, so new and unexampled, so mysterious and miraculous, as to excite the highest admiration. The Lord himself shall give you a sign; Behold! A Virgin shall conceive! and the name of the wondrous birth is no less singular and ap-
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appropriate. And Thou, O Virgin [Tu Mater] shalt call his name, Immanuel! which being interpreted is, God with us 26, a name above every name, and which can be ascribed to him only, whose place of birth was so accurately ascertained by the prophet Micah. But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall He come forth unto me, that is to be Ruler in Israel, whose goings forth have been from of old, from everlasting, from the days of eternity 27.

II.

The Key to the intricacies of this Prophecy hath been given us by the Prophet himself, Behold, I and the children whom the Lord hath given me, are for signs, and for wonders in Israel; from the Lord of hosts, which dwelleth in Mount Zion 28.—for signs and wonders—that is, for types and images of things that should happen, as the words in Hebrew often signify. In this Eighth Chapter are predicted the Assyrian conquests of Samaria and Damascus 29, and the

26 Matth. i, 23. 27 Micah v. 2. Matth. ii. 6. 28 viii. 18. 29 p. 4.
great invasion of Judea, by Sennacherib. These predictions are attended with very memorable menaces against those who then gave no credit to God's prophets, and against those who in after times should reject the Messiah. Sanctify the Lord of hosts himself, and let him be your fear and let him be your dread. And he shall be for a sanctuary; an asylum to the faithful: but for a stone of stumbling, and for a rock of offence to both the houses of Israel; for a gin, and for a snare to the inhabitants of Jerusalem. What is affirmed by the prophet, of the Lord of hosts himself, is by the Apostles applied to the Messiah: and it was accomplished in the Roman conquest of the Jews, when many among them stumbled and fell, and were broken, and snared, and taken. The people of Isaiah's time were expressly taught to refer the completion of this prediction to a remote and distant period: Bind up the testimony, seal the law among my disciples. The binding up and sealing fitly denotes the present
obfuscity and distant completion of these predictions, of whose certain event the prophet himself expresses the fullest faith and assurance: *I will wait upon the Lord, that hideth his face from the house of Jacob, and I will look for him* 36. He then gives a key to these connected predictions, by the action of pointing to both his children; as tokens of the events foretold. *Behold, I and my children — are for signs and for wonders in Israel; — A sign denotes a person or action employed to be an image or emblem of other persons and actions: and in this sense Isaiah calls his children signs; his Eldest son, of Israel's return 37; his Youngest, of the destruction of Israel and Syria 38: and because miraculous works were the proper assurance of a thing promised, the sign came to signify a miracle or wonder. It also denotes a sign that preceded the thing spoken of, and so was a seal or confirmation of the certainty of the thing to be done *.

In a sublime and pathetic Psalm of a very late date, and written during the

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* See Bishop Chandler's Defence, p. 239.
We see not our tokens [or signs,] there is no more any Prophet; Neither is there among us any that knoweth how long.

By the defect of the signs or tokens, he expresses the cessation of Prophecy.

It seems natural, on the first flight consideration, that a Sign should precede not follow the Event predicted: and that the Birth of the Messiah after more than Seven hundred years, could not be a sign of present Safety. Nor was it directly so intended: for the sign of God's present Protection of his people was given in the Prophet's own infant-son then before the House of David. For before this Child shall know, to refuse the evil and choose the good; the land that thou abhorrest, the land of Israel and the kingdom of Syria, shall be forsaken of both her kings. Accordingly, both were defeated and slain by the Assyrians.
rians in the fourth year of Ahaz. The prophecy of a future virgin-birth was made credible by a significant action, expressive of the protection of the royal house from which Immanuel should descend. Both predictions, the historic and the religious, are thus connected: As the kingdom of Judah shall be rescued from the present invasion, before this infant shall attain to speech and reason; so, in a future age, shall the World be delivered from a spiritual tyranny, and placed under the dominion of a divine person, then to be born of a Virgin of the house of David. The nearer event was an assurance of the distant one; and the house of David was not only relieved from their present fears, but certified of their continuance and perpetuity till the unexampled event of a virgin-birth. The completion is expressed by the Angel to Mary, in terms exactly corresponding to this prophecy: Behold, thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his
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His father David. And he shall reign over the house of Jacob for ever: and of his kingdom there shall be no end. Thus, the Deity expressed the constancy of his promises, and consulted the faith both of present and future ages, by remote as well as present Signs, both in this Great Redemption, and in its type the Deliverance from Egypt: And he said, Certainly I will be with thee; and this shall be a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this Mountain.

III.

The prediction in the viiith Chapter was given on a less considerable though imminent danger, from the comparatively petty-kings of Israel and Syria, when the safety of the Royal family was the more critical from the disaffection of the people of Judah, who, refusing the waters of Shiloah that went softly (by which elegant image is expressed the diminished lustre of the house of

40 Luke i. 31, 32, 33. 41 Exod. iii. 12. David)
David) strengthened the enemy's party, and rejoiced in Rezin and Remaliah's son. But the prophecy in the ixth Chapter was given on the alarm of a more formidable invasion, by the Assyrian armies, which should overspread the land, and turn it into a desert. This prediction was accomplished in the fourteenth year of the reign of Hezekiah 710 years before Christ. Agreeable to the usual manner of this great Prophet, the deepest distress is contrasted by the highest consolation. As this noble prophecy is somewhat obscured by our English translation, it is necessary to have recourse to the Original, and to adopt Mr. Mede's illustration, though I do not think it necessary, with that excellent person, to alter the received division of the Chapters, by adding the six first words of the ixth to the last verse of the viiith. "St. Matthew quotes it, upon our Saviour's going to dwell at Capernaum, the metropolis of Galilee, to make it the seat of the
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"preaching and publication of the Gospel " of his kingdom.—The Septuagint is " here \(^47\) corrupted into pure nonsense, and " so I believe was even in the Apostle’s " times; which made St. Matthew, that " he could quote nothing of that first sen- " tence, but only the names of Zebulun " and Naphtali. The Chaldee paraphrase " is as wide. The words following, begin " a new prophecy, namely, that which I " have alleged for Messiah’s abode in " Galilee; in this manner; As the " first time \(\text{debased}\) the land of Zebulun " and the land of Naphtali \(^48\), so the latter " time shall make them \(\text{glorious}\).—The " event is true and evident, that as the land " of Zebulun and Naphtali had the first " share in the calamity by Assyria, so had " they a prerogative in enjoying the pre- " sence of the Messiah.—Galilee and its " inhabitants were in respect of Judea re- " puted ignoble and half strangers; both " because

\(^47\) Isaiah ix. 1. \(^48\) See 2 Kings xv. 29.
because they were so far divided from Jerusalem, and because it was part of the
kingdom of the Ten Tribes, which Sal-
manasser carried away captive. In the
prevailing times of the Maccabees, the
Jews who settled there replenished it
with their own people, yet so as many of
the Gentiles dwelt still among them—
insomuch that the name of Galilean was
in some sort reproachful and despicable;
Shall Christ come out of Galilee? and, Out
of Galilee ariseth no Prophet 49. Yet did
God so order it, that Christ the king of
Israel, the Great Saviour of mankind,
should be a Galilean."

Tiglath-pileser took Gilead and Galilee,
and all the land of Naphtali, and carried them
captive to Assyria 50. This invasion was
foretold by the prophet Amos 51. The
miseries of Galilee under the Assyrian in-
vasion are contrasted to its future felicity,
in being the principal feat of Christ’s
ministry and miracles.

49 John vii. 41, 52. 50 B.C. 738. 2 Kings xv. 29.
51 Amos vi. 14.—vii. 2.
Our English version may be thus amended:

\textbf{v. 1.} Yet the darkness shall not be such, as was in her straits.

As at the first time he debased the land of Zebulun and the land of Naphtali,
So in the latter time he shall glorify the Way of the sea, beyond Jordan, Galilee of the Nations.

2. The people that walked in darkness have seen a great light,

On them who dwelt in the land of the shadow of death, Light hath shone.

3. Thou hast multiplied the Nation, thou hast increased their joy:

They have rejoiced before thy face, as the joy of harvest,

As they exult, who divide the spoil.

4. For the yoke of his burden, and the rod of his shoulder,

The staff of his Oppressor, thou hast broken, as in the day of Midian.

5. For every conflict of the battle was with tumult,

And the warrior's robe was rolled in blood,
And it was for burning, the fuel of fire.

7 6 For
6. For a Child is born to us,
A Son is given to us:
And the principality shall be upon his shoulder,
And his name shall be called, Wonderful, Counsellor,
The triumphant God, the Father of the future Age, the Prince of Peace.

7. To multiply his Power, and Peace without end,
On the throne of David, and over his Kingdom;
To confirm it, and to establish it,
In equity and justice,
From this time even to Eternity;
The zeal of the Lord of hosts will do this:

It was the practice of the Ancients to celebrate a victory by burning heaps of arms taken from the enemy: thus old Evander to the youthful Pallas:

Omihi præteritos referat si Jupiter annos,
Qualis eram, cum primam aciem Præneste sub ipsa
Stravi, scutorumque incendi victor acervos.

VIRG. Æneid. VIII. y. 560.

When
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When victor of the field, and crown'd with fame,

*With piles of hostile shields I fed the flame.*

PITT.

"Servius imagines, that the Poet alludes to Tarquinius Priscus, burning the shields of the Sabines as an offering to Vulcan." In Psalm xlvi, we have an animated picture of the ravages of war contrasted by returning Peace.

8. O come hither, and behold the works of the Lord,

What destruction he hath brought upon the earth.

9. He maketh wars to cease in all the world,

He breaketh the bow, and knappeth the spear in sunder,

And burneth the chariots in the fire.

Under this noble emblem is involved a still nobler sense. The lively expression of the Joy of God's people, on the destruction of Sennacherib's army, (whose bodies and armour were probably consumed with fire,) aptly denotes the triumphs of the Prince
Prince of Peace, and the defeat of our spiritual Enemies. It is the prophetic parallel, between the deliverance of Judea from the Assyrians, and the deliverance of the World from the Powers of darkness, which forms the sublime transition to those great ideas, in which losing sight of every thing temporal, the Prophet's eye was only fixed on the Divine Redeemer.

For unto us a Child is born, unto us a Son is given. From predicting the place of Christ's teaching; and the scene of his Miracles, He proceeds in the most luminous and emphatic terms, to assign the Cause of this great deliverance, and to describe the august Person and Character of the Deliverer. This Divine Person is described by Six distinct titles and attributes; none of which can with any symmetry be applied to any Character merely human, and which agree to no other than that of the Messiah.

In this singular description we see the blended traits of every excellence, all that is amiable and engaging in the human
nature, all that is great and adorable in the divine.

In the first clause the diversity of expression is not merely parallel or synonimous, but intimates distinct ideas of Christ's humanity. Unto Us, for us men and for our salvation, is repeated with a graceful emphasis. The birth of Christ in his human nature is expressed in the proper and usual manner: a Child is Born. His divine nature, and the clemency of God, are expressed with exact precision: a Son is Given. In the usual style of Scripture, his human nature is denoted by the title he with so much condescendention usually bore, The Son of Man: in his divine nature, he is properly The Son of God. His being Given, freely Given to us, includes all that is expressed in that exact compendium of the Christian Religion: God so loved the world, that He gave his only begotten Son, that whoever Believeth in him should not perish, but have everlasting Life.

53 John iii. 16.
What a noble meditation arises from our Faith in this interesting Truth, God was manifested in the Flesh, thus demonstrated by the infallible evidence of Prophecy! This mysterious union is proposed to us, not as an object of distinct perception to our Reasoning powers, which it will perhaps for ever baffle and surmount; but as an Article of Faith, credible on the Divine veracity ascertained by Prophecy and Inspiration. The Scriptures clearly inform us of the ends of Both his natures: of the Divine, that he might be a Satisfaction for the Sins of men; of the human, that his Body might be the victim, and his Virtues the example of Mankind. As his maturer years exemplified all the manly Virtues, of Wisdom, Beneficence, and Resignation; his Birth and Childhood teach us the great lesson of spiritual Infancy: to become as little children, in point of innocence, simplicity, and progressive freedom from all worldly and sinful attachments. His birth, described by St. Luke, was attended with all the humiliations of the Earth, and all the grandeurs and acclamations of Heaven.
The great purposes, for which a pure and sinless Humanity was made the shrine and temple of His Deity, may be collected from his several Titles and Attributes.

**The government shall be upon his shoulder:**

In the prediction of the fall of Shebna, and the advancement of Eliakim, to be prime-minister, it is said, *I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit the government into his hand.* — And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open. These expressions denote a plenitude of Power: and Jesus said of Himself, after his Resurrection, *All power is given unto me in heaven and in earth.* In the apocalypse, the prophetic emblem is thus applied: *These things, faith he, that is holy, he that is true; he that hath the key of David; he that openeth, and no man shutteth; and shutteth and no man openeth.* He administers an empire of...
Grace and of Glory: and we learn the plenitude of his powers from his titles.

*His Name shall be called Wonderful.*

This appellation has a direct reference to his Miraculous Birth. The word denotes something 'above human comprehension, hope, estimation, or power; and therefore surprising and astonishing.' There are places of Scripture, in which this title is intimated, as proper and peculiar to that Angel of God's presence and covenant, who was the immediate agent of the Theocracy; and that Divine Person, we are well assured, was Christ. But this appellation is here assigned to Christ, as authenticating the will of God to man by miracles. This sense indeed gives but a partial idea of all that was Admirable in Christ: but every one discerns its importance; especially, when we reflect, how strenuously the Apostles and Christ himself appeal to his public and beneficent

Miracles, as the sure credentials of a Redeemer, approved of God, and demonstrated to be invested with a Divine commission, by Miracles, and wonders, and signs, which God did by him, in the midst of the people.

Miracles were one demonstration of his divine Authority; and they claimed the highest credibility, from the perfection of His doctrine. In this respect, he is styled Counselor; a term, happily expressive of the persuasive genius of His Gospel. As he dwelt among us full of Grace and Truth, so the Law he gave us is a Law of Love and Liberty. Its object is, to engage us, by the attractive charms of Clemency and Reason, in such a course of Life and such interior Affections, as are most perfective of human nature and happiness. If it thwarts our passions, it is to avoid an infinite evil in indulging them, it is for the sake of an infinite good, Peace of Conscience, and Immortal Felicity. Moses is styled a Lawgiver: Christ

\[\text{Acts ii. 22.}\]
a Counsellor. The first, by a divine commission, gave his own nation a rigid yoke of statutes not good, and judgments whereby they should not live. It is thus Ezekiel characterizes the Ritual Law, which was imposed as a punishment, and was scarce supportable but as a temporary expedient of the greatest wisdom, introductory to a milder and more gracious system. The Laws of Moses were inforced by rigorous civil penalties. The Laws of Christ derive their efficacy from Right Reason, and from the secret energy of the Spirit of God, preventing every man, but compelling none; inclining the heart to inward virtue, and advancing its followers to the highest elevation of human Nature; while its infinite sanctions are tempered with paternal love, goodness, and forbearance.

The mighty God. mysterious appellation! yet so explicite, as to overcome the resistance of Reason to a Revealed article of Faith; casting down imaginations, and every high thing, that exalteth itself against

59 Ezekiel xx, 25.
the knowledge of God, and bringing into captivity every thought to the obedience of Christ. In the texts we are considering, Jesus is styled Immanuel, and the Mighty God: with the consent of all the ancient Versions, that of the Jewish nation especially, which expresses their faith, at the very time when the Messiah was expected. "The prophet faith to the house of David, "that a Child is born to us, a Son is given to us; and he hath taken the law upon himself, that he might keep it; and his name shall be called, God before the face [or, from the face] of the Admirable Counsel; the Man that abideth for ever; "the Messiah, whose peace shall be multiplied upon us in his days." Such is the ancient Chaldee or Jewish paraphrase on these divine titles; and it is a clear proof among innumerable, of the sincere and genuine doctrine of the Ancient Jews concerning the person and deity of the Messiah. Our Lord himself and his Apostles so confirm that doctrine, as scarcely to have given a New Revelation concerning the

60 2 Cor. x. 5.

Three
Three Divine Persons; who are clearly distinguished in One Deity, throughout the Hebrew Scriptures of the Old Testament, in the best of the Apocryphal writings, in the most ancient Targums, and in the invaluable works of Philo. The Christian Revelation gave the stamp of Divine Authority to the received doctrine of the Jewish Church, concerning the Trinity of Persons: and it asserted, what was less explicitly known by the Jews, the equal honours, and eternity of the Divine Persons, giving distinct ideas of the gracious offices which each sustains in the Salvation of Mankind. This is not the proper occasion to enlarge on this illustrious Doctrine: and we need not go beyond our evangelic Prophet, for the most certain proofs of Our Lord's divinity. In that celestial Vision 61, when the seraphims cried one to another, Holy, Holy, Holy, is the Lord of hosts, the whole earth is full of his glory; besides the angelic Τρισαγιον, we are assured on the highest authority, that These things said Esaias, when he saw his glory, and spake of him 62. To

61 Chap. vi. 62 John xii. 41.
mark his pre-existence, he is styled not only the branch but the root of Jesse: and Judea is named, his land, seven centuries before the birth of Immanuel. In another place, all the divine persons are specified: where the Messiah says, The Lord God, and His Spirit hath sent me. Thus faith the Lord thy Redeemer, the Holy One of Israel. How convincing are those charming passages of the xth chapter, whose application to Christ is unanimously admitted! Comfort ye, comfort ye my people, saith your God. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord: make straight in the desert a high-way for our God.—Say unto the cities of Judah, behold your God. Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd. Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? In the text we are commenting, the epithet of mighty God, is proper to the

63 Isai. xi. 10.  64 viii. 8.  65 xlviii. 16, 17.

subject;
subject; the conquering, the victorious, the triumphant. What is this victory, but that signal conquest, when having spoiled principalities and powers, he made a shew of them openly, triumphing over them by his cross? In this conquest is included that of the hostile powers on earth, who have attempted by persecution, heresy, or other arts, to suppress the Truth of the Gospel.

The everlasting Father; or, more literally, The Father of Eternity. Christ ascribes Eternity to himself, when he prays to the Father, *Glorify Thou Me with Thine own self, with the Glory which I had with thee before the world was*. And he is very often styled Jehovah, that incommunicable name which is peculiar to Him who was, and is, and is to come. He is called the Father of Eternity, as giving Immortality to his faithful followers, being the Author of eternal salvation to all that Obey him.

We may well acquiesce in this important sense of that sublime Attribute. But

66 Coloss. ii. 15. 67 John xvii. 5.
the elegance of the Greek version hath given a popular meaning to these words; which hath been adopted in one of the finest of our divine Poems;

Thus shall mankind his guardian care engage; The promised Father of the future age:

that is, the Author of the Gospel dispensation, that world or age to come, which God hath put in subje&ion, not to Angels, but to Jesus, who, for the suffering of death was crowned with this glory. In the Scripture account, Time is divided into Two great æras; the latter of which is styled Eternity and the Age to come, because it extends from the birth of Christ to an endless duration. The very characteristic of this dispensation is the doctrine of IMMORTALITY: which was Revealed or Illustrated by Jesus Christ, because it was purchased by his Death and ascertained by his Resurrection; and because, before his coming, little was known of it by Gentile Philosophy; and it was so obscurely disco-

68 Messiah y. 55. 69 Heb. ii. 5. 7.

vered
vered by the Jewish Revelation, as not to be understood without a Christian comment. Thus, the Saviour is appositely described, by a character peculiar to himself, as the Founder of a Kingdom that cannot be shaken, eternal in the heavens.

His last attribute is that of The Prince of Peace. It would require an ample discourse, to illustrate this single title, to us indeed of all the most indearing, as it leads us to contemplate an omnipotent and offended God, as made propitious to all who are reconciled to him by Christ. For he is our peace, who hath made both Jews and Gentiles one Church: — so making peace; that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby. And came and preached Peace to them that were afar off, and to them that were nigh, both to Gentiles and Jews; for through him we both have access by one spirit unto the Father. From Reconciliation with God springs Peace of Conscience, cherished by divine Love and human Charity.

70 Hebr. xii. 27. 71 Ephes. ii. Where-
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Wherever Christianity is rightly believed and practised, it is productive of Peace, in every sense of the word. And although its effect is disproportioned to the cause, in respect to the civil state of the world; yet true Christians, as individuals, will ever experience, that the work of righteousness is religious peace, and the effect of righteousness, personal quietness and assurance for ever. In proportion to its influence on life and manners, a spirit of kindness and philanthropy pervades the social system, averts its distresses, diffuses blessings, promotes knowledge, civilization, virtue; and thus anticipates in due measure the complete felicity of that pacific Empire, whose just and equitable genius, whose amplitude and stability, are so divinely expressed: Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth even for ever: the zeal of the Lord of hosts will perform this.

72 Isai. xxxii. 17.
IV.

Full of these ideas, the Prophet often reverts to them, especially when he is predicting the miraculous deliverance of God's people from the Assyrians. On that great event, the genius of Inspiration hath raised the splendid fabric of a Perfect and Divine Government, Chh. xi. xii. which rising out of the preceding subject, form a regular Composition, beginning with the humble Birth, and ending with the elevation and Glory of the Person predicted.

The several prophecies we are explaining, were given at different times, and are interspersed with other subjects, yet all so disposed, as to center in one principal design.

Between the predictions of Christ's person and kingdom, in the ixth and xth Chapters, are inserted Two poetical Compositions: the first, a regular idyllium or moral poem, in iv parts, each ending with the same epode; the subject, the Assyrian conquest of Samaria and the Ten tribes: the second, in the sublime strain of the greater
greater Ode, on the defeat of Sennacherib's army; with a concealed allusion to a nobler deliverance from a spiritual enemy.

§. i. O Assyrian, the rod of mine anger,
And the staff in their hand is mine indignation, &c. 74.

§. ii. For he faith, by the strength of my hand
I have done it,
And by my wisdom, for I am prudent. 75.

God declares, that he will protect his people, by the same Mighty Saviour, who had delivered their ancestors from the tyrannies of Egypt and of Midian 76:

v. 17. The Light of Israel shall be for a fire,
And his Holy One for a flame.—

v. 27. And it shall come to pass in that day—
The yoke shall be destroyed, because of the anointing.

In order to mark the identity of Character in the deliverer of Mankind, and the deliverer from the Assyrian, He is described by the same title. The remnant shall

74 v. 5—12. 75 v. 13—19. 76 v. 24—27
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return, even the remnant of Jacob, unto the Mighty God 77: by whom St. Paul understood the Author of the Christian dispensation 78.

As the destroying Angel in the Egyptian deliverance was The Logos in person, the same Mighty God extirpates the Assyrian army whose marches are described in a lively manner 79, and whose destruction is predicted under the image of a lofty forest, cut down by an irresistible power.

33. Behold the Lord, the Lord of hosts,
Shall lop the Bough with terror:
And the high ones of stature shall be hewn down,
And the haughty shall be humbled

34. And he shall cut down the thickest of the forests with iron,
And Lebanon shall fall by a mighty one.

The exterminating Angel, The Mighty One, The Messiah, is here described in his theocratic character, as rex imperator, in all the pomp of War and Conquest; as in

77 ix. 6. x. 21. 78 Rom. ix. 27. 79 v. 28. 32.
the next Prophecy, by a most beautiful contrast, in his pacific character as the Redeemer of mankind.

The xith and xiith Chapters are One exact and regular Composition, beginning with the Birth \(^8\), proceeding to the Kingdom \(^9\), and Redemption of Christ \(^10\). The Writers of the New Testament \(^11\) agree with Reason and Criticism in deciding the True Interpretation: which results so naturally from the text itself, that no secular characters or events can comport with the majesty or spirituality of this Prophecy.

XI. 1. There shall come forth a rod out of the stem of Jesse,
And a branch shall grow out of his roots.

2. And the spirit of the Lord shall rest upon him,
The Spirit of wisdom and understanding,
The Spirit of counsel and might,
The Spirit of knowledge and of the fear of the Lord.

\(^8\) xi. 1—9. \(^9\) io—16. \(^10\) xii. 1—6.
\(^11\) Rom. xv. 12. 2 Thess. ii. 8. Rev. i. 4. v. 5. xxii. 16.
This signal description of the Divine personality and attributes of The Holy Spirit, imports, that He was given without measure to Him whom God hath sent, speaking the words of God: endued with perfect sanctity, knowledge, wisdom, prudence, power, aptness to teach, and divine authority.

Christ's administration of His kingdom, respecting both his loyal subjects and his enemies, is distinguished by divine characters: not only a compassionate feeling of our infirmities, but a discernment of the hearts of men, and irresistible power both to protect and to destroy.

3. He shall not judge after the sight of his eyes,
   Neither reprove after the hearing of his ears.
4. But with righteousness shall he judge the poor,
   And reprove, with equity, for the meek of the earth.

Such is his wisdom, justice, and benignity towards his subjects. His power is displayed in one signal instance, over his enemies:

** John iii. 34.
He shall smite the earth with the rod of his mouth,  
And with the breath of his lips shall he slay the wicked.

He shall smite the earth, the oikotmenh, the Majestic world, the idolatrous Roman empire. He shall slay the wicked, τον άνομον, the Man of Sin, The Roman Antichrist, as St. Paul interprets it. Ye know what withholdeth the Mystery of iniquity, namely, The Roman Government. Only He who now letteth [the Roman Emperors collectively] will let, until He be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, by the influence of a celestial doctrine, and shall destroy with the brightness of his coming, the vengeance of his power.

Christ, like another Numa, governs his kingdom by Religion and Virtue:

Righteousness shall be the girdle of his loins,  
And Faithfulness the girdle of his reins.

85 2 Thess. ii. 6—8.
The Virtues of his subjects are those Himself requires in his famous ethic system: Poverty of Spirit, renouncing self-righteousness, and taking refuge in his rich Mercies; Meekness and Docility; Purity of Heart; and a Benign Social temper.

The result of so holy and so kind an Institution is that Peace, both interior and external, which is so deliciously described:

The wolf also shall dwell with the lamb,
And the Leopard shall lie down with the Kids:

Princes, from fierce and sanguinary Persecutors, shall become Nursing-fathers, and the brethren of the faithful.

And the Calf and the Young Lion and the fatling together,
And a little Child (the Divine Infant) shall lead them.

An universal Peace shall be the ultimate triumph of the Sacred System, when it shall become the universal Religion:

36 Matth. v. vi. vii. 37 v. 3, 4.
They shall not hurt nor destroy in all my holy mountain; For the Earth shall be full of the knowledge of the Lord, As the waters cover the Sea.

This, and what follows, probably has an aspect on a state and period of the Christian Church, still remote and distant, and of far greater glory and felicity, than hath yet been known on earth.

The conversion of the Gentiles is represented by the muster of a great Army, to the standard of their Leader:

And in that day, there shall be a root of Jesse, Which shall stand for an ensign of the people; To it shall the Gentiles seek, And his rest shall be glorious.

At the signal of divine Providence, the dispersed Jews in Egypt and Ethiopia, Arabia, Persia, Babylonia, Syria, and all the islands and countries of Europe, in
consequence of their conversion are received as citizens in the several Christian States and kingdoms where they reside. The Lord shall set his hand again the second time to recover the remnant of his people; the second time, referring to their first deliverance, from the Egyptian bondage; as the Prophet himself explains it. Thus,


12. Shall he set up an ensign for the nations,
And shall assemble the out-casts of Israel,
And gather together the dispersed of Judah,
From the four corners of the earth.

The conversion of the Jewish Nation will be attended with two great accessory benefits. 1. The re-union of the xii tribes under the Law of Charity:

13. The envy of Ephraim shall depart,
And the adversaries of Judah shall be cut off:
Ephraim shall not envy Judah,
And Judah shall not vex Ephraim.

2. Their
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2. Their united zeal to enlarge the bounds of the Gospel:

14. They shall fly upon the shoulders of the Philistines towards the west; They shall spoil them of the east together; They shall lay their band upon Edom and Moab, And the children of Ammon shall obey them.

These military emblems cannot be understood in any other than in a spiritual and mystic sense; that the Jewish converts, zealous for the glory of Christ, will be instrumental in converting the neighbouring nations, in the regions, once possessed by the Philistines, Arabians, Edomites, Moabites, Ammonites, Syrians, and now occupied by the Mohammedan imposture; and it is not improbable, that the Christian Religion, after it hath enlightened the Jews by means of their own prophetic Scriptures, will with augmented evidence extend itself over all the nations of the East.

The concluding verses have an aspect on a still remoter and more glorious victory, over
over the last great Enemy of the Christian Church, mystically denoted by the idolatrous and persecuting kingdoms of Egypt and Assyria: in a word, the modern Antichrist, which shall sustain the fate it hath deserved, after God's people have come out of her, that they may not be partakers of her plagues.

15. The Lord shall utterly destroy the tongue of the Egyptian sea;
And with his mighty wind shall he shake his hand over the river;
And shall smite it in the seven streams,
And make men go over dry-ground.

The double allusion, to the Nile and to the Arabian gulf, both the distinguished scenes of those ancient miracles by which God delivered his people from Egypt, refers to a mystic parallel, a still greater deliverance from the spiritual Egypt, characterized by St. John. From the incidental consideration of this subject, in the conclusion of the present Prophecy, Isaiah proceeds in his xiith and xivth Chapters to pre-
predict at large all the characters of Antichrist, in a noble parallel with the fallen king of Babylon.

As temporal mercies adumbrate those which are spiritual, so the return of the Jews from the Assyrian river, Euphrates, is an obvious emblem of the Reformation of the Church from the idolatries and persecutions and superstitions of the mystic Babylon:

16. And there shall be an high-way for the remnant of his people,
Which shall be left from Assyria;
Like as it was to Israel,
In the day that he came up out of the land of Egypt.

To re-consider the Evidence resulting from these several Predictions:—a cursory Reader of the Prophecies does not attend to the Miracle, that Isaiah had as clear conceptions of the Birth of Christ, of his Redemption, and whole Character, as if he had lived in the Evangelic Age. This astonishing prescience is a Demonstration, that he was actuated by a Divine Spirit; and
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and that the Person and Redemption so foretold was also Divine.

If these sublime predictions admit of any historical application, either to Hezekiah or to Zorobabel, they cannot, without the utmost violence, be restrained to either of those characters, even in the judgment of Grotius himself, who supposes that under the encomium of Hezekiah is concealed in a sublimer sense the glory of Christ.

That Hezekiah and Zorobabel, as well as David and Solomon, may in their laudable qualities be the types and representatives of Christ, is perfectly agreeable to the genius of Prophecy. But the hypothesis of Grotius is such as no impartial Critic will assent to. He interprets a Prophecy of a future king, as referring to Hezekiah born twelve years before the first prediction; and at the time of the last prediction, that of the xith Chapter, actually reigning, and with such defects of character and fortune, as cannot agree to this finished description. Nor can we find, in the History of a kingdom verging to its ruin, or of a band
band of exiles and captives restored to their country, a just correspondence to those characters of a Divine and religious Empire: a virgin-birth from the ancient stock of Jesse; the Virtues of Immanuel; a perpetual exertion of all the unmeasured gifts of the Holy Spirit; an omniscient discernment of the human heart, to distinguish true from apparent virtue; the destruction of hostile powers, solely by the influence of a celestial doctrine; a kingdom of Peace, excluding injury, oppression, force; subsisting merely by moral principle and religious sentiment; in fine, a progressive enlargement of dominion, and all the nations of the world in their appointed time flocking to the standard of the Cross.

