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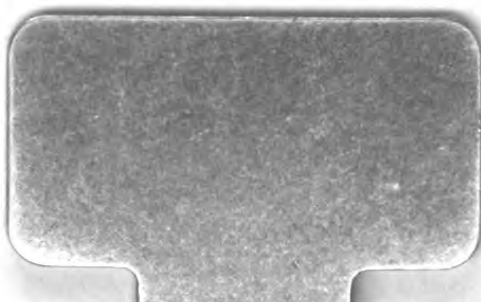


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THE
C A S E
OF THE
J E W S,
CONSIDERED

With Respect to

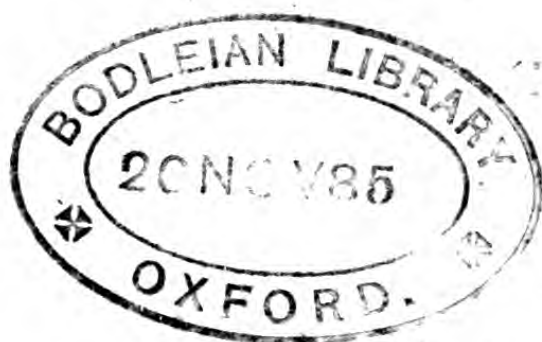
CHRISTIANITY.

By the Author of DEISM Refuted.



LONDON:
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124. f. 7.



T H E
C A S E of the *J E W S*, &c.

I. **B** Rethren, my Heart's Desire and Prayer to God for *Israel* is, that they might be saved. In a former Discourse, wrote against the *Deists*, equal *Enemies* to you and us, who deny all *instituted* and *revealed* Religion, I have justified the *Truth* of yours, while I have asserted that of the *Christian* Religion. They both stand upon one Bottom. They only, of all the *Revelations* that ever were pretended in the World, can shew the four *Marks*, which do infallibly Demonstrate the *Truth* of any *Matter of Fact*, where they *all* do meet. And the Consequence is as plain, that if the *Revelation* of *Moses* be *true*, that of *Christ* must be *true* also. And you can never demonstrate the *Truth* of the *Matters of Fact* of *Moses* by any *Arguments* or *Evidences*, which will not as strongly evince the *Truth* of the *Matters of Fact* of *Christ*: And, on the other hand, you cannot overthrow the *Matters of Fact* of *Christ*, but you must, by the same Means, destroy those of *Moses*. So that I hope you are involved under the happy Necessity, either to renounce *Moses*, or to embrace *Christ*.

But if you will allow (as some of you have done) that the *Matters of Fact* of our Lord *Jesus*, as recorded in the *Gospels*, are *true*; but will contend, that this does not infer the *Truth* of his *Doctrine*, because, as may be alleged, those seeming *Miracles* which he wrought were done by *Magic*; then I beseech you, how will you rescue the *Miracles* of *Moses* from the same Objection? The Comparison, in this Case, must lie betwixt the *Miracles* of *Moses* and of *Christ*. And I believe you will not deny, but that those re-

corded in the *Gospel* are full as great as those in *Exodus*.

II. If the *Deists* think to come in here betwixt us, and conclude *both* to be *false Miracles*, at least that we cannot be *sure* they are *true Miracles*, because, as they philosophize, we do not know the Power of *Nature*, and consequently cannot know what *exceeds* it;

Answ. 1. This is an Objection not against the *Miracles* recorded of *Moses* or of *Christ*, but against all *Miracles*; and putting it out of *God's* Power to shew any *Miracle*, that ought to be believed of *Man*: which is a Contradiction to the Principles of the *Deists* themselves, who allow an *eternal Being*, of *infinite Power*; and yet, by this, would put it out of his *Power* to make any *external Revelation* to *Men*.

2. But, in the next Place, their *Philosophy* is not good. For though we could not know the utmost Stretch of what *Nature* can do, yet it will not follow, that we cannot know what is *contrary* to *Nature*, in those Works of *Nature* which we do know. For example; Though I cannot tell all the whole *Nature* of *Fire*, and all its *Operations*, yet this I certainly know, that it is the *Nature* of *Fire* to *burn*; and therefore, if proper *Fuel* be administered unto it, it is contrary to the *Nature* of *Fire* not to consume it. Thus when *Ananias*, *Azarias*, and *Misael*, were thrown into the *burning fiery Furnace*, if that *Matter of Fact* be true in all its Circumstances, as it is related in the third Chapter of *Daniel*, we can be sure that there was a Stop there put the *natural Power* of the *Fire*; which is a *Miracle*. We can be as sure of it as of any thing we either *see* or *hear*. So that the same *Scepticism* which these Men advance against *Miracles*, will as much take away the Certainty of our outward *Senses*; which is the only *Postulatum* they would have taken as *undoubted*; and to which they reduce all the *Certainty* of which *Mankind* is capable; giving to themselves, by their great Sense, little Preheminence above the Condition of *Brutes*; to which they would degrade all the rest of the World with themselves. And some

of

of them have shewn their Parts, in witty *Satires* upon this Subject. But let us leave them with the Company they have chosen, and return.

As sure as we can be that it is the *Nature* of *Fire* to *burn* (though we may not know every thing else it can do), so sure we can be, that it exceeds the Power of *Nature* to raise the *Dead*, by the *speaking* of a *Word*; to cure the *Lame*, *Blind*, &c. by the same Means, or the *Touch* of one's *Finger*, without any other Application.

III. Now then, the *Miracles* recorded of *Christ* being as great as those recorded of *Moses*, and carrying along with them the same *Evidences* of their *Truth*, deduced down from that Time to this, what Reason can be given for the *believing* of the *one*, and yet *rejecting* of the *other*? There can be none, my Friends; only there are some *Prejudices* under which you labour, that stop your Way towards *receiving* of the *Truth*, which you cannot *deny*, as conceiving it inconsistent with your *Interpretation* of some *Texts* in your *Law*.

But ought you not rather to suspect your *Interpretations* (especially where the Words will favourably bear another) than to reject such an *Evidence* as must undermine your *Law* itself, and destroy its *infallible Certainty*, by disowning the same, in the *only Case* that carries the same *Demonstration* along with it? God cannot *contradict* himself; and therefore would never have set his own *Seal* (which it is not possible to *counterfeit*, as before is shewn) to the *Truth* of the *Gospel*, if it did, in the least *Yot*, *contradict* or *destroy* the *Law*. Therefore it behoves you well to consider, whether those Things that you take for *Contradictions*, are such. In order to which,

i. Consider the Difference betwixt *destroying* and *fulfilling*. The *Fulfilling* of a *Prophecy* is not its *Destruction*, but *Completion*. So of all *Types* or *Shadows*, which point at Things to come: When the *Substance* is come, the *Shadow* ceases of course.

Now, if the *Messiah* was *prophefied* of, and *typified* in the *Law*, then his *Coming* will indeed put an *End* to these; but not by way of *destroying*, which would be

contradicting; but of *fulfilling* them, which is *confirming* and attesting to the *Truth* of them. And I suppose you are not ignorant that our *Messiah* did not pretend to *destroy* the *Law*, but to *fulfil* it; and did most strongly *assert* and *confirm* it, to the least

Matth. v. *Yot*; and did *fulfil* it in every Circum-
 17, 18, 19. stance, even to *his* suffering *without the*
 Luke xvi. *Gate*, to answer the burning of the *Body*
 17. of the *expiatory Sacrifice* without the *Camp*,
 Heb. xiii, &c. That (as himself said) *all Things*
 12. *might be fulfilled, which were written in the*
 Lev. xvi. *Law of Moses, and in the Prophets, and in*
 27. *the Psalms, concerning him.* Some of which
 Luke xxiv. are repeated hereafter, *See*. XII.

44. 2. But I will carry this Argument further. That not only there is no *Contradiction* to the *Law*, in the *Gospel*, but that the *Law* cannot be *true*, unless you allow the *Truth* of the *Gospel*. For no other Way possible is there to reconcile the *Promises* made in the *Law*, but as they are *fulfilled* in the *Gospel*; of which let me give some few Instances, out of many.

1. *The Sceptre shall not depart from Judah, nor a Law-giver from between his Feet, until Shiloh*
 Gen. xlix. *come: And unto him shall the Gathering of*
 10. *the People, or Nations, be.*

This the *Chaldee* and *antient Jewish Interpreters* do understand of the *Messiah*.

And the *Sceptre* being long since departed from *Judah*, and no other *Messiah* come, but our Lord *Jesus Christ*, to whom the *Gathering* of the *Nations* or *Gentiles* has been; the *Rabbies* of the *Jews*, since his *Coming*, have strained their *Wits*, to invent *Salvos* and *Evasions* for this *Prophecy*. Some of them say, that by *Shiloh* here was not meant the *Messiah*, but *Moses*: Others say, it was the *Tabernacle* at *Shiloh*: But others, thinking these *Interpretations* not tenable, and that it cannot be denied to be meant of the *Messiah*, have fenced about the word *Sceptre*, which they contend to be a *Rod*, not of *Rule*, but of *Correction*, which should
 not

not depart from *Judab*, till *Shiloh*, or the *Messiah*, should come. Others, not liking this, allow it to be a *Sceptre of Government*; but then turn it this Way, *viz.* That the *Sceptre* should not *finally*, or for *ever*, depart from *Judab*; because the *Messiah* should come, that is, to *restore* it. But this being an *altering*, instead of *expounding* the *Text*, others, seeing there could not be any tolerable *Evasion* made from the Words of the *Text*, have boldly adventured upon a new Way of satisfying it, *viz.* That the *Sceptre* or *Dominion*, is not yet *departed*, that is, not *totally*; for that some of them have, somewhere or other, some Share or other of *Government*, or *Jurisdiction*, more or less; at least some that have, one Way or other, descended from the Tribe of *Judab*, though it may not be known.

I will not take up Time to examine or disprove these Pretences. They carry Guilt in their Face: And being all contradictory to one another, shew to what a Confusion the *Jews* are brought, in forcing their Way through the plain *Predictions* of the *Messiah*; of which I will go on to more Instances.

2. Thus saith the Lord, David shall never want a Man to sit upon the Throne of the House of Israel. Neither shall the Priests the Levites want a Man before me, to offer Burnt-offerings, and to kindle Meat-offerings, and to do Sacrifice continually—Thus saith the Lord, If ye can break my Covenant of the Day, and my Covenant of the Night, and that there should not be Day and Night in their Season; then may also my Covenant be broken with David my Servant, that he should not have a Son to reign upon his Throne, and with the Levites the Priests, my Ministers. Now is all this gloriously fulfilled in our *Messiah*, the Son of *David*; who is made Lord of *Heaven* and *Earth*, and of whose *Kingdom* there shall be no *End*. But without this, how is this *Prophecy* fulfilled? What *Son* of *David* can you produce, who now reigns over the House of *Israel*? And as for the Covenant with *Levi*, that is as much broken; for, instead of *Sacrifices* continually, you have not now, nor

have had since the Destruction of *Jerusalem*, near 1800 Years, any *Sacrifice* at all. But if you understand these *Prophecies*, as of the *Kingdom of the Messiah*, so of his *Priesthood*, of which that of *Levi* was a *Type*, and fulfilled in it, then is this *Prophecy* exactly accomplished in the *Evangelical Priesthood*, which our *Messiah* has instituted; and which, we doubt not, will, according to the utmost Extent of this *Prophecy* of it, last as long as the *Covenant of Day and Night*; that is, as our *Messiah* has again given us his Assurance, *even unto the End of*

the World; and that *the Gates of Hell* shall never be able to prevail against it. Some
Matth. never be able to prevail against it. Some
 xxviii. 20. of the *Jews* pretend, that *David* will be
 xvi. 18. raised from the Dead, and made *immortal*,
Limborch. to fulfil this *Prophecy*. But others, re-
Collat. p. jecting this Interpretation, say, that this
 73. is to be meant of the Time after the

Messiah, &c. That after the *Messiah* shall come, of the Seed of *David*, there shall be no more Want of his Seed, to rule, &c. But the Words of the *Text* are, that *David* shall never want a Man to sit upon the *Throne of the House of Israel*: And putting to this, after the Coming of the *Messiah*, is adding to the *Text*. And the like *Liberty* would leave nothing certain in any *Text* of the *Bible*, or in any other *Writing*. The next I produce is,

3. That most exact Description of the
Isai. liii. Death and Sufferings of the *Messiah*, with the Reason of it, viz. as an *Expiation* and *Satisfaction* for the Sins of the *People*.

And how forced and foreign is that Interpretation which some of your modern *Jews* have put upon this *Chapter*, on purpose to avoid the plain Proof of our *Messiah* therein! As if the Person there spoken of were not any particular Person, but only a Description of the *People* of the *Jews* in the Name of a Person; of their present *Dispersion* through all Nations; with the *Contempt* and *Misery* which they suffer; and withal, their making many *Profelytes* to their *Religion*, in this their *Dispersion*.

For

For their many *Profelytes*, we hear not of them. If the *Jews* keep their own Ground, it is the most that, in your present Circumstances, you seem to expect; and would be well content to compound for it, not only *here*, but in all the Countries whither you are dispersed. What *King*, what *Nation*, have you converted? Nay, in our Part of the World, what *Family*, what *Persons*? And we hear as little of it from other Parts. You boast of many in *Spain* and *Portugal*; but they conceal it, and we know them not. But the flowing in of the *Gentiles* has been to the *Christian Church*. And only so can the Promise of it to *your Church* be verified; that is, as *yours* was a *Type* of *ours*, or as *ours* is truly *yours*, fulfilled and continued in the *Reign* of *your Messiah*, pursuant to all the *Prophecies* which went before of him. Therefore, by all that has yet appeared of your *Dispersion*, it is as a just *Punishment* for your own *Sins*, and not for the *Conversion* of the *Gentiles*. But how for their *Conversion*? When your learned *Jew* confesses (as quoted) That you have no Arguments against the *Gentiles*, nor can convince any of them. And in all the *Prophecies* of this your *Dispersion* (some of which are recited, *Seet. xi.*) there is nothing told of the *Conversion* of the *Gentiles*, as thereby designed, but only as a *Punishment* of your *Iniquity*; and, at the length, for your *Conversion*, as well as that of the *Gentiles*: As, That *Jer. xxxiii.*
 God will have Mercy upon you, and cause 26.
 your Captivity to return: That the Re- *Isai. lix. 20.*
deemer shall come to *Zion*, and turn away
Iniquity from *Jacob*: And, in the mean time, that you
 should be *rejected* for your *Wickedness*, and another
 People chosen in your Place. For thus it
 is said to you: *But ye are they that forsake Isai. lxxv.*
the Lord—Therefore I will number you to 11 to 16.
the Sword—Because when I called, ye did
not answer; when I spake ye did not hear—(ye did not
hearken to the Words of the Lord, in the
Mouth of that Prophet whom he told you Deut. xviii.
he would send. Therefore, thus saith the 18, 19.

Lord God, behold my Servants shall eat, but ye shall be hungry; behold my Servants shall drink, but ye shall be thirsty: behold my Servants shall rejoice, but ye shall be ashamed: behold my Servants shall sing for Joy of Heart, but ye shall cry for Sorrow of Heart, and shall howl for Vexation of Spirit. And ye shall leave your Name for a Curse unto my Chosen: For the Lord God shall slay thee, and call his Servants by another Name. How literally is this fulfilled! God hath chosen the Christians in your Place; and called his Servants by another Name. Not that you should be finally rejected, but till the Fulness of the Gentiles shall come in: And then shall you be converted by them, and not they by you. Therefore are you fatally deluded, who attribute to yourselves, and to your present Circumstances, all that Righteousness which is spoken of the Messiah in the 53d of *Isaiab.* As, *By his Knowledge shall my righteous Servant justify many, &c.* Was it for this End that God foretold your Dispersion? No; but for your grievous Iniquities, and for your own Conversion: As said by a Prophet of your own; *Yet will I leave a Remnant, that ye may have that shall escape the Sword, among the Nations, when ye shall be scattered through Countries: And they that escape of you shall remember me among the Nations—Because I am broken with their whorish Heart, which have departed from me—And they shall loath themselves for the Evils which they have committed in all their Abominations: And they shall know that I am the Lord, and that I have not said in vain, that I would do this Evil unto them.*

Exek. vi. Again; *They shall know that I am the Lord, when I shall scatter them among the Nations; and disperse them in the Countries: But I will leave a few Men of them—that they may declare of their Abominations among the Heathen, whither they come; and they shall know that I am the Lord: That is, you Jews shall know. It is to convince and convert you, that you shall be so dispersed, as you are this Day. Again; Are ye not as the Children of the Ethiopians unto me; O Children*

Chap. xii. 15, 16.

Amos ix. 7, 8, 9.

Children

Children of Israel, saith the Lord? Behold the Eyes of the Lord God are upon the sinful Kingdom, and I will destroy it from off the Face of the Earth; saving that I will not utterly destroy the House of Jacob, saith the Lord: for lo I will sift the House of Israel among all Nations, like as Corn is sifted in a Sieve; yet shall not the least Grain fall upon the Earth.

You shall be preserved in your *Dispersion*, in order to your *Repentance*; not for your *Holiness* to convert the Nations, for you are called *the sinful Kingdom*, and as *Children of the Ethiopians*. And God will choose other Hands to raise his Kingdom among the Heathen; *In that Day I will raise up* ver. 11. *the Tabernacle of David that is fallen—*

That they may possess the Remnant of Edom, and of all Heathen which are called by my Name, saith the Lord that doth this. See that fulfilled this Day. Where are the Heathen that are called by the Name of the Lord? Who does possess them, but our *Messiah*, the Son of David, by whose Name they are called *Christians*? In vain therefore do you expect the Heathen to be converted by you. You see it done already, by those whom God has chosen in your room; and who now seek to convert you, by persuading of you to hearken to *Moses*, and your own *Prophets*: Who have told you of this Conversion of the *Gentiles*, while you remain in your *Obstinacy*. *I am sought* Isa. lxxv. *of them that asked not for me; I am found* 1, 2. *of them that sought me not: I said, behold me, behold me, unto a Nation that was not called by my Name.* But unto *Israel* he saith, *I have spread out my Hands all the Day unto a rebellious and gainsaying People.* Yet you would attribute great *Holiness* to yourselves in this your *Dispersion*, even all that which is spoken of the *Messiah* in the 53d of *Isaiab*.

I have insisted thus long upon it, because this is all you have to say against that wonderful *Prophecy* of the low, outward *Appearance* of the *Messiah*, when he should come; and of the End of his Coming; not fight-

ing (as you expect) but *suffering*; not *conquering Men* with the *Sword*, but, as it is there expressed (ver. 10.) *Giving up his Soul, an Offering for Sin*, whereby to redeem us from that *Death* denounced
 Gen. ii. against *Sin*; and so *conquering* him that
 17. had the *Power of Death*; that is, the *Devil*; to whom we were in *Bondage*, lying under the *Curse*, of which he was made the *Executioner*.

And this (till the Time should come) was *shadowed* out to us in several *Types* and *Representations* of it, not only in your *Law*, which was but *one* of them; for *Sacrifices* (the most express *Type* of the *Death* and *Sacrifice* of the *Messiah*) were instituted upon the first *Sin* of *Man*; and the *Promise* of the *Messiah* then given, and his *Conquest* of the *Serpent*; and were practised by *Cain*, and *Abel*, *Noah*, *Abraham*, &c. before the *Law*, but most lively expressed in the *Sacrifice* of
 Gen. iii. *Isaac*; upon which the *Promise* of the
 15. *Messiah* was again renewed to *Abraham*.
 Gen. xxii. *Isaac*; upon which the *Promise* of the
 18. *Messiah* was again renewed to *Abraham*.

This *Salvation* by the *Messiah* was likewise prefigured by the *Saving* of *Noah* and his *Family* in the *Ark*; as by your *Passage* through the *Red-Sea*, and *Deliverance* out of *Egypt*: Particularly by the *Erection* of the *brazen Serpent*, as of *Christ* upon the *Cross*; and your *Salvation* only by *looking* upon that, as ours by *Faith* in him. But these *Types* may be over-valued, when we rest in them without looking forward to what they represent. Therefore *Hezekiah* broke that

brazen Serpent to pieces, and called it *Nehushtan*, a contemptible Name; that is,
 2 Kings xviii. 4. only a *Bit of Brass*. And God expresses himself with as much *Indignation* against your *Sacrifices*, as insufficient of themselves to *reconcile* to him. In which Sense he declares that he *bates* them; that they are a *Trouble* and an *Abomination* to him, and that he is *wearry* to

Isai. i. 11. bear them; and that he will not *accept* of them, or has *required* them, as a *Satisfaction*
 20 15. *satisfaction*

faction for Sin. What is it then that he will accept? Even the *Messiah*, for whom a *Body* was prepared, in which he was to make that *Atonement*, which the *Bodies of Beasts* could not; and which is very particularly described in the liii. of *Isaiab*; and cannot be applied to the *Jewish Nation* (as they would now turn it) under their present *Sufferings* and *Calamity*. It is said, ver. 12. *He bore the Sin of many, and made Intercession for the Transgressors.* Do the *Jews* make *Intercession* for the *Gentiles*? Or how do they bear their *Sins*? It is said, ver. 9. *He had no Violence, neither was any Deceit in his Mouth; yet it pleased the Lord to bruise him, &c.* But what is more recited out of your *Prophets*, and much more could be added to the same *Purpose*, shew plainly, that you have been *bruised* for your own great *Wickednesses*. And the *Opinion* of your own *Righteousness* is not the least *Part* of your *Delusion*.

But you oppose yourselves, and set up contrary *Pre- tences*. For when you come to give an *Account* why your *Messiah* has delayed his *Coming* so long beyond the *Time* which was limited by the *Prophets*, you have no other *Answer*, but that it is because of your *Sins*. And they must be *Sins* more than *ordinary*, which have provoked *God* to *break* his *Promises*, so oft repeated, concerning the *Time* of the *Messiah's* *Coming*. So that *here* you make yourselves the greatest *Sinners* that can be. But in *Answer* to *Isai. liii.* then you are *righteous* altogether, and there is, no *Deceit* in your *Mouth*! your *Nation* is the *righteous* *Servant* of the *Lord* there spoken of! But of that *Servant* it is said, ver. 8. *For the Transgression of my People was he stricken.* Therefore he was not that *People*, but he *suffered* for that *People*.

The learned *Jew* says, That the *Death* which the *Christians* would infer of the *Messiah* from this of *Isai. liii.* means not a real *Death* (for they suppose rightly, but misunderstood, that their *Messiah* will live

Limbor.
Collat. p.
53.

for

for ever), but only *Labores & Flagella* (as he words it) great *Labours and Afflictions*; which they suppose he may endure, *ante perfectam Regni Revelationem*, before the full Establishment of his Kingdom. And he brings,

as a parallel Place, *in Deaths oft*, which
 2 Cor. xi. the *Apostle* speaks of himself; but it means
 23. no more than *Dangers*.

Ans. 1. The *Messiah's* undergoing *Stripes and Afflictions*, though in order to his *Kingdom*, is as adverse to the *Jews* Notion of the *Messiah* as *Death* itself. For they suppose him to go on *gloriously* in *Conquests and Victory*; and not to be *scourged*, or *ignominiously* treated.

Ans. 2. Being in *Deaths*, shews itself to be a *figurative* Expression: For a Man can be in *Death* but *once*, therefore not, in that Sense, *often* in *Deaths*. But as a Man in *Battle*, or *Storms at Sea*, may be said to be *often* in *Deaths*, so the *Apostle* in the many *Dangers* which he there repeats. But far otherwise are the Expressions concerning the *Death* of the *Messiah*,

Dan. ix. ver. 8, 9, 12. *He was cut off out of the*
 23, 26. *Land of the Living. He made his Grave with the Wicked. He poured out his Soul un-*

to Death. And *Messiah* the *Prince* shall be *cut off*, but *not for himself*, &c. If these Expressions do not signify *Death*, what others can? And the *Jews* struggling against it, shews only, that they are resolved not to be convinced, by any *Words* whatsoever that can be spoken. They *try* all *Ways*, but dare *stick* to none: For they are contradictory to one another. And if one of their *Excuses* hold, the rest must be *false*: Which *Confusion* of itself were enough to *convince* them. You shall see more of them.

To avoid this, and other *Prophecies*, which speak expressly of the *poor* and *low* State in which the *Messiah* was to appear; behold thy *King* cometh
Zech. ix. 9. unto thee *poor*, or, as we translate it, *lowly*, &c. the modern *Jews* have framed to themselves *two Messiahs*: One, *Ben-Joseph*, of the Tribe of *Ephraim*, who was to be *poor* and *contemptible*,

tible, and undergo great *Indignities*: The other, *Ben-David*, of the *Tribe of Judah*, who was to be *victorious*, and *conquer* all the Earth before him, and to live for ever in *temporal Grandeur*: That he was to raise again from the *Dead* all the *Israelites* of former Ages; and among them, the first *Messiah*, *Ben-Joseph*. Thus the *Jews*, shutting fast their *Eyes*, do *dream*, and *invent* *Messiahs*, on purpose because they will not be concluded by the plain *Prophecies* of the *one and only Messiah*. Where do the *Prophets* speak of *two Messiahs*? But speaking all along of *one*, and of *the Son*, or *Messiah*, does necessarily exclude any other. If there were *two*, one would not be *the Messiah*: And by the same Rule they make *two*, they may make *two Score* of *Messiahs*. But this *shameless Contrivance* shews how hard they are put to it to elude the plain *Prophecies* of the *Messiah*; and is a *Confirmation* of the true *Import* and *Meaning* of these *Prophecies*, which are not answerable, but by such *poor* and *guilty* Shifts. It is for this Reason that I have been so long upon this *Prophecy* of *Isaiab*; and shewn the *Dream* of your *modern Rabbies*, of two *Messiahs*, unknown to all your *Expositors* before *Christ* came, but invented since, on purpose to avoid the plain and undoubted *Characters* which our *Jesus* bore of the *Messiah*.

4. The famous *Prophecy* of *Daniel's* *Seventy Weeks*; which, according to the prophetical *Computation* of a *Year* for a *Day*, makes *Four hundred and ninety Years*. In which *Time* it was then foretold that the *Messiah* should come; and our *Messiah* did come within that *Time*; and all there spoken of him was punctually fulfilled: As, that the *Messiah* should be *cut off*; and, soon after, that the *Sanctuary* should be *destroyed*; and the *Sacrifice* and *Oblation* should *cease*; and that, even after all this, *Desolations* were determined against your *Nation*. And the *End* of the *Messiah's* *Coming* is likewise there told; not *temporal Conquests*, as you dream of, but to *finish the Transgressions*, and to *make an End of Sins*,

Dan. ix.
24, &c.

and to make Reconciliation for Iniquity, and to bring in everlasting Righteousness.

This Prophecy pinches so close, that the modern Jews, to avoid it, would endeavour to discredit the whole Book of *Daniel*: They dare not quite throw it off, because it was indubitably received by their Forefathers before *Christ* came. And the high

Ezek. xiv. Rank in which *Daniel* is put, rather gives
14, 20. him the Preference before all the rest of the *Prophets*, than excludes him out of their

Number. It makes him at least, the most highly favoured of God, of all the Men living in the World in his Time: And his *Visions* of the four great *Empires* of the World, and *Prophecies* of the *State-Revolution*s, which followed so remarkably, made his *Prophecies*

more noted than those of any of the other
Ezek. *Prophets*: And God sets him forth as the

xxviii. 3. Standard of Wisdom amongst Men. For these Reasons, the Jews after *Christ* could

not expunge this Book of *Daniel*: But, about one hundred Years after *Christ*, they quite inverted the Method of the Books of the *Old Testament* (which to that Time had been received amongst them), and made a new *Distribution* of them, and a *Distinction* of those they called *Ἁγίαγραφα*, or *holy Writings*; but put them in a Class below the *inspired* and *canonical Scriptures*: And into this lower Class they thrust the Book of *Daniel*, at the End of the *Prophets*, which before was placed in the Middle of them.

But this Book of *Daniel*, if it be not among those which are *inspired* in the highest Degree, it cannot stand among any *holy* or *good Writings*, but it must be reckoned *false* and *blasphemous*; because it speaks of itself all along as *immediately inspired* by God: And if those *Visions* and *Revelations* there related be not true, then it is telling of Lies in the Name of the Lord; which is high *Blasphemy*.