From the consideration of the foregoing Prophecies, taken in their native series and connection, we conclude, that in the preservation of the House of David, in the miraculous destruction of the Assyrian army, and in the deliverances of the People of God; the enlightened mind of the Prophet foresaw the wondrous Birth, the universal Redemption, and the spiritual Triumphs of Jesus Christ; those Triumphs and
and that Salvation, which cannot be so worthily celebrated, as in this inspired strain of Thanksgiving for the rich mercies of God:

**XII. i.** And in that day thou shalt say,

O Lord, I will praise thee: though thou wast angry with me,  
Thine Anger is turned away, and thou comfortedst me.

2. Behold, God is my salvation;  
I will trust, and not be afraid:  
For the Lord Jehovah is my strength and my song;  
He also is become my salvation.

3. Therefore with joy shall ye draw water  
Out of the wells of salvation.

4. And in that day shall ye say,  
Praise the Lord, call upon his name,  
Declare his doings among the people,  
Make mention that his name is exalted.

5. Sing unto the Lord, for he hath done excellent things;  
This is known in all the earth.

6. Cry out and shout, thou inhabitant of Zion,  
For great is the Holy One of Israel in the midst of thee.
ST. Jerome, in his Preface to Isaiah, gives him this elegant encomium. Nullusque putet me voluminis illius argumentum brevi cupere fermone comprehendere, quum universa Domini sacramenta præsens Scriptura contineat: et tam natus de virgine Emmanuel, quam illustrium patrator operum atque signorum, mortuus ac sepultus, et resurgens ab inferis, et Salvator universalum gentium prædicetur.—Quicquid sanctarum est scripturarum, quicquid potest humana lingua proferre, et mortalium sensus accipere, isto volumine continetur. De cujus mysteriis testatur ipse qui scripsit: Et erit vobis visio omnium sicut verba libri signati, &c.

Prideaux reckons three invasions of the kingdom of Israel, or of the ten tribes, called Ephraim, from their capital Samaria in that Tribe.

The first invasion was that of Tiglath-pileser in the reign of Pekah, 2 Kings xv. 29. who, after putting an end to the kingdom of the Syrians in Damascus, feized all that belonged to Israel beyond Jordan, and all Galilee. anno 740.
His successor Salmanefer dethroned Hoshea, anno 721. 2 Kings xvii. and

Esarhaddon, in 667, recovered what had been lost to his Empire in Syria and Palestine on the destruction of his Father’s Army in Judea, and again added them to the Assyrian Monarchy, carrying away the remains of the former Captivity, and replacing them by the mixed Colony from Babylon, Cuthah, &c. 2 Kings xvii. 18—24.

St. Justin, in his dialogue, § 48. explains this prophecy, in refuting the Ebionites: καὶ γὰρ εἰς τινὲς, ὁ φίλοι, εὐεγενεῖς, απὸ τοῦ ἱμετέρου γενοῦς ὑμολογουσαί εὐλογοῦν Χριστὸν εἰναι, ανθρωπον δὲ εξ ἀνθρωπῶν γενομενον αποφαινομενοι· οὶς οὖν συνῆθεραι, οὐδ’ αὖ πλείστον ταύτα μοι δοξασάντες εἴποιεν· επειδὴ οὖν αἱ ἀνθρωπείαις διδάχθησαν κεκέλευσμέθα ὑπ’ αὐλον τοῦ Χριστοῦ ἔθεσθαι, ἀλλὰ τοῖς διὰ τῶν μακαρίων Προφητῶν ηπροχθείς, καὶ δ’ Αὐλον διδαχθείς.

§ 50. He cites Isai. xl. εἰπον ταῖς πολεσίν Ιουδα, ιδοὺ ο Θεὸς ὑμῶν. § 56—66, he proves Christ’s deity from the Old Testament.

§ 66. He resumes his illustration of Isai. vii. 10—16. which Trypho applies to Hezekiah. This interpretation is refuted, § 77. and § 84. Justin returns to Isai. vii. 14.

The Jewish cavil on the word הָלַע, which they would translate νεκύις instead of
Mr. Whifton, who in his early writings has much good sense mixed with his reveries, in his Accomplishment of Scripture Prophecies, preached at the Boyle's Lecture 1707. p. 92. observes, "That in all the places where the Messias in the prophetick writings is introduced speaking of his Birth, He always speaks of His Mother alone, without the least mention of a Father; as an occult intimation, that he was to have a proper Mother, but no proper Father in this World; and by consequence was to be no other than the Son of a Pure Virgin. Thus in the famous xxiiId Psalm, 7. 9, 10. xxxvth Psalm, 7. 14. lxixth Psalm, which was fitted for the Messias in almost the same condition as the xxiiId. Thus also, Psalm lxxi. 6. lxxxi. cxvi. 16. cxxxi. 2. cxxxix. 13. Thus Isaiah xlix. 1. The Lord hath called me from the womb, from the bowels of my Mother hath he made mention of my name. All which expressions are very remarkable." See the Collection of the Boyle's Lectures, in folio. Vol. II. p. 290.
futurus fit αἰαίων, et nasciturus e matre virgine. 
Luc. i. 1. Paries filium, et vocabis nomen ejus Iesum.

Idem. p. 40. Non Achazo foli signum hic constitui, sed—domui Davidis toti. quae non restringenda ad Esaiae tempora; siquidem non illa solum ætate, sed per septem secula, etc.

Idem. p. 42. ex Hieron. 'Non mireris, O domus David, ad rei novitatem, si virgo Deum pariat—dicam et aliud mirabile; ne enim putes in phantasmate nasciturum, cibis utetur infantiae, butyrum et lac comedet.' Et pulcrè ipse Calovius: designantur in Messia, 1. Vera humanitas. 2. Confueta educatio. 3. Patria terra, lacte et melle fluens. 4. Matris tenuis fors. 5. Prophetus in scientia habituali.


Symbolic names are either honourary attributes, as here and ix. 6. or significant, as


Glaffius, Ph. sacr. p. 365. non quasi eo ipso nomine, iisdem literis, syllabis, et apicibus, vocitandus Messias fuisset; sed quod talis omnino futurus esset, qualis eo ipso nomine descriptur. et in Onomatologia Messiae prophetica: p. 110.
Talis vocari dicitur aliquis, qualis vocari dignus est. Exempla sunt:  
1. Jerem. xxiii. 8. xxxii. 16. 1 Joh. iii. 1.  
Quando igitur Christus dicitur vocandus esse Immanuel, respectus habetur.  
1. Ad ipsam rem, ipsum talem futurum, qualis voce  
2. Ad rei  
agitionem, quod talis sit etiam a fide- 
libus in Ecclesia agnoscedus et celebrandus.  

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Mic. v. 1. Now gather thyself in troops against Jerusalem and Judea, O daughter of troops whether Assyria, Chaldea, or Rome. They shall smite the judge of Israel, historically Zedekiah, and mystically Christ, with a Rod upon the cheek.  
2. But thou Bethlehem Ephratah, though thou be little among the thousands or larger districts of Judah, yet out of thee shall come forth unto Me that is to be Ruler in Israel, whose goings forth, or existence, have been from of old, from everlasting? St. Matthew cites this text in its liberal completion; with this variation, 'thou Bethlehem art not the least among the princes or principal towns of Judah.' The variation is to be justified by the use of the word יְיִזֶּ for illustrious as well as little—it being one of those words which takes its sense from its adjuncts—as eximius, egregius, illustris, denoting any remarkable quality. The prophet describes
the birth-place of Christ as an obscure village: the Evangelist intimates, that this illustrious birth had elevated the manger of Bethlehem above the palaces of Jerusalem. The other adjuncts, historically spoken of Hezekiah, are obviously applicable to the Ruler of God's people, whose goings forth have been from all Eternity. He shall stand and feed in the strength of the Lord, in the Majesty of the name of the Lord his God, and They, his people, shall abide: for now shall He be great unto the ends of the Earth, and this man shall be the peace.

This little village, 6 miles from Jerusalem, called Bethlehem Ephrata, the latter being the district or Forest in which it stood, derived all its luster from being the birth-place of David and of the Messiah.

O sola magnarum urbis
Major Bethlehem, cui contigit
Ducem salutis coelitus
Incorporatum gignere.

Prudentius. hymn. Epiph. v. 77.

It is omitted in the book of Joshua, though inserted in the Septuagint by the zeal of some Christian. There was another Bethlehem in the tribe of Zebulun, Josh. xix. 15. but this in Judah is distinguished by the adjunct of Ephrath, Genef. xxxv. 19. See Psalm cxxxii. 6.

L 3 Euseb.
Euseb. D. E. VI. c. 13. p. 275.—tum eis euon
dhlov wroupa52iv te kai ouviov, toun ex vheles
proueuvoumenov Arhoivos ev mev ouv ekoi tis ef' etepou
arnafeiv touv Xrpomov, tis ouvov, apodeivouo. ev d' ouv
esiv eureiv etepou touv Salvation hmov Inov Xpivos, evs mouv
meia tnu purophivian eudhe pevnumenov bvaloi, t1 loisv
emvovmu ouv sounomoloieiv alitheiv tnu purophivia,
emvovnauv salueuvouev tnu purophivian; Conf.11. 41. 51.
VII. 1. p. 315—340.

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S. Deylingius, de Galilaea Messiae doctrinâ illufranda, Misc. Obs. p. 800. Descripserat Propheta
haestenus horribiles tenebras et gravissimas calamitates Judæis legis et testimonii, hoc est, doctrinæ Evangelicæ contemptoribus incubituras.
Illis quippe non obituram esse auroram, hoc est, nullam lucem, nullam consolationem, nullam
laetitiam salutarem, nullam denique tranquillitatem animi atque salutem, a Messia credentibus
promissam et praestionam, istius refractariis collatum irr. Quin et altissimis tenebris immeritos,
et excoecatos, post Urbis et Templi totiusque
Reipublicæ excidium a Romanis inferendum,
divagatus esse in terrâ Cananæa gravatos et
famelicos; futurumque ut ad desperationem
adaeti, praæ odio et furore, blasphemias ac omne
acerbitatis furæ virus evomituri sint contra Deum
Regem suum. Nullam quippe salutis spem,
quamvis undique circumspicerent, e cōlo et ex terra auffuram, nihilque genti vertiginose ac vagabundae obvenerunt, præter angustias, tenebras, vertigines, coarctationem, et caliginem, ac impulsionem, y. 22. Ubi tot voces emphaticæ in una propositione congrææ, maximas calamitates populo Judaico immittendas describunt.

Idem. p. 803. דר דרי Via Maris interprete Matthæo eam designat Galilææ partim, quæ (non mari Syriaco, ut nonnullorum fert opinio sed) mari Galilææ proxima erat, in forte Zebulonis et Naphthali, in quo peramoeno et fertili terræ Galilææ trædu Servator frequenter est versatus.


Wherever the words דר and דר are used, the emblem was not visionary, but by a real action or person. As in Ezek. xii. 6. 11. Isai. vii. and a text in Zech. iii. 8. which is obscurely translated: Hear now, O Joshua, the high Priest, thou, and thy fellows that sit before thee: for they are men wondered at [דניא] דר men of portent; emblems of the true High-priest, expiating the sins of men.]

for, Behold, I will bring forth my servant, The Branch. Quia viri portendentes sunt, as St. Jerome translates and explains it.

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This Child; Ἥνα δεικνύωσιν. Præsens signum liberationis mox future proponi a Propheta existimo, pueri nimirum Sear-jasubi, filii Esaïæ, quem adducere secum, certè non frustrà, jussus fuerat. Glassius.

Thus, ἀλήθεια, ha, demonstrativa, significat Virginem certam, ἐξερήμησεν. The Virgin.

Bishop Hurd, Sermon V. excellently gives the true principles, on which this Prophecy is to be interpreted: p. 127—130.

Deus videt, et vident omnes a Deo dobi, omnem liberationem, temporalem quoque, quae Ecclesiae sive Populo Dei ullo qualicumque tempore obtigit, fundatam esse in illa liberatione et Salute illustri ac gloriose, quae olim Ecclesiae obtingeret in Servatore Mundi, Christo Jesu, Filio Dei, nasce turio ex Virgine. Prophetae divinus, hoc videns Mysterium, raptus in ecstaticin, id sibi et piis, ob oculos ponit tanquam præfens, perinde ut facit Cap. IX. 5. docetque, fallere non posse prædictum et promissum Dei de Liberatione minore, quandiu promissum de Liberatione majore et maxima, omnis gratiae et liberationis fundamento, per miraculum representandum consifteret. Id vero ita proponit piis, ut licet implementum longius adhuc abesse, considerari et in fide credi ac videri velit tanquam præfens; perinde ut alia signa, certo eventura post aliquod tempus, tanquam præsientia ad confirmationem fidei exhibentur, ut patet ex Exod. iii. 12. 1 Sam. ii. 34. Jer. xxxvii. 30. quæ Judæus docto frustra studet convellere. Sed ipsum illud est, quod singulare dissertatidne, de hoc argumento scriptâ, alibi prolixius disputavi, Observ. Sacr. lib. V. cap. 1. He concludes his elaborate comment on VII. 14: Sit igitur nunc tandem salva genuina hujus loci interpretatio, magnum Fidei nostræ fulcrum, et per eam autoritas illustris Apostoli Domini, et claudat os fuum incredulitas.
Mr. Mede repeats and illustrates this criticism in his Commentationes Apocalypticae, p. 456, 457.


Quod,

* Chr. Adriochomius. Theatr. T. Sanctæ. Neptalim. p. 115. n. 100. Via maris, cujus in prophetia Isaiæ, libro Tobiae, c. i. [Vulg.] et Evangelio Matthæi fit Mentio, indeque nomen habet, quod e Syria in Occidentem ad Mare Magnum feu Mediterraneum ducat: publica quædam Via est, quæ initium in Syria sumens, per montana Trachonitidis regionis, et civitates Cedæ et Corozaïm, atque Jordanem fluvium, tandemque urbem Capharnœum transit;
Quod, distinctione vulgata posthabita, sponte et ad literam ita sonat; Sicut tempore primo vilem reddidit terram Zabulon et terram Nephthali, utique, per Tiglath-pileferem, ita in novissimo gloriosum faciet. Via enim Maris, ab Assyrino calcata, ad transitum Jordanis, ibi Capernaum sita, Galilæa gentium, populus qui ambulabat in tenebris afflictionum, vidit lucem magnum, habitatibus in regione umbrae mortis lux exorta est. Vin' seire, unde et quo Austore ita beabitur Galilea, in eaque Via illa martima, ubi trajectus est Jordanis? Statim subjicit, Quia parvulus natus est nobis, Filius datus est nobis, et erit prin-

transit; illincque per littus maris Galilææ procedens, juxta civitates Bethsaidaem, Neptalim, Sephet, et Naason præterit; et per Galilæam Gentium, ac vallem Aser, quæ nunc S. Georgii appellatur, Ptolemaidem decurrens, merces suas, in universum occidentem dispersandas, ad mare magnum exonerat.

See his Map of Neptalim. p. 100. and his General Map of Palæstina: and in the Polyglot. I find no mention of the way of the sea in Josephus's description of Galilee, B. J. III. 3. nor in Reland, or Cellarius. nor is it expressed in the Descriptions or Maps of Sandys, Wells, Whitton, Shaw, Blair. In Tobit i. according to the Vulgate, it is simply styled Via. ÿ. i. Ex tribu et civitate Nephthali, quæ est in superioribus Galilææ, supra Naason, post viam quæ ducit ad Occidentem in sinistra habens civitatem Sephet. From this, Adrichomius took his description. But the prophet meant only the Coast of the Sea of Galilee or Lake of Tiberias,
DISCOURSE III.

cipatus super humerum ejus, et vocabitur nomen ejus Admirabilis, Consiliarius, Deus fortis, Pater aternitatis, Princeps pacis.

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γ. 5. The word ἀνέδυω occurs no where else; and its meaning is merely conjectural. Guffet. in voce. Occurrerit ἀνέδυω fatum, mensura vulgaris, quæ potest cognata esse τῷ ἀνέδυῳ. Ait ergo Esaias, suo tempore frumenta mensurari ad comparandam annonam non potuisse, quia mensuratio turbaretur tumultu bellico et carnificina et sævitia armatorum graffantium. He thinks it an allusion to Judges vi. 11. where Gideon threshes wheat by the wine-press to hide it from the Midianites. It is no inelegant image, of the labours of agriculture disturbed by hostile armies. Yet I prefer the image preserved in our version, as it is supported both by Scriptural and classical authorities. Quia omnis violenta prædatio cum tumultu, et vestimentum mistum sanguine, erit in combustionem et cibus ignis. ἀνέδυω· ἄνευ· prælii motus et fremitus. נָלָשׁ sagum bellatoris sanguine tingitum. Vitr. p. 243.

Ludovici de Dieu animadversiones in Esai. ix. 1. Quidam hunc versum faciunt 23 cap. octavi, eoque finiunt præcedentes minas.
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This is a satisfactory comment, and agrees with Mr. Mede's criticism: and with Guffet, in Chiff. Emun. p. 370.

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Crux illa, quam humeris suis bajulavit, quid aliud est, quam insigne et sceptrum imperii? Calovius, p. 56, duriusculæ, Tertullianum fecutus, contra Judæos, c. 10.

A Key
A Key is still a badge of court-dignities. But the ancient badge was large and conspicuous, and worn like a mace on the shoulders. Thus Callimachus describes Nicippe the priestess of Ceres.

_Attika Nikitpη, ταυ οτι πτοις αριστερω__
Δεμοσιαν εισααν, εεισαλο γευο δε χειρ
Στεγματα και μακωνα καλωμαδιαν βειχε κλαιδα.

Hymn. in Cerer. v. 45.

Ez. Spanheim. p. 694. Rem simpliciter ac uno verbo tangunt Graeca ad hunc locum scholia, ειχε κλαιδα, h. e. την κλειν, ως ιερεια. Proprium enim olim—facerdotum, ut eadem essent ac dicerentur κληδουχοι feu clavigerae, tanquam totidem Sacrarum ædium custodes. — Eadem itaque et obvia, hujus κληδουχοι quaclavim καλωμαδιον feu ab humeris pendulam gestaret, facerdotis, aut qua habitum ejus hic induerat, Deæ ratio. Such a key is described by Homer, Odyss. XXI. 6.

_Eileio de κληδ' εικαμπτεα χειρι ωαχειν_
_Καλνς, χωλκεινι κωπη δ' ελεφαιος επηευν._

γ. 47. Ev de κληδ' ικε, θυρεων δ' ανεκοπτεν ωξας. κ.τ.λ.

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ponam verbis, dum factis manifestis doceo, non
men meum esse ἡλέυνα δαυμαλούγγος;

P. 676. Τονάβαλα νομένοι opera notat ea quæ Dei
sunt, et quidem folius Dei. ut patet ex Psalm
Ixxii. 18. quod Psalm cxxxvi. 4. repetitur, et
enumeratione operum quatuor primorum Crea-
tionis dierum probatur. Illud וּבֵר יִפְדו folus, ex-
cludit alias res a participatione hujus operationis
et laudis efficiendi Miracula. See Taylor's
Concordance, rad. 1480.

PAGE 136, 137.

Gusset. p. 336. His perpenfis, Grotii expofitio
in Esai. ix. 5. temeraria et ab omni vel e lingua
Ebraica vel e doctrina Biblica vel e re ipfa petito
subsidio deftituta appareat, dum in hoc celebri
versu jungens duo nomina, הַנֶּׁ וּץ vertit consul-
tatorem Dei. Audimus enim et ex supra citatis,
ץ וּץ esse consilii Autorem, consiliarium ejus ad
quem refertur, ex Esai. xl. 13. nullum esse Dei
consiliarium, nullum inquam qui ei det consilia,
quando negatur ab aliquo fumere consilium.
quo faciunt quoque Jer. xxiii. 18. and Job xxxvi.
22. adde Rom. xi. 34. et 1 Cor. ii. 16. Ergo,
duo illa הַנֶּׁ וּץ jungi non possunt, quia signifi-
carent Consilia dantem Deo, fententia absurdâ
quamque nec Grotius velit constitui.

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Thy land, O Immanuel, can have no refe-
rence to the son of Isaiah, who had no claim to
sovranty.
therefore the Immanuel, vii. 14. is
the same as in viii. 3. and both accord to the
Messiah, who is named by the targum on ix. 6.

Targum Jonathanis. IX. 6. Dicit propheta
domui David, Quoniam parvulus natus est nobis,
filius datus est nobis: et suscepit legem super
fe ut servaret eam: et vocabitur nomen ejus a
facie Admirabilis consilii Deus: vir permanens
in æternum; Christus; cujus pax multiplicabitur
super nos in diebus ejus.

Syr.—vocatum est nomen ejus Admiratio,
et Consiliarius, Deus seculorum fortissimus,
Princeps pacis.

Arab.—vocabitur nomen ejus Angelus consilii
magni, Consiliarius admirabilis, Deus fortis,
Imperator, Dominus pacis, Pater futuri seculi.
The Arabic version is formed on the lxx.
which in the Vatican copy is thus expressed:
Οἱ χαίδιοι εγεννηθη ήμιν, υἱος και εδοθη ήμιν, οὔ η αρχη
εγεννηθη επι του ουρου αυλου, και καλειαι το ουρομα αυλου,
Μεγαλης θουλης αγγελος ***. Αξω γαρ ειρηνην επι
tous Αρχοιας, και υγειαιν αυλω. This is evidently
a mutilated passage, as appears from the Vulgate
and Arabic; and from the more ample Greek
version in the Alex. MS. Οἱ χαίδιοι εγεννηθη
ημιν, υἱος και εδοθη ημιν, οὔ η αρχη εγεννηθη επι του
ουρου αυλου και καλεσει το ουρομα αυλου Μεγαλης θουλης
αγγελος, Θαυμασος, συμβελος, ισχυρος, εξουσιας, αρχη-
ων ειρηνης, χαλη του μελλολος αεινος. Εγω γαρ αξω
M
Not even this version hath escaped entire: for I have no doubt, that the genuine reading was Θεος ἵσχυρος, and that the word Θεος was left out either by design, or because of the similar ending in ἵσχυρος like the usual contraction in that MS. 

The word Θεος is in the Ald. and Compl. lxx. and Deus, in the latin of Irenæus, IV.66.


The very learned Mr. Woide of the British Museum obligingly pointed out to me a passage of Clemens Alexandrinus, Pædag. I. 5. which confirms my suspicion, of fraud in suppressing Θεος in the Greek translations. The passage of St. Clement is worthy to be transcribed entire.

Edit. Potteri. p. 112. Τι οὖν το Παιδιον το νηπιον; εὗ καὶ εἰκονα Ἰμαῖς οἱ νηπιοι. Αἷμα του αὐτου Προφητου διηγείται το μεγεθος αὐτου. Θαυμασος συμβουλος, Θεος δύνασις, Πατερ αιωνιος, Αρχων ειρνης τον ωλη-θυνειν την ωαθειαν και της ειρνης αυτου ουκ εσι αρας, Ω του μεγαλου Θεου! ω του τελειου Παιδιου! νιος εν ωαθρι, και ωαθης εν νιφ.
DISCOURSE III. 179

On the deity of Christ, let us learn to acquiesce in our Revealed and prophetic Theology; and habituate our minds, to be modestly ignorant of a mystery, which is above our mortal condition. Let us convince ourselves, by diligent and unprejudiced enquiry, whether this incomprehensible Truth is Revealed in the inspired Scriptures. Our ignorance of the divine Nature and Essence and Personality, will be compensated by the most solid science in religious Faith and Practice.

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Guffet. C. L. H. p. 583. Ἐν claudens constructionem, usurpatur nullo nomine sequente, in poeticis et in sublimioribus entusiasticis.—Sic autem fine nomine subdito, significat, Semper.—Porro, ut in phrasibus illis decurtatis, Ἐν indicat æternitatem, sic acceptum est pro uno ex æternitatis nominibus, Esai. ix. 5. Ἑβ

XI. 1. This verse is parallel to ix. 6. and they illustrate each other. In xi. 1. is described Christ's humble and august birth at Bethlehem, the town of Jesse: The Spirit of the Lord is restrained (by the targum) to the Spirit of Prophecy: the Spirit of Wisdom is explained by St. Paul of the Spirit of Revelation, 1 Cor. xii. 8. 28. The Spirit of Counsel is that of Persuasion. The Spirit of Might, is that of Power and Miracles. The Spirit of Knowledge is Love and Fear, the two great principles of Religion. These Attributes flow from the inhabitation of the Divine Spirit, the author of Sanctity, Knowledge, Wisdom, Constancy, Persuasion, Divine fear and love. The term of resting נני is expressive of Personality in the Spirit of God. See Numb. xi. 25. Isai. lxi. 1. 1 Pet. iv. 14.

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Hunc parvum puerum dico esse Messiam. Bohlius, in Thes. theolog. i. 752.

Of the Wars occasioned by the Christian Religion, see Bp. Kidder, P. III. p. 43.
Bp. Porteus's well-reasoned Sermon on Matth. x. 34.
Gruter. P. CXLIX. Orbe maris et terrae pacato.
Vitringa concludes an elaborate discussion on these verses, with the following observation: p. 366. b. Circa tempus extremæ manifestationis regni domini Jesu, extitura esse duo magna Imperia, quæ remoram inicere possent magno operi quod Deus in fine seculorum moliretur: quorum alterum, aspectu ecclesiasticum, ex ruberibus Romani imperii Pagani enasciturum, et ab eadem metropoli denominandum, fultum viribus plurium potentium regnorum Mundi, superstitioni, idololatriæ, et vitiis, cum tyrannide in populum Dei, patrocinaretur, eaque de causâ mysticè Egyptus dicitur: Rev. xi. 8. xvii. 5. alterum Ofinanidarum, quod cum florentissimâ parte Europæ et Africæ vastas Asfæ terras, et cum his Euphratem et Tigrim in sua haberet potestate, quod hicæ adherens Religioni mere carnali, Ecclesiam Dei graviter premeret, et mysticè appellari potest Assyrium: quæ, non minus ac Vetus Agyptium et Assyrium, Divinis
This poem is a continued allusion to the deliverance from Egypt, which is transferred to the Redemption by Christ. The two first verses express our Faith and Consolation in the Son of God, Himself Jehovah, and the God of our salvation. The wells of Salvation allude to the fountains of Elim, Exod. xv. 27. and aptly denote the Holy Scriptures. v. 4, 5, express the Triumphs of the Cross, and v. 6, the last and best state of the Gospel.

DISCOURSE IV.

CHRONOLOGICAL CHARACTERS
OF THE
MESSIAH.

Daniel IX.

Before Christ
Cir. 538.

24 They begin from
the 20th of Artax-
erses.
Or, to restrain,
Or, to seal up.
Lam. iv. 22.
Isai. liii. 10, 11.
Jer. xxiii. 5, 6.
Hebr. ix. 11, 12.
Rev. xiv. 6.
Heb. Prophet.
Luke i. 35.
Matth. xxiv. 15.

1. 15.
Neh. ii. 1. 3. 5, 6. 8.
Or, to build again Jeru-
salem: as 2Sam. xv. 25.
Pfal. lxxi. 20.
Isai. lv. 4.
Heb. shall return and
be built.
Or, breach, or, ditch.
Neh. iv. 8. 16, 17, 18.
Heb. in strait of times.
Neh. vi. 15.

24 Seventy weeks are de-
termined upon thy people, and
upon thy holy city, to finish the
transgression, and to make an
end of sins, and to make re-
conciliation for iniquity; and
to bring in everlasting righ-
teousness, and to seal up the
vision and prophecy, and to
anoint the most holy.

25 Know therefore and
understand, that from the go-
ing forth of the commandment
to restore and to build Jeru-
salem, unto the Messiah the
prince, shall be seven weeks;
and threescore and two weeks
the street shall be built again,
and the wall, even in trou-
ble times.

M 3

26 And
26 And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city, and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27 And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the over-spreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.
The prophecy of Daniel, the subject of envy to the Jews, of cavil to unbelievers, of admiration and delight to Christians, opens with the history of this distinguished man; and is no less instructive by way of moral political and religious Example, than of prophetic Evidence. The early youth of this wonderful person was disciplined with the purest Temperance, occupied with Literature and the culture of the mind, eminent in wisdom and Eloquence: his mature years were illustrious by his great employments, in which he continued a prosperous courtier till after the accession of Cyrus. As a Minister of State, he made an Empire flourish, by tempering the eastern despotism with the benevolent maxims of a divine policy. But, far beyond his other honours, he is renowned as a Man beloved of God, and graced with the gift of Prophecy; for "he was so happy, says Josephus, as to have extraordinary Revelations made to him, as to one of the Greatest of the Prophets; living, he had the esteem and applause of Kings and people; and, after his death,
"death, an immortal memory: for the "Books which he left composed by Him-
"self, are read by us to this day; and we "believe from them, that Daniel conversed "with God. For he was not only wont "to predict futurities, as did the other "prophets, but also determined the time "of distant events." The same historian, with a view to the memorable prediction before us, says, that "Daniel wrote also "concerning the Roman government, and "that our country should be made defo-
"late by them ."

Of all the prophecies of Scripture this is the most exact and circumstantial in de-
scribing the Character of the Person, and the Time of the events predicted. It was given in the first year of Cyaxares, called in Scripture Darius the Mede, which co-
incides with the first of Cyrus; for they jointly reigned over the Medes and Persians and the newly conquered empire of Baby-
lon. But Daniel, being a subject of Darius, who kept his court at Babylon, he dates his prophecies by the years of that Prince.

* Antt. X. 11. 7.

Jere
Jeremiah had foretold, in the first year of Nebuchadnezzar, that monarch's conquest of Judea: that the whole land should be a desolation and an astonishment, and these nations shall serve the king of Babylon Seventy Years. And when Seventy years are accomplished, I will punish the king of Babylon and that Nation, faith the Lord, for their iniquity, and the land of the Chaldeans; and I will make it perpetual desolations. For thus faith the Lord, that after Seventy years be accomplished at Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. Daniel's meditation of this Prophecy so near its completion was accompanied with ardent Prayer, and a devout Confession of the national sins, which brought on the Captivity. In the first year of Darius the son of Ahasuerus, of the seed of the Medes, which was made king over the Realm of the Chaldeans; In the first year of his reign, I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the pro-

2 Ch. xxv. 11, 12.  
3 2 Chron. xxxvi. 21, 22.  
4 Jer. xxix. 10.
phet, that he would accomplish Seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting and sackcloth and ashes 5. His prayer and confession breathes the same devotion and public Spirit, which we see expressed, after this example, by the great Leaders of the returning Captives, by Ezra, Ch. ix. and more copiously by Nehemiah, Ch. ix. All which, though apparently confined to a Civil or Political Restoration, do not furnish any solid objection to the Religious sense, in which we interpret this Prophecy. The objection will diminish, if not disappear, if we reflect, that the designs of God's providence, did not take their rise or accomplishment from Daniel's prayer. The Prophet's only privilege was, to be the favoured instrument of imparting the Divine Counsels to the world, on account of his eminent piety. The prediction itself is not abhorrent from the Prayer; of which the chief subject is the Confession of Sin with all its aggravations: the subject

5 Ch. ix, 1, 2, 3.
of the Prophecy is Pardon, Expiation, Righteousness. Nor is it an unusual transition, from temporal to spiritual blessings; from the restitution of the Jews to the Redemption of the World. The Connection between the Prayer and the Answer subsists also in a temporal sense, as it promised a Restoration, and a duration of Six Hundred Years, to the Holy City. Two great ideas were in the mind of Daniel, when he offered his prayer: the pardon of the National Sins, which had caused their captivity; and the Restoration of the Captive Jews. The Prophecy respects both, but with that amplitude which becomes the Divine Goodness: a General Expiation; and the Rebuilding the City, and Restoring the Civil Constitution.

Before his supplication was finished, the arch-angel Gabriel (one of the Seven elect Angels, who superintend both the heavenly hierarchy and the church on earth) visibly and audibly delivered to him, from the

6 See Psalm Ixxxv. and the Canons of Interpretation, p. 93. 7 ix. 5—13. 8 y. 16—19. 9 y. 24. 10 y. 25. See Ayroli, cap. XII. p. 42.
throne of God, a Prediction involving the Restoration and fates of the Jewish Nation and the Redemption of the World.

The Archangel introduces the Prophecy with becoming solemnity: at the beginning of thy supplications, the commandment came forth, that is, at the time of the morning sacrifice: Daniel's prayer was continued till the time of the evening oblation, when the Angel touched him: therefore understand the matter, and consider the vision.

All agree, that by seventy weeks are not meant weeks of days, but weeks of years. This computation, not unexampled in profane authors, is elsewhere used in Scripture, particularly in reckoning the years of jubilee, which correspond to these numbers in Daniel. Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years. A contemporary example is that of Ezekiel. I have laid upon thee the years of

11 Levit. xxv. 8.
their iniquity, according to the number of the
days, three hundred and ninety days; so shalt
thou bear the iniquity of the house of Israel.
6 And when thou hast accomplished them, lie
again on thy right side, and thou shalt bear
the iniquity of the house of Judah, forty days;
I have appointed thee each day for a
year.

After the number of the days in which ye
searched the land, even forty days (each day
for a year) shall ye bear your iniquities, even
forty years, and ye shall know my breach of
promise 12.

In all these instances, the days evidently
denote solar years, which were in use
throughout the Jewish history; so that
there is no probability, that the Angel
should here intend any such singularity as
counting by lunar years.

Seventy weeks are determined: 490 years
are decided. The great event, specified 13
was not to be protracted beyond this pe-

12 Numb. xiv. 34. 13 v. 24.
period, fixed and determined in the counsels of the Deity.

This Period does not begin from the Time when the Angel declared this prophecy, but from the going forth of the Commandment to Restore and to Build Jerusalem. Its commencing at a period, distant from that in which the prophecy was given, is a greater display of the divine prescience, than if the number of Years from the first of Cyrus to the cutting off the Messiah had been simply expressed. The prescience of the end is confirmed by that of all the intermediate events.

Our first enquiry will be, to ascertain the beginning of this æra: viz. from the going forth of the Commandment or Royal Mandate to Restore and Rebuild Jerusalem.

Four Edicts of the Kings of Persia in favour of the Jews are mentioned in Scripture.
The First decree was that of Cyrus 14.

The Second decree was that of Darius Hystaspis 15.

The Third decree was that of Artaxerxes Longim anus, in the seventh Year of his reign 16.

The Fourth decree was in the twentieth Year of the same Artaxerxes 17.

Let us consider these Edicts in their order. The First of them, in the First of Cyrus is the basis of the Liberty of the Jews: but it cannot be applied to this prophecy, as from the first of Cyrus, before Christ 536, to the death of Christ, A.D. 34, are 570 years. Those who adopt this epocha, count the 490 years per saltum, in distinct parcels, with intervals between them: or, they shorten the duration of the Persian monarchy, more than 100 years. The decree of Cyrus specifies the Return

14 Ezra i. 1. 15 Ezra iv. vi. Haggai i. 1, 2.
16 Ezra vii. and the apocryphal Esdras, viii. 17 Neh, ii.,
of the People, and the Rebuilding of the Temple; but does not correspond to the Angel's date, from the Restoring and Rebuilding the City. Though Cyrus might well be considered as fulfilling the prophecy of Isaiah, *He shall build my City, and he shall let go my Captives*. For all the indulgences of the kings of Persia to the Jews were founded on the precedent of this Great Monarch: whose Decree, however, was not efficacious; it met with so many impediments, that it was never carried into execution. The streets and the walls were to be rebuilt, by the prophecy in 49 years; but from this Edict to the finishing that work by Nehemiah are 126 years.

In consequence of the Edict of Cyrus, about 50,000 of the Jews returned under Zorobabel, and partly dispersed themselves in their several tribes, partly settled themselves at Jerusalem, and began to rebuild both the City and Temple, in a rude and tumultuary manner; yet so as to give a literal

18 Isaiah xlv. 13.
literal completion to that prophecy in Isaiah which declared of Cyrus, *He shall build my City.*

Isaiah in a strain of rational Sublimity predicts the Return from Babylon and the very name of their Deliverer:

XLIV. 24. *Thus saith the Lord thy Redeemer—*  
26. *That confirmeth the word of his servant,*  
   *And performeth the counsel of his messengers;*  
   *That saith to Jerusalem, thou shalt be inhabited,*  
   *And to the cities of Judah, ye shall be built,*  
   *And I will raise up the decayed places thereof:*  
27. *That saith to the deep, be dry,*  
   *And I will dry up thy rivers:*  
28. *That saith of Cyrus, He is my Shepherd,*  
   *And shall perform all my pleasure:*  
   *Even saying to Jerusalem, thou shalt be built,*  
   *And to the Temple, thy foundation shall be laid.*

XLV. 1. *Thus saith the Lord to his anointed,*  
   *To Cyrus, whose right hand I have holden,*  
   *&c.*
The second Edict is that of Darius Hystaspis. It recites the former Edict. It was enacted in the first year of Cyrus the king; Cyrus the king made a decree, concerning the house of God at Jerusalem, Let the House be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid:—let the expences be given out of the King's house: and also let the golden and silver vessels of the house of God be restored. This decree is confirmed by Darius. Let the governor of the Jews and the elders of the Jews build this house of God in his place. That they may offer sacrifices of sweet favours unto the God of heaven, and pray for the life of the king and of his sons, &c.

This decree preceded the death of Christ 550 years.

Both these decrees related to the Temple only, not to the Rebuilding the Streets and Walls of Jerusalem, only as the latter is implied in the former; as appears from...
the letter of the Samaritan colony to Cambyse.

The Third decree is that of Artaxerxes Longimanus, in the seventh Year of his reign, which, for its great importance, must be recited at length.

Artaxerxes king of kings, unto Ezra the priest, a scribe of the law of the God of heaven, perfect peace, and at such a time. I make a decree, that all they of the people of Israel, and of his priests, and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee. For as much as thou art sent of the king, and of his seven counsellors, to enquire concerning Judah and Jerusalem, according to the law of thy God which is in thine hand: And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation is in Jerusalem, And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offer-
ing willingly for the house of their God, which is in Jerusalem: That thou mayest buy speedily with this money, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your God which is in Jerusalem. And whatsoever shall seem good to thee, and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God. The vessels also that are given thee, for the service of the house of thy God, those deliver thou before the God of Jerusalem. And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to besow, besow it out of the king's treasure-house. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily; Unto an hundred talents of silver, and to an hundred measures of wheat, and to an hundred baths of wine, and to an hundred baths of oil, and salt without prescribing how much. Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven.
heaven: for why should there be wrath against the realm of the king and his sons? Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.

This edict was of great solemnity and efficacy, importing no less than the Restoring of the Jewish Constitution both civil and ecclesiastical: providing, in the first place for the re-establishment of Divine Worship with becoming Order and Magnificence, exempting the priesthood from all Taxes; then, for the Civil Government

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*Ezra vii. 12—26.*

of
of the People, the institution of Tribunals, and the administration of Justice according to the Law of Moses. This Decree answers to all the Characters of the Prophecy, the Restoring the Constitution, the Rebuilding the City, and the Chronological periods distinctly specified.

It is not unpleasing to conjecture the cause, that moved the Persian Monarch thus to emulate and transcend the magnanimity of Cyrus. Josephus, with great probability, supposes the famous Esther to have been the Queen of Artaxerxes. By her influence, both the Edicts of the 7th and 20th of his reign were obtained: which is almost demonstrable, from Nehemiah's Prayer[^25] and relation[^26]. Let the King live for ever. Why should not my countenance be sad, when the city the place of my Father's sepulchres lieth waste, and the gates thereof are consumed with fire?—And the king said unto me, the Queen also sitting by him, For how long shall thy journey be, and when wilt thou return? Thus, the Providence of God

[^25]: i. 5—11.  
[^26]: ii. 1—11.  
raised
raised a Jewish heroine to the throne of Persia, first to preserve his people from massacre and extermination, and afterwards to facilitate and complete their re-settlement. Under these auspices Ezra, like another Moses, became a Second Founder of the Jewish state: and his Return with the Captives to restore Jerusalem is the illustrious epoch, from whence the Seventy weeks begin. God was pleased to reward the heroic virtue of Esther with a long and uninterrupted prosperity, being in full favour with the king from the 7th to the 20th year of his reign, and perhaps earlier and later: and she had the felicity, than which none on Earth can be greater, of having restored her Nation to the full possession of their Religion, Laws and Liberties.

The fourth and last Edict is that which the same Artaxerxes granted to Nehemiah, in the 20th year of his Reign, to repair and rebuild the Walls of Jerusalem. Between the two Edicts of the 7th and the 20th, the Rebuilding had met with so much Oppo-
fition and hostility, that Nehemiah had much of the fortifications to begin again: the Temple, which is the essential part of the completion, being finished in consequence of the former edict. It is easy to solve the seeming difficulty, respecting the Thirteen years between the Two Edicts; for the Archangel commences the Seventy weeks, not from the Actual Rebuilding the walls and streets, but from the Going forth of the Commandment to Restore and Rebuild. So that the date of the First Edict, not the work itself, is the Epoch, from whence begins the Period of 490 years. The Work itself, though interrupted and resumed, properly began with the permission to execute it. Ezra began the foundation of the Temple: Nehemiah completed the Walls on the Old Foundations, and celebrated the encænia, keeping the dedication with gladness and with thanksgivings.

We must dwell a little longer on the Fourth Edict, in order to obviate the false

27 Neh. xii. 27.
system of Julius Africanus and others of the Ancients, of Huetius and Vitringa, of the Moderns, who commencing from the 20th of Artaxerxes, count 490 lunar years to the term of the Prophecy. This computation contradicts the Jewish maxim, that they compute by Lunar months, but by Solar years. The only specious argument for the epoch of the fourth Edict by lunar years, is that of Huetius, that if the Seventy weeks commence from the 20th of Artaxerxes, 490 solar years would exceed the term. This is obviated by ascending thirteen years higher, which has all the characters of the true epoch. Besides that the Grant of Artaxerxes to Nehemiah, in his 20th year, was rather a mere personal favour, than an edict in form: and this Commission includes only 12 years, for Nehemiah returned to Persia in the 32d year of that Monarch.

Thus, of the Four Edicts, the two first are excluded, because they were not efficacious; and prolong the term to near 600 years:
years: and the Fourth was only a confirmation of the Third.

Petavius 29 counts the 20th of Artaxerxes, not from the death of his father Xerxes, but from his 12th year, when he supposes Longimanus to have been associated in the empire with Xerxes. This conjecture is founded on the flight of Themistocles, who, according to Diodorus 30 repaired to the Persian Court, Olymp. LXXVII. 2. Yet it is certain, from Thucydides 31, that Artaxerxes newly reigned, when Themistocles carried letters to him: therefore, he must have reigned with his Father 10 years of the 21 which was the whole duration of the reign of Xerxes. But this supposed partnership in the Persian Empire is not mentioned by any ancient historian, and is in itself improbable, as Artaxerxes had an elder brother Darius, who was killed by the treason of Artabanus.

That the 7th year of Artaxerxes is to be reckoned from his Father's death is appa-

29 Deocr. Temp. X. 25. 30 lib. XV. §. 54—60. 31 l. i.
rent from the decree in Ezra, where no mention is made of Xerxes, and where Artaxerxes assumes the imperial style of King of Kings, and speaks of his own Children.

It hath been objected, that Artaxerxes was an enemy to the Jews, and, so far from publishing two edicts in their favour, that he even impeded the rebuilding their Temple. But it is an error to suppose the Artashafttha of Ezra iv. to be any other than Smerdis the Magian, the successor of Cambyses.

No other commencement of the 490 years agrees with the event, than that of the 7th of Artaxerxes: and this system is perspicuous, and free from all difficulties.

Let it be stated, first, in general; then, in particular periods; lastly, freed from remaining objections.

I. Nothing can be more exact and perspicuous than the chronology of this Prophecy.
Discourse IV.

Prophecy. Reckoning the 7th of Artaxerxes from the tragical death of his Father, who, before he was born, was characterized by the Angel, in Daniel xi. 2. *Behold, there shall stand up yet three kings in Persia, Cambyses, Smerdis, Darius Hystaspis, and the fourth, Xerxes, shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia*.

Artaxerxes acceded in the first year of the lxxixth Olympiad, his 7th year concurs with the third year of the lxxxth Olympiad, or 457 years before the vulgar æra; to 457 years add 29 years to the year of the passion, the sum is 486 years: or 69 weeks, 3 years. But as the Olympiadic Year commenced at Midsummer, and the Julian Year commenced on the kalends of January; the period to the death of Christ is 69 weeks and an half-week: exactly agreeable to the words of the Archangel, *In the midst of the week, he shall cause the sacrifice and oblation to cease*, by his own oblation of himself once offered. Add the remaining half-week, or Three Years and

33 Herod. libb. VII. VIII. IX.
an Half; the sum is 490 years, extending to the first Calling of the Gentiles, when the end and intention of the Christian Revelation was completed.

In order to give the greater perspicuity and evidence to this exposition, let us examine the distinct Characters of each of the Three intervals into which the Seventy Weeks are divided.

From the going forth of the commandment to restore and to build Jerusalem, shall be seven weeks: and threescore and two weeks the street shall be built again, and the wall even in troublous times: and after threescore and two weeks, shall Messiah be cut off. Here ends the prophecy of 490 years, including the supplement of 3 and one-half years from \( \sqrt{27}. 

Then begins a New Subject, beyond the Seventy weeks, and consequent on the death of Christ and calling of the Gentiles. And the people of the Prince that shall come shall destroy the City and the Sanctuary,—even until the consummation.

The
The reason of this distribution into Three intervals, flowing in uninterrupted succession, is not so obscure as to elude our diligence. The First and Third of these intervals are marked by great Events, the restoration of the Jewish Polity; the Expiation of Christ's passion, and his Covenant with the Jews and Gentiles. The long interval which connects the Two extremes necessarily contains Sixty-two Weeks.

In the pointed Hebrew text, and in the English version, the sense of the 25th verse is somewhat obscured by the punctuation. It is easily rectified: Know therefore and understand; From the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be Seven weeks, and Threescore and Two weeks:—the Archangel then specifies the great events of each of these intervals. In the First interval of Seven weeks, the street shall be built again, and the wall, even in troublous times. And thus it was, the City and the Walls were Rebuilt in 49 years, not without
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not without much opposition and various impediments. Nothing can be more exact, than this part of the completion, both for the interval of 49 years, ending with the 16th of Darius Nothus: and for the Troublous Times, in which the Jewish Patriots restored and rebuilt their City.

I cannot, with our learned Prideaux, consider these as figurative expressions, like sepes legis, for good Laws and civil constitutions. The restoring and rebuilding Jerusalem, though it chiefly respects the Laws and Constitution, is not so merely figurative, as to exclude the literal sense: for though the City itself was in some degree rebuilt, it was done so imperfectly, by reason of their poverty, and the opposition and envy of their neighbours, as that the work was to be resumed in the 7th of Longimanus, whose long reign, and his favour to the nation of his Queen, providentially effected its complete Restoration; when the Temple was finished, and the walls erected on the old foundations, by the patriotism of Nehemiah, who ended the 49 years, with reforming the idolatrous
Marriages: and with this last Act, which completed the establishment of the Jewish constitution, end the historic records of the Old Testament.

Upon attentive consideration of the disposition of this whole Passage, the *troublous times*, placed at the end of the sentence, refer back to both the preceding Periods, of Seven Weeks, and of Sixty-two Weeks. The peculiarity in the application of this *angustia temporum* to the Seven Weeks consists in the almost continual obstructions which the restored Jews met with, chiefly from the Samaritans, and also from their idolatrous neighbours, the Moabites, Ammonites, them of Ashdod, and others, in the difficult work of rebuilding the Temple and Walls of the New City; in so much that the Artificers were obliged to carry on the work with arms in their hands to repulse their assailants. But the *Troublous times* here predicted have also an aspect on the Long Period of *Sixty-two* weeks, in which the

\[34 \text{ Neh. xiii. 23.}\]
Jewish History abundantly verified this sad circumstance. Not to mention their general calamities, and subjection to their potent neighbours, of Syria and Egypt: their City was taken, and their Temple profaned by Ptolemy I. by Antiochus, by Crassus, by Pompey, by Herod: and their state was often so critical, that a particular Providence was manifested in their preservation; especially, in raising them up those illustrious Patriots, who so nobly resisted the tyranny and persecution of Antiochus. Few periods of History are more savage and inglorious, more profligate and flagitious, than that of the Successors of Alexander: and the Jewish Government is not to be calumniated for their portion in the general calamities of those ages; while they are deserving of the highest admiration for their constancy, in being the Only people on earth who adhered to the exclusive worship of the only God.

Perhaps, their political state was never so prosperous and opulent, as in the time when our Divine Saviour appeared among them;
them: at that period, every thing in their public character was highly civilized and magnificent: the arts and literature were at their highest elevation: and every thing wore the appearance of stability, under the protection and government of the Roman Empire. Yet the causes of their ruin were making a latent progress; among the rest, the fond adoption of Gentile manners and opinions; till their rejection of Christ filled up the measure of their sins and calamities.

II. After threescore and two weeks (counting from the expiration of the First Interval;) shall Messiah be cut off. This long period extends from the xciid Olympiad to the ccixid Olympiad, or 434 years: ending with the 69th week, and with the commencing of Our Lord's Ministry. No prophetic Characters are here given of this long interval: but they are supplied from other predictions of this Great Prophet, which respect the Roman People and Empire, the Persian Monarchy, Alexander and his Successors, particularly, by that
circumstantial prophecy in the xith Chapter respecting the Lagidæ and Seleucidæ, and extending to the anti-christian persecutions and idolatries typified by those of Antiochus Epiphanes. These Four Centuries include the most interesting periods of profane history, and their chronology is so well ascertained, as to make the computation of Daniel's weeks mathematically exact. For 62 weeks or 434 years, added to 7 weeks or 49 years, are equal to 483 years. After which period, or in the last One Week, containing 7 years, the Messiah should be cut off.

The title of Messiah is by way of eminence peculiar to Christ. It was first used in this prophecy in that appropriate sense. No other application of this title ever obtained among the ancient Jews. Nor can it without absurdity be applied to any civil or ecclesiastical Prince, much less to a succession in the High Priesthood. It is here used personally, proper to some One anointed; and to whom it is proper, is de-
cided by that emphatic circumstance, Messiah shall be cut off, but not for Himself.

The Expression, to be Cut off, is used in Scripture to denote a judicial sentence and a violent death. But not for Himself. Isaiah gives an exact comment on both these expressions:

lxxiii. 8. He was cut off out of the land of the living;
For the transgression of my people was he stricken.

The genius of Prophecy is free and unconstrained: the Angel immediately subscribes to the death of Christ, the excision of Jerusalem. 35 The people of the Prince that shall come shall destroy the City, &c. then 36 inserts the principal subject—and in the same verse completes the prediction of the Jewish catastrophe. In explaining the several particulars, an Interpreter is more confined to the laws of Method, and to

35 v. 36. 36 v. 27.
the series of Events; which by a little transposition may be thus represented.

And after threescore and two weeks shall Messiah be cut off, but not for himself:—And he shall confirm the Covenant with many, for one week; and in the midst of the Week he shall cause the sacrifice and the oblation to cease.

The Covenant to be confirmed by the Messiah, is not a Civil but Religious Compact, as such, styled by Daniel himself, the Holy Covenant, the Covenant of Grace; which after the infract of the first divine Law of strict Obedience, was, of mere clemency, granted to all mankind by the Mediation of Christ. He not only expiated the sins of the world by his death, which was the chief article of the federal system; but in person, by the energy of his Miracles, by the efficacy of his Doctrine, and soon after his resurrection by the gift of the Holy Spirit, he induced Many myriads of the Jews to accede to this Covenant; which the pro-

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27 26, 27.  33 xi. 28. 30. 32. phet
Phæth Jeremiah so admirably describes: 

*But this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they all shall know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.*

He shall confirm this Covenant with many, not with all, which marks the exclusion of the obstinate and impious Jews; whose fate is predicted in the preceding and following clause. By an obvious analogy, the Christian Covenant, though Offered to all, is still Confirmed with many: those only who by a rational Faith and moral Subjection, have his Law written in their hearts, attain to that exalted privilege; I will be merciful to their unrighteousness.

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and their sins and their iniquities will I remember no more. In both respects, Our Lord himself declared at the institution of the Eucharist, This is my blood of the new covenant, which is shed for many for the remission of sins.  


The half Year precedes the first Passover, from his Baptism.  

The first half Week of Daniel is from the beginning of Christ's first preaching. Repent ye, and Believe the Gospel, A. 30. to his Death, April 3. A. 33. or rather to the Pentecost following, when all the Christian Mysteries were completed.  

40 Matth. xxvi. 28.  
41 John ii. 13. vi. 1. vi. 4. xi. 15.  
42 Mark i. 15. The
DISSERTATION IV.

The duration of Christ's Ministry is so ascertained by St. John, and is so suitable to the great events of his Life, as well as to this Prophecy; that, as it needs not to be protracted, so it cannot be shortened with any degree of probability.

The second half-week is from the Feast of Pentecost, when St. Peter with so much energy converted three thousand of the Jews, to the Conversion of Cornelius, and the first fruits of the Gentiles, by the same Apostle. The best Chronologers place the vision of St. Peter and the Conversion of Cornelius in the Fourth Year after the Passion: and in the same year, we may place the foundation of the Church of Antioch, where the disciples were first called Christians. Thus, a prediction, which began with the happy event of rebuilding the earthly Jerusalem, sublimely terminates with the structure of the heavenly, built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone.

42 Acts x. xi. 26. 43 See Ephes. ii. 20—22.
The Confirmation of the Christian Covenant in One Week, or vii years, includes its full Effect, both in the conversion of many myriads of the Jews, and in the first-fruits of the Gentile Church.

And in the midst of the Week, He shall cause the Sacrifice and the oblation to cease. The Sacrifice here specified with its attendant Bread-offering, was eucharistical as well as propitiatory, being a slain victim, on which the offerers Feasted, in token of amity and reconciliation with God. When Christ, in the midst of the week, offered his own body, that Great Sacrifice for the expiation of sin, to reconcile Sinners to God; by that most holy and acceptable victim he completed and abolished all the typical sacrifices of the Law. The legal sacrifices indeed continued to be offered at the Temple for xxxvi years after Christ's death; but in effect, they ceased at that instant: their efficacy was no more, after that Christ, who loved us, had given himself for us an offering and a sacrifice to God for a sweet-smelling favour.
Henceforwards, the Christian Religion abrogated the Levitical sacrifices; as was accurately foretold by the Psalmist, as commented by the inspired writer to the Hebrews. Wherefore, when he, i.e. Christ, cometh into the world, he faith, Sacrifice and Offering thou wouldest not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo I come (in the volume of the Book it is written of Me) to do thy will, O God. Above, when he said, sacrifice, and offering, and burnt-offerings, and offering for sin, thou wouldest not (distinctly specifying all the legal sacrifices,) neither hast pleasure therein, (which are offered by the law:) then said He, Lo I come to do thy will, O God. He taketh away the first, or the legal victims, that he may establish the second, or, the offering of the body of Jesus Christ.

III. The Fate of the Jewish Nation is described in the remaining clauses of this Prophecy; each of which must be distinctly

44 Ephes. v. 2. 45 xl. 6. 46 x. 5—10.
illustrated, after the General Observation, that, the Design of the prediction being to ascertain the Time of Christ's minisiry, His death, and His covenant; which Three Great Characters of the Prophecy were fulfilled in the Last or One Week; all that follows, respecting the Destruction of Jerusalem, is an event beyond the limits of the Seventy Weeks, but aptly annexed to them, as an illustrious demonstration of the Divine foreknowledge, of the Authority of Christ, and of the Truth of the Gospel. This part of the Prophecy is to be considered as subsequent to the Principal Subject, and an appendage to it, yet essentially connected with it: and it is given, without any limitation of Times because it extends to different periods, and even to the remote and present fortunes of the Jewish Nation. The Chronological characters are all verified in the 490 years, divided into three intervals, of which the first of 49 years extended from Ezra's Commission to the Reformation by Nehemiah: the second, to the Baptism of Christ: the third, to the First Calling and Conversion of the Gentiles.
The Remaining Events are thus predicted in Two separate Clauses.

The First clause is the end of the 26th verse: *And the people of the Prince that shall come shall destroy the City, and the Sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.*

The Second clause is the latter part of the 27th verse: *And for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.*

I do not pretend to account for the separating the several clauses in the 26th and 27th verses. Certainly, the prophecy would be more distinct, if the Two clauses relating to the Messiah were put together, and the Two clauses relating to the Jewish Nation were not interrupted by the first part of the 27th verse. There is nothing in the construction of the original Hebrew, which hinders these clauses being read in their
DI SC OUR SE IV. 223

their natural connection; but I dare not conjecture, that they were so connected by
the arch-angel, or so recorded by the prophet.

The text in both Clauses evidently points to
the famed 'ΑΛΩΣΙΣ or excision of Jerusalem
by the arms of the Romans: who are here
styled, the People of the Prince that should
come; that is, the People of Messiah the
Prince: the same 47 title agreeing to the same
Divine Person. The Romans were his
people, both in their present subserviency
to His Will, and in their future conver-
sion to His Faith: he sent forth his armies,
and destroyed those murderers, and burned up
their City 48:

Although I prefer this exposition,
yet I would not contend with those,
who by The Prince that should come under-
stand Titus Vespasian, of whom the Roman
writers speak as if his military glory chiefly
resulted from the taking of Jerusalem.
Thus the epic poets in their flattery of the
Flavian family:

47 See 1 Chron. v. 2, Isai. lv. 4. 48 Matt. xxii. 7.

ver-
—versam proles tua pandet Idumen;
(Namque potest) Solymo nigrantem
pulvere fratrem,
Spargentemque faces, et in omni turre
furentem.

VAL. FLACCUS. I. 12.

—hic fera gentis
Bella Palæstinae primo delebit in ævo.

SILIUS. III. 165.

The actions of that Prince in the conduct of this memorable siege are related in the Fifth and Sixth Books of Josephus: the most tragical event in history was effected by a Prince, whose clemency made him "the delight of human-kind," and who saw with generous reluctance the horrors of his own victory. It is thus, Divine Providence distinguishes its counsels and instruments; and the Victor himself acknowledged, that 'God was his assistant, that none but God could have ejected the Jews from so strong fortifications.' They shall destroy the city and the sanctuary.

The specification is remarkable, as Jerusa-

49 Jos. VII. 5. 2. 50 VI. 9. 1.
item in effect sustained two separate sieges; one, of the lower City; the other, of the Temple, or Sanctuary of strength, as our Prophet elsewhere styles it, as being not only a magnificent Temple newly rebuilt, but a strong Fortress, which was consumed by their own fires against the intention and efforts of their Conqueror.

The end thereof shall be with a flood; the symbol of invading armies;

aghettius ruptis cum spumeus amnis
Exiit, oppositasque evicit gurgite moles,
Fertur in arva suereis cumulo, camposq;
per omnes
Cum stabulis armentia trahit.

VIRG. ÆNEID. II. 496.

And unto the end of the War desolations are determined: which marks the irrevo-
cable decree of heaven, and the complete-
ness of the devastation after a continued War of more than vii years. To impress
the fulness of the completion, the fates of the Jewish nation are resumed with new and descriptive characters.

51 XI. 31. 52 Jof. VI. 4. 7.

And
And for the overspreading of Abominations, he shall make it desolate; literally, 'the Desolator, by the wing of abominations.' The Desolator is the Roman Army of 60,000 men. The wing as well as the Flood is the Hebrew metaphor for great Armies: both are joined in that fine description of Isaiah:

viii. 7, 8. Now therefore, behold, the Lord bringeth up upon them the waters of the River, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow, and go over; he shall reach even to the neck: And the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

Abominations in the Jewish style are Idols. The word is so used by Daniel for the idol of the Olympian Jupiter, which Antiochus placed on God's altar. In this prophecy it denotes the standards

53 Jos. B. J. III. 4. 2. 54 xi. 31. 55 1 Maccab. i. 57.
of the Roman Legions. To every Legion was a Golden Eagle with expanded wings, grasping a thunderbolt. The Eagles, with the Standards of the Cohorts, ten in each Legion, adorned with the image of the reigning Cesar, were deified and adored, and sworn by; Each eagle was placed in a little Temple or Shrine: and there was a Chapel in the Camp where all the eagles were adored. At Rome, they were deposited in the temple of Mars. Such deified ensigns were an abomination to the Jews. The prediction was minutely verified, when the Romans, upon the flight of the Seditious into the City, and upon the burning of the Temple and adjacent Buildings, brought the Ensigns to the Holy Place, fixed them against the Eastern gate, offered sacrifices to them, and hailed Titus, Imperator.

The allusion to the Roman Standards is observable in that prediction of Moses: The Lord shall bring a Nation against thee from far, from the end of the earth, as the

See Josephus XVII. 7. 2. XVIII. 8. 57 Jof. VI. 6. 1.
Eagle fleeth, a Nation whose tongue thou shalt not understand. The Eagles and the Language and the distance from Rome, discriminate the Romans from the Chaldeans, whose tongue was only a dialect of the Hebrew.

Our Blessed Saviour, who had the prophetic Spirit without measure, gives the interpretation of this place of Daniel, and confirms it by his own prediction of the principal events of the Jewish War. When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth let him understand:) Then let them which be in Judea flee into the mountains, and y. 28. For wheresoever the carcase is, there will the eagles be gathered together.

In the concluding verse, the expression is elliptical: for the overspreading of abominations, he shall make it desolate. even until the consummation. and that determined shall be poured upon the desolate. Which may be

58 Deut. xxviii. 49. 59 Matth. xxiv. 15, 16. thus
thus literally translated, and the ellipses supplied. Even until the Consummation and Excision, the Divine wrath shall be poured on the desolate City, Temple, and People, which expresses to complete a devastation, as cannot be described but in the emphatic words of Christ; when his disciples beheld with admiration the recent magnificence of Herod's Temple. See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. and &. 21. Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. Christ's own prediction was memorably verified, against the attempt of the Apostate Emperor, expressly to defeat it: an attempt which confirms the principle of Prophecy, that the Designs and Counsels of God are independent of the projects of Men either to frustrate or fulfil them.