Therefore, since the modern Jews dare not place the Book of *Daniel* lower than among the *holy* or *pious Writings*,

Writings, they confess it to be *inspired*, and *canonical*; and have only discovered their own *Guilt*, in seeking to avoid the *Witness* of their own *Prophets* to our *Messiah*.

5. That *Promise* concerning the *Temple* of *Solomon*, that *God's Name* should be there

2 Chr. vii.

16.

for ever, and perpetually, cannot be verified, but as it was a *Type* of the *Christian Church*, which shall last for ever. For *Types*, as *Pictures*, are often called by the *Name* of what they represent; and by them is meant that whereof they are the *Types*.

6. As that *Promise* to the *Temple* of *Solomon*, so neither can that made to the *second Temple* be otherwise verified than as fulfilled in our *Messiah*,

That the *Glory* of this latter *House* shall be greater than of the former: And yet it was as nothing, in Comparison of the former.

Hag. ii.

3, 7, 9.

How then should the *Glory* be greater? It is told, Because the *Desire* of all *Nations* should come into it; and in this Place will I give *Peace*, saith the *Lord of Hosts*.

Here was given the eternal *Peace* and *Reconciliation* of *God* with *Men*, in the *Person* of *Jesus Christ*; in whom *God* was, by his

2 Cor. 5.

19.

Means, reconciling the *World* unto himself.

Some *Jews*, to avoid the *Force* of this *Prophecy*, do now pretend, that, by the *latter House*, ver. 9. is not to be meant that *second Temple*, but some other yet to be built. This is very *precarious*, and a *guilty Plea*. But it will not bear; for it is plain that it was of that *very second Temple* which the *Prophet* spoke. The *Comparison*, ver. 3. is betwixt that *Temple* which they then saw, and the *first Temple* of *Solomon*. And, ver. 7. *God*, speaking of that *Temple* then built, says, I will fill this *House* with *Glory*. And, ver. 9. *The Glory* of this *latter House* shall be greater than of the former. If it were spoken of a *third* or a *fourth Temple*, the *Word former* would not relate to the *first Temple*: And there was no other *former*, when this *Prophecy* was given forth. It was the *second Temple* that seemed as nothing

nothing in the Eyes of those who had
Exr.iii.12. seen the *first*, who therefore *wept*: And,
 to comfort these, it was here promised,
 That the *Glory* of that *second House* should exceed that
 of the *former*.

But there were other *Glories*, much greater than that
 of the *Building*, which the *first Temple* had, and the
 second had none of them; as your own *Rabbies* do
 reckon them under five Heads: 1. The

R. Kimchi. holy *Ark*, wherein were the *Tables* of the
& R. Solom. *Covenant*, the *Pot of Manna*, and *Aaron's*
in Hag. 1. *Rod* that budded; and where *God* was
 8. and *R.* said to dwell between the *Cherubims* that
Bechai in covered it. 2. The *Schechina*, or *divine*
Legem. f. *Presence*, in the *Cloud of Glory*. 3. The
 59. miraculous *Urim* and *Thummim*. 4. The
Psal. lxxx. holy *Fire* that came done from *Heaven*.
 1. 5. The *Gift of Prophecy*, or of the *Holy*
Ghost. These all ceased under the *second*

Temple; which made its *Glory* much more *inferior* to
 that of the *first* than the *Difference* as to the *Magni-*
ficence of the *Building*. But all these *Glories* were much
exceeded under the *second Temple*. They were fulfilled,
 and more *divinely* exhibited, in their *Architype* the
Messiah, who was the true *Schechina*; God not only
 appearing in, but *personally* united to, our *Nature*:
 Whose *holy Spirit* descended *miraculously* in *Fire* upon
 his *Apostles*, the same *Day* (of *Pentecost*) wherein the
Law was given in *Fire* from *Mount Sinai*; and filled
 them with the *Gifts of Tongues*, of *Miracles*, and of
Prophecy, which were now departed from the *Temple*;
 and placed that infallible *Urim* and *Thummim* in their
Hearts, which was but faintly represented in the *Breast-*
plate of your *High Priest*.

7. Again; of this *second Temple* it was said, *The*
Lord, whom ye seek, shall suddenly come to his
Mal.iii. 1. *Temple*; even the *Angel of the Covenant*
whom you delight in: Behold he shall come,
saith the Lord of Hosts. Therefore it was necessary
 that

that the *Messiah* should come during the Standing of the *second Temple*: And that *Prophecy* can never now be fulfilled.

You have several Times attempted to rebuild your *Temple*, in the Reigns of *Adrian*, of *Constantine*, of *Julian*; when, having gained not only that *apostate Emperor's Consent*, but that he was willing to bear the *Expences* of it; and gave Orders for the Rebuilding of your *Temple* at *Jerusalem*, in *Odium* to the *Christians*; and the *Heathens* did with great *Zeal* (for the same Reason) assist you in it; even then, when you seemed on all Hands to have gained your Purpose—Behold God did immediately *himself* interpose! and by a terrible *Earthquake* threw up the *Stones* out of the very *Foundation* with that *Violence*, as *destroyed* many of the *Workmen* and *Spectators*; and, by overthrowing the *Buildings* near adjoining to the *Temple*, *killed* and *maimed* many more of the *Jews*, who were there gathered together for the carrying on of this Work. And when, not *terrified* with this, they again attempted to lay the *Foundations* of the *Temple*, *Globes of Fire*, bursting out of the very *Foundations*, not only *destroyed* the *Workmen*, but *devoured* the *Stones*. This is recorded in *Socrat. Hist. Eccl. l. 3. c. 20.* and in *Sozom. l. 5. c. 22.* who appeals to several *Witnesses* of it, then living: And our *Chrysofome* says, *We all are Witnesses of this Thing.* But besides these *Orat. 2.* Testimonies of *Christians*, this is likewise *Contr.* told by *Ammianus Marcellinus*, who was *Jud.* not a *Christian*, in his 23d *Book*. Thus the Building of the *Temple* was defeated at that time, *A. C. 361.* and to this Day. Though if you had a new *Temple* To-morrow, that could not solve the *Prophecies* that were made either to the *first* or *second Temple*; which last has been destroyed now more than *seventeen hundred Years*: Much less could it satisfy all those *Prophecies* that speak so particularly of the *Time* of the *Messiah's* Coming, which are *longer* since *past*.

IV. The *Prophecies* of the *Holy Scriptures*, concerning the *Time* of the *Coming* of the *Messiah*, were so noted and known among the *Jews*, that when it drew near, *viz.* about the *Time* that our *Blessed Saviour* came into the *World*, the *Jews* were generally looking out for him, and expected his *Coming*. Some thought that *Herod* (who repaired the *Temple*, and made it more glorious) was he, and took the Name of *Herodians*: Others followed *Theudas*: Others, *Judas* of *Galilee*:

Both of which are mentioned in our *History* of the *Acts* of the *Apostles*, and likewise by your *Josephus*; if it was not another *Theudas*, who, as he tells, pretended to *Miracles*, *viz.* to divide the *River Jordan* by his *Command*, and give his *Followers* a *Passage* through it on *dry Land*. He mentions another *Impostor*, who led the *Jews* into the *Wilderness*, and promised them *Deliverance*, if they would follow him thither; whom *Festus* destroyed, with all his *Followers*. This

our *Saviour* literally *foretold*; and cautions against following these *false Christs*, and *false Prophets*, into the *Desart*. And *Josephus* says, that there were at that time (which was about fifty-seven or fifty-eight *Years* after the *Nativity* of *Christ*) many *Enchanters* and *Deceivers*, who persuaded the common *People* to follow them into the *Desart*, where they promised to work *Miracles*, &c. He says, that the *Country* of *Judæa* was *stored* with *such*; so intent were they then to find out their *Messiah*, and so persuaded that that was the *Time* of his *Coming*. The two *Brothers*

Afinæus and *Anileus*, both *Weavers*, had mighty *Successes*, but were at last destroyed; and were the *Occasion* of the *Destruction* of many of the *Jews*, who followed them, about forty *Years* after the *Birth* of *Christ*.

And about seventy-four *Years* after, another

Id. de Bell. And about seventy-four *Years* after, another

other Weaver, one Jonathan, led many of the Jews after him into the Wilderness, where he promised to shew them Signs and Wonders. He was burnt alive, and Multitudes of the Jews were massacred about Cyrene. This was two Years after the Destruction of Jerusalem. And Josephus tells, that the great Cause of that was their Expectation of their Messiah then to come. For he says, that the chief Thing which incited them to that War (with the Romans), was a doubtful Prophecy (as he calls it) found in the Holy Scriptures, that, about that Time, one of their Country should be Monarch of the whole World. He said (after the Destruction of Jerusalem) that they were deceived in this Interpretation of the Prophecy; which he (then) applied to the Reign of Vespasian, as if fulfilled in him.

V. But what is more remarkable, the Romans themselves had the same Notion current among them: And not only they, but all the eastern Part of the World, which may well include all that was then known. Thus says Suetonius, in the Life of Vespasian, *Percrebuerat Oriente toto vetus & constans Opinio, esse in Fatis, ut eo Tempore, Judæa profecti rerum potirentur; i. e. That an antient and constant Tradition had obtained throughout all the East, that in the Fates it was decreed, that, about that Time, some who should come from Judæa should obtain the Dominion, or Government, i. e. of the World, which the Romans then possessed.* And Corn. Tacit. (Hist. 1. 5.) speaks almost in the same Words, telling of the great Prodigies, which preceded the Destruction of Jerusalem: He says, That many understood them as the Forerunners of that extraordinary Person, whom the antient Books of the Priests did foretel should come, about that Time, from Judæa, and obtain the Dominion. *Pluribus Persuasio inerat, antiquis Sacerdotum Literis contineri, eo ipso Tempore fore, ut valesceret Oriens, profectique Judæa Rerum potirentur.*

These antient Books of the Priests must either mean the Holy Scriptures of the Old Testament, in the Hands of the Jewish Priests, and which were known to the
Romans

Romans (and, if so, it shews the Sense of the *Jews* at that time, and before, that that was the Time of the *Messiah's* Coming); or otherwise, which is more probable, by these Books were meant the *Oracles* of the *Sibyls*, which were kept with great Veneration by the *Roman Priests*, and which very plainly foretold the Coming of *Christ*, and pointed out the very Time. And this raised so great an *Expectation*, and a *Jealousy* in the *Roman Government*, at that time; with a watchful Eye particularly upon the *Jews*. The same Year that *Pompey* took *Jerusalem*, one of the *Sibyl Oracles* made a great Noise, viz. That *Nature* was about to bring forth a King to the Romans. Which, as *Suetonius* tells in the Life of *Augustus*, did so terrify the *Senate*, that they made a *Decree*, that none born that Year should be educated. And that those whose Wives were with Child, did each conceive great Hopes, applying the Prophecy to themselves—*Senatum exterritum censuisse, ne quis illo Anno genitus educaretur: Eos qui gravidas Uxores haberent, quod ad se quisque Spem traheret, curasse ne Senatus consultum ad Ærarium deferretur.* And *Appian*, *Plutarch*, *Salust*, and *Cicero*, do all say, that it was this Prophecy of the *Sibyls* which stirred up *Cornel. Lentulus* at that time; he hoping that he was the Man who should be King of the Romans. Some applied it to *Cæsar*; which *Cicero* (*De Divinatione*), after *Cæsar's* Death, ridicules; and cautions that those Prophecies should not be interpreted of any future King to be in Rome. *Cum Anstibus agamus, & quidvis potius ex illis Libris, quam Regem proferant: Quem Romæ post hæc nec Dii, nec Homines, esse patientur.* *Virgil*, in his famous fourth *Eclogue*, wrote about the Beginning of *Herod the Great*, compliments the *Consul Pollio* with this Prophecy, by supposing it might refer to his Son *Saloninus*, then born. But the Words are too great to be verified of any mere mortal Man; and speak of such a *golden Age*, and *Renovation* of all Things, as cannot be fulfilled in the *Reign* of any earthly King. And *Virgil* does express it almost in the Words of the *Holy Scriptures*, wherein they tell of the glorious Age of the *Messiah*; of new
Heavens

The Case of the Jews. 23

Heavens and a new Earth, then to begin, and to be finally completed at the End of the World. *Isai. lxxv. 17. 2 Pet. iii. 13.*

*Ultima Cumei venit jam Carminis Ætas:
Magnus ab integro Seclorum nascitur Ordo:
Jam nova Progenies Cælo demittitur alto.
Tu modo nascenti Puer, quo Ferrea primum
Definet, ac toto surget Gens aurea Mundo——*

Now the last Age decreed by Fate is come :
And a new Frame of all Things does begin :
An holy Progeny from Heav'n descends.
Auspicious be his Birth, which puts an End
To th' Iron Age ; and from whence shall arise
A Golden State, far glorious thro' the Earth.

Then the Poet runs a Division upon the peaceable State of that Reign, perfectly a Paraphrase of *Isaiab lxxv.* from ver. 17, which ends ver. 25. *The Wolf and the Lamb shall feed together, and the Lion shall eat Straw as the Bullock ; and Dust shall be the Serpent's Meat. They shall not hurt, nor destroy, in all my holy Mountain, saith the Lord.*

———*Nec magnos metuent Armenta Leones.
Occidet & Serpens, & fallax Herba Veneni
Occidet. ——*

———Nor shall the Flocks fierce Lions fear.
No Serpent shall be there, or Herb of pois'nous Juice.

Nay the very Atonement for our Sins, which *Daniel* attributed to the *Messiah*, chap. ix. 24. To finish the Transgression, to make an End of Sins, and to make Reconciliation for Iniquity, is thus expressed in this Eclog.

*Te Duce, si qua manent Sceleris Vestigia rostri,
Irrita perpetua solvent Formidine Terras.*

By

By thee, what Footsteps of our Sins remain
Are blotted out; and the whole World set free
From her perpetual Bondage, and her Fear.

And the very Words of *Haggai* ii. 6. seem to be literally translated by *Virgil*. Thus says the *Prophet* of the Coming of the *Messiah*; *Yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land. And I will shake all Nations, and the Desire of all Nations shall come.* And thus the *Poet*,

*Aggredere O magnos (aderit jam Tempus) Honores,
Chara Deum Soboles, magnum Jovis Incrementum.
Aspice convexo nutantem Pondere Mundum,
Terrasque, Tractusque Maris, Cælumque profundum.
Aspice venturo lætentur ut omnia Seclo.*

Enter on thy high Honour, now's the Time,
Offspring of *God*, O thou great Gift of *Jove*.
Behold the World, Heav'n, Earth, and Seas do
shake.
Behold how all rejoice to greet that glorious Age.

And, as if *Virgil* had been learned in the *Doctrine* of *Christ*, he tells that these *glorious Times* should not begin immediately upon the *Birth* of that *wonderful Person*, then expected to come into the World, but that *Wickedness* should still keep its Ground in several Places :

*Pauca tamen suberunt priscae Vestigia Fraudis :
—— Erunt etiã altera Bella.*

Yet some Remains shall still be left
Of antient *Fraud*; and *Wars* shall still go on.

Now how *Virgil* applied all this, is not the Matter; whether in Part to *Augustus*, or partly to *Pollio*, and partly

partly to *Saloninus* his Son, then newly born: But it shews the general Expectation that there was at that Time of the Birth of a most extraordinary Person, who should introduce a new and golden Age, and both reform and govern the whole World: Justly, therefore, call'd by the Prophet, the Desire of all Nations.

Now the *Sibyls* had pointed out the Time to be then at hand. And if it should be supposed (tho' there is no Reason for it) that the *Jews* had forg'd, or interpolated, these Oracles, and made them speak thus in the Language of the holy Scriptures, yet this still shews, that the *Jews* at that Time did so understand the Prophecies of the Old Testament concerning the *Messiah*, as that then was the Time prefix'd for his Coming.

But if these Prophecies of the *Sibyls* be what they speak themselves (against which nothing but *Presumption* has yet appeared), then can they not be denied as a demonstrative Proof of our *Jesus* being the *Messiah*; for they describe him so personally, and so plainly, that this is made the Cause of Suspicion against them; as if they could not be genuine, because they speak so very plainly and particularly of *Jesus Christ*.

This has carry'd some *Christian Critics* too far, to reject, upon this only *Presumption*, the Authority of the *Sibyls*. And yet they have not (not any of them that I can find) taken into due Consideration the Answer which *Origen* gives to this same Objection of theirs; for it is not a new one: It was first objected by the *Heathens*: *Celsus* had recourse to this, alleging, that the *Christians* had interpolated and added several Things to the Prophecies of the *Sibyls*: But * *Origen* appeals to the ancient Copies of them; and provokes,

B

Celsus,

* Αποφηνάμεν, ὅτι παρενεγράψαμεν εἰς τὰ ἐκείνης πολλὰ καὶ βλάσφημα· καὶ μὴ ἀποδείξας μήδ' ὅτι παρενεγράψαμεν. Ἀπεδείξε δ' αὖν, εἰ τὰ Ἀρχαιότερα Καθαρωτέρα εδείκνυε, καὶ ἔκ ἔχοντα ἀπερ' οἶεται παρενεγράφθαι· μὴ ἀποδείξας δὲ μήδ' ὅτι βλάσφημά, ἐστὶ ταῦτα.
Orig. contra. Cell. l. 7.

Celsus, or any of the *Heathens*, to shew what was *added*; which, he says, they could not instance; and that certainly they would if they could: Yet some of our *Critics* have declared themselves in this for *Celsus*, against *Origen*, but without answering of *Origen's* Argument, which *Celsus* could not; and it is not to be imagin'd that *Origen* would have put the *Issue* upon such a plain *Matter of Fact*, if it had not been true, and which could have been so easily disproved.

But this especially is to be considered, that the *primitive Fathers* of the *Church*, as *Justin*, *Clemens*, *Theophilus*, *Athenagoras*, *Origen*, *Eusebius*, *Lactantius*, &c. did lay so great Strefs upon the *Sibyls*, and quoted them so often against the *Heathens*, that they called the *Christians Sibyllianists*. *Clemens Alexandrinus*, in his *Stromat.* l. 6. quotes *St. Paul* (some Work of his now lost), in his Disputations with the *Gentiles*, referring them to their own *Sibyls*: And he lived near to the Time of *St. Paul*; so that we must suppose this to have been at least the current Opinion of that early Age of *St. Clement*. This is observed, *Obiter*, for the sake of some *Christian Critics*, who seem not to have a due Regard for the Authority of the *Primitive Fathers* of the *Church*.

But as to what concerns you *Jews*, and the present Subject we are upon, there can be no Dispute, by what is quoted out of the *Sibyls* by several Authors before *Christ* came, that they spoke of a *wonderful Person* to appear in the World, who should rule all Nations; and that it was understood, as well by the then *Jews*, as *Romans*, to be about that Time in which our *Jesus* was born. Now there could be none but *Jews* or *Heathens* to have made these *Prophecies* of the *Sibyls* (there being no *Christians* then in the World); and, as said before, it is all one as to our present Argument, whether the one or the other made them: For I bring them now only to shew, that there was a general Expectation of the *Messiah*, at that Time when our *Jesus* was born: And I have shewn that it was *Universal*, all the World over; the greatest Part of which was then
under

under the Roman Government; who likewise testify that all the *Eastern* Part of the World had the same Expectation; and that not only at that Time (as if then put into their Heads by the *Craft* or *Artifice* of the *Jews*, as some *fanciful* Men have pleased themselves to *imagine*), but that they had it all along, as an *antient* and undoubted *Tradition*, written in the Books of *Fate*; and that it should come to pass at that very Time. And never but at that Time was there any such general Expectation.

This universal *Impulse* (if we will call it no more), which was imprinted, in whatever manner, upon the Minds of the whole *Earth*, to expect a *glorious* and *wonderful Deliverer, Restorer, and King of the World*, at that Time when our blessed Lord and Saviour was born (and never before nor since), cannot be made of less Account, than a very *extraordinary*, and even *divine Apparatus*, or *preparing of the Way*, whereby to introduce the *Son of God* with the general *Expectation* and *Commotion* of whole *Nature*, into the World!

And among all these, the *Expectation* was most *firm*, as there was most Reason, with you the *Jews*; who had the *lively Oracles* of the holy *Scriptures*, which punctually *pointed out the Time* wherein God had decreed to send his great *Messiah* in the World.

This appears with a flagrant Evidence, in your setting up at *that Time* this and that Person for the *Messiah* (as I have before shewn out of *Josephus*), and so continued to the Destruction of *Jerusalem*.

And since that Time you have not desisted looking out for your *Messiah*; and following every *Impostor*, that, with any or no *Pretence*, set himself up for it: As our Lord, your true *Messiah*, has foretold to you, that many would come in his Name, saying, I am *Christ*: *Behold* (says *Math. xxiv. 25.* he) *I have told you before*: But you would not believe; and it has turned to your Destruction.

VI. The *History* of these *false Messiahs* has been wrote by *Johannes a Lent*; and printed, *Herbonæ*, 1697, with sufficient Vouchers from *the Rabbies* of the *Jews* themselves. Let me but name them, to shew the *Succession* of *Delusion* in the *Jews*. You have heard before, out of *Josephus*, the Multitudes of *false Messiahs* before the Destruction of *Jerusalem*. Afterwards, *A.C.* 114, you set up another, in the Reign of *Trajan*, one *Andrew*, which occasioned the Destruction of many Thousands of you. Again, in the Reign of *Adrian*, another, whom ye called *Bar Cochab*, *i. e.* the *Son* of a *Star*; alluding to the *Star* of *Jacob*, *Num.* xxiv. 17. And again, *Rebelling* under this *Messiah* caused a most dreadful Destruction amongst you; infomuch, that, as yourselves have told it in your own Books, there was twice the Number of *Jews*, that perished upon this Occasion, more than all those that came out of *Egypt*; and that you suffered more under *Adrian*, than under *Nebuchadnezzar*, or *Titus*. When you were at last undeceived (too late), then you changed the Name of this *false Messiah* from *Bar Cochab*, the *Son* of a *Star*, to *Bar Cosibab*, *i. e.* the *Son* of a *Lye*, as being a *false Messiah*.

And how oft have you been deceived since! In the Year of *Christ* 434, in the Reign of *Theodosius* the Younger, another *Pseudo-Messiah* arose in the Island of *Crete*, who said that he was *Moses*, and sent from *Heaven*, to carry the *Jews* in *Crete* on dry Ground, thro' the *Sea*; and persuaded several of them to throw themselves into the *Sea*.

In the Year of *Christ* 520. another *Pseudo-Messiah*, one *Dunaan*, arose in *Arabia*; and, with the *Jews* who followed him, set upon the *Bishop* and *Christians* in the City of *Negra*, and committed great *Outrages*, till he was destroyed.

A. C. 529, the *Jews* and *Samaritans* in *Palestine* were seduced into *Rebellion* by *Julian*, a *Pseudo-Messiah*, which occasioned the *Destruction* of many of them.

And when *Mahomet* appeared about the Year 620, the *Jews* flocked to him as their *Messiah*; to which he
at

at first pretended: And they stuck to him, till, as some say, they saw him eat *Camels Blood*; or, as others tell, for other Reasons, they left him. Indeed he left them, and set up other Pretences.

After *A. C.* 721, they followed a certain *Syrian*, who said that he was *Christ*.

A. C. 1137, they followed another in *France*, which occasioned their Banishment out of that Country, and the Slaughter of great Numbers of them.

The Year following, *viz.* *A. C.* 1138, in *Persia*, a false *Messiah* taking Arms, brought great Mischiefs upon the *Jews* there.

A. C. 1157, the *Jews* rising under another *Messiah* in *Spain*, had well nigh all of them been cut off.

A. C. 1167, they suffered much under another *Messiah* in the Kingdom of *Fez*.

And the same Year under another in *Arabia*, who gave for a *Sign*, that after his *Head* was cut off, by the King of *Arabia*, he would rise to Life; which he did not; but by this escaped a more cruel Death. And not long after, in the same 12th Century, they suffered much by another beyond *Euphrates*, who gave for his *Sign*, that he would go to Bed at Night *Leprous*, and rise *Sound* in the Morning.

About the Year 1174, another rose in *Persia*, and led the *Jews* into *Rebellion*, which occasioned great Destruction among them: And one *David Almusar* occasioned the like to them in *Moravia* in *Germany*.

And again, in the same Century, another *Pseudo-Messiah*.—All mentioned by *Maimonides*, and other *Jewish Rabbins*: Who likewise tell us of that most famous *Pseudo-Messiah* in *Persia*, called *David El David*, alias *David Alroy*, about the Year 1199 or 1200, a great *Magician*, who deluded many of the *Jews*.

A. C. 1222, many *Jews* followed a false *Messiah* in *Germany*, whom they called the Son of *David*. And the same Year expected their *Messiah* to be born of a Woman, then with Child at *Worms*; but it proved a *Girl*.

A. C. 1465, when the *Saracens* made such Inroads upon *Christendom*, the *Jews* then thought their *Messiah* was come to fight their Battles.

And the same Year, Rabbi *Abraham Avenaris*, a *Jewish* Astrologer, from the Conjunction of *Jupiter* and *Saturn* in the Sign *Pisces*, foretold the Coming of the *Messiah* to be then at hand.

And afterward, *R. Abarbanel*, in his Commentary upon *Daniel*, p. 84, 86, gathered the Time of the *Messiah's* Coming from the like Conjunction of *Jupiter* and *Saturn* in *Pisces*.

About the Year 1497, the *Jews* were again deceived in *Ishmael Sophus*, whom they took for their *Messiah*; who, having got together an Army of vile and profligate Men, pursued his *Victories* successfully thro' *Media*, *Parthia*, *Persia*, *Mesopotamia*, and *Armenia*; but at last cheated the *Jews*, and set up a new *Seet* for *Mahomet*.

A. C. 1500, Rabbi *Ascher Lemla* appeared in *Germany*, as the *Forerunner* of the *Messiah*, who, he promised should come and restore the *Jews* to the Land of *Canaan*, that same Year. And the *Jews* generally everywhere did believe him, and appointed public *Fasts* and *Prayers* to prepare for the Coming of their *Messiah*.

About the Year 1534, a new *Messiah* rose up in *Spain*, who was burned by *Charles V.*

As was another at *Mantua*, *R. Salomo Malcho*; whom many of the *Jews* did believe came again to Life, after he was burned; and every *Sabbath* visited his Wife *Zephati*.

But the Emperor spared *R. David*, who called himself one of the *Emissaries* of the *Messiah*, then soon to come: Who, when he was at *Rome*, is said to have fasted six Days together.

Another *Pseudo-Messiah* rose up in the *East Indies*, about the Year 1615.

And another in *Holland*, A. C. 1624.

But the famous *Pseudo-Messiah Sabethai Zevi*, A. C. 1666. is a Story remarkably known, who, after all the Expectation of the People of the *Jews*, turned at last *Mahometan*, to save his Life.

But

But from the foregoing Account I would lay before them a strange *Uncertainty* they are at, running after every *Impostor* for their *Messiah*; having lost all the *Marks* whereby they may know their *Messiah*: Nay, being willing they should be lost, and disputing against them for this only Reason, that, because all the *Marks*, given of the *Messiah* in the *Old Testament*, do meet in our blessed Lord and Saviour *Jesus Christ*, and can never meet in any other, therefore they would have no *Marks* of him at all.

The learned *Jew*, who disputed with *Limborch*, Anno 1687, contends, that the Prophets foretold neither the *Time* or *Place* of the *Nativity* of the *Messiah*; and says, that *Miracles* were not needful to prove his *Mission*; but only to gather the *Jews* together from all Parts of the *World*, and to conquer the *Nations*. *Limb. p. 73. p. 55.*

Agreeable to this Notion, the *Pseudo-Messiah* before mentioned, who arose in *Persia A. C. 1138*, when desired to shew some *Miracle*, to prove his *Mission*, said, that the *Messiah* was not to be known by *Miracles*, but by his *Success* in conquering the *World*.