I have been cautious, in the explication of Daniels LXX weeks, to avoid every topic that might embarrass so difficult a subject.
But as all the Chronological Characters receive their exact Completion in the Confirmation of the Christian Covenant, at the end of the Seventieth Week; in the 4th year after the Death of Christ: (for it is very harsh, with many Interpreters to place the death of Christ in the midst of the 70th week—and then *per saltum* to go forward near 40 years for the Ceasing of the legal Sacrifices at the siege of Jerusalem.) and as the consequent Events are beyond the Seventy Weeks, and are not defined by any notes of Time: and as the prophetic expressions 66 are so ample and emphatic, in describing that *παντὸς* εὑρισκόμενον and complete excision, which was to vindicate Christ's death on the Jews and on their children: I leave it to the consideration of accurate and exact Enquirers, whether the War of Adrian, A. D. 133. may not be eminently specified in this prediction. Perhaps the re-duplication of images and expressions, rising one above another, may relate to two completions: and the resumption of the leading ideas, in a prophecy where every

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66 y. 26, 27.
word is emphatical, is not, I presume, without some enlargement and extension. This interpretation may also furnish a solution of the inverted method in the 26th and 27th verses: where in v. 26, consequent to the cutting off the Messiah, the people of the Prince that should come should destroy the City and the Sanctuary: This is the First Expedition, under Titus Vespasian; and, it is worthy of attention, that in this clause, both the City and the Sanctuary are specified, because both the City and Temple were destroyed in the war of Titus. But in that of Adrian, which seems chiefly intended in the last words of the Prophecy, no mention is made of the Temple, but of the City only, as it had been rebuilt by the Name of Aelia Capitolina, and profaned by a magnificent Temple of Jupiter, erected by that superstitious Emperor.

The overspreading of abominations, in the last Clause, if it be interpreted of the idolatrous ensigns or of the Roman Armies, is applicable to both these Wars: only,
that the idolatrous profanation by Adrian was as great as Pagan superstition could make it.

It is usual with the prophets, to respect more than One completion, or rather, a successive Completion, especially when they predict the fates of their Country and its Capital City. This fulness of ideas is exemplified, Isaiah xxii. where, on occasion of a present danger from the Assyrian invasion, are foretold the future devastations by the Chaldeans, and by the Romans.

The events of the Seventieth Week are repeated out of their Order of Time, and between the Two Expeditions: He shall confirm the Covenant with many for One week, and in the midst of the week he shall cause the Sacrifice and the Oblation to cease, by the Sacrifice of Himself. Perhaps, this clause is here inserted, because the Christian Covenant had not its full effect, either in point of evidence or of promulgation, till after the First taking of Jerusalem: and because
because the vindictive Justice of God on the Jewish nation, for their continued contumacy in resisting the Holy Ghost as their fathers did, was a second time displayed in the War of Adrian. The pertinacious infidelity of the Jews was aggravated by their opposition to the Gospel, even after the Second destruction of their Capital, when their Rabbins published edicts forbidding any conference with the Christians, and sent Messengers into all parts to impede the progress of Christianity: and they are still so absurd, as to anathematize those who calculate the Notes of Time in this and other Prophecies.

Our literary labours are well employed in combating the errors and opiniâtreté of the Jews, from whom the Modern Unbelievers have borrowed their principal arts of controversy. The true interpretation of Scripture will furnish a solid answer to the objections of Both; and, will be attended with the most desirable effects, whenever God shall remove the veil from their hearts, and open their eyes, to the
acknowledgment of the mystery of God and of the Father and of Christ 61.

Thus far, we have considered the historic and chronological Characters of this Prophecy, which commencing from the third Year of the Eightieth Olympiad, and ending with the Confirmation of the Christian Covenant in the second Year of the Two Hundred and Third Olympiad, includes a Period of Seven-times Seventy Years, from the first edict of Artaxerxes Longimanus to restore the whole Jewish constitution, to the abrogation of the Law and the calling of the Gentiles, and the first establishment of the Name of Christians, rendered still more memorable by the miraculous Conversion of the chief of the Apostles, St. Paul. The rest of the Prophecy is an appendage to the Seventy Weeks, extending indefinitely beyond that limited period, but chiefly respecting the Two great desolations of Judea and Jerusalem by the Roman Armies of the Emperors Vespasian and Adrian: those signal instances of the Divine displea-

61 Col. ii. 2.
fure, and the present desolation and dispersion of that People, being the punishment they have merited, by rejecting and crucifying the Lord of Life; and at the same time an evident demonstration of the Christian Religion, and a seal of its divine authority. This Prophecy is so connected with these Chronological Characters, as to preclude all possibility of deception: and all the chronological characters agree to the events with the utmost precision, perhaps even to a day, if the subject would admit of so minute an investigation. It is worthy of attention, that the Ancient prophecies, prior to this of Daniel, have no such exact specification of the time of their completion. Chronology was not reducible to historic certainty prior to the Olympiads. When that æra became the authentic measure of Time, God was pleased to give this singular credential to the Christian Religion; whose Author and original could not be more precisely ascertained, than by a measure of time adapted to the ideas of the Jewish Law including Ten jubilees, or Seventy sabbatic years, nearly commencing with
with the war of Peloponnesus, in the recital of which, the unexampled accuracy of Thucydides led the example of the most exact notation of Time to other historians. If the Chronology for 600 years after the age of Cyrus, had been as perplexed as it was for 600 years before; it would not have been possible to ascertain the completion of a Prophecy, specifying so many particular dates.

I have not embarrassed so clear a demonstration, by refuting the several false and evasive systems, which have been advanced on this subject: some observations on them will perhaps occur in the Next Discourse; in which I hope to complete the Conclusion drawn from the premises furnished by this Prophecy, not only by exact characters of the Time and Events, but by a full description of the interior essence of the Christian Religion, as resulting from the Benefits procured to Man by its Divine Author.
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The Book of Daniel is in full possession of authenticity, as written under the Babylonian Empire. It is attested as his own work by the prophet himself, vii. 1. 2. viii. 26. ix. 3. xii. 4. by his contemporary Ezekiel xiv. 14. xviii. 2. xxviii. 3. by the judicious author of the First Book of Maccabees, i. 54. ii. 60. by the historian Josephus, x. 11. 7. xi. 8. 5. whose testimony is clear and full, for its canonical authority. Our Blessed Saviour has so asserted the authority of the prophecies of Daniel, as to rest his own veracity on their truth. St. Paul and St. John, and all the Christian writers assert their genuineness.

Those who do not respect the authority of Christians, must be convinced of the antiquity of the Book of Daniel by other Evidence.

Diodorus, lib. II. c. 9. describes the colossal statue of Nebuchadnezzar, forty feet high without the pedestal; and is thought to refer to the prophecies of Daniel, speaking of those of the Chaldeans, II. c. 31. μετανειμεθαι δε φασιν ἀνρρητες αλλας τε βασιλευσιν οικ ολιγοις, και τω καταπολεμησαις Δαρειον Αλεξανδρον, και τοις μεταυτον βασιλευσασιν Αλιγονωτε και Σελευκυ τη Νικατορεν ἐν ἀπασι δε τοις ρηθεισιν ευσοχικεναι δοκουσιν.

The
The true vindication of the Book of Daniel is from its internal evidence. The prophecies extend very far beyond the time in which Porphyry pretended it was written, and begin long before the Greek Version which he supposed to be the Original.

The Chisian MS. contains the IV Great Prophets taken from the Hexapla, and is a true text of the Septuagint. For a specimen of the characters in uncial letters, which were little used after the 16th Century, see p. 74. and Montfaucon. palæogr. p. 231, 235.

It is certain that there was a Greek version of Daniel, anterior to that of Theodotion, which was preferred to the ancient version, as being more exact and perspicuous. Hieron. præf. in Dan. "Contra Prophetam Danielem duodecimum Librum scribit Porphyrius, nolens eum ab ipso, cujus inscriptus est nomine, esse compo-

\[\text{...}
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fitum; sed a quodam qui temporibus Antiochi,
qui appellatus est Epiphanes, fuerit in Judæa;
et non tam Danielem ventura dixisse, quam
illum narrasse præterita. Denique, quicquid
usque ad Antiochum dixerit, veram historiam
continere. si quid autem ultra opinatus sit, esse
mentitum . . . . Cujus impugnatio testimonium
veritatis est. Tanta enim díctorum fides fuit,
ut Prophetæ incredulis hominibus non videatur
futura dixisse, sed narrasse præterita.

Idem, In c. iv. v. 8. Donec collega ingreßius
est.] Exceptis lxx translatoribus, qui hæc om-
nia nescio qua ratione præterierunt, tres reliqui
Collegam interpretati sunt. Unde judicio
Magistrorum Ecclesiae, editio eorum in hoc
volumine repudiata est, et Theodotionis vulgo
legitur, quàe et hebraeo et cæteris Translatoribus
congruit. Unde et Origenes in nono Stromatum
volumine afferit, quæ sequuntur ab hoc loco
in propheta Daniele, non juxta Septuaginta in-
terpretæ, qui multum ab hebraica veritate discor-
dant, sed juxta Theodotionis editionem differere.

The late edition of the lxx Daniel perfectly
corresponds to St. Jerome's remark, for the
whole passage, Dan. iv. 2—7. is omitted, which
confirms the genuineness of this Version.

It also agrees with St. Jerome's other charac-
ter, of Obscurity. In difficult passages it is
lax and paraphraistical, and perhaps interpolated:
of which we have a signal specimen, ix. 24—27.
DISCOURSE IV.

* IX. 24. Ἐδομυκοῦλα ἐδομακές εὐρίθησαν ἐπὶ τοῦ λαοῦ σου, καὶ εἶπεν τὴν πόλιν Σιων, συνελεύσθηναι τὴν ἑμαρίαν, καὶ τὰς αδίκιας σπάνισαι, καὶ ἀπαλεύσαι τὰς αδίκιας, καὶ διανοηθῆναι τὸ ὑραμα, καὶ δοθῆναι δικαιοσύνην αἰώνιον, καὶ συνελεύσθηναι τὸ ὑραμαλα, καὶ προφήτην, καὶ ευφραναί ἄγιον ἄγιοι.

γ. 25. Καὶ γυνὴν, καὶ διανοηθῆνη, καὶ εὐφρανθῆνη, καὶ ἐυρήσεις προσλαμβάνατο αποκρίθηναι, καὶ οἰκοδομήσεις Ἱερουσαλήμ πόλιν Κυρίω.

γ. 26. Καὶ μέλα ἐπὶ, καὶ Ἐδομυκοῦλα, καὶ Ἐκήνοιλα δυν. ἀποσταθήσεῖα χρυσα, καὶ οὐκ ἔσαι καὶ βασίλεια ἑβὼν φθεῖ τὴν πόλιν, καὶ τὸ ἄγιον μέλα τοῦ Χριστοῦ καὶ ἦσα ἡ συνέλευσα ἄλαμ μείρ' ὀργῆς, καὶ ἔως καιροῦ συνέλευσας, ἀπὸ πολεμοῦ πολεμηθήσεία.

γ. 27. Καὶ δυναστεύει η διακθῆ εἰς πολλοὺς, καὶ πολιν επιστρεψει, καὶ αὐτοκοιμηθήσεται εἰς χαλάς, καὶ χάριν, καὶ καὶ συνέλευσαν καιροῦ, καὶ μέλα ἐπὶ καὶ Ἐδομυκοῦλα καιροῦ, καὶ Ἐκὴνοιλα καιροῦ, καὶ Ἐκὴνοιλα ἐτῶν, ἔως καιροῦ συνέλευσας πολεμοῦ, καὶ αὐτορεθηθήσεται ἡ ἐρμώσεις, εν τῷ καισχύσας τὴν διακοπήν ἐπὶ πολλᾶς ἐδομακίς· καὶ εἰς τὸ τελεί τῆς ἐδομακίς ἀρθήσεται ἡ θυσία καὶ ἡ σπουδή καὶ εἰς τὸ ἱεροῦ, βδελυγμα τῶν ἐρμώσεων εσκι ἐν συνέλευσας, καὶ συνέλευσα δοθήσεται εἰς τὴν ἐρμώσειν.

γ. 24.

* Jo. Dav. Michaelis. epist. III. p. 218.—Est versio septuagintaviralis multo in Daniele liberior, quam aliis in libris esse folet, atque valde paraphrastica; magno tamen pericoparum discrimine.—In iii. iv. v. capite, non-nunquam ita verbis sententisque diffident Graeca a Chaldaicis, ut videantur duæ diversae proponi narrationes.


O. 25. 26. 27. nostr Capitis, incredibili licentia sunt interpolati, transpositi, mutati, vexati.
Irenæus, born anno 106, died about 190, but almost all his citations from Daniel are only in the Latin version. But we have a clear testimony, that we have happily recovered the LXX Daniel.

Justin M. was converted A. 133. wrote his First Apology 140. then his Dialogue, and suffered martyrdom 165. He cites Dan. vii. 9—28. dialog. c. 31, in the same manner as he usually cites the LXX. memoriter, and with variations. But the long quotation from Dan. vii. agrees in the main with the New Edition from the Chisian MS. I doubt not, that Justin, who cites so many prophecies from the LXX, would also have cited Dan. ix. could he have penetrated its meaning through the Obscurity of this version.

The Version in the age of the first Ptolemies was only of the Law. The other books were probably translated after the prohibition against reading the Law, by Antiochus Epiphanes, before Christ 170. but the whole Bible was translated into Greek before Christ 130, as appears from the prologue to Ecclesiasticus. See Kennicott. Diff. Gen. § 17.

Theodotion published his version of Daniel in the 6th of Commodus, A. D. 185. But he had finished his Greek version of the Scriptures, A. D. 176.—J. F. Buddeus, Parerga Sacra, 1719. p. 31—60. de Theodotione.
Discourse V.

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Quod autem olim Porphyrius suspicabatur, hunc, quem nunc tandem ex Bibliotheca Chifiana recuperavimus Græcum Danielem, textum archetypum esse, ab impostore aliquo Judæo græcè loquente confictum, ac postea demum Hæbraice et Chaldaice versum; id totum concidit, lecto hoc (quem pro archetypo fraudis habuit Porphyrius) Græco Daniele, cum Hebraico et Chaldaico comparato. Signa versionis tam manifesta sibi impressa habet—ut ipsi me pene Porphyrio, si viveret, persuasurum putem, non ex Græcis Chaldaica, sed ex Chaldæcis et Hebraicis Græca versà esse. Verum et hac de questione plura invenies in tomo IV Bibliothecæ Semestrīs Orientalis.

The learned Mr. Woide, who is ever ready to serve the Cause of Religion and Literature, at my request has obligingly given me an ample Extract from the Bibliotheca Orientalis, P. IV. No 50. in which the celebrated Professsor, Sir J. D. Michaelis, has proved, against Porphyry, that the Book of Daniel was written originally in Hebrew and Chaldee, and that the LXX from the Chisian MS. is a Version from the Hebrew, of nearly the same date as the Greek apocryphal books.
Professor Michaelis observes, that Porphyry took the Greek to be the Original of Daniel, which he pretended, was afterwards translated into the Hebrew and Chaldaic. He quotes for this end the paronomasias from the History of Sussanna, which can only be in the Greek, not in the Hebrew. ςχίνυς and σχίση, v. 54. 55. and ςρύγυς, καταπριση, v. 58. 59. But Origen, Apollinaris, and Jerome in his proem to Daniel, refuted this, by observing, that the history of Sussanna did not at all belong to Daniel, but was a Fable annexed to the prophecy of Habakkuk. This is confirmed by the Chilian MS. where the history of Bel and the Dragon, entirely distinct from Daniel, has this Title: ευ προφητείας Αμβακαμ τά Ισρα εν τής φυλής Δειν. Some suspicion still remained, principally on account of the words in Dan. iii. 5, which sound like Greek: but on seeing the edition, which Porphyry took to be the Greek Original, the doubt is entirely removed. The names of the Musical instruments, iii. 5. are such as we may expect. But others have already observed, that the Greek language may have taken these words from the Oriental, and modelled or disfigured them, as is their manner in adopting foreign words.

Two other words, which are supposed to be translated from the Greek, ςμινρ, i. 3-
The following passages shew clearly, that the Greek is not the Original but a Version.

"II. 11. Chald. מִנְקָד gravis; which may signify heavy, and honoured. The LXX express both; ὁ λογος, ὃν ζήτεις, βαρυς ἐσι καὶ εὖδοκος.

A translator proceeds in this manner, when he is doubtful which of the two significations of the same word he is to choose.

"I. 31, they translate literally and in bad Greek εἰκὼν μια, where the Chaldaic מִנְקָד means nothing more than in German ein before a Noun (in French, un homme, une femme.)

The same occurs viii. 3. and in other places.

"I. 40. We read in the Chald. "As iron that breaketh all these [metals] shall it break in pieces, and bruise:" very right, and agreable to the connection. But מִנְקָד may also be written (without ו) מִנְקָד as in the codex Cæsarianus: and then it is possible to pronounce it Ιλαν, and to translate it, un arbre. Thus translate the LXX, although there is no mention of trees, ὡς ὁ σιδηρος των δευδρων εἰκοπτων.

In the apocryphal prayer and hymn, Ch.III. are marks of a Translation from a loft Chaldaic or Hebrew text. "I. 32, the Babylonians..."
are called Apostates.—ἐκθίσων ἀποσατὼν. which
suits not those who had never known the true
Religion. If the Hebrew word was מִדְרֵין
it might be translated Rebels, Revolters: and
it could have been here used properly in the
Hebrew, as it sometimes signifies hard, cruel,
proud; as I have shewn in Spicilegio Geogra-
phæ Hebreworum exteraæ, p. 212.

\[\text{y. 35, in the Hebrew probably might have been יְהִינָה מִדְרֵין this should have been translated, ' for the fake of Abraham thy Friend:'}\]
\[\text{diā Ἀβραὰμ τοῦ φίλου σου' according to the oriental manner of speaking. But the}
\[\text{Translator being too literal has diā Ἀβραὰμ}
\[\text{τοῦ πιστεύοντος ὑπὸ σου. which is not an expre-
\[\text{sion, that an Original Writer would have made use of. But the LXX have actually used it,}
\[\text{2 Chron. xx. 7. which was late translated.}

\[\text{y. 44. the LXX translate, καλαῖσχυνείσαν απὸ}
\[\text{πασῶς δυνασεῖας: but the Syriac and the Vul-
\[\text{gate, in Omnipotentia. The sense is very different. It is possible to shew how those}
\[\text{different translations originated, if we suppose that the lost Original Text was Hebrew.}
\[\text{The LXX read ἄγνως, and the two other trans-
\[\text{lators read ἄγνης. The ἄ and ἃ are Letters,}
\[\text{which the Hebrew transcribers very often con-
\[\text{found, from their similarity of sound and form:}
\[\text{and}
and this occurs nowhere so often, as in our Greek Daniel.

IV. 26. The LXX entirely desert the Chaldee Text, as they do almost throughout this Chapter: but the particular phrase, δὲ τοπὸς τοῦ Ἑρωνοῦ σου σοι συνηθισεῖαι, betrays a Translation; and in this case, from the Chaldee. τοπὸς is superfluous in the Greek: but the Chaldee has the phrase מָנוּ בַּשָּׁם and the Greek translator of Daniel often renders מָנוּ by τοπός.

V. 6, we meet with a strange phrase, ὑπονοεῖ οὖς καλεσπευδὼν, which is manifestly an inconvenient translation of the Chaldaic word לֶחֶם, which signifies here, to terrify, but which can also signify, according to its derivation, to make haste.

VI. 1. or, according to the LXX. Chap. v. 31. we find in the Chaldaic;

 النبي כב שמעי וחיים sixty-two years old: in the Greek, πάντες τῶν ἡμερῶν, καὶ εὐδοκεῖς εἰς γνησίον who sees not, that the Chaldee was the Original Text, which was misunderstood? The LXX had not in their Copy the two numbers (62) but only כב שמעי, which, the Numerals being left out, they could not pronounce and understand otherwise than Cabir Shenin, magnus dierum, and, as even this might have
of a double explication, very old, or, honoured in old age, they put both in their version.

VII. 1. we find, Δανίη ὁραμα εἰς ὁραν ἐφάλην επὶ της κοίλης αὐτοῦ. we see that the Chaldee phrase Ἰωάννης has been badly translated. The same is still more evident, 

v. 10. in the words ἀνάμοις ἄναρ ἔλκων, which are unmeaning, but in the Chaldee is ἰδιός, a fiery stream did flow. The verb ἵππος signifies also, to draw. The Translator chose the last signification.

VIII. 13. even the Hebrew φέλσιον has been retained, where a Greek original would have put ὁ δείων.

What ideas had the Greek Translator to these words, ἀνεμμα εἰπεράφην ἐπ' εἰς ἐς φθοράν, the spirit returned again to me to corruption? I believe, none at all. But this is not the case of an Original Writer, who always annexes some ideas to his own words. But a Translator sometimes gives words, without considering the sense. The Translator took the Chaldee word Ἰωάννης honour to be the soul, as the soul is sometimes by the Hebrews called the honour. Thus from the Chaldee original we trace this Greek version, according to which the spirit returns to corruption.

X. 21. ἵππος ἐπι τα ὁραλα εἰς ἀναφραφὴ  ἀληθείας. We might a long while conjecture the
the meaning of τα ἄρχα had we not the Chaldee text, in which we find שורח
(written in the book—the Truth:) in the place of which, lxx may have found שורח, or
supposed that the first was an abbreviation of the last, which they translated τα ἄρχα without
meaning.

XI. 4. What means διδαξει ταῦτα—which is said of Alexander the Great? In the Hebrew text, every thing is easy, and agreeable to the History. In the Hebrew is לבלר and here the lxx read again ב in the place of ב and thus originates this absurd Trans-

Can any thing be more strange than xi. 33.

they will fall by the sword, and grow old by it. In the Hebrew text it was, they will perish by the sword and by fire. והבלר

The Translator had this word divided into והבלר and he will grow old by it.

All the Greek Text of the XIth Chapter is so disfigured (principally in the passage relating to Antiochus the Great, and the victory over him by Scipio) that it is easy to be seen, that he who wrote the Greek did not know the history; nor, for this reason, understand the Hebrew; or, had a faulty Hebrew text. At least, we must pro-

nounce
nounce him innocent of having forged the
Prophecies of the Hebrew Daniel, which agree
so well with History: because, his Greek
Translation is so often far from agreeing with
the History: which agreement was suspected by
Porphyry. He has translated wrong, what he
did not understand, and of which he did not
know the accomplishment. But this cannot
be cleared up, without comparing the History
and the Two Texts: and I must leave it to my
Readers to make use of these hints: Only
pointing out for the Reader’s consideration the
following passages, which I could not have ex-
plained in so short a manner: Ch. ii. 22.
iii. 13. 40. iv. 21. 29. vi. 25. vii. 5.
xi. 43. xii. 1.

It isobservable, that all the traces of an
Hebrew Original cease entirely with the
xiith Chapter of Daniel.'

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Euseb. D. E. VIII. p. 381—404. Απο του
Δανιηλ. Ως μελα χρονων ἔλιν ἐδομηνολα ἐδομαδων,
α’ γινελαι ε’m τελρακοσια ευνευκολα, του Χρισον ανθρω-
pοις επιφανελος, ἀν παρα Ιουδαιοις προφητελαι, και η
ωλαλε διατρεπουσα εν αυλοις ιερωσυν καλαλυασελαι,
και αυλοι μεν καλαλυσμοι δικην επαλληλοις πολιορ-
καιας ολωσουλα, και το αγιον αυλον ιερον την εσχαλην
εφημιαν υπομενει. Thus rightly is this question
stated
stated by Eusebius; and some extracts of his best observations will carry with them that authority which is due to Antiquity when supported by Reason. His interpretation is very unequal: he understands 'finishing the transgression,' of the Jews filling up the measure of their iniquities. The two next clauses he interprets rightly, of Christ's expiation, being made unto us of God wisdom and righteousness and redemption and sanctification. — 'Everlasting Righteousness,' of the universal justification of Sinners by Faith in Christ. He comments Aquila's version, τελεσθαι δραματισμον και συφημην, of Christ's fulfilling the prophecies. The Most Holy, p. 388. He interprets personally of Christ. He then gives Africanus's sense of the vi attributes, a very just one; and his chronological comment. He places the terminus a quo, in the 20th of Artaxerxes, Ol. 83. 4. et ad quem, in Ol. 202. 2. the 16th of Tiberius, 475 solar, or 490 lunar years.

The verb ἔρρηθι or ἔρρησι, ἄπ. λέγ. signifies to cut, to decide: and implies, that all the events specified are to happen in a determined period of Time. It is used in the singular, with a plural noun, distributively, relative to each period, as well as to the whole sum of 490 years. We may justly apply the maxim of Aristotle. Rhet. iii. 5. Οἱ χρησμολογοι ευπολε λέγουσι το Τόλε. The
The history of Daniel in the Tenth Book of Josephus, Chh. x. xi. is copious, and curious, as containing that historian's ideas of the sense of his prophecies; and his precaution in interpreting them. c. x. §. 4. εδήλωσε δε και περι του ληθου Δαυιδος τω βασιλει. αλλ' εμοι μεν οιχ έδοξε του ις ιωνειν, τα ωραιλονα και τα γεγενημενα συγγρα-φειν, ου τα μελλονα, οφειλοντι. Ει δε της αληθειας γλισκομενος, ου περισαλαι πολυπραγμονειν, ος και περι των αθελων ει γευσειαι βουλεθαι μαθειν, στου-δασαλω το βιβλιον αναγινωι του Δαυιδου. έυρησε δε τουλο εν τοις ιεροις γραμμασιν.

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Autonomia fibi restituta Novam epocham, veteri neglegita, sunt auspiciatae: quasi iterum condita: tunc essent, quando proprias leges receptere.


Jac. Mar. Ayroli Liber \textit{lxx} Hebdomadum referatus: Romæ 1714. 4. 1748. 8. C. xx. p. 64. This learned and elegant Treatise is 'in stat omnium' on a subject discussed by so many writers on so different principles. I am much indebted to it for the foregoing exposition, which differs from that of Ayroli, by not admitting any interval in the 490 years, and supposing the Sacrifice and Oblation to cease at the death of Christ, and not at the taking of Jerusalem.

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Jof. xi. 5. et 6. 2. Sulpicius Sev. \textit{ii.} 17. 18. She is supposed by Usher and Natalis Alexander, to have been the wife of Darius Hytaispis, as Herodotus \textit{ii.} 83. \textit{vii.} 69. mentions his two wives, Atossa or Vashti, and Artystona or Esther. But he calls them both, the daughters of Cyrus the Great. See Justin. hist. i. 10.

Joseph Scaliger supposed Xerxes the husband of Esther, or of Hamestris, as she is named by Herodotus \textit{vii.} 9, \textit{ix.} 111. but Hamestris was a cruel
DISCOURSE V.

cruel woman; and her father could not be the person characterized by Herodotus; who observes l. ix. that it was the custom of the Kings of Persia, on certain days, to allow their favourite Queens to ask any boon they pleased. See Prideaux. b. iv. ann. 477. 465.

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Vitringa in Jesai. i.xi. 3. p. 829. Epitheton נישא quo futurus Servator insignitur in Scriptis V. T. quodque deinceps abiit in partem nominis ipsius proprii, licet auguftam involvat significantionem, referendum tamen est ad Oeconomiam gratias.—Et censet tamen Petavius hac de re docte disputans Dogm. Theol. tom. v. lib. xi. c. viii. §. ix. quis ex Patribus, qui vocem Χριστου tantum restrinxerent ad naturam divinam του Αγωνου, proinde ac nomen Ἰησους ad humanam: adduñlo in hunc usum loco Justini M. apol. i. p. 44. το de νιος εκεινου x.t.l.

It is a grammatical accuracy, founded in the very genius of the Hebrew language, that the ה demonstrative is personal, and ניונין is proper to some One anointed. without the ה it would denote any anointed Prince.

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Of both the Jewish Wars, see Dion Cæsius, l.xvi. 4—7. l.xix. 12—14. with the Notes of Reimar, p. 1079. 1160.

Chr.
The abomination of desolation is the Roman Army, so called because of the idolatrous standards: the holy place, is Jerusalem at large. When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Luke xxii. 20. Tacitus. Ann. xv. p. 271. agmina legionum iterum fulgentibus aquilis, signisque, et simulacris deorum, in modum Templi.

Dionis Hist. Rom. lib. xl. c. 18. ο γαρ αειος ωνομασμενος εστι δε νεως μιχρος, και ει αυτω αειος κρυσος ενιδρυαι καθισαι τε εν πατι τοις εκ του καλαλογου σαλαπεδοις, και συδαμοσε εκ των Χειμαδιων, πλην ει ποι συμπας δ σαλος εξιοι, κινειαι χι. τ. ι.

Fabricius refers to Grotius on Act s xix. 24. Pitiscus in Aquila, Montfaucon. Antt. t. iv. l. iii. tab. 34. sq. Lipsius, de mil. Rom. iv. 5, confounds the ηασος or shrine of each Eagle, with the Chapel in the Camp where all the Eagles were worshipped, as Herodian affirms iv. 4. v. 8. See Ger. Outhovii diff. in Matth. xxiv. 15. in qua demonstratur, quod βεληγευμα ορρωμοσεως sit יִדִּיש יִרֵעַ Dan. xii. 15. sequ Exercitus Romanus vastans Terram Sanctam. Biblioth. Bremenfis. t. iii. p. 617—647.
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Nor was their enmity to the Christian Religion abated by this Second Punishment: 'Hebraei ab Hadriano excisi, cum virus omne in Christianos effundere decrevissent, excitatis Aquila, Theodotione, Symmacho, aliisque, ut novas cuderent S. S. versiones; adeo nihil effecerunt, ut illæ ipsæ fuerint adversus Auctores retortæ, ac partim a Christianis adoptatae. Quod uni tamen Danielis prophetiæ contigerit, ut integra ex Theodotione depromeretur, id ex admirabili Oraculorum nota, eximioque adversus Hebraeos usu essetum ess.'—Præf. in Danielem secundum lxx. p. xiii.

Of the means and method of Converting the Jews, see Bishop Kidder, Demonstr. of the Messias, P. iii. ch. xi.

Jac. Guifetii præf. in Refut. C.E. de operâ Judæis ad Christianam fidem convertendis navandâ.
We have already examined the historical and chronological characters, by which the Messiah is distinguished in this illustrious prediction: and it hath appeared, that all the events there specified have accomplished the prophecy, in its respective periods. In the first period of 49 years, beginning from Ezra's commission to restore and rebuild Jerusalem, the Temple was finished, the City rebuilt and fortified, the Jewish Constitution restored, reformed,
and settled, and the Hebrew Canon of the Holy Scriptures completed. In the Second period of 434 years, the Jewish nation was preserved, in order to preserve the Sacred Oracles, and in due time to give a Saviour to mankind, throughout the revolutions of that active æra, in which Persia and Macedon, Egypt and Syria, and Rome itself, became their Soverains. The Third period of Seven years is subdivided into Two parts: in the first half, Christ began and ended his public ministry; in the latter half, by His Apostles, He confirmed his Covenant with Many both of the Jews and Gentiles. The repeated ruin, devastation, and dispersion of the Jews is added as an appendage to the Seventy weeks, in confirmation of the Divine Authority of the Messiah predicted.

But besides the historical characters, which determine the Times of Christ's death, and of the complete promulgation of his Gospel by extending it to the Gentiles; the Archangel directs our attention to a still more interesting subject, by giving
in Prophecy an accurate description of the Office of the Messiah: a description no less appropriate, than those Glad Tidings with which the same Archangel announced His Birth; Thou shalt call his Name Jesus, for he shall save his people from their sins¹. He shall be great, and shall be called the Son of the Highest². The characters expressed by the Archangel to Daniel are descriptive, not of a Civil but Religious Restoration; of honours and immunities, granted—not from the Persian Monarch, to a depressed and captive nation—but from the Soverain of the Universe to our lapsed humanity. The general scope of these characteristics cannot, without violent contorsion, be made to assume a secular sense, or be applied to any inferior subject. They speak to every one's feelings, in the language of Religion; and address themselves to the conscious exigencies of human nature, in words so appropriate to the Christian Revelation, that the more critically they are analyzed, the more decided is their force and import.

¹ Matth. i. 21. ² Luke i. 32, and ἢ, 68—79.

R 2 The
The several Benefits here promised to the world by the Messiah may be clasped under Two divisions: the First, resulting from the Humanity and Priesthood of Christ; the Second, from his Prophetic and Regal Offices.

Seventy weeks are determined upon thy people and upon thy Holy City,

I.

1. To finish the transgression,
2. And to make an end of sins,
3. And to make reconciliation for iniquity:

II.

4. And to bring in everlasting righteousness,
5. And to seal up the vision and prophecy,
6. And to anoint the most holy.

The first class imports, the averting the Greatest Evils; the second, the conferring the Greatest Benefits by Jesus Christ.
1. His finishing the Transgression, by cancelling the primæval guilt of Adam's Apostacy, and reversing the sentence of Mortality then passed on all the human race:

2. His making an end of Sins, by obtaining God's Pardon and remission for the Actual Sins of penitent Believers:

3. His making Reconciliation for Iniquity, by suffering the punishment of it in his own Person, and Satisfying the divine Justice by the Sacrifice of himself.

4. His bringing in everlasting Righteousness is nearly connected with his making Reconciliation for iniquity; as His Religion essentially consists in the Expiation of Sin, and instituting a Rule of Life, here styled Everlasting Righteousness.

5. Sealing up the Vision and Prophecy, by fulfilling all the ancient predictions relating to Himself, and adding such as are included in the Canon of the New Testament:

6. In fine, inaugurated by Divine Appointment, as the Messiah, the Most Holy.
The Diversity of expression in these several attributes may be well supposed to intend so many distinct and determinate ideas. In a prophecy of such moment, we cannot suppose a mere coacervation of synonymous terms, but each word is emphatic, and proper to its subject. The appropriate sense of each may be investigated, from their use and significance in other passages of Holy Scripture.

The Sacred Writers are never vague or inaccurate in their diction, which is always strictly appropriate to the subject. Whether they express themselves figuratively or simply, there is always a confined and peculiar sense; and the felicity of interpretation consists in discovering the precise meaning of the terms of the Holy Spirit. Let us consider the true distinction between these three words, transgression, sin, iniquity. All these words are used together:

*How many are my iniquities and sins?*
*Make me to know my transgression.*

³ Job xiii. 23.

*And*
And the Holy man expresses the exact propriety of the first of these words in Daniel; when, exculpating himself, he says,

*If I covered my transgressions, as Adam,*

*By hiding mine iniquity in my bosom*:

and Elihu accuses him *of adding rebellion to his sin.* These passages suggest the true sense of that Transgression here said to be finished: being derived from a theme, which signifies, "to revolt, to rebel, to be contumacious, to refuse subjection to rightful authority, or obedience to a law which we ought to observe." To finish such transgression, is expressed by a word which denotes universality, to cancel or annihilate. "By abolishing the Law, as it subjects to death for every transgression; and by introducing the Grace of the Gospel, which pardons and restores the penitent to Life; Our Lord has restrained and put a stop to the deadly nature of Transgression.*

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4 xxxi. 33. 5 xxxiv. 37.
6 Taylor's concordance. radd. 1533. 855.

R4 2. This
2. This definition perhaps better agrees to the second particular. To make an end of sins: where the Keri, or marginal reading which signifies 'to Absolve,' seems preferable to that of the Text, 'to Seal up'; which it is not probable should be used twice in the same sentence: and where the sense of Sealing is ambiguous, or contrary to the intention of this place: as in that of Job, xiv. 17.

*My transgression is sealed up in a bag,*  
*And thou sewest up mine iniquity:*

which evidently means, not to *remit,* but to *retain* sins. So that the true sense of the first benefit promised by the predicted Messiah, is to cancel the effects of Natural Depravity; and of the second, to absolve or pardon Actual Sin,

It would require too large a discussion, to illustrate these capital doctrines of Revealed Religion; our present purpose is to explain the proper sense of the terms and phrases,
used in this prophecy: in the first of which, the Messiah is foretold, to finish the Transgression, or to cancel Both the dire effects of Man's first disobedience, the Depravation, and the Mortality of Human Nature. Such is the import of those profound interminations; in the day that thou eatest thereof, thou shalt surely die. And the eyes of them both were opened, and they knew that they were naked—and they hid themselves from the presence of the Lord God. Such was the import of the first prediction, which includes the promise of Redemption. 

I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. So that the First Benefit of our Redemption by Christ is no less, than abolishing the fatal effects of that Depravity, which we all experience, preventing the extinction or misery of our whole species, and restoring our forfeited Immortality. No words can express, or thought conceive, the greatness of this Redemption. Imagination

8 Genes. ii. 17.  9 iii. 7, 8.  10 iii. 15.
faints under the idea of a Divine Benefactor effacing Sin, annihilating Death, and restoring Eternal Life. None but an inspired writer is competent to state these Doctrines, which are so interesting in St. Paul's connected view of them. As by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:—if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.—

For if, by one man's offence, death reigned by one; much more, they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ.—For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.—That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord.

As in the appropriate sense of the words, The transgression denotes one original act

Rom. v. 12—21.
of apostacy and rebellion, against a positive command of God: sins, in the plural, emphatically express all the vices against Conscience, all the crimes against Civil Society, and all the sins against God, which have ever reigned among men; including every violation of our moral instinct, every offence against Law, and every infringement of the Divine Will. The Redemption by Christ hath abolished all the fatal effects of Moral Evil, with respect to such as Believe and Obey the Gospel: not only effacing our natural Depravity by a gracious remission; but even conferring an amnesty for actual guilt, and restoring to the Reformed that Immortality which was lost in Eden. For besides the Natural Evils of human life, obnoxious to Mortality; Moral Evil is so adherent to our nature, that the life of the most virtuous men is a continued state of hostility, even when most signalized by the victories and triumphs of Religion. We are ever contending with our Natural Indevotion, our Sloth, our Selfishness, or our Love of Pleasure: and there is a principle within us
us, which feels the baseness of subjection to those propensities which are inseparable from us. Under the universal consciousness of Sin, what way is there to obtain acceptance with God? The sole dependence of Natural Reason is on the Justice of God; a Justice, certainly tempered with Equity; and which perfectly coincides with his Wisdom and Goodness; a Justice, which will certainly reward whatever can deserve reward. But on this principle, who can conscientiously claim acceptance with the Deity? is there any man, so blameless, so pure, so holy, and so just, as to stand his trial at the tribunal of Divine Justice? Yet this he must do, if he rejects the Mediation of Christ: and we might almost infer the reasonableness and existence of that mediation, from its necessity in order to render God propitious to Sinners.

3. The manner, in which our redemption from death and sin, hath been effected, is expressed in that part of the Messiah’s character, in which he is said To make re-

conciliation
conciliation for iniquity. The word 11 here used, is the etymon of our English word, to Cover. Its primary meaning is, to hide or conceal the surface of any substance, by inducing another substance over it. Thus the ark is commanded to be pitched or covered within and without, to secure it from the waters of the deluge. Sin, when grievous and ripe for punishment is said to be before God, or in his sight: a propitiation is the covering of sin, God's hiding his face from our sins, and blotting out our iniquities. Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man, unto whom the Lord imputeth not iniquity 13: in which words, David describes the Blessedness of the man, unto whom God imputeth Righteousness without preceding works: as the Apostle explains it at large, in two very memorable passages of his Epistle to the Romans.

The first of these passages occurs in the Third Chapter of that Epistle: in which, having described the general depravity of

6

11 Psalm xxxii. 1, 2. both
both Jews and Gentiles, that they are all under sin; he concludes, Therefore by the deeds of the Moral Law, there shall no flesh be justified in his sight: and then expresses Christ's making reconciliation for iniquity. For all have sinned, and come short of the glory of God; being justified freely by His grace, through the redemption that is in Christ Jesus; whom God hath set forth a propitiation through faith in his blood; to declare his righteousness for the remission of sins that are past. The word Redemption implies a price paid for those who are set at liberty: the price is the blood of Christ: that Blood a sacrifice: and the Sacrifice an expiation for sinners, that is for All Mankind.

This is the first and leading notion of the divine expedient for saving sinners, The sacrifice and blood of Christ.

The second principal idea under which the Holy Spirit represents this Redemption, is that of substitution and
Satisfaction, by Another's Suffering for Our Guilt: and in this way of stating the doctrine, still the principal and leading idea is that of a sacrifice and the blood of a victim. For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man, some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him 16.

It is agreed among Christians, that, in Adam all died, or became obnoxious to natural death. But if man is naturally immortal, death could not be the extinction of our being; and must have made us for ever obnoxious to divine justice. Without Christ, we could not have been immortal, as immortality implies a state of happiness. Christ hath prevented either the extinction or misery of a whole species, and hath ob-

16 Rom. v. 6—9.
tained for us a positive happiness, greater than that we lost in Adam. To effect such a Redemption, every considerate man must think it fit, that some great expedient should be proposed by God himself to vindicate his wisdom and Moral Government, in suffering so much Vice and Confusion to end so happily. Perhaps, he would scarce have Created the world, but to Redeem it by the Satisfaction of His beloved Son. And when we consider the difficulty of extricating Man from his misery and sin, and the efficacy of Christ's atonement in our Salvation; we must refer all to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence 17.

So congenial to the most generous sentiments of the human mind, is the idea of One devoting himself for another, for

17 Eph. i. 6—8.
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many, and for all, that all Antiquity abounds with such examples and opinions: this general persuasion is well expressed by the elder Pliny, "adeo ita toti mundo consensere, quamquam discordi et sibi ignoto." Not that the Scripture doctrine of Christ’s satisfaction, in itself so luminous, needs any support from foreign testimony; but it is certain, that a general consent, founded in Nature or Divine institution or Both, hath led men to seek for the Expiation of conscious guilt in this way of voluntary substitution and vicarious devotement. The Holy Scriptures, adapted to our common notions, express the satisfaction of Christ by similar acts of human heroism. It is thus, the heroic Saviour devoted himself to death; thus, when we were yet without strength, in due time, Christ died for the ungodly.

This highest act of grace from God to mankind is expressed in variety of terms: such as Cleansing 16, Expiating 17, Atoning 18.

16 Lev. xiv. 52. 17 xvi. 16. 18 Exod. xxx. 10.
and frequently in the New Testament, by Redeeming. Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's; being redeemed, as St. Peter expresseth it, with the precious blood of Christ, as of a lamb without blemish, and without spot. Here, and on all occasions, the Sacrificial ideas constantly recur. The Redemption is effected, not with gold and silver, but with the Blood of a Victim offered to God to Expiate sin.

These ideas are familiar to and borrowed from the Old Testament and the Jewish Ritual. The word יְדֵי throughout the Book of Leviticus is used for Expiation by Sacrifice: it is sometimes used for a mulct or ransom; and Numb.xxxv. 31, 32, it is well translated, a satisfaction. Ye shall take no satisfaction for the life of a murderer, that is guilty of death; but he shall be surely put to death. Ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land, until the death of the priest.

1 Cor. vi. 20. 1 Pet. i. 18, 19.
A Covering, such as that which was upon the Ark, is termed ἵλασηπιον, a propitiatory or mercy-seat: and the cloud of incense, which covered the mercy-seat, upon the ark or testimony, prevented the death of the High-priest. In Psalm lxxxv, so charmingly descriptive of Redemption, Pardon and Covering explain each other; where, as in Daniel, the Civil Restoration is the emblem of the spiritual.

1. Lord thou hast been favourable unto thy land; Thou hast brought back the captivity of Jacob.

2. Thou hast forgiven the iniquity of thy people, Thou hast covered all their sin.

The idea of the suitableness of the scheme of Redemption to our ideas of human heroism and magnanimity, is very consistent with the great design of the death of Christ, viz. the Conciliation and harmony of the divine attributes.

21 Lev. xvi, 13. See Daubuz on Rev. xxii. 2.
Expiation of sin by the blood of a victim is such a characteristic of the Christian Religion, that it properly concludes that sublime climax: *For ye are not come unto the mount, that might [not] be touched, and that burned with fire* — But ye are come unto mount Sion, even unto the city of the Living God, the heavenly Jerusalem; and to an innumerable company of Angels; to the general Assembly and Church of the first-born, which are written in heaven; and to God the Judge of all; and to the spirits of just men made perfect; and to Jesus the Mediator of the New Covenant; and to the Blood of sprinkling, that speaketh better things than that of Abel. The blood of sprinkling cements this noble arch, and gives it eternal strength and stability. Take away the native and proper signification of the sacrificial terms, constantly used by the sacred writers; you throw an impenetrable veil of obscurity over the principal doctrine of the Old and New Testament. Admit, that the blood of Sacrifices and the blood of Christ, who combined in one victim a complete and

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universal Expiation, atones God to sinners: the Scriptures in this great article are every where luminous and uniform: so as to make it consistent with God's wisdom, justice, and moral Government, to accept sinners into favour, and, on their reformation, to make them angelic and immortal beings. This is the idea, which the Hebrew poet formed, when he so sublimely personified the Justice of the Deity in friendly coalition with his Mercy; stating the personal Righteousness of man as the effect, not the cause, of his Peace with God.

8. I will hear what God the Lord will speak; For he will speak Peace unto his people and to his saints; But let them not turn again to folly. 9. Surely, his salvation is nigh them that fear him; That glory may dwell in our land. 10. Mercy and Truth are met together; Righteousness and Peace have kissed each other. 11. Truth shall spring out of the earth; And Righteousness shall look down from heaven. 12. Yea,
12. Yea, the Lord shall give that which is good; And our land shall yield her increase.
13. Righteousness shall go before him, And shall set us in the way of his steps.

The sense which all the ancient world, Jewish and Gentile, had of Expiatory Sacrifices, was plainly this: that the death of the Sacrifice was instead of the punishment of the Offender who offered it. Such was the Jewish formulary; Lord, I have sinned, I have been rebellious, I have done pervertly: let those evils which might justly fall on my head, fall upon the head of this my sacrifice.

The Jewish High-priest on the day of Expiation carried the Blood of the Sacrifice into the Holy of Holies, and there sprinkled it Seven times before the Mercy seat: as an Expiation for all the People: That they might be clean from all their sins— for it is the Blood, that maketh an atonement for the Soul. This part of the Jewish Ritual is typical of the Atonement by Christ, of whom the High Priest was the representative.

24 Levit. xvi. 30. xvii. 11.
The chief Reason of that prejudice, which is by some entertained against a Doctrine, so essential to the peace of Conscience, is founded on inattention to Ancient religious customs. Men are apt to judge of Doctrines as well as Customs by the opinions and usages of their own times. By the Sacrifice of Christ, Victims and Sacrifices are abolished: but all the Ancient Religions abounded with them, to a degree, which we should think astonishing and scarcely credible. Oceans of Blood flowed round their Altars: and the Levitical Rites, were instituted on purpose to adumbrate Christ's Expiation, and to introduce all that admirable spirituality and moral Devotion, which is now the distinguishing excellence of Christianity.

God in the Ancient Law required the effusion of blood on all occasions to propitiate his displeasure; yet not acquiescing in that propitiation: which however could not be vain and unmeaning, when it had God for its author. The import of those Rites, was the necessity of a Bleeding
Expiation. That of brute-victims was inefficacious and called for continual repetition. A fit Victim was announced to the World, the Truth of those Figures, having a real and a solid efficacy. This Blood, agreeable to the language of the Law, covers the sinner, it conceals his guilt, it hides it from the divine justice: and accepted by Faith and followed by Virtues worthy such a Saviour, it unites an indissoluble friendship between him that san&ifieth, and them who are sanctified by his sufferings.

II. Thus far, the distinction in the Three foregoing characters and benefits of the Messiah is warranted by the exact import of the original words of the Archangel to Daniel. The remaining Characters include the principal Evidences and Effects of his Mission.

4. To bring in everlasting righteousness may admit of Two interpretations, which both concur in Christ, and are both consistent with each other: our Justifica-

25 Hebr. ii, 10, 11.
tion by Faith in him, and our subsequent study of personal Virtue. The first is a gratuitous act of Christ; the second is the characteristic of his True disciples. In the former sense, Jeremiah styles him, by his divine title, Jehovah our righteousness. And in both senses, Christ Jesus of God is made unto us Wisdom and Righteousness and Sanctification and Redemption. Where, according to the exposition of our most learned Founder, "Wisdom and Righteousness describe a Messenger sent from God, with the publication of the Eternal Law of Truth and Right; and Sanctification and Redemption denote the Messiah foretold, who was to atone for man's transgression, and to restore him to his lost inheritance."

Christianity essentially consists in the Expiation of Sin, and a Rule of Life: which last is here styled Everlasting Righteousness, being immutable in its Obligation, eternal.

26 xxiii. 6. xxxiii. 16. 27 1 Cor. i. 30. 28 Bishop Warburton, Sermon, V. p. 107. and p. 139.
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in its Sanctions. The Jews had been long disciplined with the Ritual Law, annexed indeed to a sublime morality, but superadded because of transgressions, and apparently fenced with Temporal Sanctions. The Gentiles had been amused, in the several schools of Philosophy, with a specious Morality without Foundation and without Authority. Paganism could not give the only competent foundation, the Will of God; because it had corrupted the natural notions of his Unity and Rectitude. To remedy the defects of both, Christ hath taught us *To Worship God in Spirit and in Truth* 29, and to Love and practise Virtue because it is His Will, and to Obedience to His Will he hath annexed our Happiness.

When we consider the Christian Morality in its ground of Obligation, its principle of Charity, and in its detail of special duties; we are struck with admiration at the simplicity and perfection of a Rule of Life, which without any artificial system extended the Jewish Law, and combined all the excellencies of Gentile Philosophy;

29 John iv. 23, 24.
the elevation of Plato, without his mysticism; the reasonableness of Aristotle, without his contracted selfishness and worldly views; tempering the rigour of Zeno with the moderation of Epicurus: while, by the greatness of its end, it reforms, refines, and elevates human nature from sense to spirit, from earth to heaven.

The Christian Ethics are founded on the divine Will and Authority. Such an edifice is built for Eternity, and will stand every shock of Time and Accident. Like a Pyramid, its broad base is fixed immovable on its native Rock; while its towering summit aspires to heaven. If compared with philosophy, the excellence of the Christian Moral is far superior. Philosophy is a fair and goodly structure: it dazzles the distant eye, as much or more, than the simpler edifice raised by the Gospel. But it is neither so solid, nor so durable. It yields to every impression. It stands not the shock of great Adversity; and it melts, like a Palace of ice, before the warm sun-shine of Pleasure. Yet the Gospel
Gospel is less rigid than stoicism: it is reasonable and humane: it is an easy yoke and a light burden to a meek and lowly heart. But its great distinction is the Authority of the Teacher, as the Arbiter of our Everlasting Happiness. 

*He taught, as having Authority*. Hence the Christian Moral derives an Efficacy, unknown to Human Systems; it infuses a secret dread into the heart of the most resolute and lawless Libertine; and a Joy and Peace which in the Obedient and Persevering exceeds all description or idea.

Such is the perfection of the Christian Rule of Life, as to supersede the various theories which human Reason is so fruitful in inventing for the advancement of our Happiness, whether as Individuals or in Society, whether as Mortal or Immortal Beings.

The Christian Ethics, uniform in their Principle and Sanctions, differ in their adaption to the several characters to whom they were originally addressed.

*Matth. vii. 29.*
The lustre of Divine Truth displays itself in the voluntary humiliation of Jesus, the poverty, obscurity, and ignorance of his followers. These unlearned and ignorant men were made the depositaries of the Christian Religion, the witnesses and relaters of its history, the writers and recorders of its doctrines. The diction of the New Testament, though engaging by its simplicity, is still characterized by the popular style and idioms of the Writers. St. Peter uses the terms of his occupation, that of a Fisherman, in his Epistles. St. Paul uses the style of camps and military affairs: hence his frequent allusions to martial exercises, arms, stations, watches, battle, and the whole of the legionary service. The phraseology of the New Testament is characteristic of its Authors, such as you would expect from such men. But if we turn our attention from Words to Things, how surprizing is such a system from such Writers! Human weakness disappears: and a system of divine and moral Truths is disclosed, which the Fisher-

\[23 \text{ i Cor. i, with St. Chrysostome's comment.}\]
men and the Tent-makers were so far from inventing, that it was beyond the capacity of the ablest of them all, St. Paul himself; who continually confesses, how inadequate his ideas were, to the system he develops. Hence, with ingenuous acknowledgments of human imbecillity, he constantly appeals to divine inspiration.

Our Blessed Saviour's Moral Lessons, while they take in the whole compass of duty, are distinguished by their opposition to the corruptions of Moral Science among the Jews: the Sadducean luxury and materialism; the hypocrisy, the pride and self-righteousness of the Stoical Pharisee. St. Paul's morality is everywhere in contrast with the vices of the Gentiles: while St. James and St. Peter designed to refute and reform the anti-nomian Christians. St. John, whose morality is of a more general cast, yet has a particular aspect on the gnostic Corruptions; and on that spirit of Antichrist, which he foresaw as destructive of true and solid Virtue.

22 See Josephus, Antiq. xiii. 5. 9. xviii. 1. J. W. ii. 8.
A Religion destitute of a Pure and Benevolent Moral is not worthy of a wise man's attention: the purest Moral, in human practice, will not abide the strictness of divine Justice: so that the first and last resort must be to God's rich mercies in Christ Jesus.

For in order to form a just idea of the Gospel-moral, it is necessary to connect it with the Theory of Redemption. The abuse of Freedom by wrong Election could not happen so universally as it does, in the present condition of humanity; if Human Nature was in a state of integrity. The great disadvantage we are under in this respect, being involuntary, though immensely aggravated by choice and habit, makes us objects of Clemency. If Rectitude was wholly in our choice and power, an adherence to it, against Temptation or Interest, would make us fit subjects of Reward; undeviating Rectitude, in obedience to Divine Law, would have a claim on Divine Justice. But as no such rectitude takes place in hu-
man life, but a contrary obliquity is inseparable from it; as Reasonable and Moral agents are responsible for their conduct, this responsibility, if they deviate, makes them amenable to God's justice. If the Deity accepts Offenders, it must be by waving the claims of Justice, for some great impulsive Cause: This Cause can be no other than His inherent Goodness. That Goodness, which formed the Moral World, beholds it with a Parent's eye.

Like as a Father pitieth his children,  
So the Lord pitieth them that fear him.  
For he knoweth our frame,  
He remembereth that we are dust.  
The Mercy of the Lord is from everlasting,  
To such as keep his covenant.  

His intrinsic benevolence, averse from that rigid Justice, which is extreme to mark what is done amiss; aims at Reformation not Punishment; and accepts an Expiation to his Justice, that He may consistently Pardon the Guilty, who return to their Duty.

23 Psalm ciii. 13—17.  

The
The Object and End of Expiation is the Reformation of a Moral System, originally pure, but transmissively disordered: to sin, that Grace may abound, is to frustrate the very design of Redemption. The archetype of all Morality is in the Divine Nature. He is omnipotent, and therefore Supreme: he is wise, and therefore Just: he is good, and therefore Placable. His plan of Reformation consists in producing in Man, a wisdom, justice, goodness, and sanctity, similar to His own exalted attributes, but suited to our inferior relations.

Let us next observe the traces of that transformation of character, which Christianity produces in a greater or less degree in all its true votaries. The disorder of the Imagination and Passions, and the ill effects of Excessive Love and Aversion, awaken in the remorseful conscience an aspiration to a state of Liberty from an enslaving Tyranny within us. The Gospel avails itself of this Remorse, by addressing to our hopes and fears the duty of Repentance. The scheme of Redemption being
being raised on the placability and clemency of the Deity, this soothing attribute encourages a return to Duty, by an explicit assurance, that all who in due time put themselves under the protection and laws of the Redeemer, shall be admitted to such pardon and favour, as, for our greater encouragement, is represented as delightful to God himself.

The penitent begins de novo: as St. Paul observes, in treating of this very subject: Therefore, if any man be in Christ he is a new Creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself by Jesus Christ. God is the author of this change in man, which is explained elsewhere in most perspicuous language, by the keeping of the commandments of God. And Faith that worketh by Love. The Scripture notion of Faith, is a belief that interests the Affections, and acts by Love to God and man. An historic faith the

24 2 Cor.v.17—21. 25 1 Cor.vii.19. 26 Gal.v.6. vi.15. See Archbishop Tillotson. Vol. VI. Sermons CIV—CX.
result of Reason, though firm, may be uninteresting. But a Religious Faith interests the will, in a manner powerful enough to over-balance opposite affections; which will always seduce men from their duty, till they are so convinced of the Truth of the Christian Religion, as to act upon the principle of Faith.

The principle of Faith, brought into exercise, produces the fruits of Righteousness, every dictate of Right Reason refined and enlightened by the Gospel. In this arduous process, the first principle is Love for Him who first loved us. Love produces Conformity: for Love towards an infinite Superior, is not only a Love of Complacency, but of Subjection: and both are tempered, by a Divine Person having assumed Humanity, into a progressive Imitation. Thus, the Love of God is the first Effect of Faith.

But Man, being not a detached creature of God, but Social; it is the intention of the supreme Object of his religious Love, that
that Social Love should be extended to infinite numbers of his own species. The universality of the scheme of Redemption and Reformation, requires a corresponding universality of kind affections, among those, who derive their Origin, their Forgiveness, and restored Rectitude from the same Creator, Redeemer, and Sanctifier.

Thus attaining to the two great Moral Principles, Love to God and to Man, from them we deduce our Personal duties. Man, the individual, being each, in his single sphere the subject of the Two Benevolent Affections, is now called to the exercise of them. The Ethics of the Gospel fit him for both. They put him into a condition to love God, by removing obstacles which oppose this Love, whether from the animal or rational part of man, ill acts and ill habits, ill passions and false principles: thus Religion by a progressive conquest dethrones the usurping Passions, reinstates Conscience, restores the rectitude of Reason, and the interior harmony of the
the Affections. Thus the Spirit of God implants in the Soul the seeds of a God-like nature, ever productive of Serenity and Peace, Hope and Joy. For the Testimony of Conscience, when it is in unison with the Laws of Christ, produces an harmony and tranquillity in the Soul of Man, which transcends not only the pleasures of sense or elegance, but even those of the imagination and intellect. And this Rejoicing of conscious subjection to the Christian Moral is so sublime, that it is represented as a Joy in the Holy Ghost, a present encouragement to Virtue, and an anticipation of its exceeding great Reward.

With all this elevation, the Christian Morality is simple, candid, and social. It is a professed enemy to hypocrisy, and consequently to an impracticable severity. It is an enemy to dissolution and voluptuousness: but it wars not with the endearing Charities of human life; and is admirably adapted to all its different Relations, from the Monarch to the simple Peasant; dignifying every station with its appropriate
private Virtues. Hence the Christian, when he hath subdued the unreasonable and brutish part of his nature, finds little difficulty in the social duties. He performs them all as well as he can, in a constant succession of useful Actions and of blameless Rest: either by superfluous wealth alleviating the inequalities inseparable from Civil Society; or by active services upholding the state of the world. Thus by a divine and moral process, Man is transformed and elevated, from a mean selfish fordid animal, to an humane and generous and godlike character: humbly tempering the conscious feelings of his progressive powers, by a grateful recollection from whence they are derived, looking to Jesus the Author and Finisher of His Faith. In such a course, while the body decays, the soul is ronewd, and is indued with greater purity and fitness for seeing God.

The sublimity of the Christian Moral requires an universal conformity: its difficulty consists in mortifying some one unreasonable Passion, gross or subtle, sensual
fual or devilish, selfish or aspiring. It cannot dispense with any vicious attachment, consistent with its end, to immortalize human nature. And when the Conversion of the Heart is sincere, it holds out such aids of Prudence as well as Grace, as to make a very near conformity to the standard, generally practicable.

This Obstacle removed, the Christian Life is a tissue and succession of useful Actions and religious Tranquillity; and whosoever diligently watches over himself, will be thus enabled to consecrate the whole course of his time to the Glory of his Creator and Redeemer.

The true idea of the Gospel, (and I should think myself happy, and these papers of real use, if they should impress a true idea of the Gospel) is to consider it, both as an Expiatory and a Sanctifying Religion: Redeeming man, not only from punishment, but from sin; and, under the influence of the most awful terrors, and the most animating hopes, leading him from Repentance, through Virtue, to Glory and

Immor-
Immortality. Or, in other words, the Christian Religion is a Divine Oeconomy, wherein the Father of the Universe extends His clemency to All men by His Eternal Son, and Sanctifies the willing and the faithful by a Divine Spirit. The Divine Persons thus concurring in our Salvation are the equal Objects of our worship and our Love.

The Christian Religion promises a Divine Assistance, or a distinct, immediate, and powerful energy of the Spirit of God, converting and enabling those who seek it and concur with it, to Believe and Obey the Gospel. This Grace, though imparted by the Scriptures, is yet distinct from the written Word, wrought by a Divine Agent, the Holy Spirit, inwardly impressing the external Revelation on the hearts of men. Such impressions are not ordinarily to be expected, otherwise than in meditating on the written word; and in a religious course of life. We are often conscious of this divine agency, and it is in our choice, either to grieve and

48 Rom. ii.
resist and quench it, or to obtain and cherish it by prayer. Those who attempt the culture of Virtue, without Prayer for the divine assistance, pursue a phantom of Virtue, an evanish shadow and appearance of it, instead of the reality. The fountain-head and source of Rectitude is the Author and Giver of all Good. It is no less unphilosophical, than irreligious, to admit, as we must do, that God governs the natural world by His Providence, and at the same time to suppose Him inattentive to the noblest department of the divine empire, the moral and spiritual world; which he influences by His gracious presence, not less efficaciously nor more mysteriously, than He influences the vast machine of nature by the laws of attraction.

When this divine work is accomplished, Man becomes a Sacred and a Consecrated Being; He presents Himself a Living Sacrifice; Reconciled to God, he becomes Friendly and Amiable in Society; possessed of Solid Peace within, he is pacific in his disposition to others: accustomed to resist the
the blind impulse of pleasure, and to conduct himself by the Love of Order, Beauty, and Perfection, he becomes noble, generous, disinterested; and is proof against the seductions either of the grosser senses or of refined self-love.