And your famous *Maimon*. says the same, That the *Messiah* was not to work *Miracles*; but to fight the *Lord's Battles*, and conquer all before him. *H. Melac. and Milch. c. 11.*

Mahomet made the like Excuse for his not working of *Miracles*: He said, That *Moses*, *Solomon*, and *Jesus*, were sent to shew God's *Righteousness*, *Wisdom*, and *Clemency*, to which *Miracles* were necessary to gain *Belief*; but that he (*Mahomet*) was sent to shew God's *Fortitude*, to which no *Miracles* were necessary, but to enforce it with the *Sword*, which carried its own *Conviction*. *Alcoran. c. 2. 3, 4, &c.*

The *Guilt* and *Folly* of this Excuse is apparent: For at the first setting up of any for the *Messiah*, how shall it be known that he shall have *Success*? We see how often the *Jews* have been *deceived* and *ruined* by it;

but do they believe that their *Messiah* shall have *Success*, without *Interruption*, all along from his first setting up? No; The learned *Jew* before-mentioned, interpreting the *Death* of the *Messiah*, which is spoke *Limborch.p.* of *Isai.* liii. only of *Troubles* and *Afflic-* 53. and 137. *tions* which he should endure, says, it shall be in the *Wars* with the *Nations*, before he *complete* the *Redemption* of the *Jews*; and then (says the learned *Jew*) shall be fulfilled that *Prophecy* of *Jeremiab*, *Et erit Dies Tribulationis Jacob, sed ex ea salvabitur*: That the *Jews* shall suffer great *Tribulation*, but shall be saved out of it. So that, by this *Rule*, they cannot know their *Messiah* by his *Success*, till he is quite *ruined* and *destroyed*, and they *confounded*, as it has hitherto befallen them.

One would think this enough to open their *Eyes*, that while they have obstinately rejected the *sure* and *infallible Marks*, which *God* by his *Prophets* has given of the *Messiah*, they have left to themselves no *Marks* or *Rules* at all, whereby they can know him, or which do distinguish him from every *Impostor*.

The *Jews*, in our *Saviour's* Time, did *Job. vii. 31.* expect that the *Messiah* when he came would work *Miracles*: Many of the *false Messiahs* pretended to it; and no doubt the present *Jews* would think it a great *Confirmation* of any who should now set up for their *Messiah*; which shews that they dispute against the *Necessity* of *Miracles* to vouch the *Messiah*, because they cannot deny those of our *Saviour*; and it likewise discovers their *Diffidence* in ever having a true *Messiah* to come (whatever they pretend), because they dare not put it to the *Issue* of a *Miracle*, or trust that they shall have any who shall be endowed with such a *Power*.

Yet they reject Him, who, they cannot but own, had that *Power*; and confess that they are ready to acknowledge *another* without that *Power*; that is, they reject the *strongest Credentials*, and will accept of *lesser*: They cannot deny this to be their *Case*: They will not say that

that they do not *desire* they had a *Messiah* who could work *Miracles* to vouch his *Mission*; and their *Doctors* have asserted, *That as the Messiah was to be greater than Moses, so, when he came, he should work greater Miracles than Moses had done, as it is quoted out of R. Levi, Ben Gerson, Parascha, by Theodorick Hackspan, in his Edition of R. Lipman's Book, Nizachon. Anno. 1644, p. 387; yet now they cry down Miracles as a Mark of the Messiah, because they despair of any such; that is indeed, of any Messiah at all to come; for no otherwise can they know him, whenever they suppose that he should come. They confess that they cannot know him by the Time when he should come, nor by the Works he shall do when come, other than by the Issue of his Battles; which they cannot know before-hand; and consequently can never be sure with whom to join in Time, before it be too late; as they have hitherto experimented in all their false Messiahs.*

I would intreat them to think of another Thing, as to the *Time* of the *Messiah's* Coming. They never set up any *false Messiah*, nor did any pretend to it, till near the *Time* that our blessed *Saviour* came into the World; which was the *Time* foretold by *Daniel* and the *Prophets*: And since that *Time*, they have been perpetually setting up of *false Messiahs* one after another, even to our *Times*; which shews plainly, that the *Time* wherein our *Messiah* did come was the *Time* wherein he was generally expected by the *Jews*; and that then they understood their *Law* and their *Prophets* in the same Sense that we have done, as to the *Time* of the *Messiah's* Coming, tho' now they would dissemble it.

VII. I come now, in the next Place, to consider (what I have before hinted) the Excuse that you have for the Delay of your *Messiah's* Coming beyond the *Time* (as yourselves have confessed) which was foretold by the *Prophets*; and you have so little to say on this Point, that you only pretend your *Sins* have hindered his Coming. This is a very bare, and looks like

a *guilty Put-off*: Surely it cannot satisfy yourselves; for I pray you to consider, 1. What are those *Sins* you now complain of? They must be more than *common Sins*, that should defeat so many *express* and *solemn Prophecies*; and, by your Interpretation of *Isaiab liii.* (before spoke to) you pretend to be *righteous* and *holy* to a *superlative Degree*.

But what are those *Sins* that should prevent the Coming of your *Messiah*? Are they greater than those of which you were formerly guilty in the Days of *Moses*? and from that Time to the *Captivity* (*2 Kings xvii. 7. to 24.*), in the *Captivity*, and after (*Ezr. ix. Neh. ix. Ezek. xvi. Dan. ix. Zech. vii.* and the whole *Prophecy of Malachi*)? No; you are not now so guilty of these *Idolatries* and vile *Abominations*; you have greatly reformed yourselves from these; and (excepting only your rejecting of your *Messiah*, and standing out still against him) you have not now, nor have had since his Coming, more *Sins* to answer for, or more notorious, than other Men: So that this of your supposing the Coming of the *Messiah* to be delayed for your *Sins*, seems only to be an *Excuse*, because you can find no other.

2. The Coming of the *Messiah* is promised as a *Remedy for Sin*. *In that Day there shall be* *Zech. xiii. 1.* a *Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin and for Uncleanness*. And what is before quoted, *Dan. ix. 24.* expresses the Design of his Coming to be, *To make an End of Sins, and to make Reconciliation for Iniquity*. So that our *Sins* are so far from being a Reason for the *deferring* of his Coming, that they are rather an *Argument* for the *hastening* of it. The Prophet *Jeremiab*, speaking of the Coming of the *Messiah*, and the Condition of the *Jews* at that Time, recites their most horrible *Wickedness*; *Jer. iii.* and of *Judah* worse than *Israel*; and promises the new *Covenant* of the *Messiah*, as a *Redemption* to the *Penitent*; when God would give

give them *Pastors*, according to his own Heart, which should feed them with *Knowledge and Understanding*. And to shew that this was not the renewing or restoring of the legal Dispensation, but the leaving it behind for one more excellent, it is added; *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 they visit it, neither shall that be done any more.* And this is the Time of the great *Wickedness of Israel*: And this is according to the *Tradition* which your Rabbi *Juda* tells in *Masoreta*, under the Title *de Synedrio, c. Helec.* That, at the Time of the Coming of the Son of *David*, the Temple should be a *Den of Thieves, or unclean Persons*. And that this should be a Time of great *Dissoluteness*, is likewise delivered in your *Talmud, tit. de Synedrio, et de Ponderibus, &c.* and by several of your *Rabbies*. So that this Excuse of your *Messiah* delaying his Coming, because of your *Sins*, is against your own *Expositions and Traditions*, as well as not only without any Ground from, but contrary to the Tenor of, the holy *Scriptures*; which I come next to shew yet more expressly.

3. The *Promises* of the Coming of the *Messiah* are not only *positive*, and without any *Condition*, but the Case is expressly put of the *Sins of David*, or of his *Posterity*; and there *God* declares, that tho' he will *punish* those *Sins*, yet that, because of them, he would not *break or alter* the *Promise* he had given concerning the Coming of the *Messiah*.

2 Sam. vii.

14 Psalm.

lxxxix. 30,

33, to 37.

4. But I have another Answer yet to give, and I beseech you seriously to consider of it; that is, Whether it would not be as great a Punishment to your *Sins* if *God* had *blinded* your *Eyes* that you should not know your *Messiah* when he came, and a much greater Punishment, than if his Coming had been *delayed*?

And now consider whether this be not the Case. It has been plainly *prophe-*
sied, that your *Builders* would reject the
 chief *Corner-Stone*: That he should be
for a Stone of Stumbling, and for a
Rock of Offence, to both the Houses of
Israel; for a Gin, and for a Snare, to
the Inhabitants of Jerusalem: And that many among
them should stumble and fall, and be broken, and be snared,
and be taken—stay yourselves and wonder, cry ye out, and
cry: They are drunken, but not with
Wine; they stagger, but not with strong
Drink: 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. Is not this lite-
rally your Case? Are not your Prophets now to you
as a Book sealed up? Do you understand by them
when you are to expect your Messiah? Or what are
the Signs of his Coming? No; they are all long since
past: And you are left in the Dark, in Endless and
Groundless Expectation!

And in this Method there is no *Breach* of God's
Promises; and yet his *Judgments* have their full Scope,
 and there is still Room and Hopes of his *Mercy*. When
 his Time comes to *open your Eyes*, then will you return
 to him, and he will turn to you; but even unto this
 Day, when *Moses* is read, the *Veil* covers his *Face* from
 you; *i. e.* the true *Import* and full *End* of the *Law*;
 which *Veil* is done away in *Christ*: For *Christ* is the
End of the *Law for Righteousness* to every one that *Be-*
lieveth.

5. To avoid all the Absurdities of this Pretence of
 yours, some of you have set up another Notion, *viz.*
 That the *Messiah* did come at the *Time* foretold by the
Prophets; and has been in the World ever since, and
 is still; but, for your *Sins*, *conceals* himself among the
Lazars, or Lepers that sit at the *Gates of Rome*, or
 elsewhere.

elsewhere. Others say, that he is in *Paradise*, but there *fettered* in a *Woman's Hair*. This we must suppose is by way of Allusion to *Sampson* and *Dalilah*. Some of the *Rabbies* put a *mystical* Sense upon this, meaning by the *Woman's Hair*, in which the *Messiah* is *tied*, our *Evil Concupiscence*, which *retards* his *Coming*.

Theodor,
Hackspan.
ubi supra.
p. 351.

How horribly *absurd* and *ridiculous* is this! These sort of strained Excuses were enough to *convert* any Men of Reason amongst you. Besides that, they are *contradictory*; which shews one must be *false*: For the former Pretence overthrows this; and this, if true, destroys that.

But what Foundation have you for this? What *Prophecies* have you for such a *State* of the *Messiah*?

What was the *End* of his *Coming*, to keep himself *concealed* for near 1800 Years? And at that Time to undergo so *miserable* and *wretched* a *Life*, as you would have him?

How was his *Coming* to be a *Light* to the *Gentiles*, so often *prophested* of, if the *Gentiles* have not heard of him from that Time to this?

If he has undergone the State of a *Leper* and a *Beggar*, now for 1750 Years, how do you object the *Afflictions* and *low Estate* of *Jesus* for 33 Years, as inconsistent with the *glorious State* of the *Messiah*?

But if he be come, and you know him not, and that this, you think, will solve all those *Prophecies* concerning the *Time* of his *Coming*; behold your own *Conjecture* truly fulfilled: He is *come*, and you have not *known* him; while the *Gentiles* have been *convinced* by his *Miracles*, and *submitted* to him, even to the *uttermost* Parts of the *Earth*; as was expressly *prophested* of him.

Again; if you did not *know* him, what hinders but that you might likewise *persecute* him? And why should this seem a Thing so impossible to you? Have ye not done the same to almost all of your own *Prophets*?

The Case of the Jews.

- phets? You stoned Zechariah in the Court of the House of the Lord: You persecuted Jeremiab, till the Day that Jerusalem was taken: And the Hands of your Priests and your Prophets were chief in the Pursuit of his Blood, and after them the Cry of all the People; as it was in your Persecution of your Messiah. How often did you rebel against Moses, against David, against Solomon, against all your Prophets? How do they all complain against you? Moreover all the Chief of the Priests, and the People, transgressed very much, after all the Abominations of the Heathen; and polluted the House of the Lord, which he had hallowed in Jerusalem: And the Lord God of their Fathers sent to them by his Messengers— But they mocked the Messengers of God, and despised his Words, and misused his Prophets, until there was no Remedy. And now it has risen a hundredfold more, since your Messiah: And your not knowing your Messiah was a just Judgment upon you, for your rejecting and persecuting all your former Prophets. Elijah complained that you had slain them all, every one of the Prophets, but himself alone: And he was forced to flee for his Life, and was miraculously preserved. In the solemn Confession of the Priests and the Levites, and the Covenant which they and the Princes sealed, they confessed that they slew the Prophets, who testified against them, to turn them to the Lord. This Branch was never forgot in all their Confessions, for it was notorious; We have not hearkened unto thy Servants the Prophets, which spoke in thy Name to our Kings, our Princes, and our Fathers, and to all the People of the Land. Why then should it be thought a Thing impossible with you, that you should not hearken unto the last Prophet, the Messiah, who refused to hearken to any before him? Read all your Provocations recorded, Psal. cvi. and then*
- 2 Chr. xxiv. 21.
Jer. xxvi. 8, 9.
- 2 Chr. xxxvi. 14, 15, 16.
- 1 Kin. xix. 10.
- Neb. ix. 26.
- Dan. ix. 6.

then your present *Obstinacy* will not appear so strange to you, or so totally disproportionable to your former *Demeanour*. It is said, *ver. 7. Our Fathers understood not thy Wonders in Egypt.* Then it is possible that you might not understand the *Wonders* of your *Messiah*.

Your *Forefathers* killed the *Prophets*, and your *Fathers* built their *Sepulchres*: And you say, *If we had been in the Days of our Fathers, we would not have been Partakers with them in the Blood of the Prophets:* *Matth. xxiii. 29, 30, 31, &c.*

Wherefore ye be Witnesses unto yourselves, that ye are the Children of them who killed the Prophets. And how have you filled up the *Measure* of your *Fathers*! As our *Messiah* told you beforehand that you would do. That he would fend you *Prophets* and *Apostles*; and that you would *slay* and *persecute* them; *Luke xi. 49, 50.* *That the Blood of all the Prophets, which was shed from the Foundation of the World, might be required from your Generation.* And how severely has it been required! Believe, in this, our *Messiah* to have been a *true Prophet*; and that this last *Sin* of your *crucifying* him, and *persecuting* his *Apostles* and *Messengers*, whom he sent unto you, has been greater, as it has been more grievously *punished*, than all your former *Provocations*: Of which that you may be more sensible (for it is a material *Consideration*), I invite you, as the last Thing I shall say upon this Head, to make the *Comparison* betwixt your former *Captivities* and *Sufferings*, and that much more heavy *Hand* of *God*, which has lain upon you since your *Crucifying* of your *Messiah*.

6. In the Book of *Judges* you are told of the several *Captivities* into which you were sold, for your repeated *Idolatry*. First, unto the Hand of the *King of Mesopotamia*, for *Eight Years*. Then, 2dly, after *Forty Years* of Deliverance, unto the *King of Moab*, for *Eighteen Years*. 3dly. Unto *Jabin King of Canaan*, for *Twenty Years*. *Judges iii. 8, 11, 14. Ch. iv. 3. vi. Years.*

The Case of the Jews.

1. x. 8. xiii. Years. 4thly, Into the Hand of Midian for Seven Years. 5thly, Of the Philistines and Ammonites, for Eighteen Years. 6thly, Of the Philistines, for Forty Years. The Seventh was the great and longest Captivity of Seventy Years in Babylon. All these for your Idolatry. But after this you were cured of your Idolatry; and to this Day have kept yourselves in the greatest Abhorrence of it. And yet now, since your rejecting of your Messiah, and saying, *Let his Blood be upon us, and our Children*, you have undergone not a bare Captivity, as in Babylon, where you were all together, and Prophets sent amongst you to comfort you, and assure you of a Restoration, and that in Seventy Years; but a Dispersion over the Face of the whole Earth; without a King, without any Prophet, as a People forsaken of God, and without a Temple, or Sacrifice; and that not only for 70 or 700, but almost 1800 Years.

And if this heavy Judgment be come upon you for your not understanding the Promises of God, and thereby hardening yourselves against the clear Proofs which your Messiah brought of his Mission, then is there no Appearance of your being delivered, till you shall repent of this greater Sin, and more grievously punished than your Idolatries, to reject and crucify your Messiah!

The ingenious and learned Jew before-mentioned, answers to this, That the Captivity or Dispersion of the Ten Tribes has been longer than that of the Two Tribes; and it cannot be said, that the Captivity or Dispersion of the Ten Tribes, was for the rejecting of their Messiah; and therefore, that it cannot be concluded, that the lesser Punishment of the Two Tribes was for a more heinous Sin (*viz.* of crucifying their Messiah) than that Sin (*viz.* of Idolatry) for which principally the Ten Tribes were delivered to Captivity.

Ans. Though the Ten Tribes were sent into Captivity about 120 Years before the Two Tribes, yet their Captivity has not been so long. For, as the temporal Punishment of any Man ends with his Death, so the Punishment

nishment of a *Nation*, as a *Nation*, ceases, when that *Nation* has lost its *Name*, and is scattered or incorporated into other *Nations*. Particular *Persons*, who have descended of that *Nation*, may suffer; but the *Nation* is no more, and so cannot be said to suffer when it is extinct: As, when a *Regiment* is broke, it is no more a *Regiment*, though the *Soldiers* are incorporated into other *Regiments*. Thus in *Families*, a *Family* is said to be extinct, when the *Name* is lost, and there are none left to support it; though all the particular *Persons* of that *Family* may live under other *Names*, and in other *Families*. And thus it is that the *Families* of the *Ten Tribes* of *Israel*, are long since lost in the World; all the *Jews*, now known, being of the *Family* of *Judah*, as distinct from *Israel*. But the *Family* of *Judah*, consisting of the *Tribes* of *Judah* and *Benjamin*, with the *Levites*, are still preserved to suffer; a visible *Example* of God's just *Judgment* and *Indignation* against them. The very *Names* of all the other *Tribes* of *Israel* being so far lost, as that not one of them is now known, or any *Jew* does so much as pretend to be of any of those *Tribes*.

Though it is very probable, that many of the *Ten Tribes* are incorporated (albeit they may not know it) into the *Two* remaining *Tribes*, yet all go under the *Name* of the *Two Tribes*; and therefore the *Two Tribes* are they only who are said to suffer; as they only (and such of the *Ten Tribes* as were then incorporated with them) were concerned in the *Rejection* and *crucifying* of their *Messiah*.

But as the Punishment of the *Two Tribes* has been so many hundred Years continued longer than that of the *Ten Tribes*, for this their greater Sin of *crucifying* their *Messiah*; so there was a plain and visible Reason for the at first greater Punishment of the *Ten Tribes*.

1. They rebelled from under the House of *David*.
2. They fell into *Schism* against the House of *Aaron*, and set up new *Priests* of their own,
3. As a Consequence of both these, they set up a *false Worship*, in the *Calves* of *Dan* and *Bethel*; and returned not from their

their *Idolatry*, their *Schism*, and *Rebellion*, till their *Extirpation*.

And we may see a very legible Hand of God upon them, in great *Judgments*, all along from their *Re-volt*.

Judab had many bad *Kings*, but some eminently good.

Israel had a Succession only of nineteen *Kings* from their *Defection*, among whom there was not one that was good.

And they were carried away captive 120 Years before the *Captivity* of *Judab*.

But then the *Captivity* of *Judab* having been continued so much longer than theirs (as before has been said), swells up the *Punishment* of *Judab* now to exceed theirs, as their Sin in *crucifying* their *Messiah* has far exceeded all the *Sins* of the House of *Israel*.

Let me add to this, the many and miserable *Massacres* and *Destructions* of the *Two Tribes* since our *Saviour*, under the several *false Messiahs* whom they set up; in one of which they suffered more than in either of the *Destructions* of *Jerusalem*, by the *Chaldeans*, or the *Romans*, as before has been shewn, from their own *Confessions*.

Now let us consider, that, at the *Day of Judgment*, there is no Representation of *Nations*; but every Man suffers for his own *Sin*. *National Judgments* are only in *this World*. And hence it is observable, that no wicked *Nation* has ever yet escaped a *national Judgment* in *this World*; though God may bear long with them, yet, if they do not *repent*, by a *national Sorrow* and *Amendment*, *Judgment* overtakes them, even *here*: For no-where else are there any *national* either *Mercies* or *Judgments*.

And as all *Nations* have been wicked in their several *Degrees*, so have they every one been severally *punished*, according to their *Demerits*, even before the *Sons of Men*.

But

But there are no *Judgments*, that have befallen any *Nation*, so legible as what have been sent upon your *Nation*; particularly upon the *Two Tribes*. No *Nation*, since the Earth began, has been kept under so long a *Captivity* and *Dispersion*; so wonderfully *preserved*! and so remarkably *punished*! *Preserved* for *Punishment*! and, when *God's Time* shall come, for a glorious *Restoration*, in the Acknowledgement of your only true and divine *Messiah*! O that this were the *Time*!

But the learned *Jew* has another *Answer*, *Libor.*
viz. That the *Jews* have not been free p. 101.
from *Idolatry* since their Return from the n. iv.
Captivity of Babylon; nor are at this Day:

And therefore that the Comparison must fail, which we draw betwixt the Punishments that have come upon them for their former *Idolatries*, and this 1800 Years *Dispersion*, after they had forsaken their *Idolatry*; which, he says, they have not yet forsaken.

He says, that they have it in the utmost *ibid.*
Abomination, and avoid it wherever they p. 102.
can: But that, for *Fear*, or other base

Motives, very many of them have turned *Mahometans*, in all the Dominions of the *Turk*, in *Africa*, in *Asia*, in *Persia*, and *Arabia*. But though this be an *Apostacy*, and forsaking of their *Law*, yet he does not charge it as *Idolatry*; because the *Mahometans* do not worship *God* by *Images*. But then he returns upon the *Christians*, and says, That, since the *Idolatry* of the *Church of Rome*, Multitudes of the *Jews* have, to avoid *Persecution*, embraced the *Popish Idolatry*, in divers Countries. And even in our own Times, (says he) we have fresh Experiences of it. He names the whole *Neapolitan Synagogue*, of *Barcelona*, and all the others in *Catalonia*, who turned to the *Church of Rome*. And in *Spain* and *Portugal* they have turned so fast, that, he says, *Ex Judæis apostatis, fere omnes & Principes, Nobiles, & Populares, Originem ducunt. Quod in iis Regionibus adeo notum, ut nemo dubitaverit, i. e. That almost all of them, Princes, Nobles, and Commons, are sprung from apostate Jews:*
Which

Which is so well known in those Countries, as that none doubt of it. Notwithstanding (as he says), for the obtaining of great Places, and Honours, especially the Ecclesiastical, they are obliged to renounce Judaism, and to bring Certificates that they are not descended of the Jews: Which (as we may easily believe him) are attainable at that, as well as other Courts, where Money is not wanting. This indeed does plainly shew the Suspicion, at least, that they are descended of the Jewish Race. He says moreover, That many of the Clergy, Bishops, and even of the Inquisitors themselves, are Jews in their Hearts; and dissemble Christianity, for the avoiding of Persecution, and to gain Honours and Preferments; of whom (he says) some do repent, and flee as they can. And that there are in Spain, both Bishops, and the gravest of their Monks, whose Parents, Brothers, and Sisters, do flee into this Country (that is, into Holland), that they may freely profess Judaism. That many of the Fryars, Augustins, Franciscans, Jesuits, Dominicans, have there, and in several other Countries, renounc'd their Idolatry; i. e. of the Church of Rome. This, I suppose, he would make an Argument of their returning back to Judaism: But he does not deny, that there are many Christian Countries who have thrown off the Idolatry of the Church of Rome, and yet do not judaize. But now, to consider all this whole Excuse:

1. *If many Jews, to avoid Persecution, submit to idolatrous Practices (as this learned Jew confesses that he himself had often bowed the Knee to Baal, for which he begs God's Pardon), yet this is still but the Defection of particular Persons, and cannot be compared to those National Idolatries wherein their Kings and Priests and People did concur of their own Choice, without any Force or Compulsion; as were their many Idolatries before the Captivity of Babylon, and none the like since. Their Principles were then corrupted, but not since; for they confess that they have Idolatry in the greatest Abhorrence, though many of them cannot resist unto Martyrdom.*

2. *But*

2. But this learned *Jew* has afforded us a very material Consideration ; for if all *Spain* and *Portugal*, or the greatest Part of them, and likewise many in other Countries, are descended of the *Stock* of the *Jews*, this may let us in to conjecture what is become of the *Ten Tribes* : It is certain, they are dispersed among other Nations ; and though they have lost their *Name*, and consequently their *Nation*, yet their *Posterity* must remain somewhere under other *Denominations*. It is reasonable to believe, that many of them did return to *Judæa*, after the *Two Tribes* were restored to their Country, and *Jerusalem* and their *Temple* were built again ; and consequently are mixed among them to this Day. It will not be so easy, without this, to reconcile the vast *Numbers* of the *Jews* that were destroyed in the Siege of *Jerusalem*, under their several *false Messiahs*, and that are now dispersed all over the World. From whence I make these Inferences :

1. That many of the *Ten Tribes* might be involved in the *Guilt* of crucifying their *Messiah*, and standing out against him unto this Day, though all going under the Name of *Judah*, or the *Two Tribes*, and consequently sharing with them in the *Punishment*.

2. If the *Spaniards*, *Portuguese*, and other *Christians*, are of the *Race* of the *Jews*, they must be of the *Ten Tribes*, so far at least as they were mixed with the *Two Tribes* : And they turned more into other *Nations* than the *Two Tribes* ; because they have lost their *Name* and *Nation*, which only survives in the *Two Tribes* ; therefore the *Ten Tribes* may be said to be more converted to *Christianity* than the *Two Tribes* ; who only by *Name* of all the *Tribes* persist in their *Infidelity* against *Christ* our Lord.

This will make the *Punishment* of the *Ten Tribes*, for their *Idolatry*, *Schism* and *Rebellion*, much less than that of the *Two Tribes*, for the rejecting and crucifying of their *Messiah* ; and this *Sin* of the *Two Tribes* to be much greater than that of their own former *Idolatries*, as the *Punishment* of it has been many Ways more remarkably tran-

transcendent : Which I pray *God* you may lay to heart as you ought.

3. Many *Myriads* of the *Jews*, as well *Priests* as others, were converted to *Christianity*, in the Beginning of the *Gospel*, upon Conviction of what they themselves had *seen* and *heard*. About 3000 at one Sermon, 5000 at another. *Multitudes both of Men and Women*. These, with their *Religion*, lost (in Time) their *Nation*, or the *Name* of *Jews*, having embraced that of *Christians* in the Stead of it : And their *Posterity* are *Christians*, though of the *Jewish* Race.

Now, by reasonable Computation, there are more of these *Christian Jews* at this Day in the World, than of all that are known by the Name of *Jews*. For the *Jews* were almost all cut off, and utterly extinct, in the Destruction of *Jerusalem* by *Titus* ; and more afterwards by *Adrian*, for adhering to their *false Messiah Barcosbas*. And all that now go by the Name of *Jews*, are sprung from the small Remainders that were left out of these *Destructions*, like *Brands* plucked out of the *Fire* : Whereas the *Christian Jews* escaped all these, and all that came upon the other *Jews*, for their several *false Messiahs* before-mentioned. And, which is wonderfully observable, the *Christian Jews*, that were in *Jerusalem* when it was *besieged*, were saved by a *miraculous Providence* ; the *Siege* being unaccountably *raised* for a short Time, till the *Christian Jews*, taking hold of that Warning of our *Saviour*, *Matth. xxiv. 16.* fled to *Pella*, a City in the *Mountains*, and thereby escaped that *dreadful Overthrow*, which swept away the *unbelieving Jews* that waited their Fate in *Jerusalem*.

By this it appears, that the *Stock* of the *Christian Jews* has *increased* and *spread* much farther than that of the *Infidel Jews*, whose *Tree* was *twice* cut down by *Titus* and *Adrian* even to the Ground, and left to spring again out of the old Root ; besides the many great *Loppings* afterwards under several others of their *false Messiahs* ; whereas the *believing Jews* have *increased*
and

and multiplied, without any of these *Interruptions*, and spread far and wide thro' the World. From whence we must conclude, that much the greatest Number of the *Jews* are converted, and have embraced the *Christian* Faith; and, by this means, are delivered from that *Servitude* and *Dispersion*, which now lies only as a *Curse* upon those *Infidel Jews* who continue in their *Obstinacy* against the *Messiah*.