Two other eminent characters of The Divine Redeemer are specified: to seal up the Vision and Prophecy — and to anoint the Most Holy: but these are of that Extent and Importance, as to require a distinct Consideration.
PROOFS AND ILLUSTRATIONS.

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TERTULLIANUS, adv. Judæos. c. viii.

Et manifestata est justitia æterna, et unius est sanctus sanctorum, id est Christus, et signata est visio et prophetia, et dimissa sunt peccata, quæ per fidem nominis Christi, omnibus in eum credentibus remittuntur. Quid est autem quod dicit, signari visum et prophetiam? Quoniam omnes prophetæ nuntiabant de ipso, quod esset venturus, et pati haberet, &c.

S. Hippolyti Martyris interpr. in Danielem.

§ 16. τίνες δὲ εἰσὶν οἱ τὰς αδικίας αὐλῶν εὐιλασκομενοὶ, εἰ μὴ εἰς τὸ οὐσία αὐλῶν πριστοι, καὶ δὲ ἀγαθοργίας τὸ προσωπὸν αὐλῶν εὐιλασκομενοὶ;

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Chr. Bened. Michaelis Uberiores Adnotationes in Danielem. pag. 307. ἀναφερόμενον Ad cohi-
cohibendum prævaricationem. Hic, post determinatum modo tempus, sequuntur jam ipsa Beneficia Sex, caque longe maxima, sub finem præfati Temporis, seu intra terminum lxx hebdomadum, divinitus exhibenda. Jam singula Beneficia, age, seorsim consideremus.

Primum igitur est Ad cohibendum prævaricationem. Quod cum duobus sequentibus in tantum convenit, ut pro Obiecto habeant, malum aliquod abolendum, primum quidem prævaricationem, alterum peccata, tertium iniquitatem seu culpam: quemadmodum contra, quæ posteriores loco expressa sunt, beneficia tria, bonum aliquod positivum spectant.—Tribus autem Nominibus malum avertendum exprimitur, iisque synonymis, (sed, qu.) quæ peccatum singula quidem designant, licet respectus, quo peccatum significat variet: ut peccata quælibet, cujusqu ætum sint generis, comprehendantur. Quemadmodum supra, y. 5. in confessione Danielica, ad quam hæc pollicitatio Dei respicit, similem verborum synonymorum συναλλαγματων observavimus, eorumque simul differentiam ostendimus: adeo ut, quæ illic de verbis peccavimus, et ἵνα deliquimus, dicita sunt, ad eorum derivata ἰδιαμερώ peccata, et ἡ culpa, facile negotio accommodentur. [in the place referred to, he thus explains the words: p. 277. ‘verba hæc non ita prorsus synonyma sunt, quin significationis saltum respectu a se in-
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gesseturum, efficax item et operosum, cum ad
dominandum, tum ad damnandum, involvendum-
que malis poenae, tam temporalis quam æternae:
quod vero per adventum Christi debuerit inhiberi,
ne sicut antehac sic porro et in immensum
Mr. Lancaster (p. 3.) has given the true and
exact sense of this first benefit:

1. To finish [or put a stop to] the Trans-
gression, i.e. 'to the effects of the Transgression
committed by our first Parents:' but he extends
the sense too far, so as to make the following
words superfluous, when he adds, 'by restrain-
ing in us all kinds of sin, and freeing us, upon
performance of our duty, from the condemning
power thereof.' What he cites from Buxturf
is more apposite: "The Jews held, that the
"Messiah, the second Adam, would take away
"the old sin, by which Death entered into
"the world."

Martinus Helvicus, [Crit. Sacri. tom. iv. col.
390—409.] has exerted the greatest diligence,
in investigating the sense of the several words in
this verse. I will set down the result of his
Observations.

§. 49. Non incongrue hoc vocabulum
exponi potest, de peccato primorum parentum,
qui a serpente persuasi, a Deo insideler ac su-
perbe defeerunt. ῦαρανον Rom. v. 19.

جما the transgression. נ demonstrative.
C. B. Michaelis, p. 310. Alterum beneficium ut quod secundum Keri exponitur, et ad fimandum, at secundum Cethib, ab obligandum peccata. He goes on to comment the clause, of sealing up sins: which is either very obscure, or contrary to the intention of this place, if interpreted by Job xiv. 17. whereas this place can only be interpreted of the pardon of sin. The Keri פֶּה, from פֶּה, absolvi, is the reading of 36 MSS. and it is not probable that the same word פֶּה should be used twice in the same verse: the copyist seems to have glanced on the second word, when he wrote the first. The vulg. is ad consummandum peccatum.

Ludovicus Cappellus, Crit. Sacr. l. iii. c. 8. § 14. defends the reading which is followed by the lxx, contrary to what one would expect. Cum sensus idem sit, qui ex Cetib oritur, et æque commodus cum eo, qui ex Keri nascitur, frustra a Mafforethis sollicitatur lectio τοῦ Cetib. peccata obsignari dicuntur, cum expiata sunt et remissa, ut ne ultra veniant in conspectum Dei.

Prideaux, p. 208. To make (expiation, or) reconciliation for iniquity. 'The word in the Hebrew text properly signifieth, to expiate as by
DISCOURSE V.

by sacrifice, and by such an expiation did Christ our Lord work reconciliation for us with our God. Having as our Priest offered up himself a sacrifice upon the Cross to make expiation and atonement for all our Sins.

Lancaster, p. 4. To make, expiation for iniquity] such an everlasting expiation and atonement, as could never be effected by the sacrifices of the Law.

This is the obvious sense of the word יָּסְכִּי, but the doctrine here expressed being of so high importance, the Reader will pardon my diligence, if I set down such Observations as I find on this word, though extremely abridged, from the accurate Guffet. Comm. L. Ebraicæ. p. 396—400, who is very copious. יָּסְכִּי pice obducere. expiare. Buxt. יָּסְכִּי examine dignissimum, cum inde propitiatione denotetur in lege fæpissime, et eo pacto quoque ad propitiationem Christi, quam illa typice adumbrabat, pertineat. Præcipuus ejus usus est, quod propitiationem denotet. Tota hujus usus ratio videtur deduci, a significacione tegendi et illinendi pice, Gen. vi. 14. Hæc enim cum fit et vulgaris et physica, ideo apparat primigenia. Inde propitiatione denominatur apte, quatenus victimæ sanguine obtegitur peccator, ne illum diluvium vindicatæ divinae peffundat in exitium.—Pro peccato, vel pro anima personæ, abolitio reatus designatur eodem verbo.
verbō, non tantum in ceremoniali propitiatione, 
sed etiam extra ceremonias legales.

Fit enim precibus atque intercessione, Exod. 
xxxii. 30.—
Fit sanctimoniam studium, Prov. xvi. 6. apud Deum. 
Gen. xxxii. 20. 
Fit destruzeugione idolorum, Esai. xxvii. 9.—

Atque haec metaphorica facile videmus exponi 
per ḫeillendo inducere. Ut autem locu-
tionis origo ejus indolem, si fieri potest, magis 
aperiat; Primum omnium occurrit, usurpata de 
munere adhibito ad placandum inimicum, ut ne 
Jacobum opprimat. Deinde in ceremoniis lega-
libus, Exod. xxix. 33. 37. xxx. 10. 15, 16, &c. 

Lev. iv. 20. 26. de immolatione ינול יולע.facercdos dicitur inducere quasi illinendo super 
peccatores, aut reatum, oblatione peccati, cum 
omnibus ceremoniis.

Oblatione holocausti, post oblationem peccati, 
Lev. v. 10. Numb. viii. 12. De Peccato seor-
fim, et de adjuncto holocausto seorfind. Lev. xiv. 
De holocausto solo, Lev. i. 4. 
Pro domo, Lev. xiv. 53. 
Pro Sancluario, Lev. xvi. 16. 
Pro Leprofo sanato, Lev. xiv. 18. 

U Asper-
Aspersione sanguinis peccati intra velum toram propitiatoriorum, Lev. xvi. 17. 27.

Applicatione sanguinis ad cornua Altaris, Lev. xvi. 18.

Manducatione victimae a Sacerdote vice Populi, Lev. x. 17.

Hirco Azazel, Lev. xvi. 10.

Sanguine, Lev. xvii. 11. 
Sanguinem quasi illinendo inducere reatum peccati, propter animas hominum.

Huc referenda est oblatio militum, e praeda lecta, pro vita sibi in bello servata. Num.xxxi.50. et v. 19. non defuit sanguis victimae.

Extra sacrificiorum cærenonias, Exod. xxx. 15, 16. pecunia et redemptionis pretium congruunt inter se. &c. dicitur, quicquid impendi debuit, ad tabernaculum sacrificiendum, &c.

Ex his, de Homine, et de Deo, peccati condonationi quod suum est conferente, exemplis, eodem verbo utriusque actum exprimentibus, apparat optime reddi per tegere, et tegendo illinendoque inducere ac delere. Propitiatione enim facta et applicata, concipitur Peccator sanguine victimae obtegi, ne illum malum ullum invadat; prout navis pice obdueta, eæ præservatur, ab ingressu aquae eam perdituræ. Reatus concipitur quoque obtegi, sed alio modo, ut ne appareat, et ut fiat irritum. Par est ratio cum id.
id de fœdere dicitur. Sed cum de Peccatore dicitur, plus accedit ad sensum proprium, ex quo metaphoræ profluxit. Utrumque tamen fatis quadrat. Nam arca Noæ induëta pice non tantum protegebatur, sed et ejus defecèsus, navi in ligno, rimæ, tegebantur. Et id, quoad peccatum reale, nobis fit, sanguine Christi, qui ut vera Arca fese primum suo sanguine, vice picis, illevit, incolu mem exitum e flu&ibus, tum fìbi, tum illis qui in eo erant procuravit.—

Spectetur Deus in Lege sanguinem semper, ut justitia ejus vindex placetur, postulans, eoque qui effundebatur nunquam contentus: idque non frustra sic (quippe ausiore Deo) fieri. inde inferes, sanguine quidem opus esse ad Deo satisfaciendum; at hunc illum pecorum non esse, quippe cujus inutilitas iteratione argueretur. Sanguinem autem idoneum tandem repertum iri. sed sanguis, ejusmodi efficaciam realem ac solidam habens, quando Veritas solida adveniet, dabitur. Est vero ille sanguis, homini iræ divinae fluëtibus obnoxio, id quod pix arcae, ne pereat. eo illitis hominibus omnes maculœ inducuntur, et ad hoc, eo adispergimur, cumque ipso Christo in unum coalescimus, juxta verbi hujus etymologiam.

Alii typi aliter nostram salutem et Ecclesiae consecrationem adumbrarunt. At ille typus, amplissimus, accuratissimus, præcipuus, summæ eminens, alios typos ad se reducens, perennis ac
continuus, in sanguinis vero postulatione
demper sibi constans in-exple tusque, debuit
spectati ut rem qualis futura erat genuinè re-
præsentans. Nam talis tamque plenus, tanto-
que reliquos superans intervallo typus, aliis quod
deerat supplet, non ex illis reformatur. Sic
manifesto valet argumentum Pauli, ad Hebr. ix. 22.

The morality of Plato, splendid and amiable
as it is, having no other foundation than moral
sentiment, is destitute of that strength, which
should controul the passions. Aristotle hath
constructed the most reasonable of the ancient
systems; but his ethics, aiming at this world
only, its friendships, honours, and interests, and
rising on the basis of certain congruities in hu-
man life, kept Religion out of its view. The
Stoical morality, especially that of the incom-
parable Aurelius, pure and admirable in its pre-
cepts, is in principle as irrational as its own fa-
talism, and ends in subverting Religion which it
professed to venerate.

The following the Ancients too servilely hath
occasioned the errors of modern Ethic Systems,
in separating instead of combining the Three
principles of practical Morality: Plato being
the patron of the Moral Sense, Aristotle of the
esssential Difference of things, and Zeno of ar-
bitrary Will.

These
These Principles are accurately established by Bishop Warburton, D.L. of Moses, Book I. Sections iv. v.

For an outline of the Christian ethics, see Le Clerc's Eccl. Hist. in the prolegomena, or his Biblioth. A. et M. tom. v. vi.

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Archbishop Tillotson. Serm. cv. 'The Christian religion doth supply all the weaknesses and imperfections of the Jewish religion, and consequently does in no ways contradict or interfere with the great design of the law and the prophets, but hath perfected and made up whatever was weak or wanting in that institution to make men truly good, or, as the expression is in the prophet Daniel, to bring in everlasting righteousness; that is, to clear and confirm those laws of Holiness and righteousness, which are of indispensible and eternal obligation.'

See the Archbishop's discourses, cited p. 290, which are full of excellent reasoning on a most important subject.

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The idea of the Christian Religion which results from the Expiation on which it is founded, is beautifully expressed by a great writer not prejudiced in its favour, Montesquieu, Esprit...
DISCOURSE V.

310 des Loix. xxiv. 13. La religion payenne, qui ne défendoit que quelques crimes grossiers, qui arretoit la main et abandonnoit le coeur, pouvoit avoir des crimes inexpiables. Mais une Religion, qui enveloppe toutes les passions; qui n'est plus jalouse des actions, que des désirs et des pensées; qui met entre le Juge et le Criminel un grand Mediateur, entre le Juste et le Mediateur un grand Juge; une telle Religion ne doit point avoir des crimes inexpiables. Mais —elle fait assez sentir, que s'il n'y a point de crime, qui par sa nature soit inexpiable, toute une vie peut l'être: qu'il seroit tres dangereux, de tourmenter la misericorde par de nouveaux crimes et de nouvelles expiations: qu'inquiets sur les anciennes dettes, jamais quittes envers le Seigneur, nous devons craindre d'en contracter de nouvelles, de combler la mesure, et d'aller jusqu'au terme, ou la bonté paternelle finit.
DISCOURSE VI.

THE CHAIN OF PROPHECIES
RELATING TO THE
MESSIAH.

Daniel IX. 24.
—To seal up the Vision and Prophecy, and to
anoint the most Holy.

To seal up the vision and prophecy, when
the hebraism is expressed in modern language, is to accomplish all the Ancient predictions, relating to the Most Holy person here spoken of. The sealing implies the cessation of prophecy, the authenticity of the predictions, their preservation in all ages, and their Completion in that Messiah who is the sole subject of the Archangel's declaration. The Messiah having been promised as the destined Saviour of the world; a long series of prophecies all fulfilled in Him is a proper demonstration, and satisfactory credential of the Divine Revelation of the Gospel. And so clear is this evidence, as it results from the Chain of Prophecy; that we are more embarrassed

U 4.
with the choice and selection and arrangement of the numerous predictions, which the Scriptures so abundantly furnish, than doubtful or uncertain of their import and accomplishment.

The Chain of Prophecy is that series and connexion, of All the predictions, civil and religious, of the Old and New Testaments, disposed in such Order and succession, as to form a regular system, all whose parts harmonize in one consistent plan, which may be called, The History of Divine Providence. Such a System of Prophetic Theology, combined out of a complete series of particular prophecies, disposed in their historic Order, and confronted with their respective Completions, furnishes that Perfect Moral Demonstration, which results from so enlarged a view of the Divine Prescience:

Declaring the end from the beginning,
And from Ancient Times the things that are not yet done;
Saying, My Counsel shall stand,
And I will do all my pleasure.

1 Isaiah xlvi, 10.
Of this vast plan of Prophecy, the predictions concerning Christ form a Part only, though by far the most illustrious Part, and that to which the whole is subservient. The Christian Religion furnishes the only key to unlock these divine ænigmas, the only character which deciphers their obscurity, and makes the Prophecy as luminous as the History.

As the Eternal Author of the Universe contemplated the original archetype in the Divine Mind, and formed from his own idea the harmony of Nature; the same Divine Mind, by a prescience of all events in their chain and series, constructed the no less wondrous fabric of Prophecy. When we contemplate either the Inspired Scriptures, or the Material Universe; we discover in each a general design: yet so vast is Nature, that it requires all the united labours of science, to class its several bodies into their respective Orders. Here the Naturalist arranges the Mineral or Animal kingdoms: there the skilful Botanist classœ the Vegetable creation
tion into its several departments, from the
hyssop on the wall, to the cedar of Liba-
nus. The devout Astronomer numbers
the stars, calls them by their names, and
ranks them into constellations. Such in-
dustrious arrangement is the proper exer-
cise of human reason: without this order
and combination, the works of God appear
a confused assemblage of dazzling wonders.
But to a religious and enlightened mind,
patient to select, arrange and combine; all
things, both in Nature and in Revelation,
bear the resplendent marks of a Divine
Author, all-wise and omnipotent, just, and
good.

In the present light of Science, the
lover of Truth, in studying either the
works or the word of God, explodes false
theories, and is solicitous of the strength of
his premises and the solidity of his con-
clusions. Thus, the Student in prophetic
theology excludes from his system such
theories as are too imaginary to convince
the judgment; and, in so rich abundance,
collects only the most valuable of these
treasures,
treasures, and consecrates them to enrich or adorn the Temple of God.

There is a difficulty in stating the Demonstration from the Chain of Prophecy, resulting from that strength abundance and variety which constitute the Evidence. The Chain of Prophecy is the regular combination of separate predictions. Each prediction, set in a clear and luminous point of view, forms a distinct part or link of this Chain: to the perfection of which, is required a complete series of All the Prophecies, disposed in a systematical Order. The complete Construction of such a series, in which each prediction should carry its separate evidence, would be a work of great prolixity, and indeed approaching to Infinity: the prophetic notices, throughout the Scriptures being far more numerous, than strike a cursory, or even an attentive, observation. In such attempts, we cannot but in some degree anticipate the labours of succeeding Interpreters of particular Prophecies. Yet the great utility of even an imperfect view of
of the Prophetic Theology over-balances every disadvantage: and authorizes the attempting such an outline, as includes the leading features in the portrait of the most distinguished character. Some difficulty will also occur, in the arrangement of such a Chain or Series: whether it is best adapted to the succession of incidents in the life of Jesus Christ (which is the plan of Eusebius, and executed more methodically by Huetius) or classed in that Order, in which they offer themselves in the Books of Holy Scripture. Either Proof is luminous and convincing. That of adapting the Prophecies to the History of Religion, charms us by its concinnity and apt coincidence. That of the Order of Scripture, is best adapted to throw light on the Sacred Writings; and is the more evidential, as it results from the analysis, connection, and train of thought, in the Inspired Writers. In either way, the chief care incumbent on the expositor is the truth and solidity of the interpretation: and of this there is no more certain criterion, than the easy and unforced agreement of Predictions and Events.
Discourse VI.

The proof, which results from such a large and connected view of all the predictions dispersed over the Scriptures, when they are reduced to a systematic or historic order, is more demonstrative, than any particular prophecies however luminous; or than a regular and uniform sett of prophecies, pre-describing the whole life of Christ. The first kind, respecting some rare or singular incident only, might, even in an exact completion, to an unwilling mind seem a merely accidental or fortuitous agreement. The second kind would be open to the just suspicion of literary art, and of prophecies written after the events: such as we see exemplified in those beautiful specimens of predictive poetry, in which the greatest epic writers have excelled. Thus Lycophron constructed his Casandria, with a genius sublimed by the reading of the Jewish prophets. Thus Virgil predicted the Roman history and the reign of Augustus, by specifying its principal events. And to give a nearer parallel to our present subject, our

* Aeneid. VI. VIII.
great Milton hath combined the prophecies concerning Christ, in the conclusion of the Paradise Lost; but his performance, after so great efforts of Imagination, is not equal to the subject.

The Scripture Prophecies, irregularly dispersed over all the Sacred Writings, by their very disorder exclude all human design: but when they are classified and arranged by the diligence of critical study, their harmony produces a Demonstration, like the Effect in works of Art, which is irresistibly convincing. The Predictions, in themselves detached and independent, spontaneously combine into an Unity and Consistency, of which the prophets themselves had very imperfect ideas; None of them comprehended the whole plan, which existed only in the Divine Mind, and was imparted severally and in various degrees by the Divine Spirit.

Eventuque patens, et nescia vatibus ipsis
Veri fera fides †.

† Claudian. de B. Getic. †. 553.
If such be the force of the argument, from the Prophecies contemplated in their series and connection, as they are interpreted by the concurring assent of the wise and good; it may be asked by some, why are they not so arranged by Inspiration itself? so as to obtrude this evidence on every Reader? A reflecting mind will easily discern the preference due to the present biblical arrangement, in which no other than an occasional method is observed. A synthetic arrangement in the original Scriptures, would have too much the character of human art, to be compatible with divine Inspiration. As in Nature, the blended landscape of Mountains, Forests, Waters, proclaims the Creator's hand: while the elegant study of order and convenience bespeaks the imitative labour of Art.

Sentimental and Doctrinal Prophecy is still more admirable than the historical: it transcends all human skill or conjecture, to predict the future fortunes, still more to delineate the doctrines and theories of a Reli-
Religious System, before it existed, and that System directly Opposite to the Opinions of the Times in which it was foretold. The dogmatic Part of the Christian Religion is of that singular cast, as to be inconceivable to human reason. Yet its most supernatural and mystic principles; the Trinity of Persons in the Divine Essence; the august Offices of each; all those doctrines, which are included in those ancient Creeds, which we hold to be accurate summaries of the Christian Faith; are certainly Revealed by Prophecy. The evidence of Prophecy hath therefore sufficient validity, to remove every Obstacle which Reason lays in the way of Faith. This argument rests on the veracity as well as prescience of God. But it is scarce possible to do justice to this Argument, drawn from the harmony between the Prophetic and Christian Theology. A rude delineation is indeed sufficient to evince that harmony; but, if our sagacity could discover the minute agreement of all the doctrinal prophecies, in the most abstracted and delicate particulars: such especially as respect
respect the divine Persons, and the divine agency on the human mind, and which from their very fineness and spirituality, are scarce explicable by words: such a correspondence in the imperceptible traces and ramifications of the Gospel and of prophecy (an agreement better conceived than expressed) gives to the Experimental Christian a full assurance of his Faith. Nor is this appeal to Experience irrational or fanatic. It rests on the accurate and virtuous study of the Scriptures: and, if in any case Experiment can verify an hypothesis, it is in the case of Religion, which indeed does not attain its end on human nature, till it is thus verified.

To illustrate the argument from the Chain of predictions, it were best to adhere to the Method of Christ himself, and trace the Prophetic Evidence in the Law of Moses, in the Prophets, and in the Psalms: but it is with regret, that I am limited to a cursory view of so extensive a field, spatius exclusus iniquis. Yet a slight specimen may induce you to exercise your own diligence and sagacity.
city in searching the Scriptures and seeking for these hidden treasures in their native mine: by the virtuous exercise of ingenuous enquiry, improving the Love of Truth, and investigating those things, which the angels desire to look into.

I will attempt to illustrate the series or Chain of Prophecy, by the Book of Psalms; a miscellany of Original Poems, of different subjects, times, and authors, from the age of David to the Return from the Captivity. An obvious reflection will lead us to weigh the moment of that evidence, which results from the prophetic Psalms. These Poems formed a principal part of the Jewish Liturgy, being used in the Temple-service; and have all the authenticity of a symbolic Book. The whole collection was extant, in its present form, in the Apostolic age; as appears from the citation of the IId. and other Psalms in the Acts of the Apostles; where, and in the other books of the New Testament, one third part of the Psalms are alleged or alluded to.

Among a vast variety of other subjects, devotional, eucharistic, moral, historic; the principal incidents of the Life of Christ, are proleptically recorded in the Psalms, so as to furnish, not a conjectural or probable, but clear and certain proof, of Divine foreknowledge and inspiration. Predictions of Christ are dispersed with profusion throughout a large Collection of Poems, each independent of the rest, the work of different Authors, ages, and countries. When this mingled mass of poetic colours is seen unmethodized, and in its native form; its lustre is properly Divine, that is, Prophetic. To appear such, it needs only to be distributed into its proper arrangement, whose Lights and Shades will form a Prophetic Picture, or Succession of Pictures, comprehending the whole history of a Character and Action singular in its kind, and only verified in the Author and Finisher of Our Faith.

To consider the Psalms merely on the ideas of Criticism; if the Poems themselves were incoherent rhapsodies, the predictions might seem the vague effusions of Imagination.
nation. But when the enlightened Critic examines them by the rules of the Poetic Art, and the sentiment of a Good Taste; he ranks them among the noblest productions of Original Genius, and does not scruple to prefer the inspired Poets to the lyre of Pindar and the strains of Callimachus. The consistency of the Plan, the grandeur and elegance of Composition, are worthy of the predictions enigmatically involved in these Sacred Odes and Elegies. But when the Evangelic History furnishes the key, which unlocks these divine enigmas; the true character, which alone deciphers this mysterious mode of writing: that Character appears as distinct in the Prophecy, as in the History.

The candid Reader will not expect that I should verify this assertion, by a diffusive Comment on the Prophetic Psalms, which would furnish matter for many successive courses of these Lectures. Yet a slight outline may enable such as delight in the subject to complete that Picture, whose lineaments are so exactly drawn by the pencil of Inspiration. For Example:


His virgin-birth is intimated in all those prophecies which mention his Mother only. Psalm LXXXVII. See p. 162.

His Passion, in all its affecting circumstances. XXII. XL. LXIX. LXX. LXXXVIII. CIX.

His Resurrection. XVI.

His Ascension. XLVII. LXVIII.

His Miraculous Gifts of the Holy Spirit. LXVIII.

His Atonement. XL.

His Covenant, and the Redemption of the World: VIII. LXXXV. LXXXIX.


His
His Kingdom.  ii.  xxii.  xlv.  lxxii.  xci—c.  cx.  cxviii.

The Rejection of the Jews.  xxxv.  cix.

The calling of the Gentiles.  ii.

Universality of His Gospel.  lxvii.  cxvii.*
See Rom.  xv.  ii.

His coming to Judgment.  i.

The Pre-existence and coequal deity of Christ is expressed in very many passages:
Unto the son be faith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom: thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.  And, Thou, Lord, in the beginning, hast laid the foundation of the Earth, and the Heavens are the work of thine hands.  They shall perish, but Thou remainest.  And, To which of the Angels said he at any time, Thou art my Son, this day have I begotten Thee?  And, Sit on my right hand, until I make thine Enemies thy footstool?

9 Hebr.  i, from Psalm  xlvi.  6,  7.  4 cii.  25.  5 ii.  7.
In many of the Psalms which relate to Christ, the personal and historic sense, with respect to David, is so faint and evanish, as almost entirely to disappear, in order to shew the principal subject in its full lustre. Thus, in the CXth Psalm, scarce any trait resembles David; but all have a complete resemblance of Christ, while it reveals the most adorable of the Christian Mysteries: David by the inspiration of the Holy Spirit predicts the Exaltation of his Lord to the right-hand of Jehovah.

When Our Blessed Saviour cited this Psalm in his conference with the Pharisees, he retorted their own question, on the authority by which he acted: He by an admirable dilemma compelled them to yield to the proof of the authority of John’s baptism: and by putting a question to them, he proved his own divine character.

It is a wonderful prophecy, of Christ’s inauguration and power; of the willing subjection of innumerable subjects; of
his consecration to an eternal Priesthood;  
of his conquest, achieved by his Cross;  
and of his Exaltation.

The persecuting Princes are subdued:  
their Armies are defeated:  Paganism yields  
to the Christian Establishment:  and a  
new order of Things commences.  'The  
Lord at thy right hand shall strike through  
Kings, in the day of his wrath.  He shall  
judge among the heathen:  he shall cover  
the fields of battle with the dead bodies:  
he shall wound the Heads over many  
Countries'—which is graphically descrip- 
tive of that complicated policy contrived  
by Dioclesian, and subverted by Constan- 
tine; when the many Countries of the  
Roman Empire were parcelled out to se- 
veral Heads, the Cefars and Augusti, who,  
combining Tyranny with Superstition,  
employed their utmost efforts to support  
the Old Religion of the Empire.

The Celestial and triumphant part of  
Christ's character is contrasted to his  
Humiliation; and his arduous labours on
Earth in the cause of Divine Truth are recompensed by the conversion of the Nations from their dark idolatries. The innumerable conversions to a persecuted Religion result from its liberal and uncompulsive genius, and the Divine power of its Author. *Thy People shall be willing in the day of thy Power, in the beauties of Holiness: from the womb of the morning, thou hast the dew of thy youth.* The expression has contracted some obscurity from time or accident; but the original sense was evidently, that the birth of the Church should be innumerable as the dew-drops of the Morning.

In the Prophetic Psalms we find examples of that rich and elegant variety, in which the literal and mystic senses are either quite distinct, or blended with each other. In some, the Double Sense is interwoven throughout, and there is a continued Parallel: as Psal. ii. xiv. lxxii. where the victories of David, the marriage of Solomon, and the felicity of his reign, are constantly applicable to a diviner subject.
DISCOURSE VI.

The XVIth Psalm has this peculiarity, that the first part is literal and historical; the second part, from v. 8. is wholly Mystical, and not at all applicable to David, as St. Peter argues, referring it solely to the Resurrection of Christ, that Holy One, who is such, by way of eminence, and Alone*.

Few passages are more memorable, than those doctrinal predictions, which describe the spiritual genius of the Gospel; and are ill suited to secular persons or events. Nothing, for instance, is less suited to the person of David, a monarch of neither a faultless nor inglorious character, than those strains of the xliith Psalm, which refuse any other sense or completion than that which is given them in the New Testament. When he said, Sacrifice, and Offering, and Burnt Offering, and Offering for Sin, thou wouldest not, neither hadst pleasure therein; which are offered by the law: then said he, Lo I come to do thy will O God; referring to the Volume of the Book which describes his prophetic character. The necessity of expiation, by a better sacrifice,

* v. 10. רָבִּי is the reading of 180 MSS. Kennic. diff. gen. §. 17. See Acts ii. 22—36.
is expressed in the same Psalm, in strains which address themselves to the conscious hearts of sinners: for innumerable troubles are come about me; my sins have taken such hold upon me, that I am not able to look up; yea, they are more in number than the hairs of my head, and my heart hath failed me. Eminent interpreters apply these words to Christ, as bearing the sins of the world. But I do not retract my idea of the distinct characters, of the Saviour, and the Sinner, alternately represented in this Psalm. The mixed character of King David led him into trains of thought, wonderfully suited to his prophetic Office: and Inspiration enlarged the ideas of nature, to spiritual and religious views. A great Genius, a great Sinner, and an illustrious Penitent, exercised in all the extremes of fortune, was best fitted to express those counsels of the Deity, which are so efficacious both to expiate and reform Humanity. Thus in the lift Psalm, while his anxious heart labours to find an expiation for sin, he discerns the inefficacy of the legal sacrifices, and the necessity of Another and a Nobler Victim.
DISCOURSE VI.

The deep moral stains in the life of David, while they encourage the Repentance of the greatest Sinners, prevent the understanding his prophecies literally of Himself. Immaculate and uniform Sanctity is no human attribute; and God, in Revealing and Establishing His Religion, disdained not to employ very imperfect agents. But if our censure of an illustrious character be candid, as well as just; we must own, that never were Offences more completely expiated, than those of the Royal Prophet. He led a military life, in a barbarous age which he civilized and improved: he reigned an absolute king, when the oriental despotism gave an uncontrolled licence to the passions: his adversities in the latter part of his long and active life were divine afflictions: he saw by Faith and the prophetic Spirit, the Great Atonement: he was worthy of its efficacy, by the depth and sincerity of his Repentance, by the fervour of his Love. Let those, who are most censorious on this great character, place themselves in his times, in his situations: and they will not only
only form a charitable judgment of him, but will find much to admire, and much to imitate.

Before we pass on to other prophecies, let us consider the Last inspired words of the Royal Prophet, as recorded in his History.

2. The Spirit of the Lord spake by me, And his word was in my tongue.

3. The God of Israel said, The Rock of Israel spake to me: He that ruleth over men must be just, Ruling in the fear of God.

4. And he shall be as the light of the morning, when the sun riseth, Even a morning without clouds; As the tender grass springing out of the earth, By clear shining after rain.

5. Although my house be not so with God; Yet he hath made with me an everlasting Covenant, Ordered in all things and sure; For this is all my salvation and all my desire, Although he make it not to grow.

6. But the sons of Belial shall be all as thorns thrust away, &c.

7 2 Sam. xxiii. 1—7. Though
Though our Translators have failed in giving the exact sense of this prophecy, yet the intelligent Reader will not be at a loss, for the true scope of it, sufficiently marked by the solemnity with which it is introduced. The Messiah is sometimes styled The Branch of the House of David, sometimes the Dawn of the Morning, the Daystar from on high, the Sun of Righteousness. These beautiful ideas are combined in the fourth verse, to express the blessed effects of the kingdom of the Just One. His Kingdom respects all who wait for salvation by him, and all his Enemies. 

My house is not so with God: it is not merely a personal and political blessing, which God hath conferred on me and my descendents: He hath made with me an everlasting Covenant, of an eternal as well as a temporal kingdom: Ordered in all things, and Sure: for this kingdom of Christ is All my Salvation and All my Desire.

Of all the Poems in the Collection of Psalms, there are few more beautiful and splendid.
splendid than the XLVth. It is an epitthalamium on a Royal Marriage, and perfect in that kind: but under that pleasing exterior, is concealed a mystic and prophetic sense. Among other condescensions to human modes of speech; when God assumed the government of his peculiar People, he deigned to adopt the indearing style of a Father of his family. This idea pervades the prophetic Song of Moses: and this metaphor is enlarged into a just allegory, of Connubial alliance and Paternity. The Deity assumed this domestic relation to his people, partly, as a political Soverain, to honour the marriage-union; partly, as susceptible of so many moral relations, of Authority and Affection on the one part, of Fidelity and Duty on the other.

This allegory is pursued throughout the Canticles, with this variation: that, by the received and then authorized usage of polygamy, the mystic King is represented as having contracted a double marriage, first, with a Jewish Queen, and afterwards, with a Gentile princess, the daughter of the

* Deut. xxxii. 5, 6.
king of Egypt, the fittest type of idolatrous superstition: and under the character of the Two Queens, are expressed the different fortunes, the emulations, and final concord, of the Jewish and Gentile Churches.

When we contemplate the singularity of the events of the Christian Religion, we are struck with a firm conviction of the Truth of those Prophecies, which so exactly specified them, before they took place in the history of Mankind. But when we contemplate the still more singular characters of the religion itself, its doctrines, its mode of reconciling man to God, the clemency of the Deity, and the Redemption by Christ Jesus: we infer, with moral certainty, that a Religion so predicted, not only in its fates and fortunes, but in its internal constitution, its doctrines, truths, and sanctions, must be the sole effect of divine Prescience and Providence.

It was the boast and glory of the Founders of sects in philosophy, that they invented their respective systems:
Yet this glory was of a disputable and equivocal kind: for Epicurus, so celebrated as the rerum inventor, was indebted to Leucippus for his physical principles, and his famed indolentia was the ευεξω of Democritus. Plato collected from every source, his physics from Parmenides and Pythagoras, his ethics from Socrates. But I allege these instances from philosophy, for the sake of this illustration. Had Leucippus never taught the atomic philosophy, but had predicted that Athens should one day produce a man, who should construct a true system of physics on that hypothesis; and had particularized beforehand the whole scheme of Epicurus both Natural and Moral: such a prescience would have been justly deemed supernatural, and would have conciliated a high authority to a system so predicted. This, which is a chimera with respect to philosophy, is a reality with respect to Religion.

X

With
DISCOURSE VI.

Without drawing a comparison, which might seem injurious to the historic predictions, those which may be styled doctrinal are demonstrative from their intrinsic evidence. They are of the essence of the Religion predicted; and besides their common force as predictions, derive new strength as doctrines predicted. To foretell the very genius of a Religion so remote from human imagination, carries with it a double conviction, of the Doctrines predicted in the Old, and verified in the New Dispensation.

Jeremiah, for instance, predicts the rescinding the Jewish dispensation, by the repeal of the Law of forfeiture in the Case of Idolatry, which was High Treason under the Theocracy. The clemency, the perpetuity, the clearness, and efficacy, of the Christian Redemption is so finely contrasted to the rigid, and temporary, and ceremonial, genius of the Law, that the prophet could not have more happily described the Christian Covenant, even if he had lived under it 7.

The effect of the Christian Covenant in all who have ever known it, is the implanting Restitude of Principle so deeply in the human heart, that the Virtuous have a constant and obvious direction in an enlightened Conscience, and the Vicious, by all the powers of sophistry and deceitfulness of sin, cannot eradicate the Principles of Duty, but go on, sinning against Principle and against Conviction; till the very uneasiness of such a war within them, leads them to true Peace, the result of a gracious amnesty, but not to be obtained, till principle and practice harmonize.

It would be endless, to cite innumerable passages of exquisite beauty, in which the abolition of judaism and the perpetuity of the Christian Law of Love, are predicted; contrary to the national prejudices, and to those of the Prophets themselves. How glowing are the ideas of Isaiah on this subject!

11.4.—A Law shall proceed from me,
And I will make my Judgment to rest
for a light of the people.
5. My righteousness is near; my salvation is gone forth;—
The isles shall wait upon me,
And on mine arm shall they trust.

By a sublime imagery, he expresses the evanescence of the old Law, attended with Civil Revolutions: and by reversing the same images, he describes the New Covenant:

6. Lift up your eyes to the heavens,
And look upon the earth beneath;
For the heavens shall vanish away like smoke,
And the Earth shall wax old like a garment;
And they that dwell therein shall die in like manner:
But my Salvation shall be for ever,
And my Righteousness shall not be abolished.

16. That I may plant the heavens,
And lay the foundations of the earth,
And say unto Zion, Thou art my people.

It is familiar to the Hebrew prophets, especially to the most eloquent of them, to re-
represent the spiritual blessings of the Gospel, by images drawn from agriculture and the beauties of Nature.

The Lord shall comfort Zion,
He will comfort all her waste places:
And he will make her wilderness like Eden,
And her desert like the garden of the Lord.

Rich and exuberant in their descriptions, they create a Paradise, a Tempe, or a Panchæa*, in the Reader's imagination: But under that delightful emblem they veil the beauties of the New Religion: illumination, zeal, and grace: sanctity of manners, unity, and peace.

xxxv. 1. The wilderness and the solitary place shall be glad for them;
And the desert shall rejoice, and blossom as the rose, &c.

In the sequel he explains his own emblems, by unfolding all the Christian mysteries: the miracles of Christ, both literal and mystical; the consolation, sanctity, and perspicuity of the Gospel; the


8 * 5, 6.

9 * 8.

X 3

lecu-
security and certainty of Redemption. To prevent misinterpretation, the spiritual import is often added to the mystic prediction: thus,

xlv. 3. I will pour water upon him that is thirsty,
And floods upon the dry ground:
I will pour my spirit upon thy seed,
And my blessing upon thine offspring.

In the same elegant imagery he expresses the change and character of the Two dispensations:

lv. 13. Instead of the thorn shall come up the fir-tree,
And instead of the brier shall come up the myrtle.

The two great constituent parts of the Christian Religion, Faith and Repentance, both are specified in that prediction of the Apostolic Church, to be collected from the Gentiles, and the Jews of the same Prophet.

lv. 3. Incline your ear, and come unto me,
Hear, and your soul shall live.

10 's. 9. 10. 11 Ch. liv. 12 Ch. iv.

And
And I will make an everlasting Covenant with you,
Even the sure mercies of David.

St. Paul, in a learned and eloquent discourse to the Pisdians, applies these words, 'Οσία υἱοὶ Δαυίδ, to the Resurrection of Christ, the key-stone of our Faith.

Repentance and Forgiveness are described with admirable precision, as parts of the Christian Covenant:

6. Seek ye the Lord, while he may be found,
Call ye upon him while he is near.

7. Let the wicked forfake his way,
And the unrighteous man his thoughts:
And let him return unto the Lord, and
he will have mercy upon him,
And to our God, for he will abundantly pardon.

The initiation by Baptism, and the gracious amnesty and conversion, annexed to that Sacrament, are thus described by Ezekiel, predicting the Conversion of the Jews. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthi-

13 Acts xiii. 34. 14 Chh. xxxvi, xxxvii.
ness and from all your idols will I cleanse you, 
A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; tender and susceptible of the influence of the holy spirit. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. St. Paul alludes to this text, when he exhorts the Hebrew converts to draw nigh to God, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water.

Many eminent men Ancient and Modern have interpreted of the Holy Eucharist this text of Malachi, which certainly respects the purity and universality of the Christian worship. For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense [or, prayer] shall be offered unto my name, and a pure Offering: for my name shall be great among the heathen, faith the Lord of hosts.

\[\text{xxxvi. 25.} \quad \text{Heb. x. 22.} \]
\[\text{Mal. i. 11.} \quad \text{Mode, p. 355–392.} \]
The principle of Charity, or universal Moral and Divine Love, is a characteristic of the Gospel, the New Commandment, the Royal Law: nor is any part of Christianity more directly opposed to the reserved and unsocial genius of the Law. The Synagogue saw with amazement all her boasted privileges thrown open to the Samaritan and to the Gentile

1. *I am fought of them that asked not for me,*
   *I am found of them that fought me not.*
   But to Israel he faith,

2. *I have spread out my hands all the day,*
   *Unto a Rebellious People.*

   A people, which say

3. *Stand by thyself, come not near to me;*
   *For I am holier than thou.*

The Evangelical History shews, with what energy Our Lord combated the bigotry of the Jewish sects: his laying open their peculiarity cost Him his sacred life: and he was a victim to his own philanthropy. The expanded Charity which pervades the Christian Religion was not unknown to the Prophets, who deliciously describe the

18 *Isai. lxv.*
19 *Rom. x. 21.*
Peace, the Harmony, Concord, and Humanity, which the Gospel tends to produce.

The two great contemporary Prophets, Jeremiah and Ezekiel, the one within the walls of Jerusalem when besieged and taken, the other in Babylon predicting the chief circumstances of that siege, give striking examples of the harmony between the Two dispensations.

The abrogation of the Law, and the introduction of the Gospel is foretold by Jeremiah 30. I will give you pastors according to mine heart, which shall feed you with knowledge and with understanding.—When ye be multiplied and increased in the land in those days, saith the Lord, they shall say no more, the ark of the covenant of the Lord, neither shall it come to mind, neither shall they remember it, neither shall that be done any more. At that time they shall call Jerusalem, the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord to

30 iii. 6. iv. 4—15. Jerusa-
Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days, the house of Judah shall walk with the house of Israel.—The spiritual genius of the Gospel, the universality of Christ's kingdom, the union of the Tribes, and the complete repeal of Judaism, are accurately specified 50 years before the event. This promise, *I will give you pastors according to mine heart*, was never fulfilled in the Jewish priesthood, after the return. No class of men were more obnoxious to just censure than the Jewish priesthood, who, instead of *feeding God's people with knowledge*, amused and corrupted them with outward rituals and inward hypocrisy. The Christian Times and the Apostolic age are predicted by this honourable distinction: *I will give you pastors according to mine heart, which shall feed you with knowledge and understanding.*

The *Ark of the Covenant*, that sacred casket which contained the autograph of the Law⁴, shall be no more remembered.

⁴ Hebr. ix. 4.
Not the least trace of its history is to be discovered, after the burning of the First Temple, in which it was probably consumed. The Christian Times are predicted: *At that time they shall call Jerusalem, the Throne of the Lord;* the new theocracy shall be extended to all the world, and *all nations shall be gathered unto it*.

With what a prophetic Spirit is the apostacy of the Jews contrasted to the conversion of the Gentiles! and that, at a time, when, through the defection of the one and the idolatry of the other, the True God had few sincere votaries even among his own people. *The Gentiles shall come unto thee from the ends of the earth, and shall say, surely, our Fathers have inherited lies, (i.e. idols,) vanity, and things wherein there is no profit.* Such was the state of the Gentiles: and the immediate cause of the captivity of the Jews was the idolatry that prevailed in the long reign of Manasseh. Yet this prophet, against the bent of his natural temperament, against the spirit of his un-

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22 See iv. 2.  
23 xvi. 19.  
24 xv. 4.
happy times, both which led him to the most disconsolate ideas; often interlaces the divine consolations of the Gospel Covenant.

Reprehending the defects of the Jewish government, civil and pontifical, He gives that noble prediction of a Royal Priest and Prophet, worthy to bear the august name of Jehovah. *Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days, Judah shall be saved, and Israel shall dwell safely; and this is the name whereby he shall be called, the Lord our righteousness*.

In the xxxth and xxx1st Chapters, Jeremiah, in a mode of composition more mystical than is usual with this perspicuous and plaintive Prophet, takes occasion from the return of the Jews to predict the glories of the Christian Church. The resettlement of the Nation was to be attended with civil benefits, which were all to be

*25 xxiii. 5.*
completed in the Birth and reign of Christ. 

They shall serve the Lord their God, and David their king, whom I will raise up unto them. A voice was heard in Ramah, lamentation, and bitter weeping, Rachel weeping for her children. — St. Matthew, by applying this prediction to the slaughter of the innocents, points out the true interpretation of y. 22. For the Lord hath created a new thing in the earth; that a woman, a virgin, contrary to the Laws of Nature, should compass no ordinary birth, but the Man Divine, who should spring from himself, self-originated, not of human production.

Under pastoral images he expresses the blessings of the Christian Covenant, repeatedly described in the most expressive terms.

The New and spiritual Jerusalem is emblemized, by the rebuilding the Metropolis: the City shall be built to the Lord — it shall not be plucked up, nor thrown down any more for ever. Which could not be said of the earthly Jerusalem.

26 xxx. 9. 27 xxxi. 15. 28 Zech. vi. 12, 13. 29 Jer. xxxi. 31. Hebr. viii. 8. 30 Jer. xxxi. 38—40.
In the next Chapter, by a lively emblem, the Certainty of the Return from Babylon is expressed at the very time when the City was closely besieged by the Chaldeans. The prophet, himself a state-prisoner, buys a tract of land in his native village, and executes the deed of purchase in all the legal forms. *For thus saith the Lord of hosts, the God of Israel; Houses, and fields, and vineyards, shall be possessed again in this land*.

It reminds us of a passage in the Roman history, in which a citizen of that undaunted Republic is related to have bought at the full value the very piece of land, within *viii* miles of Rome, on which Hannibal had encamped his victorious army.

In the parable of the good and bad figs, Jeremiah predicts the return and conversion of the captives of Judah, the dispersion

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*Livy.*xxvi.11.—Eum agrum, in quo ipsa castra haberet venisse, nihil ob id deminuto pretio, cognitum ex quodam captivo est.

and
and ruin of the X Tribes who removed into Egypt. Of the first he uses this Christian phraseology: *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* 32. This prophecy was strictly verified in the different fates of the Nation, in Egypt, and in Babylon.

As the host of heaven cannot be numbered, neither the sand of the sea measured; so will I multiply the seed of David my servant, and the Levites that minister unto me 33. This transcends all our ideas of the temporal prosperity of the Jews, even in their best times: but well agrees to the amplitude of the Christian Church, expressed in the Jewish style.

**Ezek. xi. 16.** It is very observable, that this Prophet, who with so peculiar energy reproaches the idolatries of his Nation, should predict their recovery from that delusion in

32 Jer.xxiv. 7—10. See H. Witsi ΛΕΚΑΦΥΛΩΝ, p. 361.
33 Jer. xxxiii. 21, 22.
and after the Captivity: and that this should be exactly verified, notwithstanding they were surrounded by potent kingdoms of idolaters, and though such efforts were made to introduce the Greek religions by Antiochus, and the Roman worship and customs after the Pompeian conquest. The purity of the Jewish worship in their Captivity is most beautifully expressed in Psalm xlv, of a late date: and in Ezekiel xi. 16. Thus faith the Lord God, Although I have cast them far off among the heathen, and although I have scattered them among the Countries, yet will I be to them as a little sanctuary, in the Countries where they shall come *.

3. In the xviii th Chapter, the Change of the Old dispensation is predicted by the repeal of the Lex Majestatis under the Theocracy, which punished with forfeiture the Children of idolatrous parents, agreeable to the sanction of the 11d Commandment. Predictions of this kind are the more observable in this Great Prophet, whose thoughts were so occupied with the

* Grotius, in loc. pulchrè.
civil calamities of his Country, as to have no sanguine propensity to form splendid prospects of their future glories. Yet we find him on many occasions revealing distinct ideas of the Christian Religion.

After Daniel, none but the Three Prophets, who accompanied the returning Jews, were inspired with revelations of the Messiah.

_In the second year of Darius Hyfaspes_,
came the word of the Lord by the prophet Haggai. The word that I covenanted with you, when ye came out of Egypt; so, _my spirit remaineth among you_, _fear ye not_; that is, the prophetic Spirit shall still conduct you. _For thus saith the Lord of hosts, yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land, and I will shake all Nations._ Such an exordium promises an august event. _To shake the heavens—to shake the nations—in the prophetic style, denotes those revolutions which distinguished

_54 Before Christ 520._ Haggai i. r5. ii. 10
the interval of 490 years to the end of the Seventy Weeks: the invasions of Greece by Darius and Xerxes: the subversion of the Persian empire by Alexander, and his conquests from the Hellespont to the Indus: the wars and commotions among his Successors: and the Roman republic, in its Second æra from the burning of the City by the Gauls, to the establishment of the Empire by Augustus. This is that shaking of the earth and sea, comparatively for a little while, in respect of the long duration of Prophecy, which was to prepare a theatre for the desire of all Nations.

To shake the heavens is to introduce a New Religion. It is explained, of a Kingdom which cannot be moved. With admirable propriety, the Messiah is styled, The desire of all Nations. In consequence of their own prophecies, the Jews and Samaritans expected him. By their dispersions, and by the Greek translation of the Scriptures, that expectation was extended to the Gentiles. The


Y 2 Jewish
Jewish Prophecies, from the Greek version, were transfused into the Sibylline Books, even the most ancient of them: and they pervade the present collection, like a vein of gold in a mass of lead. The Sibylline Books were of three sorts, Gentile, Jewish, Christian; all forgeries, which copied the sublime characters of a Saviour from the LXX version. The polished writers of the Augustan age, and of that which succeeded it, are full of these ideas; Cicero, Sallust, Virgil, Tacitus, Suetonius, Dio: they applied these prophecies to the great personages of their respective times; to Ptolemy, to Lentulus, to Julius, to Augustus, to Marcellus. The flattery of the Jewish historian employed them to make his court to Vespasian. But it is not ambiguous to us, who have the Scriptures in our hands, that the Desire of all Nations is not a Political character, but the founder of a Religion, the Saviour of the faithful, who Desire him. The desire of all nations shall come; and I will fill this house with glory, faith the Lord of hosts: The silver is mine, and the gold is mine, faith the Lord of
of hosts: The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give Peace, saith the Lord of hosts. The frequent repetition of this solemn formulary marks the immense dignity of the event and person predicted. The old Jewish Patriots, who had seen the first Temple, wept at the diminished lustre of the second, as nothing in comparison of it. But God, who estimates greatness and glory by a different standard, promised that the glory of the latter house, should be greater than of the former; and in this place will I give Peace: Peace on Earth, Good will among Men, Glory to God: for the latter Temple should be ennobled by the presence of Christ, and so eclipse the lustre of Solomon's Temple. The precise completion of this prophecy was, when Simeon, waiting for the consolation of Israel, came by the Spirit into the Temple, and taking up the infant Jesus in his arms, said in a rapture of devotion mine eyes have seen thy salvation, which thou hast prepared before the face of
ALL PEOPLE, the light of the Gentiles, and the glory of Israel: that is, the Desire of all Nations.

The splendid Oracle that concludes the Prophecy of Haggai, has its precise completion in the Messiah, though he is described in the proper marks of the literal Zerubbabel. *Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the Chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother.* *As the former prophecy relates to the first Advent of Christ, this, by the high import of the style and thought, will have its completion in Christ’s second coming, when all his Enemies shall be subdued.*

In that day, saith the Lord of hosts, will I take thee, O Zerubbabel, my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet; for I have chosen thee,

* Bishop Chandler. Def. of Chr. p. 205.*
faith the Lord of hosts. Christ, the mystic Zerubbabel, is here styled a Signet, in the same sense in which he is foretold in Daniel, to seal up the vision and prophecy. Or, as a Signet is a visible authentication of a grant or promise, God by preserving the descendants of David, confirmed and sealed his promise, that the Messiah should descend from that house.

Zechariah, in a series of mystic visions, gives many admirable presages of Christ. He describes him by his well-known title of the Branch, springing from the stock of David. In his 11th Chapter, the process of our Redemption is represented by typical images, expressive of the gratuitous justification of sinners 38. their consequent sanctification 39, and Obedience 40: The humanity and merits of the Branch, are productive of Peace and Glory to the Faithful 41.

In the 11th Chapter, the literal rebuilding of the Temple is an expressive emblem
of that spiritual Temple, of which Christ is the chief Corner-stone.

The mystic visions of this Prophet conclude with an appropriate designation of Christ. The civil revolutions are predicted, from the Empire of Babylon, to that of the Goths, who are described in a picturesque manner, as walking to and fro through the earth. A double crown is set on the head of the High-priest, denoting the Kingdom and Priesthood united in Christ: Behold, the man whose name is the branch; and he shall grow up out of himself, literally from under himself, self-originated, born not of man, but of God. and he shall build the mystic Temple of the Lord, the Christian Church. Even he shall build the Temple of the Lord; and he shall bear the glory [as of the only begotten of the Father, full of grace and truth:] and shall sit and rule upon his throne; and he shall be a priest.

42 Thus the Jewish paraphrases, Emerget Christus ejus, cujus ab æterno nomen dictum est, qui imperio poticietur omnium regnorum.

43 Chh. i—vi. 44 vi, 7—15. 45 John i, 14.
upon his throne, uniting the kingly and
sacerdotal office; and the counsel of peace
shall be between them both—between the
Father and the Son. God was in Christ,
reconciling the world unto himself. The
prediction sublimely ends with ascertaining the
deity of Christ, and the conversion of the
Gentiles. And they that are far off
shall come and build in the Temple of the
Lord of Hosts: and ye shall know, that the
Lord of Hosts hath sent me unto you. The
whole prophecy of Zechariah is uttered by
the Logos: the Prophet is but an auditor
and reporter of the words of Christ; who
speaks of himself, as God, as the Angel of
the Lord before them.

A Future State of Immortality is not a
doctrine of the Jewish Law: yet it forms a
distinguished article in the Prophetic
theology. In the law of Moses strictly
speaking, or even extended to the penta-
teuch, we find few or evanid traces of this
great truth, that All live to God: it was an
inference drawn by just reasoning on the

46 2 Cor. v. 13.
Law, which Christ urged against the Sadducees, that to be the God of the Patriarchs after their decease necessarily inferred their Immortality. The historic books of the Old Testament add few discoveries to the obscure notices of the Law. Bright beams of this anticipated revelation of immortality (reserved as the distinction of the Gospel) sometimes irradiate the Poetic books of Scripture. Psalm xi. 6, awfully describes a place of punishment; and Psalm xvi. 11, expresses both the perfection and infinity of future Happiness. But in the Prophetic writings purposely intended to announce Christianity, we are charmed with general ideas of a future state and discoveries of Immortality, gradually more luminous, which like the dawn precede the Sun of Righteousness. This doctrine received so much lustre from the Prophets, as to become popular among the Jews before the Gospel: though it was corrupted with the ideas of the Greek philosophers, and even of the Greek poets. Isaiah obscurely intimates both the inter-

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48 See 1 Kings xvii. 21.
mediate and final States of Good and Evil men 49. During the Captivity, Daniel and Ezekiel, by their discoveries of a Resurrection and Eternal Life made those great articles of Faith popular *.

Ezekiel, by a wonderful allegory, in which the resurrection of the bodies of all men is represented in a manner, which could not be imagined but by the inspiration of the Lord and Giver of Life 50; predicts the restoration of the captive tribes. *Son of man, can these bones live? and I answered, O Lord God, Thou knowest. Thy power and omniscience alone are competent to such effects. So I prophesied, as he commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. The prophet explains the emblem in terms still more applicable to the Christian doctrine. Thus faith the Lord God, behold O my people, I will open your graves, and bring you into the land

49 Isai. lvii. 1, 2. lxvi. 24. 50 Ch. xxxvii. 1—14.

* Comp. 2 Maccab. vii. 23—26, with Hebr. xi. 35. and John xi. 24—27.
of Israel. Such unexampled ideas, and so opposite to the temporal sanctions of the Law, while they serve to convey allegorical information, express the distinguishing doctrine of a future Revelation, then existing only in the counsels of the Deity.

I add, for its great utility and importance, that clear preface of Futurity given to Daniel, and which should make the deepest impression on our hearts: predicting the fates of Antichrist, and the time of the end. He promises the protection of the Church in its last extremity by Michael the great Prince, by whom the best Interpreters understand the Messiah. And many, the multitude, of them that sleep in the dust shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.—for thou shalt rest, and stand in thy lot at the end of the days.

51 Dan. xii. 1—3. 52 v. 13.
To state the Argument from the Chain of Prophecies in its result: that singular coincidence between the Jewish Predictions and the Facts and Doctrines of the Christian Religion, is a Moral Demonstration sufficient to Convince all men of Probity that the Religion so predicted is Divine. It is also well adapted to convince men of Wisdom and judgment, of erudition and philosophy. No man, who aspires to true wisdom, science, and philosophy, can connect with those endowments either vicious prejudice or a pertinacious resistance of strong and clear evidence: both being contrary to Moral Virtue, as well as to Sound Reason and Logic.

The Christian Religion is predicted in all its essential characters:
Prediction is an attribute of the only-wise God:
Therefore the Christian Religion is a Divine Discovery,
a Revelation to give knowledge of salvation, and to "guide our feet into the way of Peace: and by virtue of its Truth and

53 Luke i. 77—79.

eternal
eternal Sanctions, it has a Divine Authority, to Command the Assent of Faith and the Obedience of the Will and Passions.

Happy those, who give to this syllogism the assent of the understanding! still happier, who Believe in the heart and confess the Lord Jesus! But the happiest of all men are those who obey this predicted Revelation in simplicity and zeal, who are renewed in the spirit of their minds, who Believe unto Righteousness, and who employ the understanding of reasonable enquirers to attain to the modest Rectitude, Charity, and Hope of Christians.

The last intention of Divine Providence, expressed in the prophecy of lxx weeks, is To Anoint the Most Holy.

The Most Holy, or Holy of Holies, is an expression often used of holy Places, especially of the Sanctuary or most holy place of the Jewish Tabernacle and Temple. The abstraction familiar to the Hebrew

54 Rom. x. 9, 10. 55 Eph. iv. 23.
language is here applied *personally* to the Messiah. The personal application is decided by all the preceding attributes, which are personal acts or benefits, and terminate in Him who is here styled the Most Holy. The neutral 56 form of expression has a singular elegance in this instance: as, under the emblem of the most sacred part of the Temple, it denotes the Deity whose glory filled the Temple: and whose Sacred Body was the Temple of His Divinity: agreeable to his own declaration, *Destroy this Temple,* pointing to Himself by some expressive action, *and in three days I will raise it up.* —*But he spake of the Temple of His Body* 57.

Some energy of the deity was supposed to reside in the Jewish temple; and Josephus represents Solomon at its dedication praying, that some portion of the Divine Spirit might inhabit it 58. Hence is derived that similitude, in which Christians

56 Thus in St. Luke i. 35. Christ is styled TO 'ATION.
58 Antt. viii. 2. μονα τω των σειτ σειτον και την κοινον. actuated
actuated by the Holy Spirit are styled His Temples. Know ye not, that ye are the Temple of God, and that the Spirit of God dwelleth in you? This high distinction is transcendentally applicable to the human nature of Christ, in whom in the most literal reality dwelt all the fulness of the Godhead bodily, that is really and substantially, not figuratively. For it pleased the Father, that in Him should all fulness dwell: and having made peace through the blood of his cross, by Him to reconcile all things unto Himself, whether things in earth or things in heaven; whether in the mortal or immortal state. The fulness spoken of in these texts is that plentitude of all Divine Virtues incommunica-ble to a creature, and which, though dwelling in the human nature of Christ, are proper to the Divine.

God had said, I will dwell among the children of Israel, and will be their God: by his presence in the Holy of Holies both of the Tabernacle, and Temple. To the

59 1 Cor. iii. 16. 60 Coloss. ii. 9. 61 Coloss. i. 19, 20. 62 Exod. xxix. 45.
Shechinah or inhabiting of God, are referred all the miraculous symbols of the Divine presence: that supernatural glory, which denoted the Ark to be God's throne, where he typically displayed the divine attributes: his sanctity, by the place itself, the Holy of Holies; his wisdom, by the oracle of Urim and Thummim; his power, by the miracles effected by the divine presence with the Ark; his justice, by the destruction it brought on his enemies; his mercy, by the covering or propitiatory over the Ark. This fulness of the Deity dwelt typically in the Holy of Holies, bodily and personally in the Most Holy, The Messiah.

To anoint the Most Holy, expresses Christ's regal and sacerdotal characters. Kings and Priests were inaugurated in their Offices by anointing with Oil, the symbol of divine favour, and of the beneficence of Soverains to their subjects. By this peculiar ceremony, the Jewish High-priest was consecrated to the service of God 61. Our Lord, as a priest on his throne, is

61 Exod. xxx. 22, 23.
by way of eminence styled the Messiah, the Christ, or Anointed: titles significant of the divine Offices which he sustains. In particular, as the Jewish High-priest was Anointed, to offer sacrifices for the expiation of sin; and especially on the day of Expiation, for the sins of the people: Christ realized this emblem, by offering himself a particular victim for all men, and by entering the true Holy of Holies, Heaven itself, now to appear in the presence of God for us. From several places of scripture, we may collect that the figurative Anointing of Christ denotes his humanity, his designation to his Prophetic Office, and his consequent Exaltation to the right hand of God with power.

I enter no farther on these theological topics, than is requisite for the illustration of this prophecy: otherwise, the Regal character of Christ would furnish the most interesting considerations: a theocracy, or divine Government, exercised by Christ, in person over His Ancient people, and, by his various Ministers, Angels and men, over the


Christian
Christian church, which He rules by His Gospel, actuates by the Holy Spirit, and will finally judge; and decide the fates of all men by an irreversible sentence; when the wicked will own that their destruction was from themselves; and the good will wonder at the greatness of their bliss, and ascribe it to Another's merits, not their own.