Let me here take Notice of another Passage in the Place before quoted of *Limborch*, where the learned *Jew*, speaking of the Defection of so many of the *Jews* to *Idolatry*, to *Mahometism*, &c. according to the Countries where they live, wishes the *Jews* were as good as this Argument of the *Christians* would suppose them, *viz.* That they had reformed from their *Idolatry*, since their Return from the *Captivity* of *Babylon*; and were, in other Respects, better than before, excepting that *Sin* of rejecting their *Messiah*, and persisting in it; which this learned *Jew* will by no means allow; but, to avoid the Force of this Argument, he makes the *Jews* no more wicked than ever. Upon which Occasion, I would mind you of your Exposition (before mentioned) of the liii of *Isaiab*, which makes them most *holy* and *righteous* (See p. 13.) ; and that their *Dispersion* was for the *Conversion* of the *Gentiles* by them; whereas now you make them grow more and more wicked, and that they are corrupted every-where with the *Idolatries* and *Delusions* of the *Nations*, instead of converting them.

Theodor. Hackspan, in his Book before quoted, p. 394. cites the *Jewish Rabbies* and *Talmud* making the *antient Jews* much better than the *modern*; he quotes *Falkut*, upon the 1st of *Isaiab*: And upon these Words, that *Righteousness* lodged in *Jerusalem*, R. Juda, F. R. *Simonis* says, that there was not a Man then to be found in *Jerusalem* in whose Hands any Sin was to be found. But how was this? The daily Morning Sacrifice did cleanse the Sins of the Night; and the daily Evening Sacrifice the Sins of each Day; so that none was to be found in *Jerusalem* upon whom there was any Sin. Thus he.

But

But of the *Jews*, after the *daily Sacrifice* did cease, it is said in the *Talmud*, by *Jochanan Massech, Joma, cap. 1.* that a *Nail of the former Jews* was better than the *whole Body of the After-Jews*; because the *daily Sacrifice* was wanting, by which the *former Jews* were cleansed.

See how *vile* the *modern Jews* are here made, ever since the *Destruction of the second Temple*! How *vile* this learned *Jew* here makes them! And this, that they might find an *Excuse* for the *Delay of the Messiah*, thus long after the *Time* foretold by the *Prophets*.

But at another *Turn*, when they apply what is said of the *Sufferings of the Messiah* in the *liii. of Isaiah* to their own *present suffering State*, then they are the *righteous Servants of the Lord*, and *there is no Deceit in their Lips*! then do they apply to themselves all that *Righteousness* which is there spoken of the *Messiah*: At one *Time* they are more *vile* than the *Heathen*, among whom they are mixed! At another *Time* they are *righteous* above all that are on the *Earth*! and by their *Righteousness* the *Gentiles* are to be converted!

These *contradictory Pretences*, set up severally as they are pinched, shew the *Desperateness* of their *Cause*; therefore I will labour this *Point* no further, but proceed to another *Topic*.

VIII. It is strange that you will adhere so obstinately to the *Letter* of those *Promises* made to *Levi*, which yet you must acknowledge are according to the *Letter*, and have been long *broken*; and yet so easily get over the *Letter* of the *Promises* concerning the *Messiah*, which can never be *fulfilled* but in the *Person of Jesus Christ*. Especially, considering that, in that famous *Prophecy* of the *Messiah*, *Pf. cx.* it is expressly said, that he should be a *Priest*, not of the *Order of Levi*, but of *Melchizedeck*. Here was a new *Priesthood*; and a *Change of the Priesthood* does necessarily infer a *Change* also of the *Law*. In your *Sense* of the *Promises to Levi*, you make that *Promise* of the future *Priesthood* after another *Order* to be a *Contradiction* to the *Promises* made to *Levi*; but, in our *Sense*, they both stand together, and the one *fulfils* and *completes* the other. If you will admit

no Change of the *Levitical Priesthood*, you must throw off the *Psalms of David*, as well as the *Gospel of Christ*. Then consider, that the *Promise to the Priesthood*, of which *David* then *prophefied*, was confirmed by an *Oath*, that God would not alter his Purpose ; *I have sworn, and will not repent* : There was no *Oath* to the *Priesthood of Levi*. Again ; the *Priesthood of the Messiah* was declared to be *eternal* ; *Thou art a Priest for ever*. And the *Type* of this *Priesthood*, in *Melchizedek*, was more noble than that in *Levi* ; because *Abraham*, the Father of *Levi*, and of all *Israel*, did pay an Acknowledgement to the *Priesthood of Melchizedek*, as superior to his own, in paying of *Tythes* to *Melchizedek*, instead of receiving *Tythes* from him ; and being *blessed* by *Melchizedek*, as his superior.

When the *Flowing-in of the Gentiles to the Church* is described, it is written, *I will take of them for Priests and for Levites, saith the Lord*. If this were to be understood of the *Jews*, yet the *Covenant with Levi* would be at an End, if the *Priesthood* were enlarged to let in those of other *Tribes*. And it is promised, *Ye shall be to me a Kingdom of Priests*. This could not be under the *Mosaical Dispensation* : But it is under the *evangelical* ; where the *Priesthood*, which is designed to serve the whole Earth, is not, it cannot be, confined to one *Family*, or *Tribe*, or *Nation* : And so the whole *Kingdom of God*, which is the whole *World*, as they that are made capable of the *Covenant of Grace* : So also of the *Priesthood*.

And if the whole *Gentile World* were gathered unto you (as you expect), then surely the one *Tribe of Levi* would not be sufficient for *Priests* to them all. So that, according to your own Expectation, there must be a *Change*. And yet,

IX. Your great Objection is, That *God* cannot alter any thing that he has once *ordained*. It is true, *God* is *immutable*, and cannot *change* ; and what he *ordains* must answer the *Ends* for which he has *ordained* it. He does not always tell us what those *Ends* are, and there-

fore we cannot always tell when they are accomplished : But when he pleases to make known to us the Ends for which he has ordained such Things, what it is they tend to, and when they are to be accomplished, then, when they are accomplished at the Time he has named, to think this any *Breach of Promise*, or *Alteration in God*, which is the highest Proof of his *Veracity* and *Unchangeableness*, is a great *Weakness* in our *Understandings* ; and our great *Unhappiness*, when this betrays us to *oppose* and *fight against* the *Counsel of God*, and *forfeit* our *Share* in his glorious *Dispensations*, all ordained to bring us to *Bliss*.

1. This Objection of yours, which keeps you from *Christianity*, is that which has divided the *Samaritans* from you : They stick to the *Institutions* given to the *Fathers*, to *Abraham*, *Isaac*, and *Jacob* ; and think that what was after commanded to *Moses* cannot alter what God had before appointed. Our *Fathers worshipped in this Mountain* (said a Woman of *Job. iv. 20. Samaria* to our *Messiah*), and ye say, that *in Jerusalem is the Place where Men ought to worship*. Our Lord determined the Case on your Side against the *Samaritans*, and said, that *Salvation is of the Jews*. But, by the same Argument that you can defend yourselves against the *Samaritans*, you must yield up the Cause to the *Christians* : For if God could alter his *Institutions*, from what he gave to the *Fathers*, to what he commanded by *Moses*, why not from what he commanded by *Moses*, to what he instituted by *Christ* ?

2. If you say, that the Argument will run on to all *Changes*, as from what he instituted by *Christ*, to what it is pretended he anew *revealed* to *Mahomet*, and so on to the End of the World ; and that nothing can be certain :

I answer, That *Mahomet* could not prove his pretended *Revelations*, by those *Marks* as *Moses* and *Christ* did, and they only ; as I have shewn in a Treatise intitled *Deism Refuted*. And we may safely venture all the

the *Impostors* in the World to counterfeit these *Marks*, and to believe them if they can.

But, in the next Place, *Christ* was foretold by *Moses*, Deut. xviii. 18. *Yea, and all the Prophets that follow after, as many as have spoken, have likewise foretold of these Days* in which our *Messiah* came into the World, and fulfilled all that they had *prophesied* of him. So that the *Gospel* is a *Confirmation* and *Fulfilling* of the *Law*, and bears Witness to it.

But though the *Alcoran* does acknowledge both the *Scriptures* of the *Old* and *New Testament*, and so far bears Witness to them, yet it cannot shew that *Mahomet* was foretold either by *Moses* or *Christ*, or by any of the *Prophets*. Nay, *Christ* has told, That he is the *last*, and none to come after him: And therefore gives us *Caution* to believe none such. So that the *Alcoran* is in direct *Opposition* both to the *Law* and the *Gospel*.

If *Moses* had said, that he himself was the *last* that God would send, then could not you expect any *Messiah* to come. But since *Moses* has told us of a *Prophet* that God would send after him, and commanded all to hear *him*, and threatens God's *Judgments* upon those who will not hearken to the Words of *God*, which he shall tell them, Deut. xviii. what *Difficulty* should you make to 19. hearken unto him, who has come with the same *Att station* and *Seal* of *God* as *Moses* himself did?

3. If you say, That you are forbidden, Deut. xiii. to trust even *Miracles* against what *Moses* commanded: That *Scripture* shall be considered by-and-by; and it will be shewn, that it extends only as to the *Worship* of *false Gods*; and that they are not *true* but *seeming Miracles* that are there spoken of.

But your *Talmud* (tit. de synedrio) gives this as a standing *Rule*, That any *Command whatsoever may, without Scruple, be transgressed by the Command of a Prophet*; that is, who works *Miracles* to attest his *Mission*.

This is to be understood of those Commands which stand only upon *positive Precepts* of God's Institution, and have not a *moral*, which is an *indispensible* Obligation, in their own Nature.

And of this there are many Examples in *Scripture*, even where *Miracles* were wrought to warrant them; But they gave Place oft times to Cases of *Necessity*, and *public Good*.

How oft have the *Treasures* of the *Temple*, which were *hallowed*, being *dedicated* to God, and the very *Gold* upon the *Doors* and *Pillars* of the *Temple*, been given to *Heathen* and *idolatrous Kings* (when other *Treasure* there was none), to procure *Peace* to the Kingdom, upon great Emergencies? And no *Censure* passed upon this.

Dawid, in a Case of *Necessity*, eat of the *hallowed Bread*, and those who were with him, of *1 Sam. xxi.* which it was not lawful for any but the *Priests* to eat; and was blameless.

The Command of the *Sabbath* was transgressed, as oft as the *eighth Day* for the *Circumcision* of a *Child* fell upon that Day.

Josh. vi. *Joshua*, and all the *Men of War*, compassed *Jericho* on the *Sabbath-day*.

chap. v. 5. *Circumcision* (so positively commanded) was omitted forty Years in the *Wilderness*.

1 Sam. vii. 7, 17. *Samuel* sacrificed at *Mizpeh*, and built an *Altar* at *Ramah*; neither of which was the Place that God had appointed: Which was contrary to the general Command,

Deut. xii. 13, 14. And besides, *Samuel* was no *Levite*; and therefore it was *Death* for him to offer *Sacrifice*, by *Num. xviii. 7.*

1 Kings xviii. 38. The same did *Elijah* (who was not a *Levite*), and had God's Approbation, by a great *Miracle* then shewn.

The Place of which *Moses* spoke, *Deut. xii. 5, 6.* That God would *chuse* to put his Name there, was established at *Shiloh*, which bore the Name of the *Messiah*,

Messiah, and was called *the Tabernacle which God had pitched among Men*, Psal. lxxviii. 60. It remained there from the Days of *Joshua* to *Samuel*, about four hundred and fifty Years: And thither they brought their *Tythes, Sacrifices, &c.* and came up yearly to worship, as *Moses* had commanded, to *the House of the Lord*, which was there. Yet this was altered, by the Authority of *David* and *Solomon*, who set it up at *Jerusalem*; and moreover made several *Changes* in the *Courses* of the *Priests* and the *Levites*, and other Parts of the *Worship* of *God*, which *Moses* had commanded, particularly as to the *Time* of the *Levites* Service, which, by the Commandment of *Moses*, was from the Age of thirty to fifty: But this, by the last Words of *David*, was altered, and they were to begin their Service at the Age of twenty. And the Reason is there given, because the *Manner* of their Service was changed; not being so laborious, as when they were to carry the *Tabernacle* upon their *Shoulders*: The Practice of which ceased, when the *House of the Lord* was built at *Shiloh*, after the Conquest of *Canaan*: For then the *Ark* was fixed; and all the *Tribes* repaired to it at *Shiloh*, and it was not carried about with them from Place to Place, as formerly. Yet this Alteration of the *Age* of the *Levites* Service was not made till the Time of *David*; but served ever after, *Ezr.* iii. 8. And there was no *Prophecy* going before to warrant these *Changes*; nor had *Moses* spoken any thing of them. But he spoke expressly of the *Messiah*; and implied *Changes* to be made by him. For he gives strict Charge to *hear*ken to what he should command; and threatens *God's* Judgments to those who should refuse.

Now what Occasion was there for this, if he had no more in Commission than *Moses* had, and were to command nothing more or less than *Moses* had done?

done? If he were only to *reinforce* what *Moses* commanded, that was the *Business* of *lesser Prophets*, and would make him *less* than *Moses*; which, I suppose, none of you will say.

But, beside *Moses*, we have the joint Voice of all the *Prophets*, who do, in express Terms, declare that the *Messiah* would make great *Changes* from what *Moses* commanded, and introduce a much more

Isai. lxxv. glorious State into the Church; which

17. *lxxvi.* *Isaiab* expresses by *new Heavens*, and a

22. *lxxv.* *new Earth*; and tells, that, at that Time,

15. God would throw off the *Jews*, and make

others his *Chosen*. And ye (says God to

your Nation) shall leave your Name for a Curse to my

Chosen: For the Lord God shall slay thee,

Jer. iii. 16. and call his Servants by another Name. And,

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 re-

member it, neither shall they visit it, nei-

Chap. *xxx. 31.* ther shall that be done any more. Behold the

32. Days come, saith the Lord, that I will make

a new Covenant with the House of Israel,

and with the House of Judah: Not according to the Co-

venant that I made with their Fathers, in the Day that I

took them by the Hand to bring them out of the Land of

Egypt.

And it is told, that the *Messiah* should be a *Priest*,

but not of the Order of *Levi*, as before shewn, p. 48.

And as to your *Priesthood*, so it is said, That God

would reject and put an End to your Sa-

Psal. xl. crifices, and bring, in their Place, the

6, 7. great and only expiatory Sacrifice of the

Messiah. Sacrifice and Offering thou didst

not desire; Burnt-offering and Sin-offering hast thou not

required. What then? A Body hast thou prepared

me (says the *Messiah*): And, Lo, I come! to do thy

Will, O God. In the Volume of the Book it is so written

of me.

Thus

Thus it is written of the *Messiah*, and of the *Changes* which he was to introduce: Yet you will have none of them, because they are *Changes*: Though you make no Scruple of the *Changes* by *David*, *Solomon*, and others, of which there were no *Prophecies*; nor did they attest their *Mission*, as our *Messiah* has done, by such a *Multitude* of *Miracles*, and of such a *wonderful* Nature, as never before were shewn upon the Earth.

Nay, you yourselves have made *Alterations*, without the Command of any *Prophet* that you can produce, or of any *Miracles* to warrant you. For you are commanded, not to *add* to what *Moses* commanded, as well as not to *diminish*: Yet how many *Traditions* of your *Elders* do you observe, that were never commanded by *Moses*? As, the washing of *Pots* and *Cups*, &c. If that were all; for you have *Traditions* quite contrary to the *Laws* of *God*, and which render them of none Effect. *Moses* said, *honour*, that is, *support* your *Father* and *Mother*: But ye say, If a Man has made a voluntary *Corban*, or *Gift* of what he has, though in *Reversion*, to the *Temple*, or other Use of your *Law*, he is free from that Part of the fifth Command; which you have thus enervated by your *Tradition*. And many other such-like Things do ye. Nay, you have laid an eternal *Fund* of *Traditions*, to vie with the *written Law*: These you suppose delivered to *Moses*, and by him *orally* conveyed to your *Elders*, of which they have the keeping; and their *Stock* is *inexhaustible*: And these you make of equal Authority to the *written Law*.

What *Prophet* or *Miracle* had you for Changing of the *Posture* in Eating of the *Passover*? so positively commanded, *Exod.* xii. 11. Yet, after you were at Rest in *Canaan*, you made your own Construction upon the *Equity* of the Command, and released yourselves from the *Trouble* of that *Manner* of eating it.

You likewise added a *Post-Cænum* to it, which you observed with as much Strictness as the *Passover* itself.

You added *Baptism* to *Circumcision*. And several other Things, which were not commanded in your *Law*.

Yet you reject your *Messiah*, because, you say, he made Alterations in the *Ordinances* which *Moses* delivered.

X. From what has been said, I hope it will not be a difficult *Task* to remove from you all *Scruple* as to that *Master-Objection*, which you most insist upon, grounded upon the xiii. of *Deut.* ver. 1, 2, 3. where it is said, *If there arise among you a Prophet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder, and the Sign or the Wonder come to pass, whereof he spake unto thee, saying, Let us go after other Gods (which thou hast not known) and let us serve them; Thou shalt not hearken unto the Words of that Prophet, or that Dreamer of Dreams: For the Lord your God proveth you, to know whether you love the Lord your God with all your Heart, and with all your Soul.* From hence you would infer, that you are not to believe our *Messiah*, let his *Miracles* be never so great, because he seeks to turn you after *other Gods*.

Ans. 1. The *Sign* or *Wonder* here mentioned, is not any *true* and *real Miracle*, but only telling of something which might afterwards come to pass: And this has happened, and may happen, many times by *chance*, which yet may seem a *Wonder* to the People. And it is only against these *false* and *seeming Miracles* that *God* here *guards* his *People*; which he sometimes permits, for the *Trial* of their *Faith*. Therefore, observe, the Word *Miracle* is not used here, only a *Sign*, a *Wonder*, or a *Dream*.

For none can work a *true* and *real Miracle* but *God*. And it cannot, without the highest *Blasphemy*, be supposed, that *God* would work a *Miracle*, on purpose to set his *Seal* to a *Lie*. If this were possible, it would destroy all *Revelation*: For how could we know when it were *true* or *false*? Therefore, where there can be

no Doubt as to the *Miracle*, there can be no *Scruple* as to the *Revelation* which that is brought to attest.

Now the *Miracles* of our *Jesus* were such; as that there can be no Manner of *Doubt* concerning them. The most hardened *Deist* upon the Face of the Earth, if he allowed the *Matters of Fact*, would grant them to be *true* and *real Miracles*. And you must either allow them to be such, or throw off all those of *Moses*; which were neither so *great*, nor so *many*.

This is the *first Answer* I give, which concerns the *Nature* of the *Sign* or *Wonder* that is spoken of, *Deut.* xiii. The next *Answer* is concerning that *Thing* for which such a *Sign*, or *Wonder*, or *Dream*, is produced: And that is, *To go and serve other Gods*. And as to this, consider,

2. What are these *Gods* here spoken of? It is told, *ver. 7. Namely, the Gods of the People, which are round about you, nigh unto thee, or far off from thee, from the one End of the Earth even unto the other End of the Earth*; that is, all the *Gods* of the *Heathen World*: And against all these our *Jesus* is as severe as your *Moses*; and confirms this very *Text*, and all that *Moses* commanded against them. They are called *Devils*, over and over again, *1 Cor. x. 20, 21*. And *Christianity*, wherever it has come, has rooted out all the *Pagan Idolatry*, more than ever the *Law* has done.

Obj. 1. If you say, That our *Jesus* would have Men to worship *himself*. 1st, That is none of the *Gods* mentioned in this Place of *Deut.* For you will not say that any of the *Heathens* did worship the *Messiah*. 2^{dly}, You do not refuse *Worship* to the *Messiah*.

David called him *Lord*; and said of him, *Psal. cx. 1.*
Thy Throne, O God, is for ever and ever— — *xliv.*
and, God, even thy God, hath anointed thee 6, 7; 11.
—and says to the King's Daughter, that is, *Zech. xiii.*
the Church, He is thy Lord, and worship thou 7.
him. And God calls him his *Fellow*, or *Associate*; and commands all the *Kings* *Psal. ii.*
of the Earth to kiss, that is, to worship, 12.
the Son (for that was an *Act of Worship*) *Job xxxi.*
 27.

1 Kin. xix. 18. And David speaks of him (which can be applied to Solomon no otherwise than as he was a Type of the *Messiah*); They shall fear thee as long as the Sun and Moon endure, throughout all Generations—He shall have Dominion from Sea to Sea, and unto the Ends of the Earth—All Kings shall worship or fall down before him; all Nations shall serve him—Prayer shall be made ever unto him, or he shall ever be adored—All the Nations of the Earth shall be blessed in him: And all the Heathen shall praise him. These are the very Epithets given to the *Messiah* (and can belong properly to none other), who is called the *Desire of all Nations*: And that in him all Nations of the Earth should be blessed: And to him shall the Gathering of the Gentiles be: Which is to Christ our *Jesus*, but was not to Solomon, unless in a very low Sense, as he was greatly famed for his *Wisdom*; which made him much respected by many of the Heathen: But they had no Relation to him, or were gathered to him, as their King, or their Saviour, as they are now to our *Jesus*, whom Solomon did but faintly represent. And if you should apply the *Worship* before-mentioned to Solomon, then surely much more to the *Messiah*. So that the *Worship* of him is established in your own Scriptures, and comes no way within the Prohibition of Deut. xiii. which respects only the *Worship* of the Heathen Deities. Let me add here what your *Talmud* (tit. de Synedrion) says, That *Jesus* is not the Name of any Idol, nor can be reckoned such, when the Christians do refer the Honour they pay to him, to God the Creator of all: And (tit. Schebuoth & Sabbath) agrees with Rabbi Solomon, who, upon Gen. xxii. 18. does acknowledge, that God might take upon him human Nature; and thinks that he had done it for a time. And the Chaldee Paraphrase (upon Hof. i. 7. and other Places) calls the *Messiah* the *Word of God*, the same that our St. John calls him; John i. 1, &c.): And your *Talmud*, upon

upon *Taanith*, says, from *Isai. xxv. 9.* That at that Time God would be pointed at, and shewn even with the Finger.

The above-quoted *Psalms*, which speak of the *Worship* of the *Messiah*, are owned to refer to the *Messiah*. The *second Psalm*, by *David Kimchi*, *Abraham Esdra*, *R. Jonathan in Beresith Rabba*, and that most learned *Rabbi Saadia*, who owns the same of *Psalm cx.* as the *Chaldee Paraphrase* does of *Psalm xlv.*

But there needs not Attestations; for these *Scriptures* are expressed in such a Strain, as may indeed be accommodated, at an infinite Distance, to Transactions here below; but cannot be *properly* applied, nor *verified* of any but the *Messiah*. And some are such, as can in no-way be adapted to any other. What other did *David* call his *Lord*? What other claims the *Worship* of all the *Kings* upon the *Earth*? Whose *Kingdom* but his is without *End*? And extends to the *uttermost Part of the Earth*? All which, in *Psalm ii.* is given to the *Son*, but was not given to *David*: Neither was it given to *David* that his *Flesh* should not see *Corruption*, as it is promised, *Psalm xvi. 9, 10.* but was verified of none that ever entered the *Grave*, except only of our *Messiah*.

Obj. 2. You urge our Doctrine of the *Holy Trinity*, as inferring Plurality of *Gods*; and so to be brought within Prohibition, *Deut. xiii.* But you cannot say, that this is any of the *Gods* of the *Heathen*, who are expressed in that Command; when we profess to worship none other but that *One* only *God* who spoke to your *Fathers* in *Horeb*, out of the *Midst* of the *Fire*. And we detest all Thoughts of any other *God*. Our great *Messiah* taught us this to be the *first of all the Commandments*, that, *The Lord our God is one Lord.* *Mark xii. 29.* And all *Expositions* of the *blessed Trinity*, or *Inferences* from it, that do in the least interfere with this, we condemn, as *impious* and *heretical*.

But whether this *one* most *simple* and *uncompounded Nature* of *God* may not be communicated to three eter-

nal *Persons*, without either *Confusion* of the *Persons*, or *Dividing* of the *Substance*, does in no-way interfere with the *Unity* of the *Nature*; because this very *Hypothesis* does suppose the *Unity* of the *Nature*, in the strictest Sense that is possible. And if we should be under great *Difficulty* (as how can it be otherwise) in explaining such an *unfathomable Mystery*, yet can it not infer *Polytheism* upon us, while we are ready to part with all, rather than to admit of that.

You know, we bring many *Proofs* for this out of your *Scriptures* of the *Old Testament* (some are named hereafter); and you cannot infer from hence, that we do not own these *Scriptures*: Nay, this is a *Proof* that we do not *understand* them aright. And if you should prove against us that we do not rightly *understand* (who does?) the *divine* incomprehensible *Nature*, while we contend as earnestly as you for the *Necessity* of its *Unity*, you cannot charge us with *Polytheism*, for our *Mistake* in other *Matters*: And therefore this can never come under the *Prohibition* of *Deut. xiii.*

I say not this, that I would wave entering with you upon this *Subject*: But there is not room for it in this short *Essay*: It would require a *Discourse* by itself. And that I am at present concerned in, is to shew you, that this can be no *Cause* for your rejecting our *Messiah*. There are some called *Christians*, who say, that we have mistaken our *Messiah* in this *Point*: But I would be loth to clear you from the *Objection* by that *Method*. Only thus much it shews you, that if we have mistaken the *Gospel*, so have we the *Law* too, as to the *Doctrine* of the *Holy Trinity*: And this can be no more an *Argument* that we set *Polytheism* against the *Law*, than against the *Gospel*; which as strongly asserts the *Unity* of *God* as the *Law*, and confirms all that the *Law* says of it. Therefore if you reject the *Gospel*, because we would infer a *Trinity* from thence, you must, upon the same *Account*, reject the *Law* too. If our *Inferences* are not just, the *Gospel* is cleared, as well as the *Law*. And if our *Arguments*
do

do hold, then the *Law* does infer a *Trinity*, as well as the *Gospel*.

Nor is it we *Christians* alone that would infer a *Trinity* from your *Law*; your own *Cabalists* do distinguish *God* into three *Lights*; and some of them call them by the same Names as the *Christians*, of the *Father*, the *Word*, and the *Holy Spirit*; and yet say, That this does not at all break the *Unity of God*. Your famous *Philo* expresses the same in many Places. Upon the *Sacrifices of Cain and Abel*, he says, that *God was accommodated with his two supreme Virtues of Power and Goodness: And that God, being one, did produce out of his clear Mind three Operations, of which each is unmeasurable or infinite; for that his Powers are unlimitable*. And, in his third Book of the *Husbandry of Noah*, he distinguishes these into *Τὸ ὄν, τὸ Δεσποτικόν, τὴν ἰσὺν Δύναμιν*; i. e. *Being, Power, and Goodness*. In his *Allegories*, he calls the *Word*, the *Name of God*, and the *Maker of the World*, or the great *Instrument of God*, whereby he made the *World*, the same as our *Gospel*, John i. 3. And in his Book before quoted of *Husbandry*, he calls the *Word* by the same Name as we do, *Hcb. i. 3. Χαράκτις*, the *express Image of God*. *Moses the Son of Nehemans* calls him the *Angel, the Redeemer*, who is called the *Face of God*; that is, says he, *God himself*; the same that appeared to *Jacob* at *Bethel*, and said to *Moses* in the *Bush*, *I am the God of thy Father, &c.*; *The Lord* that should come to his *Temple*; and the *Angel of the Covenant*, prophesied of *Mal. iii. 1*.

Maimonides, in his Book of *Foundations*, and after him *Joseph Albo*, distinguish in *God*, 1. That which *knows*: 2. That which is *known*: 3. The *Knowledge* itself.

But I will not detain you here with Quotations; our *Eusebius*, in his Book of the *Preparation of the Gospel*, p. 327. tells you, that all your *Rabbies*, after the *God of all*, and his *first-born Wisdom*, do join into the same *Divine Nature* a *third*, whom they call the *Holy Ghost*, by whom your inspired Persons were enlightened. And
you

you do all generally agree, that this holy *Spirit* was not any-thing that was *created*; and yet you distinguish it from him that sent it. Your Rabbi

tells us, that in the Word *Elohim* there are three *Degrees*, each *distinct* by itself, yet all *one*; joined in *one*, yet not *divided* from one another.

And as you make that holy *Spirit* which inspired the *Prophets* not to be a *Creature*, yet *distinct* from him who sent him, so you make what you call the *Schechina* to be a *divine* Thing; and *distinguish* it not only from *God*, but from that holy *Spirit*; as in your *Jerusalem Gemara*, of *Documents*, chap. iii. and the *Babylonish Gemara*, tit. *Joma*, chap. i. Your R. *Jonathan*, in the Preface *Ecka Rabthi*, says, The *Schechina* waited three Years and a half upon Mount *Olivet*, expecting the Conversion of the *Jews*.

This was the Place where our *Jesus*
Luke xxi. (the true *Schechina*) made his *Abode*; and
 37. xix. whence he rode into *Jerusalem*, to accom-
 29. plish his blessed *Passion*. And the Time of
Luke xiii. his *Preaching* was about three Years: So
 7. long, he said, he would bear with the ob-
John xi. stinate *Jews*. This may be applied, as
 51. to what your *High Priest* said, though him-
 self knew not the true *Import* of it.

Now then, all these fore-cited Testimonies to the *Holy Trinity*, whether of *Jews* or *Christians*, are not the setting up of any other *God*, but only searching into the *Nature* of that *God* whom we acknowledge: As, to give an Example (though any *Parallel* to *God* must be at an infinite Distance), we argue three great *Faculties* in our *Soul*, the *Understanding*, the *Memory*, and the *Will*; and that these may be understood, without either *Confusion* of the *Faculties*, or *Division* of the *Substance* of the *Soul*. And suppose that some should object, that this was making of three *Souls*; I say, that whatever the *Consequence* might be from this *Hypothesis*, yet that no *Man* could be justly charged with holding three *Souls* in *Man*, who professed that he held but *one*. We are not to be charged with the *Consequences* of an *Opinion*, so as

to infer that we do not hold that *Opinion*; for we may not see all the *Consequences* of what we hold: Therefore, though three *Faculties* should infer three *Souls*, yet cannot he who holds three *Faculties* be charg'd with holding of three *Souls*, while he does hold but *one Soul*; and thinks that the contrary does not follow from his holding of three *Faculties* in the same *Soul*.

Thus, tho' *three Persons* did infer *three Gods*; yet does not he hold *three Gods*, who holds *three Persons* in *one* and the *self-same God*.

If you say, that this will excuse all *Idolatry*, as of those who worshipped the *Sun*, &c. because of *God's* supposed *Residence* there: I answer, No; because, supposing of that *Residence*, yet it would be *Idolatry* to worship the *Sun*, or any thing else, merely because of *God's Residence* in it. As you would have thought it *Idolatry* to have worshipped the *Temple*, or the *Cloud of Glory*, because of *God's* special *Presence* which was there afforded.

But they did not think it to be *Idolatry*; was it therefore none? No; our *Thoughts* cannot alter the *Nature* of Things. And there are *Sins of Ignorance*. None ever confess'd, no, nor I believe thought, himself to be an *Idolater*; for then it must be supposed that he would not continue in it. But he that adores *one God* in *three Persons* (supposing him mistaken in his Judgment) comes not under either of the Branches of *Idolatry*: 1. Of a false *Object*. 2. Of a false *Manner of Worship*. For the *Manner*, there is no Pretence; that consists in the worship of *God* by *Images* (which he has forbidden), whether *artificial*, of our own making; or *natural*, by any *Creature* of *God's* making; as any of the *Host of Heaven*, *Sun*, *Moon*, or *Stars*; or any thing here below, as of *Men*, *Birds*, *Beasts*, *Fish*, &c. though the *Worship* be referred to *God*, as represented by them; or from his supposed *Residence* or *Presence* in them. This is *Idolatry* in the *Manner* of our *Worship*: But nothing of this can be applied to the *three Persons* which are supposed to be *God* himself. This was your *Idolatry* in the *golden Calf*; which you did not take to be

be *God* himself, that you yourselves had made; nor could such *Folly* be supposed in your *Solomon*, as to think the *Images* he made to be that *God* that made him. This was the *Idolatry* forbidden in the second *Command*.

Then, for the first *Command*, which relates to the *Object* of *Worship*: If that be taken for setting up any *Creature* as the *Supreme Being*, or giving *divine Honour* to *Angels*, or other *Ministers of God*, as *inferior* or *middle Deities* betwixt the *Supreme Being* and us, as the *Heathens* thought their *Dæmons*, whom therefore they called *Dii Medioximi*; in neither of these Senses can *Idolatry* be applied to the *three Persons* supposed to be in the *divine Nature*. For, 1st, They are not *Creatures*. Nor, 2^{dly}, Any *inferior Deities*; nor so supposed to be: But all *equally* to partake of the same *one divine Nature*; as the three *Faculties* do of the same *one and indivisible Soul*. And therefore, whatever *Mistake* may be supposed in the *Hypothesis*, yet it cannot come under any *Notion of Idolatry*. And no otherwise can the *Worship*, or paying of *divine Honour* to the *Son* or *Messiah* (already prov'd) be excus'd from *Idolatry*, than by acknowledging him to be the *Word of God* (as you yourselves have call'd him); that is, one of the *divine Persons* in the *Godhead*. And this does avoid all *Notion of Idolatry* in the *Worship* of him; and can no ways come under that *Prohibition of Deut. xiii.* against worshipping the *false Gods* of the *Heathen*. You lay not this to the *Charge* of your own *Talmud* and *Rabbies*, who give the same *Expositions* of your *Scriptures* as we do. And you know how many of them do think, that a *Plurality of Powers* in the *one Nature of God* is intimated in the very *Name of God Elobim*, which is the *plural Number*; and in these *Texts*, among many others of the *Old Testament*, *Gen. i. 1. 26. iii. 22. xix. 24. Psalm xlv. 6. 7. lxxviii. 18. cx. 1. Isaiah ix. 6. xlviii. 16. Jer. xxiii. 6. Mich. v. 2 Zech. ii. 8, 9. iii. 2. xii. 10.* Now may we not reason upon these *Texts* as you have done, without *Imputation*.

tion of *Polytheism*? And so of the *Texts* in the *Gospel*? And when you come to embrace the *Gospel*, (which God send) we will reason with you, as with some amongst ourselves, upon what *Proofs* are there, answerable to, and explanatory of, those *Texts* in the *Old Testament*, which favour the *Doctrine* of the *Holy Trinity*; and then, and not till then, will be the proper *Time* to enter with you at large upon this *Controversy*.

But what I have now said, I hope, will be sufficient to remove all *Scruple* from you against the *Gospel*, from that *Text* of *Deut. xiii.*

And then that other *Text*, *Deut. xviii. 19.* will look very terribly upon you, That whosoever should not *bearken* to the *Messiah*, when he came, *God* would *require* it of him. And you feel it *severely*, that *God* has *required* it.

III. But, to put an *End* to this *Objection* from *Deut. xiii.* the *Jews* have yielded it; if they will allow that learned *Jew*, who disputed with *Limborch*, to give their true *Sense*: And that, according to their own *Talmud* before quoted (*tit. de Synedrio*), which says, *That any Command may be transgressed, by the Command of a Prophet, i. e. who can work Miracles to prove his Mission.*

And, says that learned *Jew*, *If Christ, after he rose from the Dead, had publicly said to the whole Congregation of Israel, Hear, O Israel, I am the Lord thy God, who brought thee out of the Land of Egypt, and now have redeemed you from a greater Captivity of Sin; whom you have sacrilegiously put to Death; abs Dubio* (says he) *without doubt, all Israel had believed, even to this present Day: Nor had there been room left for any Doubt, or Suspicion. Thus he; and he thereby yields, that such a Miracle as this would have convinced all the Jews to believe Christ, when he call'd himself God: And therefore he must grant, that, notwithstanding of what is said, Deut. xiii. Miracles are sufficient to vouch even the Divinity of Christ. And then the Dispute must*

must only lie upon the *Miracles* recorded in the *Gospel*: For the Truth of which I refer to what is said in the first Part against the *Deists*.

XI. I would in this Place call upon you to reflect, how very exact and particular God has been in fulfilling all the *Promises* he has made unto your *Nation*. One especially, which does confound the *Deists*, who call for *ocular* Demonstration, and have it, to their Astonishment, in seeing at this Day the fulfilling of a most wonderful *Prophecy* and *Promise* made to your Nation so many Ages past.

The *Deists* have made you, of all People, their Reproach; because you have been call'd the *peculiar People*, the *holy Nation*, *chosen* of God before all Nations upon the Earth; yet ye were the *Deut. vii. 7.* *fewest of all People*; and thence argue (in their *bold* and *prophane* Stile) the *Injustice* and *Nonsense* of God's preferring these to all the great *Nations* and *Monarchies* upon the Earth.

They will not believe that God had more Regard to the *Jews* than to any other People; or gave any *Prophecies* concerning you. They say, you coined those *Prophecies* after the *Facts* they speak of: But they demand the fulfilling of a *Prophecy*, which they may see; and this that I speak of is obvious to the Eyes of all the World; it is recorded *Jer. xlvi. 28.* *Fear thou not, O Jacob my Servant, saith the Lord, for I am with thee; for I will make a full End of all the Nations whither I have driven thee; but I will not make a full End of thee, but correct thee in measure, yet will I not utterly cut thee off.* You will find the same, *Ch. xxx. 11.* and *Ch. xxxi. 36, 37.* it is written, *If those Ordinances depart from before me, saith the Lord, then the Seed of Israel also shall cease from being a Nation before me for ever. Thus saith the Lord, If Heaven above can be measured, and the Foundations of the Earth searched out beneath, I will also cut off all the Seed of Israel, for all that they have done, saith the Lord.* See the same repeated, *Ch. xxxiii. 24, 25, 26.* and confirmed, *Isai. xxvii. 7. xxix. 7, 8. liv. 9, 10. lxxv. 8, Ezek. vi. 8. xi. 16. xii. 15. 16. Amos. ix. 8, 9. Zech.*

Zech. x. 9. And this was pursuant to what was promised in the *Law. Lev. xxvi. 44. Deut. iv. 31, &c.*

Now let us see how literally this is fulfilled at this Day. The great and famous *Monarchies*, who, in their Turns, governed the World, and successively had destroyed the *Jews* (the *Assyrian*, the *Babylonian*, and the *Roman*), are all vanished as a Dream: There is not one of them left: Their very Names are lost in the Earth. But your *Nation*, tho' *sifted* among all the *Nations* (as your Prophet *Amos* expresses it, in the Place above quoted) *like as Corn is sifted in a Sieve*, yet are you preserved a *visible distinct People*, in all the *Nations* whither you have been *scattered*. And the Rage of many *Kings* and *Governments* has been let loose against you, to root you off from the Face of the Earth, and you had no Helper: Yet the *Lord* was your Helper, and put it out of the Power of all the Earth (though without any visible Opposition) to infringe the *Promise* he had made to *you*.

The *Deists* dare not say, that these *Prophecies* were made Yesterday, or not before the Fall of these *Monarchies*; especially of the *Roman*, the greatest of them. And what a *Folly*, as well as *Vanity*, had it been in the *Jews*, to have forged such *audacious* and *provoking Prophecies*, to have thus *dared* all the *Powers* of the *Earth* to *extirpate* them, who hated them, and had them perfectly at *Mercy*?

And here let the *Deists* take Notice of this wonderful Instance, fresh before their Eyes, of *God's* particular Reward to this most *despised* and *contemptible* People (in their Account), above all the other *Nations* of the Earth, how *great* and *honourable* soever. This is a *standing Miracle*, exhibited to the whole World!

Yet is there no *Partiality* in this, as the *Deists* weakly reason: For, as *Moses* was a *Type* of the *Messiah*, so the *Church* of the *Jews* was of the *Christian*; whose *Pales* are enlarged to take in the *Gentiles*, as often promised in your *Prophets*; by which Means your *Nation* was indeed a *Type* of the *whole World* (represented in
the

the *long Garment* of the *High Priest*. *Wisd. xviii. 24.*) And, consequently, the *Blessings* of which the *Jews* partook, the *Promises* made them, and miraculous *Protection* over them, was taking *Possession* in the *Name*, and securing the *Reversion*, of the *Gentile World*, in the same glorious *Inheritance*. And it was indifferent, as to the *Good* of the *World*, which *Nation* had been pitched upon as their *Type*: But God chose the *least*, that his *Power* and *Protection* over his *Church* might be more visible; and to shew that *she* must struggle thro' many *Difficulties* and *Temptations*, yet never be *extinct* (tho' often *distressed*); when all the *Power* and *Glory* of this *World* shall *vanish*, as *Smoke* before the *Wind*.

Moreover, if God had chosen any of the *great* and *powerful* *Nations* of the *Earth* for his *peculiar People*, to whom if he had given his *Promise* to continue them for ever, the *Scorners* would have *blasphemed*, and said, that *God* was still on the *strongest Side*; and they would have ascribed their *Preservation* to their own *Power* and *Greatness*. This is the *Reason* *God* *gives* why he chose the *fewest* of all *People*, lest they should say it was thro' *their own Power* and *Might* that they were preserved. Besides, the *peculiar Nation* being (as before has been said) a *Type* of the *Christian Church*, it was necessary that the *Odds*, as to the *World*, should be against that *Nation*; which should subsist not by *worldly Strength* and *Politics*, but by *signal* and *miraculous Providences*. Thus the *Church* was best represented as *greatly distressed*, but *wonderfully preserved*!

And here, O ye *Jews*, behold an equal *Promise* of our *Messiah* to his *Church*, and as *miraculously* fulfilled as that before-mentioned to yours. He promised, as before quoted, that his *Church* should continue *even unto the End of the World*; that he would be all that *Time* with her, to preserve her, and that the *Gates of Hell* should never *prevail* against her. And when was this promised? Even at the *Beginning*, when his *Religion* was *low* and *contemptible*, hardly yet known in the *World*. And the *Devil* has been let loose (as
against

against *Job*) to spare only her *Life*; all Things else have been put in his Power. All the *Rage* and *Madness* of *Kings*, and *States*, and *Mobs*, have been exerted against her, to *destroy* her, for many *Ages* together; and she was destitute of all *Human Help*; nay, it was made unlawful for her to help herself, or take *Arms* in her own Defence, against her persecuting *Kings*; as it was not permitted to you, tho' an Army of 600,000 Men *harnessed*, besides a great *mixed Multitude*, against *Pharaoh*, *Exod. xii. 37.*
Abasverus, &c.; but she was commanded, *38 xiii. 18.*
as you, only to *stand still*, and see the *Salvation of God*. *xiv. 13, 14.* Yet still she insisted upon the *Promise* of her *Preservation*, made to her by her *Messiah*; nay more, of her *Victory* at last over all those her *Enemies*; and boasted of it before them, while they were *worrying* of her without *Controul*; and told them that it was not in their *Power* to *destroy* her. Yet all this notwithstanding, how *miraculously* did our *Jesus* perform his *Promise*, in his now almost 1,800 Years *preserving* and *supporting* her under all her *Persecutions*, and giving her *Victory* and *Triumph*! And she still trusts in that *Promise*, that it can never fail. Could any *Power* less than *divine* have *foretold* this *Preservation*; and have effected it for so long a Time without *human Means*, without *Sword* or *Policy*?

This is not the least of the *Miracles* which *God* has shewn, as to *you*, so to *us*, in these *Promises*, so full of *Wonder*, so visibly fulfilled, and now every Day fulfilling; and this is not a mean Argument to join *you* to *us*, when you see the same *God* working so wonderfully for *you* and for *us*; for *us only* of all the whole Earth; none of whom can boast such *Promises*, and such *Performance*, so incontestably *true*, and so truly *miraculous*. Therefore I beseech you to hearken at least to the wise Reasoning of your own *Gamaliel*, lest ye be found *Fighters* *Act. v. 37, 39.*
against *God*: For if this Work had not been of *God*, it could not have so stood. *Matth. xxi.*
You first spent your *Rage* against this *Stone,* *42, 44.*

Stone,

Stone, which your *Builders* refused: And, as he foretold you, it has *ground you to Powder*. Will you not yet confess, that *this is the Lord's Doings*, and that it is *marvellous in your Eyes*?

And now, O ye People, greatly *beloved*, and grievously *punished*, did your God ever fail you in any *Promise* that ever he made to you? You are, and have been many *Centuries*, preserved only upon the *Almighty Power* that there is in his *Promise*, too strong for all the *armed Legions of Earth and Hell*; which have overthrown mighty *Empires*, and every thing else but *you*, and his *Church*, represented by *you*. Believe it, your Preservation, since your Return from *Babylon*, has been greater than in it, in *Egypt*, or in the *Wilderness*. And can you imagine, that he who has wrought so many *Miracles*, and still continues them, lest any of his Words should fall to the Ground; can you think, that his great *Promises* of the *Messiah*, and the *Time* of his coming, so particularly described, is come to nought? As to the *Time*, you confess it has failed, if not fulfilled in our *Jesus*. And where the *Time* (as of your 70 Years Captivity, 2 *Chr.* xxxvi. 21. *Jer.* xxix. 10.) is named, there it is impossible that there should be a Failure as to the *Time*.

See how exactly your Deliverance out of *Egypt* was fulfilled, even to a *Day*, of the *Promise* made to you. And your forty *Years* in the *Wilderness*, to the forty *Days* of your spying out of the Land. Nor did your many and repeated *Provocations*, all along that *Time*, put off God's *Promise* one *Day* further. See then, and consider, how punctual was our *Messiah's* Coming, according to the stated *Times* and *Ages* prefixed, as it is set down in the first *Chapter* of our *Gospel* according to *St. Matthew*, ver. 17. The *Generations* from *Abraham* to *David*, fourteen *Generations*: From *David* to the *Captivity*, fourteen *Generations*: And from the *Captivity* to *Christ*, fourteen *Generations*. *God's* fixed and determinate *Times* are not altered.

The

The *Time* and *Place* of the *Messiah's* Coming, as foretold in the *Prophets*, is one of the surest *Marks* by which we must know him. To that End they were so particularly set down; and if these fail, so may all the rest.

How do you expect to know you *Messiah* when he does come? He cannot vouch himself from the *Time* of his Coming foretold by the *Prophets*; for that is past, and there is no other *Time* prefixed.

Will he prove his *Mission* by *Miracles*? And will he shew *greater* than our *Jesus* has done? Can he fulfil the *Prophecies* of the *Messiah*, by not coming at the *Time* they have named, so much as our *Messiah*, by fulfilling all the *Circumstances* of the *Prophecies*, as to *Time*, *Place*, &c.?

XII. Born of a *Virgin* (a), of the Seed of (b) *David*, in the Town of (c) *Bethlehem*. Within 490 (d) *Years* of the Building of the *second Temple*. Before the *Scepter* had quite departed from (e) *Judah*. To whom the *Gathering* of the *Gentiles* has been, as to their *Messiah*, as well as the *Messiah* of the *Jews*. This is an astonishing *Mark*, and *notorious*; and insisted upon over and over again in the (f) *Prophets*: And of which none, that ever took upon them to be the *Messiah*, except only our *Jesus*, had the least *Shadow* of a *Pretence*. And, consequential to this, that he should make the (g) *Heathen Nations* forsake their *Idolatry*, and destroy their *Idols*. No *Nation* of the *Heathen* was ever brought to this by the *Law*; but how many have by the *Gospel*! By the way, you may see, by this, how unreasonable your *Exception* is against our *Messiah*, from *Deut. xiii.* as if he introduced the *Worship* of the *Heathen Deities*; which he only has effectually destroyed. He only stopt the *Mouths* of their

(a) *Isai. vii. 14.*

(b) *xi. 10.*

(c) *Mic. v. 2.*

(d) *Dan. ix. 25.*

(e) *Gen. xlix. 10.*

(f) *Psal. ii. 8.*

lxxii. 8, 11, 17.

cx. 2. Isaiab ii.

2. xi. 10. xlix.

6. lii. 15. lv. 5.

lx. 3. lxxv. 1.

Zec. ix. 10.

Hof. ii. 23.

(g) *Isai. ii. 18.*

20. xxxi. 7.

Ezek. xxx. 13.

Zech. xiii. 1, 2.

their Oracles; which, within 100 Years after his Coming, were all totally silenced in the Reign of Trajan. He only deposited his *(b)* *Flesh* in the *Grave*, in *Hope* that it should not see *Corruption*. They gave him *(i)* *Gall* to eat, and *Vinegar* to drink. They *(k)* *pierced* his *Hands* and his *feet*; and *cast Lots* upon his *Vesture*. They upbraided him in the same *(l)* *Words* foretold. His very *(m)* *Price* was foretold, and how the *Money* should be disposed of. That a *(n)* *Bone* of him should not be *broken*. Again; the particular Manner *(o)* of his *riding* into *Jerusalem* upon an *Ass*; which your most *learned* Rabbi *Saadia* expounds of the *Messiah*. As also *Psal.* ii. and cx. and other *Scriptures* before quoted.

I could enlarge upon this Head, and shew many more Particulars wherein our *Jesus* did, and does, exactly answer to the several *Marks* given of the *Messiah*, by the *Prophets*: Which is so strong an Argument, so past all Possibility of *Cheat* or *Contrivance*, that the *first* of our *Apostles* reckoned it even beyond *Miracles*, or rather as the greatest of *Miracles*, greater than those shewn to our outward *Eyes*. For, proving the *Mission* of *Jesus* from their being *Eye-witnesses* of his *Majesty*, in his *miraculous Transfiguration*, and the *Voice* which then came to him from the *excellent Glory*, which *Voice* (says he) *we heard* when *we were with him in the holy Mount*; he adds, as a yet further Proof, *We have a more sure Word of PROPHECY, whereunto ye do well that ye take heed, as unto a Light that shineth in a dark Place, until the Day dawn, and the Day-star arise in your Hearts.* Pray God it may, and that he may open your *Understanding*, as he did of his *Apostles*, that they might understand the *Scriptures*; that thus it be-
hoved Christ to suffer, and to rise from the Dead the
third

third Day; and that Repentance, and Remission of Sins, should be preached in his Name among all Nations, beginning at Jerusalem. All which you see fulfilled, yet you will not believe it! You see all fulfilled that he foretold so particularly of the Destruction of Jerusalem, and that that Age, in which he spoke, should not pass till it was fulfilled, though there was then no Appearance of it.

XIII. What *Witchcraft* then is it, what heavy Judgment lies upon you, that you should harden your Hearts against this *Messiah*, who shed his Blood for you! who died praying for you! who offered up himself a Sacrifice, to purchase eternal Redemption for you; which the Blood of Bulls and Goats could never do! The very Institution of Sacrifices does declare, that God would require Satisfaction for the Sins of Men; and that without shedding of Blood there could be no Remission; not of Blood less noble than our own, but of the great *Messiah*, of Dignity and Merit sufficient to make Satisfaction for the Sins of the whole World. And now I appeal to yourselves, whether this Scheme, of God in Christ reconciling to himself lapsed Humanity, and thus triumphing over all the Powers and Malice of that Serpent the Devil, who seduced Man into Disobedience, be not more worthy of God, a Demonstration of greater Power, and Wisdom, and Goodness, and a more literal fulfilling of that first Promise of the *Messiah*, Gen. iii. 15. than giving to any one Nation (though it were your own) the Conquest over your Enemies, and a temporal Reign upon Earth?

Yet this is the Objection you have against your second *Moses*, as against the first: *Where is the Inheritance of Fields and Vineyards that was promised to us?* You hanker after these poor perishing Things, and neglect your eternal Inheritance, which was figured by them. You long more after an earthly than a heavenly Canaan; and for a little Rest there, than a Rest for ever. Therefore you reject our spiritual, and choose to yourselves an earthly and fighting, *Messiah*. But you cannot have him. And God, in Mercy, has turned you out of

your beloved *Canaan*, and given it to the basest of Men, to take off your Minds from it, and to instruct you, that that is not the *End* of his *Promise*; and because you prefer it to the glorious *Purchase* that our *Messiah* has made for us; which the *Angels* desire to look into. But ye think scorn of that *pleasant Land*, where there is everlasting *Victory* and *Triumphing*, and *Sabbath* and *Jubilee*! Oh shut not your Eyes wilfully against your own Happiness: Call it to Mind, and shew yourselves Men. Is not this a more *exalted* and *rational Completion* and *Archetype* of your *Law*, than the *Tables of municipal Statutes*, to distinguish you, for some short Time, from other People? If that be all the *Import* (as you would have it) of the whole glorious Dispensation to *Moses*, was this *worth*, or *proportionable* to, that *astonishing Appearance* upon Mount *Sinai*, and all that wonderful *Oeconomy of Miracles*, by which your *Law* was established? But if you will look (with us) to the *End* of your *Law*, then you will see every *Tittle* and *Dot* of your *Law* fulfilled, *exalted*, *glorified*, in the *Heavenly Reign* of our *Messiah*, the second *Adam*; the innocent *Isaac* that was *sacrificed*; the *Joseph* that was *sold* by his *Brethren*, for their future *Preservation*; the *Moses* who delivers us out of *Egypt*, the *Slavery* and *Thralldom* of *Sin* and *Hell*, and conducts us safe through the *Wilderness*, the *Temptations* and *Distresses* of this *wretched Life*; our *Joshua*, who opens our *Way* into the *heavenly Canaan*: Through *Faith* in whose blessed *Passion* and *Sacrifice* for us, when lifted up upon the *Cross*, like the *Brazen Serpent* in the *Wilderness*, the mortal *Biting* of our *Spiritual Serpent* the *Devil* is cured, and our *Souls* eternally saved. These are the glorious Things that were shewn to *Moses* in the

Mount; after which *Pattern* he was commanded to frame the *Tabernacle*, and all the *Institutions* thereof, as *Types* and *Shadows* of those Things which were to be

perfed in the *Heavens*; by *Faith* in which, the *Just* shall *Live*. And will you now reject the *Pattern* for the *Types*? Will you de-

grade your *Law* to mean nothing beyond the outward *Senses*? Nothing but what is *visible* and *temporary*? To have no *spiritual* and *eternal* Signification? Do we therefore make *void* the *Law*? Yea, we *establish* the *Law*: We carry it whither it was intended: We shew an *eternal* and *heavenly* Light *shining* through it all, and every *Institution* of it: We look with *Reverence* and great *Veneration* upon it, as the *School-master* that was ordained to bring us unto *Christ*; as the *Ladder* that was set to climb up to *Heaven*. But you will not *climb* with us; you say, that the *Top* does not reach to *Heaven*; therefore you stop short upon the lower *Steps*. The *Patriarchal* Dispensation before the *Flood* was one *Step*; the *Abramical* another; the *Mosaical* another: And you still expect another, the *last*, and most *perfect*, under the *Messiah*. Yet you reject it, now it is come; and there is to be no other.

Be not afraid to lose your *Law*, or your *Prophets*: You will hear them read every Day in our *Churches*; and their true and full *Import* explained and fulfilled in the *Gospel*. For the *Gospel* is the best *Comment* upon the *Law*; and the *Law* is the best *Expositor* of the *Gospel*. They are like a *Pair of Indentures*, they answer in every *Part*: Their *Harmony* is wonderful; and is, of itself, a *Conviction*. No *human* Contrivance could have reached it. There is a *divine Majesty* and *Fore-sight* in the Answer of every *Ceremony* and *Type* to its *Completion*: And there is one yet to be *completed*: O the glorious Day when that shall come! That is, the grafting you in again to your own *Olive-Tree*, the *Fatness*, the *Sweet*, the *Marrow* of your *Law*, fulfilled in the *Messiah*. For we do believe, that *Blindness* is happened to *Israel* but in *Part*, till the *Fulness* of the *Gentiles* be come in; and so that *all Israel* shall be saved. For the *Gifts and Calling of God are without Repentance*. God hath concluded all, *Us* first, and then *You*, in *Unbelief*, that he might have *Mercy* upon *all*; that the *Praise* may be to *God*, and not to

us; that no *Flesh* should glory in his *Presence*. O the *Depth* of the *Riches* both of the *Wisdom* and *Knowledge* of *God*! How *unsearchable* are his *Judgments*, and his *Ways* past finding out! For of him, and through him, and to him, are all Things: To whom be *Glory* for ever. *Amen.*

XIV. But though the *Judgments* of *God* are in themselves *unsearchable*, yet they generally move in their *Road* of *second Causes*: And so far it is *lawful* for us to look into them; and sometimes *necessary*, in order to our *Duty*, as being not only brought upon us for our *Sins*, but continued by them: So that, by discovering the *Causes*, we may *prevent*, or *shorten*, our *Judgments*.

Therefore I would here inquire a little into some of those most *visible Causes*, which have all this *Time*, and do still, harden the *Jews* in their *Obstinacy* against receiving the *Doctrine* of *Christ*.