When we speak of Christ in the majestic character of a King, we should reflect on our relation to him as his Subjects. 

*Him hath God exalted to be a Prince and a Saviour, to give Repentance first, and then Remission of Sins:* to bend our reluctant hearts to due submission, and then to raise us from our suppliant posture to pardon and to favour.

Let this consideration, that we are the subjects of Christ's moral government, regulate our conduct, purify our hearts, and elevate us to participate of a divine nature: animating us to every work of faith and labour of love and patience of hope in our Lord Jesus Christ.

*Acts v. 31. 1 Thess. i. 3.*
We now briefly subjoin the Conclusion that follows from Daniel's prophecy of the Time and Office of the Messiah; or the Moral Demonstration resulting from this prophetic Testimony: a Demonstration not less certain and cogent, than those of Geometry; only, that the latter is the object of dispassionate speculation, while the former is often opposed both by passion and prejudice.

That the prophecy of the LXX weeks was long prior to the event, all must acknowledge: and a new proof of its antiquity, results from the discovery of the most ancient version of the Book of Daniel. In the prediction itself, the historical characters specify the Time of the death of Christ several centuries before, and give an exact outline of the Jewish History, from their Return till their complete Resettlement: from thence, to the Gospel extended to the Gentiles: and till the double conquest of Judea by the Romans. The theological characters are still more interesting, including
eluding the essential doctrines of the Christian Religion, from the apostacy of Man to the last act of Christ's Mediation. The coincidence of the historic with the theologic characters doubles the effect of a Demonstration, which is perfect in each. The historic events, unconnected with the religious truths, alone ascertain the Inspiration that foretold them. But the internal constitution of the New Religion thus inseparably blended with its History, times, and fortunes, give such accumulated evidence, as to overcome the most pertinacious scepticism, so long as it retains an ingenuous sense and love of Truth. Nor can we reasonably expect a completer proof of Divine Revelation, than that which results from a prophetic description, not only of the Divine Author of Christianity and the Time of His Appearance, but of Christianity itself and of the Doctrines of a future Religion, enveloped in its essential stamina, and disclosed in the fulness of Time by the Gospel of Jesus Christ.
Among the ancients, the most learned Eusebius hath stated the argument for the Christian Religion from the chain of prophecies relating to the Messiah, both in his Evangelical Demonstration, and in his iv Books of Extracts from the Prophetic Writings, which are still in MS. in the Emperor's Library at Vienna. It were to be wished, that some learned person would publish those Eclogæ, of which see Lambecius, de Biblioth. Caes. Vindob. t. 1. p. 139—142. The 1st Book contains the prophetic testimonies concerning Christ from the Historic books of the Old Testament. The 11d is from the Psalms. The 111d from the Proverbs, Ecclesiastes, and Canticles. The 11vth, from Isaiah.

St. Augustine hath also given such a series with illustrations in the xvith and xviiith
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xviiiith Books of his great work, 'Of the City of God.' and Justin the Martyr, both in his Dialogue and in his larger Apology.

Libri iii Promissionum et praedictionum Dei, Prosperi Aquitanici Operibus inserti. Cave H.L. i. p. 436.

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Of the Moderns, Huetius has compared the Prophecies with the Life of Christ, in the viith, viiith, viiiith, and ixth propositions of his unequal work, of which this argument forms the foundest part. His design and the result of it is thus expressed, Propos. vii. §. 1. 'Nam si petitis a Mosaico pentateucho initiis, per universa Prisci Foederis volumina lectorio decurrat; prænunciatus uno consensu reperietur Christus: homo videlicet quidam eximius et divinus, immo et ipse Deus, de nova lege condenda, humani generis moribus in melius reformandis, ejusdemque eluendis noxis, ac salute demum hominibus comparanda, a Deo legatus.'

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forces infinies multipliées sous différentes faces. 

Or, qui pourroit compter les prophéties, qui ont annoncé Jésus-Christ et son œuvre? En mettant a part toutes les figures, toutes les actions prophétiques qui le désignoient, combien de prophéties expressées, ou il est formellement prédit, pour le temps, et pour la manière? Tout est annoncé jusqu'à an moindres circonstances de sa vie et de sa mort.— p. 396. Dût il fut, que Dieu seul a pu embrasser tant d'objets; qu'ainsi, quand un homme seul aurait fait un livre des prédictions de Jésus-Christ, pour le temps et pour la manière, et que Jésus Christ feroit venu conformement a ces prophéties, ce feroit une force infinie. Mais il y'a bien plus ici. C'est une suite d'hommes durant quatre mille ans, qui consamment et sans variation viennent l'un ensuite d' l'autre prédire un même événement. Pascale, ch. xv.'

M. de la Boiffiere refers to his 'Traité des Miracles, 1764,' to Mr. Du Guet, to l'abbé D'Asfeld, to the Bible de Vitré, and to l'abbé Joubert on the principal prophecies of Jeremia, Ezekiel, Daniel, Hosea.

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Theodoret. therapeutic. x. p. 143—151, states this argument with his usual good sense and eloquence. Of the subversion of Idolatry,
De Cantico Annæ, Augustin. C. D. xvii. 3.
Tantumne mens hominum a luce veritatis averfa est, ut non sentiat supergredi modum Fœmineæ, hujus dici quà fudit?—St. Augustine’s exposition of the Prophecies is in the bad taste of the Allegorizers, with some acute observations.

Cap. 15. Nunc autem jam expectari ame video, ut hoc loco libri hujus aperiam, quid in Psalmis David de domino Jesu Christo vel ejus Ecclesia pro-
prophetaverit. Ego autem ut hoc non faciam, sicut videtur ipsa expectatio postulare, quamvis jam in uno secerim, copia quam inopia magis impedior. Quod quanti operis sit, et aliorum et Noftra Volumina in quibus hoc fecimus, fatis indicant. Legat erga illa qui voluerit et potuerit, inveniet quot et quanta rex David idemque propheta de Christo et ejus Ecclesia prophetaverit, de Rege flicicet et Civitate quam condidit.

He refers to his Enarrations on all the Psalms, a work which our learned Dr. Cave censures with some severity. H. L. i. 294.


He
He comments the xxiiid Psalm. Soderunt manus meas et pedes meos. Quibus utique verbis in cruce corpus significavit extentum.


C. 19. De Psalmo lxix.—quae non optando sunt dicia, sed optandi specie prophetando praedicta.

C. 20. Regnavit ergo David in terrena Hierusalem, filius coelestis Hierusalem, divino multum testimonio praedicatus, quia et delicta ejus tanta pietae superata sunt per saluberrimam penitendi humilitatem, ut prorsus inter eos sit, de quibus ipse ait, Beati quorum remissae sunt iniquitates et quorum teeta sunt peccata.

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Salomon ejus filius—bonis initiis malos exitus habuit.—Prophetasse etiam ipse in suis libris, qui tres recepti sunt in authoritatem canonicam. In sapientia Salomonis, passio Christi apertissime prophetatur, c. ii. In Ecclesiastico, c. xxxvi. fides gentium futura praedicitur. Sed adversus contradictores non tanta autoritate proferuntur, quae scripta non sunt in canone Judæorum.
Canticum Canticorum spiritualis quædam sanctarum est voluptas mentium, in conjugio illius regis et reginae civitatis, quod est Christus et Ecclesia. Sed hæc voluptas allegoricis tegminibus involuta est.—

See the 76th Query in the 'outlines of a new commentary on Solomon's Song,' 1775. 8. in which the ingenious Author proceeds on this hypothesis, that Solomon's marriage with Pharaoh's daughter (the literal subject of the 45th Psalm) was subsequent to his marriage with a Jewish Queen, who is supposed to take umbrage at this new and gentile alliance. He supposes the last words of the Song to be expressive of the 'continuation of the state of distance between Solomon and his Jewish Queen which began on occasion of his bringing home Pharaoh's daughter; but without excluding all hopes of Reconciliation. Hope then is the close of this poem.'

Such actually is the state of things with respect to the Messiah and the Two Churches, of Jews and Gentiles. The Jewish Church persists in not receiving the Gentiles as fellow-heirs; but they renounce not their relation to the Messiah, nor has He utterly excluded them from hope. The state of distance has long continued, but as they still remain a distinct body of people, waiting for great events that are
are to happen, so the New Testament leads us to expect their Reconciliation.' p. 363, 364.

Bishop Patrick: preface to the Canticles:
§. iv. St. Paul tells us, that Marriage is a great Mystery; but he speaks concerning Christ and his Church. Ephes. v. 32. The Cabbalists say the like of the Marriage of Tiphereth and Malcuth; or the Celestial Adam, and the congregation of Israel. This Notion (of which the learned Dr. Cudworth hath long ago wrote a peculiar Discourse) was so ancient among these doctors, that they had it before the times of Christ.' See John iii. 28, 29. Matth.xxii.2. 2 Cor. xi. 2. Mosheim's Cudworth, Vol. II. p. 885—922. edit. novæ.

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Haggai ii. 7. Et venient desiderium omnium gentium. The text has probably been tampered with, or corrupted by writing η twice in the first word, which in one MS. is in the singular, η. Et veniet Desideratus congregatis gentibus, as the vulgate rightly translates it.

Targ. Jonath. et veniet desiderium omnium gentium.

The Lxx in the plural, ἦ συνεκάλεσα φιλον τῶν ἑθνῶν, thought of the gifts and ornaments of the Second Temple,
admir ing more

The riches of Heaven's pavement, trodden gold,
Than ought divine or holy else enjoy'd
In vision beatific—

The authority of the Epistle to the Hebrews xii. 26, is decisive, that this passage relates, not to the gold of the Temple, but to Him who sanctified the Temple.

The Temple described by Josephus, Antt. xv. 14, was considered by the Jews of our Saviour's time as the Second Temple, or that of Zerubbabel, which they observe was 46 years in building, i.e. from the Return from Babylon, John ii. 20.

The present Bishop of Exeter, in a Sermon before the Society for the Propagation of the Gospel, replete with excellent Observations on the prophetic style, rejects the literal sense which after Great Interpreters I have given to this Prophecy: and affirms, that 'the Prophet does not intend to make any comparison between the material Temples.' But the Reader will attentively consider, whether that comparison is not too strongly expressed, to be wholly emblematical of 'the different states of Religion under the Law and the Gospel.' In my own best Judgment, the primary and literal sense of this prophecy relates to the Two Temples: but every Reader of taste and skill in the prophetic com-
composition will be charmed with His Lordship's exposition, in a mystic or secondary sense:
' The glory of this latter house shall be greater than that of the former.—It shall be the seat of Glory and Worship. It shall be a spiritual building, an evangelical Temple, and vastly superior in glory to that which preceded it.
' The walls thereof shall be salvation, and the gates praise. Isai. lx. 18. It shall be blessed with the blessing of Peace: even in this place will I give Peace, faith the Lord of Hosts; Haggai, ii. 9.' His Lordship observes, that 'this part of the prophecy was never fulfilled whilst the Temple stood.' Perhaps not, in the sense of a Civil or National Peace: but if the Prophet meant Peace in a Religious sense, Peace with God through Jesus Christ, this Peace was literally accomplished, when the Lord came to his Temple. Mal. iii. 1.

St. Augustine, de C. D. xviii. 48, unites both the literal and spiritual sense. Haec domus Dei majoris est gloriae, quam fuerat illa prima, lignis et lapidibus cæterisque pretiosis rebus metallisque constructa. Non itaque Aggæi prophetia in templi illius instauratione completa est; ex quo enim instauratum est, nunquam ostenditur habuisse tantam gloriam, quantam habuit tempore Salomonis: immo potius osten- ditur primum cessatione prophetiae fuisse domus illius,
illius gloriam diminutam. Hæc autem domus ad Novum pertinens testamentum tanto utique majoris est gloriae, quanto meliores sunt lapides vivi, quibus credentibus renovatisque construitur. Sed ideo per instaurationem Templi illius significata est, quia ipsa renovatio illius aedificii significat eloquio prophetico alterum testamentum quod appellatur novum.

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Prideaux. B. IV. ann. 486. 'The Jews have a tradition that in the last year of Darius [Hyftaspis] died the prophets Haggai, Zechariah, and Malachi, and that thereon ceased the spirit of Prophecy among the children of Israel: and that this was the obfignation or sealing up of vision and prophecy spoken of by the prophet Daniel.' The opinion is well founded, but with their usual inaccuracy in Chronology; for the ceasing of prophecy must be placed in the reign of Darius Nothus, 50 years after the Return of the Jews under Ezra.

For נב Propheta, MS. 166. fortè נב נב Prophetia. Houbigant conjectures נב נב נב But perhaps the present Reading or נב נב is the True one. To seal the Vision and the Prophet: i.e. to accomplish all the prophecies, and in particular this Vision of the Archangel to Daniel: and
and to introduce the prophet, by way of eminence, the Son of Man, the Author of everlasting life, for Him hath God the Father sealed.

John vi. 27.

Hippolytus, in Daniel. §. 17. καὶ τοῦ χριστοῦ ἀγίου ἀγίων. ἐν μὴ μονος ὁ λίῳ τοῦ Θεοῦ ὃς ωραν, καὶ επιδείκνυε εφη προς αὐτοὺς, Πνεῦμα Κυρίου επ' εμε' ὅν εἶνεν εχρίσε με 'κ. τ. λ.

The favourers of a secular sense of this prophecy consider this attribute as not admitting a personal application.


P. 613. He explains οὗque ad unctum ducem ad Babylonicum Cyri initium. referring to Isai. xlv. 4.

Et ad ungendum Sanctitatem Sanctitatum. Templum et Sacerdotium Sancti Sanctorum titulo insigniuntur. Daniel questus est y. 17. de Sanctuario Dei desolato.

DISCOURSE VI.


Geierus: p. 735. Messias est Sanctitas Sanctitatum, h. e. sanctissimus, tum essentia, ut Dei Filius, Esai. vi. 3. xli. 14. 20, &c.

On this personal Title, Mr. Mede, disc. 51. p. 286. and p. 827. Speaking of the place where Christ instituted the Eucharist, he says, "What needed there any altar, or place of relative presence, where the Son of God, the heavenly Altar and Holy of Holies, was himself present in person? Is not the Temple of God there where He is. Rev. xxi. 22. Και ναὸν εὐν εἰδον εν αὐῃ, ναὸς αὐλης εστὶ το αἱριον. Matth. xii. 6. του ιερου μετζων εσιν ὠδε." Such expostitions may be deemed rhetorical and figurative: but let it be considered, that Scripture itself is figurative in the highest degree, and cannot be interpreted without a congenial taste.


Sic vero, dubium non est, quin hic apud Danielem ἀρχοντικὸς rectius vertatur neutraliter, Sanctum Sanctorum ad exemplum Græci atque Arabici Intt. quam in genere masculino Sanctus S. quod tenuerunt Vulg. et Syrus. Ac adeo īsta adpellatio proximè quidem ad Adytum et res sanctorissimas Templi, quales sunt Arca Fœderis et Altaria, respectum involvit: cōdemque quo illa titulo Messias insignitur, quia antitypus illorum
illorum extitit, ceu is, qui in adsuntam humanitatem verum ac proprium deitatis templum, vera Arca, verum Altare fuit. Sic idem Gabriel, Mariae nativitatem Christi prænuncians, codem modo de illo loquitur, γεννωμενον εν σοι ἀγιον, καθησαλας νιος Θεου.—Hic ergo in humanitate sua ungi debuit, et unctus est, Spiritu Domini. Esai. xi. 2. lxii. 1. præ locis suis, Psal. xlv. 8. et ultra mensuram, Joh. iii. 34. Spiritu S. et virtute, Aet. iv. 27. x. 38. nec solum pro se, sed etiam pro universis hominibus, ut quotquot in eum credunt, unctionis ejus una sint participes, et ex plenitudine ejus accipiant gratiam pro gratia. Psal. cxxxiii. 2. Joh. i. 16. 2 Cor. i. 21, 22. 1 Joh. ii. 20. 27. unde per αἰτομασιαν Messias, sive Christus, quod Unctum significat, appellatur.

P A G E 369.

TABLES OF CHRONOLOGY
ADAPTED TO THE
PROPHEtic ERA
OF THE
OLD TESTAMENT.

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PETAVIUS, Rationar. Tempp. Part. II.
lib. III. c. 10. ' Obiit Xerxes Anno
quarto Olymp. 78. P. J. 4249. Hunc Artax-
erxes filius exceptit Longimanus, qui annos 40
Peris imperavit, post patris obitum. At nos
duplex ejus initium facimus; alterum, quo cum
patre regnavit annos circiter 10. alterum post
ejusdem obitum annorum 40. Vide lib. X. de
Doctr. Temp. cap. 25.—Quod de duplici Ar-
taxerxes exordio attigimus, utile primis est ad
70 Danielis hebdomadas explicandas. Quarum
initium ab anno 20 Artaxerxis ducimus; eo
nimim quo edictum de instaurandis Hierosol-
ynam exitum habere cequit. Sed vicefimus iste
Artaxerxis non a morte Xerxis sed a primo ejus
initio repetitur. Itaque primus annorum 490.
convenit in annum ante Christum 455. Septua-
gefima hebdomadas iniiit anno ipfo quo Christus a
Joanne Baptifmo tingitur. Quare anno 3.
hebdomadis Christus interfecit est, μεταζευγονς
τνς έκδομας; labente hebdomode postremâ, le-
galibus sacrificiis adhibebitur; quod ea morientis
Christi
PROPHETIC ÆRA.

Christi vox indicat: Consummatum est. Vide lib. xii. operis de Doctr. Temp. capp. 32.

This supposed double epocha of the reign of Longimanus is refuted at large by Ayroli, c. v. but the stress of the argument is contained in the following note of Weffeling on Diodorus, lib. xv. §. 54—60. Olympiad lxxvii. 2. Thucydides, i. 100. de Themistoclis fuga. Id addo, vero non videri similia, quae hic a Diodoro prodita memoriae sunt. Crimen enim proditionis Themistocli impaétum non legitur, priusquam Argos, ostracismo civitate pulsus, concefferat.—Porro conjicit eundem in annum magni viri exilium, fugam ad Admetum, inde in Asiam ad Persarum regem, commigrationem in urbem Magnesiam, mortem denique: quae citra dubium pluribus annis gesta omnia sunt. Hoc tamen bene, quod fugam ad Persarum regem huic anno illigaverit. Eam quippe ingressus est, cum Naxum Athenienses obfiderent, teste Thucydide I. 137. Naxios in ordinem coaetos secutum est prælium ad Eurymedonta, quo Cimon egregiam de Persis victoriâ reportavit, eodem auctore I. 100. Quae pugna cum ab anno sequenti longe removeri non posset, liquido tempus quo Themistocles in Asiam Spartanorum civiumque manibus elapsus evasit constat.
PROPHETIC ÆRA.

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Ex dictis autem sic colligimus: annus 7 Artaxerxis concurret cum anno 3 Olympiadis lxxx; id est, cum anno ante æram communem 457. Additis ergo annis 29 (nam anno æræ ejusdem 29 contigit Chrifi Paffio) fient anni 486, id est, hebrojadis sexaginta novem cum dimidiu. atque adeo incidet Chrifi mors in dimidium hebrojadæ, Dan. ix. 27. additisque annis 4, id est, dimidio hebrojadæ reliko, fient anni exacte et adamussim 490, five hebrojadæ lxx.

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Ayroli. Cap. XLII. p. 149. Respondet chronologiam. Visionem Petri anno post Chrifi mortem quarto probati autores conformat: Quod dieodem anno, quo contigit Vifio illa, D. Petrum Antiochi-iam veniffe, ibique Ecclesiam fundasse, cum Petavio alii...
The following Dates in the Life of Daniel are proper to be placed here.

B. C.

606. Daniel, 18 years of age, is carried a captive to Babylon, by Nebuchadnezzar.

603. He is advanced at Court, and becomes famous for his wisdom.

559. The death of Belshazzar, and the taking of Babylon.

538. Daniel, having been prime-minister 65 years, is advanced by Darius the Mede, and has the Prophecy of 1xxx weeks.

536. The first year of Cyrus at Babylon.

534. The death of Daniel, xc years of age.

457. The seventh year of Artaxerxes Longimanus.

add 33. The years of Christ's Life.

490 solar years.
The Prophetic Era of the Old Testament.

I. Patriarchs.

<table>
<thead>
<tr>
<th>Before</th>
<th>II. Judges:</th>
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<tr>
<td>Chrst</td>
<td>Othniel 1405</td>
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<tr>
<td>3074</td>
<td>Seth 912</td>
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<td>Ishmael 137</td>
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<td>1451</td>
<td>Isaac 180</td>
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<td>1402</td>
<td>Jacob 147</td>
</tr>
<tr>
<td>1426</td>
<td>Joseph 110</td>
</tr>
</tbody>
</table>

The Greek Theogorins, Mythology, Mysteries, Oracles, and heroic or fabulous History, in the interval from Abraham to Moses.

* Z
III. Kings of Judah, and of Israel.

Prophets.

Saul 1095 Rchoboam 975 Jeroboam Shemaiah
David 1055 Abia 958 Iddo
Solomon 1015 Asa 955 Azariah
founds the Temple. 480
years after the Exodus.
1 K. vi. 1.

Prophets.

Nathan Jehovahpat
Gad
Asaph
Heman Jehovah
Ethan Ahaziah
Jeduthun Athaliah
Ahijah Joash
Amaziah
Uzziah

Jonah
Amos
Hoshea
Nahum
Joel
Isaiah Jotham
Micah Ahaz
Habakkuk
Obadiah Hezekiah
Zephaniah Manasseh
Jeremiah Amon
Ezekiel Josiah
Daniel Jehoahaz
Haggai Jehoiakim
Zechariah Jehoiachin
Malachi Zedekiah

Prophets.

Elijah
Jehu
Ahaziah
Joram
Jehu
Zerubbabel
Joash
Zechariah
Jeroboam II.
interregnum
Zechariah. Shallum
Menahem
Pekahiah
Pekah
Oded

40 years after Jeremiah's first Prophecy. Ezek. iv. 6.
IV. The First Assyrian Empire of 1500 years duration ended in Sardanapalus, and was divided into III Kingdoms.

<table>
<thead>
<tr>
<th>Babylon</th>
<th>Assyria</th>
<th>Media</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nabonassar, or, Belesis 747 or, Arbaces</td>
<td>Tiglat-pileser</td>
<td>Deioces 700</td>
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<tr>
<td>Nadius 733 Salmaneser</td>
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<td>747 Phraortes 647</td>
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<tr>
<td>Chinzirus and Porus 731 Esarhaddon</td>
<td>Sennacherib</td>
<td>728 Cyaxares 625</td>
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<tr>
<td>Jugaeus 726 unites Assyria and Babylon</td>
<td></td>
<td>714 Alyattes 585</td>
</tr>
<tr>
<td>Mardokempadus 721 Saorduchinus</td>
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<tr>
<td>Arkianus, &amp;c. 709 Chyniladanus</td>
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<td>667</td>
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<td>Nabapolassar</td>
<td>647</td>
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<td>Nebuchadnezzar</td>
<td>625</td>
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<td>Evilmerodach</td>
<td>606</td>
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<td></td>
<td>Neriglissar</td>
<td>561</td>
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<td>Laborosarchod</td>
<td>559</td>
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<tr>
<td></td>
<td>Belshazzar</td>
<td>556</td>
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<td></td>
<td>Darius the Mede</td>
<td>555</td>
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The LXX Years Captivity, from the first of Nebuchadnezzar 606, to the first of Cyrus 536.

The Persian Monarchy.

<p>| | |</p>
<table>
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<td>529</td>
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<td>Smerdis</td>
<td>522</td>
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<td>Darius Hytiaspis</td>
<td>521</td>
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<tr>
<td>Xerxes</td>
<td>485</td>
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<td>Artaxerxes I. Longimanus</td>
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<tr>
<td>Darius II. Nothus</td>
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<tr>
<td>Artaxerxes II. Mnemon</td>
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<td>Artaxerxes III. Ochus</td>
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<td>Darius III. Codomannus</td>
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<td>Philippus</td>
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<td>Alexander Ægus</td>
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V. The Seventy Weeks, with

<table>
<thead>
<tr>
<th>Week</th>
<th>Year (Jubilee)</th>
<th>High Priests</th>
<th>Era of Philosophy, Arts, and Literature</th>
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<td>Jofadek</td>
<td>Æschylus, ob. 456</td>
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<td>444</td>
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<td>Pindar 435</td>
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<td>437</td>
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<td>Phidias 432</td>
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<td>430</td>
<td>Elia hib</td>
<td>Cratinus 431</td>
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<td>V</td>
<td>423</td>
<td>Joiada</td>
<td>Anaxagoras 428</td>
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<td>VI</td>
<td>416</td>
<td>Jonathan</td>
<td>Eupolis 415</td>
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<td>VII</td>
<td>409</td>
<td>Jaddua</td>
<td>Herodotus 413</td>
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<td>402</td>
<td>Onias</td>
<td>Euripides 407</td>
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<td>Sophocles 406</td>
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<td>Isæus 364</td>
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35 Ariflobulus
33 Anancel
32 Jefcua
24 Simon
5 Matthias
4 Joazar
7 Annas
23 Imael
24 Eleazar
25 Simon
26 Caiaphas
37 Jonathan
41 Simon
42 Matthias
44 Simon
45 Joseph
48 Ananias
60 Imael
61 Joseph
62 Ananias
63 Jefus
65 Matthias, the last H.P. of the race of Aaron.
Antt. xx. 10.
### The Jubilees, and Sabbathic Years.

<table>
<thead>
<tr>
<th>Before Christ</th>
<th>Asmonean Family, 126 y.</th>
<th>Era of Philosophy, Arts, and Literature.</th>
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<td>Mattathias 168</td>
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<td>XL</td>
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<td>Menander Philemon</td>
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<td>Aristobulus 107</td>
<td>Dinarchus Pyrrho</td>
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<td>Alexander Janneus 106</td>
<td>Polemo Zeno Crantor</td>
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<td>Hyrcanus, H. P. 79</td>
<td>Euclid Arcesilaus</td>
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<td>Alexandra, Q. 79</td>
<td>Epicurus Bion Strato</td>
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<td>Hyrcanus, K. 70</td>
<td>Theocritus Aratus</td>
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<td>Aristobulus II. 67</td>
<td>Lycophron Apollonius</td>
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<td>Hyrcanus, restored 63</td>
<td>Crates Cleanthes</td>
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<td>Antigonus 40</td>
<td>Berosus Manetho</td>
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<td>164 XXVII</td>
<td>Callimachus 244</td>
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<td>Navius Plautus</td>
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<td>Ennius 169 Cæcilius 166</td>
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<td>Carneades 128 Panatius 13</td>
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<td>115 XXVIII</td>
<td>Hortensius 50 Varro 2</td>
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<td>Cicero 43 Lucretius 5</td>
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<td>Catullus 40 Sallust 3</td>
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<td>Nepos 25 Trogus 4</td>
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<td>Diodorus 44 Strabo 3</td>
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<td>73</td>
<td>Virgil 30 Manilius 3</td>
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<td>66 XXIX</td>
<td>Horace 8 Propertius 2</td>
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<td>Vitruvius 15 Livy 1</td>
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<td>Dionysius, the historian</td>
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<td>--- the geographer</td>
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<td>Celsus Columella</td>
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<td>Sylva takes Masada 73</td>
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<tr>
<td>LXV</td>
<td>3</td>
<td>Valerius Maximus.</td>
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<td>LXVI A. D.</td>
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<tr>
<td>LXX</td>
<td>33 XXXI</td>
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</tr>
</tbody>
</table>

**Idumean Family.**

- Herod Agrippa 41
- Herod M. 37
- Archelaus, A. D. 3
- Herod Antipas
- Philip
- Agrippa II. 49

**Roman Procurators.**

- Coponius A. D. 6
- Ambivins 10
- Rufus 13
- Gratus 15
- Pilate 26
- Marcellus 38
- Fadus 44
- Tiberius 46
- Cumanus 48
- Felix 52
- Feffus 60
- Albinus 62
- Florus 66
- Rufus 70
- Cerealis 70
- Baflus 71
- Liberius 71
- Sylva takes Masada 73
VI. THE LIFE OF CHRIST.

U.Varr.

30 Augustus 
31 Herod 34
32 Archelaus, in Judea, 10 years 
33 True era.
34 Herod Antipas, in Galilee 2
35 Philip, in Trachonitis 3
36 Vulg. era. 4
37 2 5
38 3 6
39 4 7
40 5 8
41 6 9
42 7 10
43 8 11
44 9 12
45 10 13
46 Tiberius colleague with Augustus.
47 14 LXVIth week ends.
48 15 LXVIIth week ends.
49 16 17
50 18 19
51 20 21
52 22 LXVIIIth week ends.
53 23 24
54 25 26
55 27 28
56 29 LXIXth week ends.
57 30 I. The first Year of Christ's ministry.
58 31 II. The second Year.
59 32 III. The third Year.
60 33 IV. The Passion, in the half, or midst of the Week.
61 34 V.
62 35 VI.
63 36 VII. End of the Seventieth Week: 
64 The conversion of St. Paul, and of Cornelius; and the name of Christians given at Antioch.
<table>
<thead>
<tr>
<th>Vulg. aera</th>
<th>Christian Prophets</th>
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<tbody>
<tr>
<td>A. D. 34</td>
<td>Tiberius</td>
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<td>35</td>
<td>Caligula</td>
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<td>Claudius</td>
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<td>St. Matthew’s Gospel</td>
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<tr>
<td>38</td>
<td>St. Mark’s Gospel</td>
</tr>
<tr>
<td>39</td>
<td>St. Peter’s 1st Epistle, St. James’s Epistle</td>
</tr>
<tr>
<td>40</td>
<td>Council of the Apostles</td>
</tr>
<tr>
<td>41</td>
<td>St. Paul writes to the Thessalonians</td>
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<tr>
<td>42</td>
<td>St. Peter’s 2nd Epistle, Martyrdom of St. Peter and St. Paul</td>
</tr>
<tr>
<td>43</td>
<td>62, 68 Galba, 7mo.</td>
</tr>
</tbody>
</table>
### VIII. From the Taking of Jerusalem, to the Ceasing of Prophecy.

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>71</td>
<td>Jerusalem razed to the ground, and the temple of Onias demolished at Alexandria. Masada taken, and the J. War ended.</td>
</tr>
<tr>
<td>72</td>
<td>Vespassian's triumph.</td>
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<td>73</td>
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<td>100</td>
<td>The death of St. John, and cessation of Prophecy.</td>
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</table>

**Literary History of the 1st Century.**

- Epictetus (ob. 161)
- Juvenal (128)
- Martial (104)
- Tacitus (99)
- Apollonius Tyaneus (97)
- Statius (96)
- Quintilian (95)
- Josepbus (93)
- Asconius (85)
- Pliny the Elder (79)
- Silius (75)
- Senec (65)
- Lucan (65)
- Persius (64)
- Philo (39)
- Curtius (64)
- Frontinus (73)
- Valerius Flaccus (84)
- Solinus (86)

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- **St. Jude's Epistle.**
- **St. John's 1st Epistle.**
- **His 11th and 12th Epistles.**
- The Second Persecution.

- **St. John's Apocalypse.**

- Pliny the Younger, writes his panegyric, A. 100.

**END OF VOLUME I.**