And some of these are on the *Jews* Side, and some on the *Christian*.

I. First for the *Jews*. They have, since *Christ* came, quite *altered* their own *Doctrine* and *Topics*, from whence they used to argue before, on purpose to avoid the plain *Proofs* thence drawn for our *Jesus* being the *Messiah*. To instance in a few:

1. There are great *Presumptions* that they have altered and corrupted the very *Text* of their own *Scriptures* of the *Old Testament*, in those *Places* which speak of the *Messiah*, which gave the *Marks* of him, and pointed out the *Time* of his *Coming*. However, this they cannot deny, That, whether by the *Loss* of the *Vowels* in the *Hebrew* *Tongue*, or from whatever *Cause*, that *Language* is now rendered so *uncertain* beyond any other in the *World*, as that one *Word* bears many different *Significations*; insomuch that every *Text* almost will afford perpetual *Jangling*: Which has made some of your most learned *Rabbies* complain, that your *Scriptures* are become, in the *Words* of the *Prophet* before quoted, as a *Book sealed up* to you; and that the true *Sense* of them will not be known till
the

the Coming of the *Messiah*, who will restore the *Vowels*, and right Knowledge of the *Hebrew Tongue*.

It is long since the *Hebrew* has ceased to be the *vulgar Language* of your *Nation*; and, consequently, to be well understood by the *Jews* themselves, who now learn it at *Schools*, as other Men do. *Josephus* complains of the Loss of the *Hebrew Tongue* among the *Jews* in his Time; and it was so long before.

This occasioned that the *Greek Translation* of the *LXX.* was publickly read in the *Jewish Synagogues*, many Years before the Coming of *Christ*.

This *Translation* they thought to have been *divinely inspired*; and made great *Boasts* of it; as you may read in *Josephus*, and many other of your *Authors*: And it continued in this Reputation with you, and was read in your *Synagogues*, till *Christ* came, and for about an hundred Years after. Then you rejected it, because of the plain *Proofs* that were brought out of it, for our *Jesus* being the *Messiah*; and set up the spurious *Greek Translation* of *Aquila*, who was an *Heathen*, a *Christian*, and a *Jew*, which he then made when the *Hebrew Tongue* was so greatly decayed from that Purity which it confessedly retained, when your *LXX Priests* made that famous *Translation* for *Ptolomy* King of *Egypt*, about 300 Years before *Christ*; and was never questioned by any of you, but held in the highest *Veneration* all that Time, till after the Coming of our *Saviour*, because of the flagrant *Testimonies* it bore to *him*. And were it now admitted, as it formerly was amongst you, and as it truly is, the best *Comment*, at least upon the *Hebrew Text*, to determine the *Sense* of it when the *Words* are *doubtful*, and (because of the present *Defect* in that *Language*) of *various* and *different Significations*, I say, if this were admitted (which you cannot refuse, without casting *Reproach* upon all your *Predecessors* for 300 Years before *Christ*, who did admit it; and upon yourselves, confessing that you have done it *unreasonably*) you would not be able to maintain your Hold against *Christianity*. Are not the *Quotations* of your *Scriptures* which are in your learned *Philo* (who lived

in the Days of *Christ* and his *Apostles*), and of others your chief *Rabbies* before that Time, more according to the *Translation* of the LXX than of the *Hebrew Text*, as you have it at present? And what Reason can you give, why you dare not quote that *Translation* still? But because it renders the *Sense* of the *Hebrew* so as leads it directly upon *our Saviour*, and cannot be extended further; and it cuts off those *vain* and *precarious Excuses*, which you would draw from the present *Uncertainty* of the *Hebrew Text*? Yet none of your latter *Expositions* can pretend to any Authority equal to that of the LXX, even yourselves being the *Judges*! This shews, that you are not disposed to find out the *Truth*, but bent to shut the Door against it.

2. As the *Jews* have thus manifestly stood out against the Conviction of the *Holy Scriptures*, by inventing and using these Arts to *corrupt* them, at least, to *hide* and *obscure* their true *Meaning*, so have they, for the same Reason, *viz.* in Prejudice to *our Messiah*, altered their former *Principles* and *Notions*, which they had received by *Tradition* from their *Fathers*. Thus, finding that the Notion of the $\Lambda\acute{\omicron}\varsigma\theta$, or *Word of God*, which was universally received among the *Jews*, before *Christ* came, and largely insisted upon by *Philo*, that learned *Jew*, even in the *Apostolical Age*, that, as before has been noted, he was *God*, and yet a distinct Person from *God the Father* of all; that he was $\chi\alpha\rho\alpha\kappa\tau\eta\rho\varsigma$, the express *Image of God*; the great $\Delta\acute{\omicron}\nu\alpha\mu\iota\varsigma$, *Instrument*, or *Power*, by which *God* made the *Worlds*; the Ἄρχιερεὺς , *supreme archetypal High Priest* and *Mediator* betwixt *God* and *Men*, of whom the *High Priest* under the *Law* was a *Type* and *Figure*; by *outward Communion* with whom, *Men* were made capable of, and had a Title to, the *inward* and *spiritual Communion* with the $\Lambda\acute{\omicron}\varsigma\theta$, and, by him, of *Reconciliation* and *Acceptance* with *God*: From this Notion of the $\Lambda\acute{\omicron}\varsigma\theta$, *St. John* disputes, according to the received *Principles* of that Age: And having proved *Christ* to be the $\Lambda\acute{\omicron}\varsigma\theta$, he, in his *Gospel*, *Epistle* and *Revelation*, gives him the Titles which were usually ascribed to the $\Lambda\acute{\omicron}\varsigma\theta$, of *Light*, and *Life*,
and

and Truth. And, from having Communion with him, infers that we have also Communion with the Father. But the Jews finding that these Principles led directly to the Divinity of our Saviour, and all that is said of him in the Gospel, presently forsook their own Principles; and as early as Justin Martyr, began to deny them; as Trypho the Jew did, and put Justin upon the Proof of the $\Lambda\acute{o}\varsigma\delta\epsilon\upsilon$ being a Divine Person, &c. which he did out of Philo, and other approved Authors of the Jews.

It is plain that the Jews thus understood it, when they accused our Saviour of Blasphemy, and of making himself God, because he called himself the Son of God. For they called themselves the Sons of God, in a large Sense, as so adopted, and in federal Covenant with God: But they knew it was the received Notion among them, that the Manner how the $\Lambda\acute{o}\varsigma\delta\epsilon\upsilon$ was the Son or Word of God, was natural, as proceeding from the Nature of God; and that for any to call himself the Son of God, in this Sense, was to make himself God. Whence it is plain that they thought the $\Lambda\acute{o}\varsigma\delta\epsilon\upsilon$ to be God.

3. The Jews finding that the mystical and primary Sense of their Law did refer to the Messiah, and was most exactly and particularly fulfilled and completed in our Saviour; rather than be convinced by this, they have now (as the learned Jew that disputed with Limborch) denied that the Law was Typical, or referred to any more perfect State: The contrary of which is plainly intimated, *Exod. xxv. 40.* From whence our Apostle convincingly argues, *Heb. viii. 5.* But the Jews now will have no Type in the Law; or the Office of the Messiah to extend beyond temporal Conquests, to any spiritual or heavenly Acquisitions; sticking in the bare Letter of the Law.

But Philo, and the Jews before him, did largely insist upon the Mystical, which they made the principal End

and *Intendment* of the *Law*, as indeed it is; and most apparently so, if we duly consider the *Law* itself, and the *Prophets*, who often mind us of it: And without which they cannot be *verified* (as before is shewn); and their *Meaning* runs low and contemptible, no way answering the *Magnificence* and *Glories* which are there revealed.

Jacob confessed himself and his *Fathers* to be *Strangers* and *Pilgrims* on the Earth. *Gen.* xlvii. 9. Whence our *Apostle* does argue very forcibly, *That they who say such Things, declare plainly that they seek a Country. And truly, if they had been mindful of that Country from whence they came out, they might have had Opportunity to have returned:*

Heb. xi. 14, 15, 16. *But now they desire a better Country, that is, an heavenly. If the Land of Canaan had been all their View, and they had understood the Promise made to them of Canaan to have had no further Meaning than the Letter, only the temporal Enjoyment of that pleasant Country, they needed not to have wandered from it, as they did; or they might have had Opportunity to have returned to it.*

When *David* was in Possession, and *King* of it, he declared himself to be then in a *Pilgrimage*, and a *Stranger* in it. *1 Cor.* xxix. 15.

This shews they had a further Prospect; and that they extended the *Promise* made to them of *Canaan*, to mean principally and ultimately the *heavenly Canaan*; of which they understood the *earthly Canaan* only as a *Type*. And if *Canaan* itself was a *Type*, no doubt *Jerusalem* must be so too; and the *Temple*, with all the *Service* of it; that is, all your *Law*.

Your *Cabala* makes your *outward Law* but the *Cortex* or *Shell* of the hidden *Mysteries* that are contained in it: Yet you are now grown to that violent *Prejudice* against this (though you would stick to your *Cabala* too, and think it *divinely* inspired) because it leads directly upon *Christianity*, that your learned *Jew* has set up

up this Principle, *Quod Cultus externus, ut talis, est interno multo perfectior.* And, as a just Consequence of this, *Quod externus non minus Deo gratus, quam internus, i. e.* That the outward Worship, as such, is much more perfect than the internal. And therefore, That the outward Worship is not less grateful to God than the internal. These are the Titles of his Chapters. And the End of setting up these desperate Positions is, to obviate the Christian Argument; That the inward and spiritual Worship is chiefly regarded by God: And, consequently, the inward and spiritual Meaning of the Law is much preferable to the Letter, and outward Observances: That therefore there is a spiritual Sense in the Law, which exceeds the Letter, or which is typified by it: That this is fulfilled in Christ, who has thereby consummated and perfected the Law. To oppose this, the Jews are driven to that Extremity, as here you see, to prefer the outward Worship, as such, to the inward: Contrary to the Tenor of their own Law, and their Prophets, where the inward Circumcision of the Heart is so often inculcated and preferred to that outward in the Flesh: Nay the outward Institutions of the Law, where the inward and spiritual Meaning and Intendment of them is not regarded, are declared to be hateful, and Abomination to God. The inward is not only preferred; I desire Mercy, and not Sacrifice; and the Knowledge of God more than Burnt-offerings. Sacrifice and Offering thou didst not desire, but mine Ears hast thou opened; but, in respect to the inward, the outward are said not to have been commanded by God; that is, they were commanded for the sake of the inward: And therefore, without respect to the inward, the outward were not commanded.

Limbor.
Collat.
N. xi. xii.
p. 118.
120.

Isai. i.
11, 10
21.
Hos. vi. 6.
Psal. xl. 9.
Jer. vii.
22, 23.

To rid you out of this Perplexity, your learned Jew has advanced a strange Sort of an Argument, to maintain his Paradox before-mentioned of preferring the

outward, as *such*, to the *inward* *Worship*, and *Sense* of the *Law*; where he explains his foresaid *Position* thus, That the *outward* is not to be supposed without the *inward*; and that the *outward*, as including the *inward*, is preferable to the *inward*. But this, instead of solving the *Case*, makes no *Case* at all of it. It is no more than this, whether *two* be not *more* than *one*? Whether both *outward* and *inward* be not more than the *inward* alone? Which nobody will dispute with him. But then this cuts off all *Comparison* betwixt the *outward* and the *inward*; and, consequently, makes no *Sense* of those *Texts* before-mentioned, and many others, where the same *Comparison* is insisted upon. And when the *Jew* says, That the *outward*, as *such*, is preferable, &c. what does he mean by *as such*? Is it the *outward*, as *outward*? Which any one would take to be the *Meaning*. But his *Meaning*, as he explains it, is, the *outward*, as *such*; that is, as both *outward* and *inward*.

So very *thin* and *contradictory* are these strained *Excuses* you have set up against the *spiritual*, which is the *main* and *principal* *Intendment* of your *Law*: Because it cannot be *fulfilled*, but only in our blessed *Lord* and *Saviour* *Jesus Christ* and his *spiritual Kingdom*.

4. The modern *Jews* have, since *Christ's* *Time*, gone away from the constant *Tradition* of their *Fathers* before *Christ* came, *viz.* That the *Messiah* *John* vii. would shew himself to the *World*, and
31. vouch his *Commission* by *Miracles*; of which sufficient has been said before; and that this *Contrivance* discovers plainly their *Guilt*, that it is not *Conviction* which they want, but that they are resolved not to be *convinced*.

5. They have not only departed from the *Traditions* of their *Fathers*, but they have invented *new* and *strange* *Conceits*, of which their *Fathers*, before *Christ* came, never dreamt. As, of *two* *Messiahs*, the one a *suffering*, the other a *triumphing* *Messiah*; to answer these *two* *States* of *suffering* and *triumphing*, which were
told

told of the *Messiah*, and both fulfilled in our blessed *Saviour*: To avoid which, the *Jews*, since his Time, have invented these *two Messiahs*. The *Jews* in our *Saviour's* Time, even the *Apostles* themselves, till after his *Resurrection*, had not the true Notion of the *Sufferings* of the *Messiah*, much less of his *Death*. When he spoke of it, his *Disciples* rebuked him, and understood nothing of it: And the *Jews* told him, *We have heard out of the Law, that Christ abideth for ever: And how sayst thou, the Son of Man must be lift up?* that is, *crucify'd*. They were looking out then, as you are now, for a *temporal* fighting *Messiah*, who should *restore again the Kingdom to Israel*. They thought not then of the *Sufferings* of the *Messiah*. Far less did they dream of *two Messiahs*; one to *suffer*, the other to *conquer*. You can shew no Footstep of any such Doctrine amongst the *Jews*, before *Christ* came. And it shews the *Distress* your latter *Rabbies* were driven to, when they could find no shift but so *groundless* and *foolish* an *Invention*; which is of a Piece with your other *fulsome* and *ridiculous Legends* (before mentioned) of the *Messiah's* sitting almost these 1800 Years amongst the *Lepers* at the *Gates of Rome*: That he is in *Paradise*, but *tied in a Woman's Hair*, that he cannot come: The *mad* and *nonsensical* Stories of your *Bebemoth* and *Leviathan*: Of *God's weeping* when your *City* was *destroy'd*. Of his daily *Study* in the reading of your *Law*: And such other *delirious Fancies*, as shew the *Greatness* of your *Judgment*, threatened *2 Thess. ii. 11.* and visibly fulfilled upon you, more than upon any People; God sending you *strong Delusion*, that you should *believe* such *monstrous* and *even* *contradictory Lies*, because you received not the *Truth*, that ye might be *saved*, but had *Pleasure in Unrighteousness*; in such *rabbinical* and *shameless Fopperies*, they deserved not to be called *Forgeries*, on purpose to elude the *infallible Demonstrations* which our *Jesus* gave of his being the *Messiah*. These

Matth.

xvi. 22.

Luke xviii.

34.

John xii.

34.

Acts i. 6.

Luke xxiv.

26.

are the *great*, though *pitiful Obstacles*, on the *Jews Side*, which hinder their embracing of *Christianity*.

II. I come now to other *Obstacles*, which lie on the *Christian Side*.

1. The learned *Jew* that disputes with *Limborch*, complains of the great Scandal given to *Limbor.* the *Jews* in the *Popish Countries*, by the *Collat.* *Idolatry* which they see practised there. *p. 102.* They cannot bear to see the *great God* painted like an *old Man*, in their *Churches*, and *Mass-Books*, in their *Shops*, and *Houses*; and publicly sold by *Allowance*. This they take to be the *Sin* so strictly prohibited, *Deut. iv. 15, 16.* and in many other *Scriptures*. Besides their *worshipping of Saints, Angels, &c.* See *Sandys Speculum Europæ.*

2. There is another strange Sort of Impediment which the *Jews* have met with in *Popish Countries*; that is, that if any of them turned *Christians*, they forfeited all their *Estates*, on pretence that they or their *Ancestors* had got them by *Usury*. Of this several good Men in the *Church of Rome* have complained; as *Bradwardinus*, l. 1. *De Causa Dei*, chap. 1. *Corall.* part. xxxii. *Cardinalis a S. Sewirina* in *Catechismo Generali pro Catechum.* chap. xx. *Gasparus Belga*, a *Jesuit*, in *Epist. Ormutina* (est inter epistolas *Indicas*, wrote *Ann. 1549.*) speaking of one *Rabbi Solomon*, who desired *Baptism*, says, that he, and many others, would have embrac'd *Christianity*, if it had not been for that Law among the *Christians*, that they should be obliged to restore whatever they had got by *Usury*. This I have taken out of *Hoornebeck* contr. *Judæos. Lugdun. Batav. An. 1655.* in *Prolegom.* p. 31. where he cites more Authorities; as, of *Joh. Gerson*, apud *Bochellum* tit. *de Judæis*; and, amongst us, *Edwin Sandys*, de *Statu Relig.* cap. xli. *Georgius Theodorus*, de *statu Judæorum in Repub. Christian.* cap. ix. He says, that this Custom was taken away by a particular Bull of *P. Paul. III.* by the *Council of Basil*, Sess. xix. and of *Lateran*, under *Alexander III.* c. 26. How it is at this Day at *Rome*, in *Spain*, *Portugal*, and other *Popish Countries*, I cannot tell;

tell; but Sir *Edwyn Sandys*, in his Book before quoted, wrote *An. 1599.* says, That when he was in *Italy*, the same *Forfeitures* were still exacted of the *Jewish Converts*, except where the *Pope* gave *Dispensation*; which he knew granted only to some few *Physicians*, their Gains not being supposed as got by *Usury*: But it stopped the *Conversion* of others.

II. I come now to the *reformed Churches*, where the *Jews* meet with neither of these fore-mentioned *Impediments*; but whither many *Jews* do come out of the *Popish Countries*, as the learned *Jew* confesses to *Limborch*, on purpose to avoid the *Idolatry* in the *Church of Rome*, to which many of them are forced to comply, to save their *Lives* or *Estates*; and others are tempted to it, and counterfeit *Christianity*, for the sake of *Preferments*, especially in *Spain* and *Portugal*, as before has been told: And many of them do flee into *Holland*, where there is *universal Liberty* of *Conscience*, and that they may *profess* and *practice* their *Judaism* openly. This has brought so many of them into *Holland*, more than to any other of the *Countries* called *reformed*.

1. But there is another Sort of *Impediment* which they meet with there, that is, the various *Seets*, which are *tolerated*, and owned as *Churches*, though most *opposite* and *contradictory* to one another. This goes violently athwart the fixed and stated *Principle* of the *Segullab* or *Peculium*, which God delivered to the *Jews* from the Beginning, and implies the true Notion of a *Church*, as being a *Peculium* or *select Society*, gathered from amongst the rest of *Mankind*; under *Governors*, and *Laws*; with *Promises* and *Privileges* of their own, *peculiar* to themselves, and *independent* of all others upon the Earth. Now the *Jews* cannot think this *Segullab* transferred to a *Christian Church*, where there is no Notion of any *Segullab* at all, or such a lame one, as *admits* and *excludes* nobody. A *Park* without *Pales*! which reduces the *Church* from a *Society* to a *Seet*, only to *believe* such Things, without being subject to the *Governors* or *Laws* of the *Society*; without
any

any *Principle of Unity!* A *Church* without a *Bishop!* A *Body* without a *Head!* This *Latitudinarian No-Principle* is so perfectly adverse to the received *Notion* of the *Jews* all along, that they can as easily believe no *Faith*, as no *Church*; and can never think their *Faith* terminated or fulfilled in that *Church*, whose *Constitution* is not framed alike to theirs: For how otherwise was theirs a *Type* of ours? A *Type* so called, from its *Likeness* to what it does represent. And what *Resemblance* is there betwixt the *Church* in *Jerusalem*, under one *High Priest*, and in *Holland*, where *Episcopacy*, of which that was the *Image*, is abolished? What *Agreement* betwixt the *Temple*, into which none were admitted but *Profelytes* to the *Constitution*, as well as *Faith*, of the *Jews*; and that *Church*, whose *Doors* are open to all *Comers* and *Goers*; which has no *Communion*, by admitting of all *Communions*; and makes no *Communion* necessary? How was the one *Altar* of the *Jewish Church* a *Type* of *Altar* against *Altar* in every *Parish*? of a hundred opposite *Altars*, that is, *Communions*, at *Amsterdam*; yet all acknowledged to belong to the *Christian Church*? It is true, opposite *Communions* may agree in many *Things*, as all do in some *Things*: But how they can be called one *Church*, is difficult for a *Jew* to apprehend, as a *Church* without a *Communion*; that is, a *Society* which has no *Society*. A *Church* and not a *Peculium* is an open *Inclosure*: And a *Society* without *Goverment* is as great a *Contradiction*. And other *Goverment* than *monarchical* in the *Church*, the *Jews* never understood; nor did God ever appoint. Not that all *Churches* in the *World* should have one *visible* and *universal Head* upon *Earth*; more than all the *Kingdoms* of the *Earth* are to have one *universal Monarch* under *God*; to whom the whole *World* is one *Kingdom*, though composed of many *different* and *independent Kingdoms*: As the one *Catholic Church* may consist of many *independent Churches*, which all make one *Church* to *Christ*. Of each of these, under her own *Bishop*, the *Church* of the *Jews* at *Jerusalem* (being itself a *particular Church*) was a *Type*, under her *High Priest*. And as he was a
Type

Type of Christ, the Ἀβσος, the archetypal and universal High Priest, and Bishop of the Catholic Church, so the Church of the Jews may be called a Type also of the universal Church; as that Nation was a Type of the whole World; of which the High Priest wore a Representation, as well as of the Segullab, as before has been observed, from Wisd. xviii. 24. For God is King of all the Earth, though more especially of his Church.

The *miraculous Performance* of that *Promise of Perpetuity*, which God made to the *Nation of the Jews*, has been discoursed before: But here I would take Notice of one great *Means* by which it has been brought to pass; which is, the strict Notion that the *Jews* still retain of the *Segullab*. Those many *Myriads* of them who, at first, went over to *Christianity*, found as strict a Notion of the *Segullab* there; and saw how it was transferred, as from the Beginning it was intended, from the *Segullab* of *Moses* to that of the *Messiah*. It was indeed but the same *Church*, or *Segullab*, under different *Oeconomies*, or *Dispensations*. But those Eyes were blinded, that they saw not this, remained in their *Infidelity*, and stuck to their old *Segullab*; and God, who brings *Good* out of *Evil*, has made this a *Means*, the great *Means*, of keeping them a distinct *People* to this Day. For should the *Jews* turn so much *Latitudinarians*, as to lose this Notion of the *Segullab*, and grow *indifferent* in their *Rites* and *Customs*; if they should *intermarry* with the *Nations* whither they are *scattered*, and conform to their *Customs* and *Manners*; they would soon lose both their *Name* and *Religion*; and, by being *mixed* with the rest of the *World*, grow undistinguished from them, as a *River* when it is *emptied* into the *Ocean*.

If it be objected, That then the *forefaid Promise of God* would be broken, of preserving them for ever a distinct *People*; and therefore, that this *Promise* stands in the way against their *Conversion*;

I answer, That it did not stand in the way against their *Conversion* in the Beginning of *Christianity*. For the *Jews*, who then turned *Christians*, did not at all for that lose their *Name* or Na-

Acts vi. 1.

tion:

Acts xxi. 25. *tion*: And they were plainly distinguished from the *Converts* of the *Gentiles*.

To make this more clearly understood, let us consider, that when *Christ* first sent forth his *Apostles*, their *Commission* was limited to the *Jews* only, in the strictest Sense; *Go not into the Way of the Gentiles, and into any City of the Samaritans enter ye not. But go rather to the lost Sheep of the House of Israel.* Here the *Samaritans*, though *Jews*, are excluded, because they were *Schismatics*, and not strictly within the *Segullab*. And thus it continued all *Christ's* Life-time. The *Gospel* went not without the *Pale* of the *Segullab*. After *Christ's* *Resurrection*, then he extended their *Commission* further, and bad them *Go, and preach to all Nations; but still beginning at Jerusalem; to shew that there the Christian Segullab* was first established, and derived from thence, as from the *Root*, to spread among all *Nations*. But it appears not that the *Apostles*, even long after that Time, understood the full Extent of their *Commission*: For, till the Vision of the *Sheet*, *Acts* x. *Peter* himself did not know that the *Gentiles* were capable of being admitted into the *Christian Segullab*: Of which he was convinced by a great *Miracle*, then shewn in the Descent of the *Holy Ghost* upon *Cornelius*, &c. which satisfied the rest of the *Church*, who contended with him for his Preaching to the *Gentiles*; *Acts* xi. So that, till this Time, the *Christian Segullab* consisted of none but of the *Jews* only; into which the *Gentile Profelytes* were afterwards admitted, even as into the *Jewish Segullab* under the *Law*. *Christ* foretold the future Calling of the *Gentiles*; *Other Sheep have I-which are not of this Fold; them also I must bring, and they shall hear my Voice*, said *Christ* to the *Jews*: And signified to them, that the *Gentile Converts* should at last be made equal to them, and, in some Respects, be preferred before them, in that *Parable* of those called at the *eleventh Hour*; and that the *first* called should be *last*, and the *last*, *first*. He shewed likewise, that his *Mercy* extended even to the *Gentiles*,

Gentiles, by his Compassion to the Woman of Canaan. But, at the same time, he asserted the Prerogative of the *Segullah*, or Church of the Jews, whom he calls the *Children*; in comparison of whom, the *Gentiles* were but *Dogs*; that is, out of

Matth. xv.
26.

the *Segullah* (as it is expressed, *Rev.* xxii. 15.): *I am not sent* (said Christ to her) *but to the lost Sheep of the House of Israel*; that is, the *Segullah* was to be set up only with *them*, to whom only he himself preached: The *Gentiles* were to come in only as *Profelytes* to the *Jews*: And that not by the *Ministry* of *Jesus* himself, but only of his *Apostles*, after his *Ascension*. In all Things the *Preference* was given to the *Jews*; and the *Christian Segullah* was fixed among *them*. They are

the *natural Branches*: *Theirs* is *Christ*, the *Apostles*, and first *Christian Church*. And we freely confess, as our blessed *Lord* has taught us, that *Salvation is of the Jews*. He re-

Rom. xi.
24.

vealed not himself to the *Gentiles*; he would not answer a *Word* to *Herod*, or *Pontius*

Job. iv. 22.

Pilate; but declared himself expressly to your *High Priest* and *Sanhedrin*. He did *Good* to all, even to the *Gentiles*, and *healed* their *Sick*. His *Mercy* is over all his

Luke xxiii.
9.

Works; but much more eminently to his *Church*, his *Segullah*. The *Childrens Meat* is reserved only for them: *There* only it is to be had. Therefore all are invited to go *thither* for it. All are capable of being adopted *Children*, by their Admission into the *Segullah*: And the *Children* who *forsake* it, or are justly turned out of it, fall to the Condition of *Dogs*; for *without* are *Dogs*.

Matth.
xxvii. 14.
xxvi. 64.

The *Twelve Apostles* were chosen, with respect to the *Segullah*, of the *Twelve Tribes*. Our *Saviour* himself makes the Allusion, when he said to them,

Ye shall sit upon twelve Thrones, judging the Twelve Tribes of Israel. And the *Names* of the *Twelve Tribes* are described as written upon the twelve *Gates* of the new

Matth.
xix. 28.

Jerusalem; and, answering thereunto, the

Rev. xxi.
12, 14.

Names of the *Twelve Apostles*, upon the twelve *Founda-*

tions.

tions. Then the Calling of the *Gentiles* after the *Jews*, was in the like manner signified in the *Luke x. 1.* Number of the LXX. whom our Lord ordained some time after the *Apostles*. For the *Jews* divided the *World* into seventy *Nations*; there being just so many *Sons* of *Shem*, *Ham*, and *Japheth*, recorded in *Genesis x.* who are said to be divided after their *Tongues*, and after their *Nations*. Thence the *Jews* concluded, that there were seventy *Nations*, and seventy *Languages*: The *Languages* distinguishing the *Nations*; because each sort of those of his own *Language*; and so those of each *Language* made a distinct *Nation*. It would be hard otherwise to conjecture how the *World* should be divided into several *Nations*, without such a *Force* and *Necessity* put upon them, and leading them, I may say, *irresistibly* into it, by the *miraculous Divisions* of *Languages*. For we cannot very easily suppose, that the *whole World* should meet together, to *canton* it out into several *Nations*, by a *free* and *equal Vote*, to *number out who*, and *how many*, should belong to each *Nation*; and to *name* all the *Kings* or *Governors* of each *Nation*, at it is done in *Gen. x.*

Now the *Jews* believe that this *Division* of the *World* into seventy *Nations*, was done by *God* with a particular *Respect* to his *Segullab*, to be afterwards set up in *Israel*; whose *Sons*, that descended with him into *Egypt*, are recorded, *Gen. xlv.* and are just seventy. They think this to be intimated, *Deut. xxxii. 8.* where it is said, *When the most High divided to the Nations their Inheritance, when he separated the Sons of Adam, he set the Bounds of the People, according to the Number of the Children of Israel.* And, ver. 7. shews this to have been a *Tradition* of the *Jews*, in the *Days* of *Moses*.

Therefore, as our *Blessed Saviour* sent out at first twelve *Apostles*, with respect to the *Twelve Tribes*, and limited them to preach to none other; so did he afterwards appoint other *Seventy* also, with respect to the other *Nations* of the *World*, who were, in *Time*, to be brought into the *Segullab*. And it is observable, that

that in the Commission given to the *Seventy*, *Luke x.* there is no such *Restriction* as is given to the *Twelve*, *Matth. x. 5.* of not going to the *Gentiles*, or *Samaritans*. Though the Door was not fully opened to the *Gentiles*, till the *Vision of the Sheet*, *Acts x.* as before has been said.

After this, the *Gentiles* came in abundantly to the *Segullab*. But the first *Christian Church* was wholly of the *Jews*, and established in *Jerusalem*: Whose *Bishop* did answer to the *High Priest*, and was the *Principle of Unity* to the *Christian Jews*, as the *High Priest* was to the other. So that the *Segullab* was preserved intire, only transferred from the *Jewish High Priest* to the *Jewish Bishop*. It was not the *Gentiles* who converted the *Jews* to *Christianity*; but the *Jews* converted the *Gentiles*; and the *Gentiles* came into the *Christian Jewish Church*, *Acts xv.* and appeal'd to it upon all Occasions:

And thus it continued till after the *Destruction of Jerusalem*. But the Name of *Jews* seems to have been appropriated to the *Infidel Jews*, upon their many and notorious *Rebellions*, under their several *false Messiahs*; in which the *Christian Jews* were not concerned, nor in the *Punishments* and *Odium* which thereupon followed, and the *Laws* that were made against the *Jews*; and so, by degrees, came to lose the Name of *Jews*, and become undistinguished from the *Gentile Christians*: For then the Name of *Jew* grew by Custom to be a *Discrimination of Religion*, and not only of a *Nation*. So that when a *Jew* now turns a *Christian*, he is no longer called a *Jew*.

But when the Time shall come (God send) that there will be a *general Conversion* of the *Jews*, then there will be no Reason to take from them the Name of *Jews*: That Name will then only distinguish their *Nation*. And it will then, no doubt, be the most *honourable* of any upon the Earth: To whom pertaineth the *Adoption*, and the *Rom. ix.* *Glory*, and the *Covenants*, and the Giving 4, 5.

of

of the *Law*, and the *Service of God*, and the *Promises* ; whose are the *Fathers* ; and of whom, as concerning the *Fleth*, *Christ* came.

Then it will no longer be thought a *Reproach* in *Spain* and *Portugal* to own, that they are (as before has been quoted from the learned *Jew*) descended of the *Race of the Jews* ; and to take that *Name* upon themselves. And other *Nations* will strive for the same

Privilege. Then may be fulfilled, even literally, what is written, *One shall say I am the Lord's* ; and another shall call himself by

5. *the Name of Jacob* : And another shall subscribe with his *Hand* unto the *Lord*, and surname himself by the *Name of Israel*. And thus the *Name* and *Nation* of the *Jews* will be magnified and exalted above all that are upon the *Face of the Earth*, and perpetuated, according to the forementioned *Promise of God*, while *Sun* and *Moon* shall endure. And then, when the *Fulness of the Gentiles* shall come in, the *Jews* will be the

Head, and not the *Tail* ; and, as God has promised you, *Thou shalt be above only* ;

Deut. xxviii. 1, and thou shalt not be beneath. And the

2. *Lord thy God shall set thee on high, above all the Nations of the Earth*. Then shall

the *Ten Tribes* appear ; who now, perhaps, are the greatest *Monarchies* upon *Earth* ; and then will be acknowledged as such.

See what a *glorious State* of your *Nation* depends upon your *Conversion* ! and it may be more *glorious* than all this that I have said ; even all that *temporal Grandeur* and *Empire* which you expect. Though, when all that is done, it comes infinitely short of the *heavenly* and *eternal Glories* which our *Messiah* has purchased for us ; and of which all these *earthly Greatnesses* are, in their utmost *Extent*, but faint *Types* and *Shadows* ; and therefore far from the *primary* and *ultimate Intendment* of the *Law* ; which is already fulfilled, in the *Spiritual Conquests* and *Reign* of our *Messiah* over all the *Powers of Hell* and *Death*.

I take

I take not upon me to determine, that the Preservation of the *Name* and *Nation* of the *Jews*, upon their *Conversion*, will be just as I have said. But this we may depend upon, that the *Promise* of *God* will be fulfilled; and that he will never want Means to bring it to pass: And therefore, that the *Conversion* of the *Jews* will be no Hindrance to the *Perpetuating* of their *Name* and *Nation*, as he promised.

And let their *Conversion* begin (*cum bono Deo*) in this *Church* and *Nation*; where the good *Providence* of *God* has prepared the *Way*, by freeing you *Jews* here from those *Obstacles* which obstruct your *Way* in other *Christian* Countries. Here you see no *Images* or *Pictures* of the great *God* in our *Churches*; nothing in our *Worship* which you can call *Hierom ad Idolatry* or *Superstition*. Here you may see an *Episcopacy*, *Presbyters*, and *Deacons*, answerable to your *High Priest*, *Priests*, and *Levites*: And the *Segullah* of the *Temple* perpetuated and continued in the *Church*. In which, as in the *Temple*, and now in your *Synagogues*, the *public Service* and *Worship* of *God* is celebrated in the vulgar *Language* of the *Nation*, with the *Solemnity* and *Gravity* of a well-composed and digested *Liturgy*. And, lastly, here are no *Forfeitures* or *Mulcts* upon you for your acknowledging and returning to your true *Messiah*: But you may reasonably presume, that all due *Encouragement* will be given to you towards so glorious a *Change*; and to convince you, that we seek not *yours*, but *you*. The *Lord* open your *Eyes*.

2. Let me add, that you will be here free from another great *Scandal*, which you have met with more frequently in *Holland*; that is, *Socinianism*; to which some that opposed you there made too near *Approaches*. And if they had converted you, it had not been to *Christianity*, but rather to *Idolatry*, in paying *divine Honours* and *Adoration* to *Christ*, while they suppose him but a *Creature*. And they deny any to be *Christians*, who refuse this *divine Adoration* and *Invocation* to

Racov. Catech. Sect. 6. c. 1.

Christ.

Christ. Whereby they have excluded all our *English Unitarians* (as the *Socinians* here call themselves) from being *Christians*, who deny this to *Christ*; though they (sometimes when they boast of their *Antiquity* and *Universality*) derive themselves from these transmarine *Socinians*, and pretend to be of one *Faith* with them. But your learned *Jew*, before-mentioned, argues against them, that *Christ* could not be the *heavenly King*, unless he were *God* himself (whatever the *Socinians* dream to the contrary); because that no mere *Creature* could

be present and assist every-where. *Non potest esse Rex cælestis, nisi fuerit Deus ipse (quid quid Sociniani contrarium somniauerint); et- enim nulla pura Creatura potest ubique assistere & providere.*

This vast *Prejudice* you will likewise avoid in the *Church of England*, where these *Socinian Heresies*, on both Sides, are *detested* and *exploded*.

If you take *Scandal* that such Differences should be amongst those who call themselves *Christians*, remember that your *Sadducees* denied the *Resurrection*, and both *Angels* and *Spirits*; which takes away the future State of *Heaven*.

Acts xxiii. 8.

And this you now believe, and make it a great *Article* of your *Creed*; and say, that it was always the *Faith* of the *Jews*.

Limbor. *Collat. p.* 105.

Therefore you cannot object it against us, that there should be *Divisions*, even in *fundamental* Points, and *Schisms* amongst us; since there have been the same amongst yourselves, your *Samaritans*, *Sadducees*, &c. And you will not think that this hurts the *Truth*, to those who hold it.

III. There is yet one great and the Master-Difficulty of all, that stops the Way to your Conversion, which I have reserved to consider by itself in this last Place, because it is the *Foundation* of all these that lie on your Side; and which, if clearly removed, will complete your *Conversion* so far, as to leave you no other Defence but plain *Obstinacy*: It is that *loose* and *precarious* Account which you give of the *Ground* and *Foundation* of your

your *Faith*, on purpose to avoid that Demonstration which there is for the Truth of the *Gospel*, and, as said before, there is the same for the Truth of the *Law*: But you will rather quit that *irrefragable* and *sure Foundation*, and lose the *Certainty* of your *Law*, than yield to the *same* or *greater Certainty* that there is for the *Gospel*: Or otherwise you have not yet known the true *Foundation* upon which you ought to stand.

For the learned *Jew*, before-mentioned, establishes the *Faith* of the *Jews*, not upon any Grounds of *Certainty*, of which other Men may judge besides the *Jews*, which are common to all Men, and stand upon the general *Reason* and *Conviction* of *Mankind*; but only upon the *Credit* they are to give to their *Fathers*, not as *Men*, but as their *Fathers*, and as they stand in that particular *Relation* to them: For *God* (says he) *does not send us to the Gentiles, to ask of them; but bids us ask only of our Fathers, and give full Credit to them. And therefore* (continues he) *if the Tradition of our Fathers told us the same of Moses as it does of Christ, that is, That those Matters of Fact, which are written of him in the Law, were not so done as he there tells, we should as little believe Moses, or what he wrote, as we do the Gospel; which we disbelieve for the same Reason, viz. Because our Fathers tell us, that those Things related in the Gospel were not so done as is there related.*

Limbor.
Collat. p.
130.

Ans. 1. Your *Fathers* have not told you so: They have confessed to the *Matters of Fact* recorded in the *Gospels*. Nor can you deny them, without answering the before-mentioned Treatise (*Deism Refuted*) and joining with the *Deists* against all *Revelations* whatsoever, as well those made to *Moses*, as those given by *Christ*. Your *Fathers* indeed, said, that *Christ* wrought wonderful Works by the Power of *Beelzebub*: But that is confessing to the *Matter of Fact*; and may be objected against the *Miracles* of *Moses*, or any other whatsoever: Which is before considered, p. 65, 66, &c.

But as your *Fathers*, who believed not in *Christ* when he came, could not, nor did they, deny the *Matters of Fact*

Fact of Christ, and so give the strongest Sort of *Evidence*, that of *Enemies*, to the *Truth* of them, and, consequently, to the *Truth* of his *Doctrine*, which they were brought to vouch; so, as before is told, p. 46, many *Myriads* of your *Fathers* did embrace his *Doctrine*; and, by the Computation there made, there must be many more *Myriads* of their *Posterities*, than of the *infidel Jews*. So that here the Question is not betwixt the *Tradition* of your *Fathers*, and of the *Gentiles*; but of those of your *Fathers* who did believe, and those who did *not believe*, in *Christ*. For *Christianity* is nothing else but a *Tradition* of the *Jews*, to which the *Gentiles* did come in. For, as shewn before, the *first Christian Church* was wholly *Jewish*, without any Mixture of the *Gentiles*, for a considerable Time.

Now then, since you have the *Tradition* of your *Fathers* on both Sides, what Method are you to take? What Method did you take in the contrary *Traditions*

of the *Ten Tribes*, which grew among
Limbor. them, in succeeding Ages, after their De-
Collat. fection to *Idolatry* under *Jeroboam*? Your
N. v. learned *Jew* gives a good *Rule*, viz. To
 p. 138. recur to the *Original* pretended of each
 140. *Tradition*; and there see upon what *Found-*

ation it began. That of *Moses* was ground-
 ed upon *Miracles* exhibited before all the People. Not
 so of *Jeroboam*, who pretended no such Thing; only
 to give a different *Exposition* of the *Law* of *Moses*, to
 countenance his *Idolatry*; which *Exposition* became, in
 time, a *Tradition* to their *Posterities*.

And this is exactly your Case, as to *Christianity*.
 Your *Fathers* did at first embrace it upon the *Conviction*
 of those many *Miracles* shewn publicly before their
 Faces. But those of your *Fathers* who did not believe,
 did not deny the *Matters of Fact*; only put a different
 Construction upon them, saying, that they were wrought
 by *Beelzebub*.

And those *Jews* who *believed*, and their *Posterities*
 are many more (as before shewn) than those *Jews* who
 remained

remain'd in their *Infidelity*, if that were an Argument: For the *Tradition of Two Tribes* was true, and that of *Ten* was false: Therefore we must recur to the *Original*, and that must determine the *Tradition* on either Side. And the Argument, insisted upon in the *first Part*, against the *Deists*, stands wholly and *irrefragably* on our Side; and, besides, has the *Tradition* of all your *Fathers*, so far as to acknowledge the *Matters of Fact* (which in consequence is the whole): And the major Number were *convinced* by them. Or if not the major Number then, yet certainly much more so now, in their *Posterities*; having, by the *miraculous Providence* of God, escaped the dreadful *Destruction* at *Jerusalem*, and under your several *false Messiahs*, which pursued those of your *Fathers* only, who *hardened* themselves in their *Obstinacy* against *Christ*. So that the *Tradition* of your *Fathers* does not lie in your Way, to *prejudice* you against *Christianity*: The most it can it oblige you to, is to examine the several *Traditions* of your *Fathers*: And that is it to which we would invite you. Consider then, first, the *Tradition* of your *Christian Fathers*, who call themselves by the *Name* of their *Messiah*, as you have done by the *Names* of your *Fathers*, *Heber*, and *Israel*, and *Judah*. And this was foretold by the *Prophet*: Thou shalt be called by a new Name, which the Mouth of the Lord shall name. Therefore tho' these your *Fathers* have lost the *Name* of *Jews*, yet they may say, in the Words of the same *Prophet*, Doubtless thou art our *Father*, tho' Abraham be ignorant of us, and *Israel* acknowledge us not; thou, O Lord, art our *Father*, our Redeemer: Thy *Name* is from everlasting. This is an everlasting *Name*, by which they are now called, even the *Name* of our *God*; whereas they were heretofore called only by the *Name* of your *Fathers* in the *Flesh*; but now, of your *Father* in *Heaven*. Consider, I say, the *Tradition* of these your *Christian Fathers*, that it is on the *affirmative* Side; whereas the *Tradition* of your *unbelieving Fathers* is altogether upon the *negative*;

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particularly

particularly in that great *Article* of our Faith, the *Resurrection* of Christ: Which being done in the Sight only of a few Soldiers, who were capable of being brib'd, you trust wholly to their *No-Evidence*, that his *Disciples stole him away*, while they slept. For how could they know this, if they were asleep? Yet this is all the Foundation you have for your *Negative*.

But for the *Affirmative*, there were many
Act. i. 3. *infallible Proofs*; Christ being seen of his
Disciples forty Days, and speaking of the
1 Cor. xv. *Things pertaining to the Kingdom of God.*
5, 6, 7, 8. *He was seen of Cephas, then of the Twelve:*
After that he was seen of above 500 Bre-
thren at once; of whom the greater Part (says our Apo-
 stle) remain unto this Present, when he
Matthew wrote. These were too many to be bribed,
xxviii. 12. not with large Money, as you gave to the
 Soldiers, but with Stripes, and Imprisonments,
 and Death, to have concealed such a Forgery; when any
 one of them might not only have avoided these Per-
 secutions, but, no doubt, have got much more large
 Money than you gave to the Soldiers, for such a foolish
 Excuse as they made: For any one of these 500 could
 have effectually discovered the Contrivance, if it was
 one; and stifled Christianity in its Cradle. And one
 Evidence on that Side would, at that Time, have borne
 down 500 on the other. And the Christians putting
 you to the Trial of this, when these many Witnesses were
 alive: And that not one of them could be tampered
 with, either by Bribes or Threats! That all should
 stand it out, even to the Death!

But we have surer Evidence than all this; even in-
 fallible; And that is, the many Miracles which the
 Apostles shew'd, in Attestation to the Truth of this.
 Miracles as flagrant and notorious as those which Christ
 himself had wrought, and which have all the four
 Marks that do infallibly demonstrate the Truth of any
 Matter of Fact.

These are the Grounds of the Tradition of your
 Christian Fathers: And all the Ground for the Tra-
 dition

dition of your unbelieving Fathers is nothing else but that senseless Story of the Soldiers; sufficiently ridiculous to confute itself, were there no Evidence at all on the other Side.

Let me add to this, that your Christian Fathers had all those Difficulties to struggle with, which do now keep you back from Christianity. They hung as much as you upon the Expectation of a temporal Kingdom of the Messiah. The very Apostles of our Lord were not wrought off of this, all the Time that he liv'd with them: And they resum'd their Hopes of it, after his Resurrection. They were ignorant of his Resurrection. For as yet they knew not the Scripture, that he must rise again from the Dead. And so far were they from concerting of this, that they would not believe it, when it was first told them by those who had seen it. Their Words seem'd to them as idle Tales, and they believed them not. And when all the other Apostles had seen the Lord, yet would not Thomas believe even them, till he had more than even ocular Demonstration, to thrust his Hand into his Side, and put his Finger into the Print of the Nails. Nor was this peculiar to Thomas: For when Christ appeared first to the rest, they were as hard to believe. And he afforded them the like Demonstration, not only to see, and hear him speak to them, but to handle him, and examine the Wounds in his Hands and Feet, and further, to eat before them. And, as a yet more forcible Conviction, he minded them how he had told them all this before; and that it was agreeable to the Scriptures of the Old Testament. 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; and said unto them, thus it is written, and thus it behoved Christ to suffer, and to

Act. i. 6.

Joh. xx. 9.

Luke xxiv.

11.

John xx.

25, 27.

Luke xxiv.

39 to 49.

rise from the Dead the third Day: And that Repentance and Remission of Sins should be preached in his Name, among all Nations, beginning at Jerusalem. And ye are Witnesses of these things. Our blessed Lord suffered his Disciples to be thus slow in believing, thereby to confirm our Faith the more. But he would not permit them to proceed upon their Mission, notwithstanding of all this Evidence, till they should have yet further Credentials, such as no Man could refuse, without the highest Obstinacy, and which is the utmost that God can outwardly exhibit, that is, the Power of Miracles. But tarry ye (says he) in the City of Jerusalem, until ye be endued with Power from on high. And this was granted them at first, by a most stupendous Miracle, in the Descent of the Holy Ghost at Pentecost, and inspiring them, in an Instant, with all Languages: Which was visible not only to the Jews, but to Multitudes of other Nations, then at Jerusalem. And the same Day about Three Thousand were converted. And by the many Miracles which the Apostles were enabled to work afterwards, many Myriads of the Jews, and a great Company of your Priests, were obedient to the Faith. These were your Fathers; therefore reject not their Tradition. Compare with this the Tradition of your other Fathers, who believed not; which is built only upon a Negative, of which there is no Proof at all.

Then I desire you to recollect what has been said before, from p. 76. to p. 84. of your having forsaken the constant Tradition of your Fathers before Christ came, in so many Particulars as are there set down; and having invented new and contrary Traditions, on purpose to prejudice yourselves against Christianity. See likewise before, Section iv. p. 17.

And if Traditions must take Place, why not the most ancient? These sure are most authentic: And they are more traditional than the latter: For it is Age that makes Tradition. Yet you reject the most ancient Traditions

ditions of your *Fathers*; while you set up their *Tradition*, as your only infallible *Rule*!

This is the *first* Answer I give to your *Objection* of following the *Tradition* of your *Fathers*, upon which you lay so great a *Stress*; and which being removed, you will have little left to say. But tho' I think this *Answer* very sufficient, yet because this is the main *Hinge* of the *Controversy*, as your learned *Jew* has stated it, and *insists* mightily, and almost *solely*, upon it, through all his *Dispute* with *Limborch*; and thence we may reasonably suppose that it is the *Jugulum Cause*, the last *Effort* you have to defend yourselves; I will therefore proceed upon it, even as stated by yourselves; and shew further the *Weakness* of it, supposing that none of your *Fathers* had embraced *Christianity*.

Ans. 2. This, as stated by yourselves, is running into that *Circle* in which the *Church* of *Rome* have entangled themselves, of proving the *Authority* of the *Church* by the *Scriptures*, and the *Authority* of the *Scriptures* from the *Church*: Which cannot be avoided, while, in this *Dispute*, they consider the *Church* as exercising any *Act* of *Authority*: For that *Authority* must be *prov'd*, before it can be *acknowledg'd*: And if it be proved from the *Scripture*, and the *Scripture* receives its *Authority* from the *Church*, then the *Authority* of the *Church* is proved only from the *Authority* of the *Church*.

But if the *Church* be brought herein only as *Witnesses* with the rest of *Mankind*, upon the common *Reason* and *Principles* of *Mankind*; the *Affurance* of the *Senses* of *Mankind*; and the infallible *Manner* of deducing *Matters* of *Fact* from former *Ages*, and distinguishing the *true* from the *false*; and those which are *certainly* true from those which only *may* be true; then the *Authority* of the holy *Scriptures*, and the *Facts* therein contained, being established upon the *common Principles* of *Mankind*, the *Church* may justly build her *Authority* upon what she finds given to her in the holy *Scriptures*.

And thus you may justly argue from what you find attributed to your *Church* by the *Law*; having first vouched the Truth of the Matters of Fact of *Moses*, as delivered in your *Law* from the Notoriousness of the Facts, and Impossibility of any *Imposture* therein.

But if, as this your learned *Jew* does, you ground the Truth of *Moses* himself, and all that is said of him in your *Law*, and consequently of the *Law* itself, upon that *Credit* only which your *Law* bids you have to your *Fathers*, as being your *Fathers*, you give up the whole Cause; you run into the Circle of believing the *Law*, for your *Fathers*; and your *Fathers*, for the *Law*; which is proving the same Thing by itself.

Ans. 3. Your *Samaritans* vouched the Tradition of your *Fathers*, and theirs, against you. Our *John iv.* *Fathers worshipped in this Mountain; and ye*
20. *Say, that in Jerusalem is the Place where Men ought to worship.*

Your *Ten Tribes* did vouch likewise the Tradition of their *Fathers* for their *Idolatries*, and many vile *Abominations*. Nay, even the *Two Tribes*, in their *Captivity*, vouched the same. *We will burn Incense*
Jer. xlv. *unto the Queen of Heaven, and pour out*
17. *Drink-offerings unto her, as we have done, we and our Fathers, our Kings, and our Princes, in the Cities of Judah, and in the Streets of Jerusalem.*

If you say, that they deviated in this from the *Law*; and that, in this Case, we must have Recourse to the first Giving of the *Law*, and the *ocular Evidence* that was then shewn to all the People of its being sent to them from God, as has been before quoted from your learned *Jew*: I answer, That this is still appealing from the Tradition of your *Fathers*; and shews that there is something else to be looked to. This is owning that there may be a *corrupt Tradition* of your *Fathers*.

And therefore, though the *Jews* were bidden learn these Things from their *Fathers*, who had seen them {there was all the Reason in the World for it, for they could

could learn them from none other), yet the *Assurance* and *Credibility* of what their *Fathers* had *seen* was not grounded upon that *Relation* in which they stood to them, as being their *Fathers*; but as their *Fathers* were *Men*, and, as such, could not be *deceived* in what they *saw* and *heard*. And the *Assurance* of that *Tradition*, by which these *Facts* were conveyed to *After-Ages*, was not solely grounded upon the *Kindness* and *Affection* of their *Fathers*, who cannot be supposed *willing* to *impose* upon their *Posterities*, as this learned *Jew* does argue; but upon the *Nature* of the *Tradition*, which was *incapable* of any *Imposture*.

For other *Men* will pretend to the same *Kindness* towards their *Children*, as the *Jews*: And *Men* that are *deceived* themselves, will transmit their *Deceits* to their *Children*. Thus all *Errors* are continued: Therefore we must recur to the *Original*, and there examine the *Truth*, upon the common *Principles* of *Mankind*, and see how this has been transmitted to us; and bring the *Nature* of the *Tradition* to the *Standard* of the same common *Principles*.

But if the *Jews* will stick to the *Tradition* of their *Fathers*, as the ultimate *Rule*, from which there is to be no *Appeal*, then they must stick to *all* their *Traditions*, right or wrong. For if they pretend to any *Rule* whereby to judge of their *Traditions*, then their *Traditions* are not the *ultimate Rule*.

And it is strange to see how far this *false Notion* has carried the *Jews*, even to acknowledge no other certain *Proof* for the *Being* of a *God*, but the *Law* of *Moses*! nor any other for that, but the *Tradition* of their *Fathers*; which I come next to insist upon.

Ans. 4. This *Foundation*, which the *Jews* have given of their *Faith*, can never *convert* any other *People* to their *Religion*: Because others have the same *Deference* for their *Fathers*, as the *Jews* have for theirs. And the *Jews* can give no *Reason* to the contrary. Therefore the *Jews*, insisting only upon the *Tradition* of their *Fathers*, without further *Proof*, give the same *Liberty* to all, in whatsoever they have received from their *Fathers*.

This our learned *Jew* confesses. For, being prest by *Limborch* to shew what Arguments the *Jews* have against the *Heathen*, he freely owns, that they have none at all; and bestows a whole *Chapter* to prove it. That the *Jews* can only dispute with the *Christians*, who acknowledge the Books of *Moses*: For that the *Jews* have no other *Topic* whereby to prove certainly even that there is a *God*; nor any other Proof for the Books of *Moses*, than the *Tradition* of their *Fathers*, who, they supposed, would not deceive them; and because these *Books* bid them hearken to their *Fathers*, and not to the *Heathen*. And if any should deny these *Books*, says he, *Est Atheus; quia non habet aliunde Dei Existentiam certissime & indubitanter credat: Quamvis ex aliis Principiis possit probabiliter conjectari: Neque enim sufficit Ratio, neque quod aliquis dixerit, de quo eadem feret Inquisitio. Hunc igitur convincere est impossibile, æque ac Dei Existentiam, ac Mosi Prophetiam, per quam nobis unice constat esse Deum. i. e. He is an Atheist; because he has no other way whereby certainly to believe the Existence of a God: Tho' from other Principles it may probably be conjectured: For neither is Reason sufficient, nor what any Man says, of which the same Inquisition is to be made. Therefore it is equally impossible to convince such a one, as well of the Existence of a God, as of the Prophecy of Moses; by which only it appears to us that there is a God. This is mad Work! for there could be no Ground to believe *Moses*, but upon the Supposition of the previous Notion of a *God*, who sent him. How else did his *Miracles* vouch his being sent of *God*? And yet, says the *Jew*, by the Prophecy of *Moses* ONLY it appears to us that there is a *God*! And therefore he concludes, that as for a *Heathen*, who rejects both the *Law* and the *Gospel*, *Ille neque ad Legem Mosi, neque ad Evangelium solida Ratione convinci quit. i. e. That he cannot be convinced by any solid Reason of the Truth either of the Law of Moses, or of the Gospel*; and therefore, that there is no disputing with such an one. *Contra Ethnicum non oportet disputare,**

putare, is the Title of this Chapter, i. e. That we ought not to dispute against an Heathen. For this the Jew confesses freely, when being asked, If an Heathen should deny that Moses was a Prophet, only a cunning Man, who imposed upon the People, by what Arguments the Jew could prove the divine Mission of Moses, which would not as strongly prove the divine Mission likewise of Christ? Respondo (says he), me nulla Demonstratione Moses Prophetiam divinam esse, contra Ethnicum probare posse: Quippe id demonstrabile non est. i. e. I answer, That I cannot prove, by any Demonstration, against an Heathen, that the Prophecy of Moses is divine; because it is not demonstrable.

And he says the same as to the Mahometans, That they have their Tradition too, derived from their Fathers, of the Miracles and divine Mission of Mahomet: And therefore they can say to us, *Quod si Mahometi Revelationem negaverimus, Mosis etiam & Christi negare possunt; cum nullam Rationem producere queamus, quæ suæ sectæ Confirmationi non inserviat. i. e. That if we deny the Revelation of Mahomet, they may likewise deny those of Moses and of Christ; seeing we can produce no Reason for them, that will not serve likewise for the Confirmation of their Sect.* And he grounds all upon this Bottom, which he takes as granted: *Quod aliquis præteriti, nec etiam Dei, Existentia, ulla Ratione demonstrari potest. i. e. That the Existence of any thing that is past, no not of God, can be demonstrated by any Reason. Ideo Argumentum nequit esse cum Ethnico.* That therefore there cannot be any Argument against an Heathen.

Now here I beseech you to consider, how you have given up the whole Foundation upon which the Truth of your Law does stand, lest you should be forced to submit to the Truth of the Gospel, which stands upon the same Foundation. You have rendered your Law wholly precarious, while you tell all the World, that there is no Reason to be given for it, that is, none to convince an Heathen, a Mahometan, or any who denies it. For Reason is Reason to all the World: And

nothing can be *true*, for which there is not a *Reason* sufficient to convince *Gainsayers*.

You have, by this, confirmed both *Heathens* and *Ma-hometans*, as well as *Christians*, in what you think to be gross *Errors*, and displeasing to God, by allowing them the same *Foundation* for their *Faith* that you have for yours, i. e. the *Tradition* of their *Fathers*: And therefore may think that they have the same *Reason* to stick to *theirs*, as you have to stick to *yours*; which your learned *Jew* often confesses. Speaking of the

Reasons produced on the *Christian Side*, he
Limborch says, *Et mea saltem Sententia, satis bonæ,*
Collat. *sunt & efficaces, ut Christiani eas amplect-*
p. 132. *antur, & in sua Fide roborentur: non vero*
& alibi *ut Judæi Christiani fiant. i. e. They are, in*
passim. *my Opinion, good Reasons, and sufficient for*

the Christians to embrace them, and to be strengthened in their Faith: But not for the Jews, that they should become Christians. This is a strange sort of Reasoning! For these *Reasons* cannot be good *Reasons*, unless they are *true*. And they cannot be *true* to one, and *false* to another, if they are rightly apprehended; unless the same *Reason* can be both *true* and *false*. It is impossible that both *Judaism* and *Christianity* can be *true*; as impossible, as that our *Jesus* is the *Messiah*, and that he is *not* the *Messiah*. And there can be no good *Reason* for our believing him to be the *Messiah*, which must not operate as strongly for your believing of it. That is, if it be *true*, you ought to believe it: And if it be *not true*, we ought *not* to believe it. Therefore your yielding that we have *sufficient Reason* to believe it, must conclude inevitably against yourselves, that you think it to be *true*: Otherwise you could not think that we had *sufficient Reason* to believe it.

If you say, that this was a *Slip* in that learned *Jew*; that he ought not to have made that *Concession*; and that you are not bound by it: Consider, that this was all that was left him to say; that he has managed your Cause with great *Subtilty*; that he took
 this

this Way to avoid *answering* the *plain* and *undeniable* *Reasons* which prove the *Truth* of the *Gospel*, by yielding them to be such as to *Christians*, but that they are not the same as to the *Jews*: Which turns the Cause upon a new *Foot*, and diverts the Question.

But if you like not his Management, and think you can make a better *Plea* for yourselves, then you must answer *Reasons* given on the behalf of *Christianity*: And this is all I desire to bring you to. And now you have your Choice, whether you will do this, and put your Cause upon this Issue; or, otherwise, stick to that *Evasion* which this learned *Jew* has made for you.

There is another Thing I would ask you upon this Head. You expect the *Conversion* of all the World to your *Religion*, in the Reign of your *Messiah*: And you have given this as one Reason of your *Dispersion*, that you might *convert* all *Nations*, among whom you are *scattered*, as had been taken Notice of before.

Now I would ask, how you are to *convert* them? You confess that there are no *Arguments* to be used against them: You leave the *Christians* in full Possession of their *Faith*, and say, they have *sufficient Reason* for it. And for *Heathens*, &c. who do not acknowledge the Books of *Moses*, you say, they are not to be *disputed* with. How then are they to be *converted* by you?

Besides that, your learned *Jew* complains (see before, p. 43.) that the *Jews* are *perverted* to the *Idolatry*, and other *Corruptions*, of the *Nations* where they live, instead of *converting* these *Nations*.

But suppose that it will be otherwise when your *Messiah* comes; and that then, or some Time before, you will begin to *convert* the *Nations*; this *Conversion* cannot be by *Arguments*, for you confess you have none against them. How then? There is no other Way but that of *Mahomet*, by the *Sword*: And this is the Way it seems that you expect. Your learned *Jew* says, that there is no other *Miracle* needful for the *Messiah*, whereby

Limborch
Collat.
p. 55.

to vouch his *Mission*, but *one only*, viz. *To gather the Jews out of all Countries of the World; to restore the Throne of David to its antient, and a greater Majesty; and to bring all Kings and Nations to the true Worship of God, and to love and esteem the Jews; which (says he) would be such a Miracle, and so notorious, as to leave no room to doubt of it.*

The *Uncertainty* of this *Mark* of your *Messiah* is shewn before, p. 31.

In the next Place, this would be no greater a *Miracle* than the *Successes* of the *Romans*, and others, from a small *Beginning*; or of *Mahomet*, who boasts the same: And to which every *Wickedness* has a Title, so it be *prosperous* enough.

Your *Rabbi Menasse* (*de Resurrectione*. l. ii. c. xxii. as quoted by *Hoornbeek*, *Contr. Judæos*. l. ii. c. i. p. 114.) gives up this *Argument*, and says, *Non est tantum Miraculum*—That it is not so great a *Miracle*, if the *Messiah* should conquer many *Nations* and *Empires*; since we see it often happen, that mean and abject Men have arisen to *Kingdoms* and *Empires*, and become *Lords* of many *Lands*. Yet this learned *Jew*, who writes later, is forced to come back again to this *No-Miracle*; for they can find none other.

And, in *Expectation* of this, you reject all the *true* and *indubitable Miracles* of our *Messiah*; and his much more *miraculous Conquests* of the *Gentile World*, as well as of *Myriads* of the *Jews*, without *Force* of *Arms*, or any *Allurements* to *Flesh* and *Blood*: But, on the contrary, by inviting them to *Self-denial*, *Sufferings*, and *Death*! Which sure is a more *extraordinary*, and more *miraculous* sort of *Conquest*, and shews more of *divine Power*, than what is performed by the *Arm* of *Flesh*, *outward Force*, or *sensual Incitements*, like that which you expect, and like that of *Mahomet*, and other *Impostors*.

But though you should *conquer*, as you expect, yet it will not follow that you will thereby *convert* all *Nations*.

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It is not in a Man's own Power to change his Sentiment of Things, without *sufficient Reason* to convince him; at least what he thinks a *sufficient Reason*: Much less can such a *Force* be put upon him by any other. No outward *Conquest* can reach to the *Soul*, or alter our *Judgment* and *Understanding*.

And therefore, according to what you now profess, that you have no Argument on your Side, but your long expected *Conquest*, it will not follow, if you obtained it To-morrow, that you should thereby *convert* any one Man in the World to your *Religion*. For perhaps there is not one Man in the World that thinks *Conquest* alone to be the true *Decision* of *Controversies* in Religion. And if so, then every Man must think that *Religion* to be *false*, which pretends to no other Title but that of *Conquest*.

See how *inextricably* you have *involved* yourselves, on all Sides, in those various *Shifts* you set up to harden yourselves against the flagrant *Truth* of the *Christian* Religion! You have thereby undermined the *Foundation* upon which the *Truth* of your *Law* itself is demonstrable; and which you can never recover by any other Means than those which establish the *Truth* of our *Jesus* being the *Messiah*; which are the same that establish the *Truth* of *Moses*; and (as has been said) are not compatible to any *Impostor* whatsoever.

You pretend to us *Christians*, that you have no Arguments against the *Deists* or *Heathen*. Why? Because it is impossible for you to bring any Arguments for the *Truth* of *Moses*, which will not likewise demonstrate more strongly the *Truth* of our *Jesus*. But to the *Heathen* you say not so. You pretend to *argue* with them, when you can get out of Sight of *Christianity*. Then you proceed freely upon the *certain* and *indubitable* Proofs which you have for the *Truth* of *Moses*, when you are not afraid that *Christianity* should come in at the same Door. This appears in your Book *Cofri* (whether that Story be real, or feigned) which contains your *Arguments* against the *Heathen*. But in the Presence of *Christianity* they are all struck dumb,

dumb, like the *Oracles* among the *Heathen*. Not that the Arguments for the *Truth* of *Moses* are *fallacious*, like those *Oracles*; but as their *Deceit* was superseded by the *Brightness* of the *Gospel*, so are you stopt from daring to make use of the *Truth*, because it makes against you: And you are forced to betray the Cause of *Moses*, while you stand out against that of *Christ*. You cannot be true *Jews*, or Disciples of *Moses*, till you turn *Christians*. Then may you (as we do) freely urge the *absolute Certainty* of the *Revelation* made to *Moses*: Which now you dare not do, because the same *Topics* prove as demonstrably the *Truth* of *Christianity*. Rather than admit of which, you have laid your *Foundation* in the *Sand* of your *Fathers Traditions*, so explained, as to give you no Advantage above all the *traditionary Fables* of other *Nations*, which you allow to have the same *Motives* of *Credibility* to them, as yours to you; and, consequently, to be as true as yours.

This was not the Method you took to make *Professors* before *Christ* came: Then you had free Use of your *Arguments*, and a *Success* proportionable. But now you seem careless what becomes of your *Religion*, so you can overthrow *Christianity*. Therefore, having chosen a *false* and *insufficient Foundation* for your own *Faith*, you would compliment *ours* with the same;

as your learned *Jew* does, when he asks,
Limborch *What Reason there is why a Heathen should*
Collat. *believe any who preached to him the Chri-*
p. 51. *stian Faith, and Miracles of Christ and his*
 Apostles? My Discourse against the Deists

is a direct *Answer* to this *Question*, and serves the *Jews* as well as the *Deists*. But this learned *Jew* did, and all the rest of you must, think that *Question* to be *unanswerable*: And as such it is here proposed. But then will not the *Question* occur, *What Reason the Christians have to believe it?* or the *Jews* to believe the *Law* and *Miracles* of *Moses*? Your learned *Jew* was aware of this; and therefore obviates it thus, *Neque par Ratio est de Christianis et Judæis, qui interrupta Traditione, &c.* That there was not the same Reason for the *Belief* of the

the *Christians* and the *Jews*, who received it by an uninterrupted *Tradition* from their *Fathers*. This puts the *Christian Faith* upon as good a Bottom as the *Jewish*; that is, the same, viz. *Tradition* from their *Fathers*. And if they have no other, they both stand precariously; and have no more to say for themselves even than the *Heathen*. This the learned *Jew* does not oppose; and therefore explains himself, that by his *Question* he did not mean those *Heathen* who had long since believed the *Gospel*, and so received it by *Tradition* from their *Fathers*; *Sed quare nunc barbaræ Gentes, in suis Ritibus semper educatæ, nostris Traditionibus Fidem præstabunt eo solum quod a nobis proponantur?* i. e. But why the now heathen Nations, who have always been educated in their own Rites, should embrace our Traditions, merely because they are proposed to them by us? Indeed merely because they are proposed, is a very bad Reason: And yet it is all that the *Jew* thinks there is in the Case, as before is shewn. But here he joins the *Christian* and the *Jewish* Faith together, and makes both stand upon the same Bottom; and that the same with the Foundation even of the *Heathen Religion*. That, rather than not overthrow *Christianity*, he would sink his own *Religion* with it; and leave no true revealed *Religion* in the World (all others, but these, falsely pretending to it); and so serve the Ends of the *Deists* to all Intents and Purposes.

He endeavours to rivet this, as he thinks securely, by the long *Tradition* of the *Popish Legends*, which, he says, were believed by all *Limborch* *Christendom* for more than a thousand Years; *ibid.* and no less Faith given to them than to *p. 133.* the *Gospel* itself. His Mistakes in reciting *Matters of Fact* I am not now upon. These prevailed only in the *Latin Church*; nor in all that neither; nor for so long a Time as he imagines. The greatest Part of the *Christian Church*, in the *East*, in *Africa*, &c. never heard of most of them, nor have to this Day: And those of the *Church of Rome*, who, tho' *Men of Sense*, pretended to believe them, yet durst not put them upon the same Foot with the holy *Gospel*:

The *Learned* and more *Knowing* among them called them *Piæ Fraudēs*, and pleaded for them only as such, as *pious Cheats*, to raise the *Devotion* of the *Simple* and more *Ignorant* amongst the People. But (as said in *Deism refuted*, p. 28.) none of them can pretend to those *four Marks* set down (*ibid.* p. 3. n. 2.) whereby the *Truth* of the *Miracles* of *Moses* and of *Christ* are *infallibly* demonstrated. And therefore, if any of these *Legends* were *true*, in *Whole*, or in *Part*, yet we cannot have the same *Grounds* for *believing* of them as we have for the *Law* and the *Gospel*.

IV. Both of which you seem willing to mistake, in your deep *Prejudice* to the *Gospel*. For the chief *End* of the *Coming* of the *Messiah* being to *bruise the Serpent's Head*, who had seduced *Man* to *Sin*; to *finish the Transgression*, and to *make an End of Sin*, and to *make Reconciliation for Iniquity*: You now contend, that *Men* were never under the *Curse of God*. *Quod neque aliquando fuerunt Homines sub Dei Maledictione—Quod non constat ex toto sacro Textu illa Ira Dei contra Genus Humanum, neque illa æterna Maledictio: Neque memini in Quatuor Evangeliiis me legisse hoc Secretum a Christo fuisse detectum, Quare putamus id postea inventum, ut aliis Dogmatibus Fundamentum substerneretur. i. e. That this Wrath of God against Mankind, nor that eternal Curse, does not appear in the whole sacred Text: Neither do I remember to have read in the four Gospels that this Secret was discovered by Christ: Therefore we think that it was invented afterwards, to lay a Foundation for other Opinions. This is a bold and desperate Assertion. Let any Man read *Matth.* xxv. 46. and *John* v. 29. and see whether *eternal Judgment* be not there threatened? And whether these be not as it were repeating the very Words of *Daniel.* c. xii. 2. That many of them that sleep in the *Dust of the Earth* shall awake, some to *everlasting Life*, and some to *Shame and everlasting Contempt*.*

Compare

Compare likewise *Mark ix. 44.* with *Isaiab lxvi. 24.* And then tell whether there is not a *Punishment* after *Death* for the *Wicked*; and whether this be not *revealed* as well in the *Old Testament* as in the *New*?

If the *Jew* will *criticise*, (as some *Christians* have done) upon the Words *Eternal* and *Everlasting*, and say, that they mean not a *Duration* without *End*, I will give two *Answers*.

1. That my *Business* with the *Jew* is not now about the *Eternity* of *Hell*; but whether there be any *Punishment* at all after *Death*. Because all the *Ends* which the *Jew* proposes of the *Messiah's* Coming, respect only this *Life*: And they deny any that are *dead* to have any *Benefit* by the *Messiah*. And if so, then his making *Reconciliation* for *Iniquity* cannot deliver any *Mortal* from the *Punishment* after *Death*.

Limborch.
Collat.
Numb.
xvii. p. 70.

And this *Punishment* being described, in the *Texts* before quoted, and several others of the *Old Testament*, to be exceedingly *greater* than any we can endure in this *Life*; consequently the *greatest* *Benefit* that we can receive by the *Messiah* is totally frustrated by the *Jews*: And they cannot deny, but that the *Ends* which the *Christians* propose for the Coming of the *Messiah* are exceedingly more *noble* and more *beneficial* than those which they propose, and fully as agreeable to the *Letter* of the *Text*, of *bruising* the *Head* of the *Serpent*, and making *Reconciliation* for *Iniquity*, and something more so, than our *Deliverance* from *worldly* *Enemies*, who are not so *properly* called the *Serpent* as the *Devil* is; and our *Deliverance* from his *Power* is more *strictly* called a making an *End* of *Sin*, and *finishing* of *Transgression*; and more *truly* an *everlasting* *Deliverance* (in whatsoever *Sense* you will take that *Word*) than any *temporal* *Deliverance*. For if by *everlasting* you mean only *temporal*, yet it is the *highest* *Expression* of *temporal*, and the *greatest* of *temporal* *Deliverances*.

Let me not be mistaken, as if by *eternal* and *everlasting*, the *Worm* not *dying*, and the *Fire* that *never*
will

will be *quenched*, &c. I favoured at all their Constructions, which would make all these to mean nothing but *temporary*, tho' a very long Duration; but I would not intermix new Subjects in this Discourse, and expatiate into long Digressions; especially where the present *Controversy* does not require it. Therefore I go to my *second Answer*.

2. If these Words *eternal*, &c. can be thus turned, or if they cannot, I desire to know from the *Jews*, what *plain Text* they have in all the *Law of Moses* for *everlasting Life* in *Heaven*; and, in order thereunto, for the *Resurrection* of the *Dead*, which they profess firmly to believe? They gather these from *Texts* which, as themselves confess, do bear another and a *temporal* Meaning, respecting their *outward State* in *this World*; but which withal do (they say) typically represent their *future glorious State* in *Heaven*, their true and everlasting *Caanan*. Yet they will not allow any thing in their *Law* to be a *Type* of the *Messiah*! Why? Because the *Law* does not expressly say, that such a Thing is a *Type* of the *Messiah*: Which yet says as much as that *Canaan* was a *Type* of *Heaven*; that there will be any *Resurrection* of the *Dead*, or *eternal Life* after that. What express *Scripture* have they for what *Rabbi Manasseth Ben Israel*, in his *Treatise of the Resurrection of the Dead*, does affirm to be the com-

mon Opinion of the *Rabbins*, viz. *That all Limborch. the Israelites, even those that are dead, shall Collat. be Partakers of the Kingdom of the Messiah: p. 221. And that to this End, all those that are dead 222. shall be raised again; by which Miracle, the*

Wicked, being converted, shall acknowledge the true God, and forsake their Errors: That then there shall be an End of this World, and a new one arise, or a Change of this into a much better Condition, wherein this Moon shall be as bright as the Sun, and the Light of the Sun sevenfold more than it is now: At which Time the Demons and evil Spirits shall be destroyed, and the Trees bear Fruit every Month: And then that God shall make a noble Feast to the Righteous out of the Fish the Leviathan: And

And that there shall be Peace among the wild Beasts; neither shall they hurt Men in that holy Land: That then the Temple of God shall be built again; and the holy Land be again divided among the Tribes; where they shall eat and drink, beget Children, and each be married to his own proper Wife, &c. This Turks Paradise after Death, they can gather out of the Words of the Law! They can find there their sumptuous Fish Dinner upon the great Whale Leviathan! but nothing of the heavenly Kingdom of the Messiah! nothing of their Deliverance from Sin and Hell; but eating and drinking, and lying with Women! They should, upon this their Scheme of the State after Death, answer the Question which one of the Sadducees asked at our Saviour, concerning the seven Brethren who had one Wife, *Whose Wife she should be at the Resurrection?*

And now I beseech you to consider, is not this a fatal Delusion, that you should reject all the plain Prophecies of the Messiah, because they do not, in such express Words as you would dictate, lay open every particular of his spiritual State and Government; and (at the same Time) turn these Prophecies to such wild and groundless Fancies, as are no-ways typified by your Sacrifices, or any Institution in your Law; nor can fill up, in any tolerable Measure, the Glories and Extent of all those magnificent Prophecies concerning the Kingdom of the Messiah, wherein God hath prepared for those who shall be thought worthy of it, not Wine and Women, and Eating, such gross carnal Pleasures as we are made capable of in this frail Life; but such Things as, since the Beginning of the World Men have not heard, nor perceived by the Ear, neither hath the Eye seen. Yet, because they are not particularly described (which cannot be so as we could understand them), you will not believe them, or that they reach beyond Enjoyments of Sense! And for this sole Reason you reject your Messiah, because he brings you Glories so far beyond all that you looked for. Tho' that likewise, in the above-quoted

quoted *Text*, and many others of your *Scriptures*, has been foretold to you.

And it is likewise shadowed out to you in this, that there was no *Sacrifice* or *Expiation* in your *Law* for the most *heinous Crimes*, such as *Blasphemy*, *Idolatry*, *Murder*, *Adultery*, *Incest*, &c. as your learned *Jew* confesses; nay *lesser Sins* than these, as that of *Eli's* not effectually *restraining*, tho' he *reproved* his *Sons*, were not to be *purged* with *Sacrifice*, nor *Offering*, for ever.

Limborch.
Collat.
p. 209.

1 *Sam.* iii.
14.

Some *Jews* fancy, that the *yearly Sacrifice* of *Expiation* made an *Atonement* for all their *Sins*.

We see not, for this of *Eli's*; and, consequently, for *greater Sins*.

The *yearly Sacrifice* was but a *Sacrifice*, though more *solemn* than the *daily Sacrifice*: And therefore it *purged* all those *Sins* only which could be *purged* by *Sacrifice*.

If all the *Sins* of the *Jews* had been *purged* every *Year*, then had they not been *remembered*, brought to *Account*, and so *grievously punished* as we have seen, and was often *threatened* in the *Law*, in *After-Ages*, more than to the *third* and *fourth* *Generation*. And it was a noted *Observation* of your *Fathers*, that there was a *Grain* of the *Golden Calf* in all your *After-Judgments*, i. e. That that *Sin* was never totally *forgiven*, but still

called to *Remembrance* upon every fresh *Provocation*. It is said, *I will visit upon her the Days of Baalim, wherein she burnt Incense to them*. And all the *Goodness* and *godly Reformation* of *Josiah* could not *pacify* God for the *Sins* of *Manasseh*; which he would not *pardon*, but for them removed *Judah* out of his *Sight*. And surely this *Iniquity* shall not be *purged* from you, till ye die, saith the *Lord God of Hosts*.

2 *Kings*
xxiii. 26.

xxiv. 3. 4.
Isai. xxii.

14.

Therefore there were *some Sins* which were not *purged* by the *legal Sacrifices*; and these were the *greatest* of their *Sins*. They were but the *lesser* Sort of *Sins* that were *purged* by them: How then were the *greatest*

greatest purged? If you will say, By Repentance only, without any Sacrifice:

Ans. The lesser Sins require Repentance: And do they need Sacrifice too, when the greater Sins are purged without it? Or are greater Sins more easily purged than the lesser?

Here then behold your Law declaring of itself that it is not perfect: That there was a further and more efficacious Sacrifice and Atonement for Sin, than what was under the Law: And this for the greatest of your Sins. Then cast your Eye upon Deut.xxvii, that Text in your Law, Cursed be he that 26.

confirmeth not all the Words of this Law to do them. And consider, that there was no Atonement or Sacrifice in your Law for the greatest and most heinous Breaches of the Law. How then shall you be delivered from this Curse? Or can you enter into eternal Life without your being purged from this Curse? Do you expect to be admitted into Heaven, while cursed, and in your Pollutions? Can any cursed Thing enter there? Then reflect upon the Desperateness of that

Position of yours. *Nos vero nec Redemp- Limbor.
tionem quam expectamus, nec Messiam ipsum Collat. p.
pro Animarum Salute, nec pro Gloria æterna 98. ad
consequenda, necessaria esse credimus; i. e. We Finem.*

do believe, that neither the Deliverance which we expect (by our Messiah), nor our Messiah himself, are necessary towards the Salvation of our Souls, or for the obtaining of eternal Glory. Now then, if neither in the Law, nor in the future Reign which you expect of your Messiah, there will be any Propitiation or Sacrifice for the greatest of your Sins, how do you expect to be purged from them? Or must you enter into Heaven before you are purged from them? Or were Sacrifices only needless Ceremonies, and not effectual for the Purging of those Sins, which were purgeable by them? Or were greater Sins easier purged, that is, by Repentance only, than lesser Sins; which, besides Repentance, were not to be purged without Sacrifice also?

I confess, all this is out of Doors, and urged to no Purpose, if it be true which you have advanced (as before quoted), That *Men*, by the *Fall*, were never under the *Curse of God*; and therefore needed no *Deliverance* from it: That *Israel* was an *holy Nation*, because they are so called in *Scripture*, and that *Aaron* was commanded to *blefs* them: And God said to *Balaam* that they were *blessed*. All which,

Limbor. says your learned *Jew*, is so contrary to
Collat. p. their being *eternally cursed*, *Ut neque Deus*
 55. *ipse possit ea componere*: That *God himself*
cannot reconcile it.

I suppose he intends to come off by the Word *eternal*; that is, not reconcileable with their being *eternally* under the *Curse of God*; because there are so many Places, in the *Law* and the *Prophets*, which speak of their great *Wickedness*, and being under the *temporal Curse of God*.

But *Blessing* is as contrary to *Curfing* in this World as in the *next*: For they are *Opposites* in the *Nature* of the Thing. And therefore, if the Authority of such *Texts* as those before-quoted, will free them from the *eternal*, it must also from the *temporal Curse*, or from any *Curse* at all.

But why then are they called *holy* and *blessed*, if they be under the *Curse*? I suppose neither *Jew* nor *Christian* need be instructed in this, it is so *known* and *common a Distinction*; Men are called *holy* or *blessed* upon a *personal* or a *relative Account*, as they are *holy* in themselves, or *related to holy Things*. Thus a *Nation* or *People* taken into *federal Covenant* with *God*, more *peculiarly* than any other *Nation* upon the *Earth*, may be called *blessed* above all the *Nations* of the *Earth*; and an *holy People*, in respect of the *Holiness* of their *Laws*, *Covenant*, *Promises*, &c. given to them by *God*. Yet these may be a *wicked* and *curfed People*, in respect to to their *Practicè*, if they live not pursuant to their *holy Law*. Thus said *Moses* to your *Nation*:

Deut. ix. 6. *Understand therefore, that the Lord thy God*
giveth thee not this good Land to possess it,
for thy Righteousness: for thou art a stiff-necked People.
 And

And says God himself, *As I live saith the Lord God, Sodom thy Sister hath not done, she nor her Daughters, as thou hast done, thou and thy Daughters—Neither hath Samaria committed half of thy Sins. And again; Ye are cursed with a Curse; for ye have robbed me, even this whole Nation.* Yet all this while that Nation was called the *holy Nation*; and *Jerusalem* the *holy City*, when it was full of *Murderers*; because there was the *Temple*, and stated *Worship* of *God*. Are these now such *Contradictions* that *God* himself cannot reconcile! Behold the same People *blessed* and *cursed* at the same time, but not in the same Respect: Therefore trust not in your being called the *holy People*, notwithstanding of which you see you may be *cursed*, not only here, but hereafter: For, as said before, to be *blessed* and *cursed*, is as great a *Contradiction* in this *Life* as the *next*; and for a *Moment*, as for *Eternity*. And you find, and *complain*, that you are *cursed* here upon many *temporal* Accounts; and urge your *great Sins* as the Cause of your *Messiah* delaying his Coming. Now *Sin* is as much a *Contradiction* to *Holiness*, and more than the *Curse* of *Afflictions* and *Punishment*. Therefore if you can reconcile your being the *holy People* with your being, at the same time, such *great Sinners*, you have *solved* the *Contradiction* yourselves, which you thought too hard (when it made against you) for *God* himself! And you must at last grant, after all your *Struggling*, that, by the *Fall* of *Adam*, Men were put under the *Curse* of *God*; from which there were no *Sacrifices* in your *Law* sufficient to *purge* our *Souls*: That therefore *another* and more *efficacious* *Sacrifice* than the *Blood* of *Bulls* and of *Goats*, was necessary for the *Purging* of our *Sins*. And you reject this *Sacrifice* of our *Messiah*, upon *Pre*-tence that it is not *clearly* and in *express Words* revealed in the *Old Testament*, without any *figurative* and *dubious Phrase*: While, at the same time, you build your *Hopes* of *Heaven*, and explain the *Resurrection* of the *Dead* in such a manner, and upon such *Texts*, as by

Ezek.xvi.48.

ver. 51.

Mal.iii.9.

Jer. vii. 4

no Force can be screwed to those wild Meanings you put upon them.

And, on the other Side, when the *Death* and *Sacrifice* of the *Messiah*, and the *Satisfaction* thereby made to God for our *Sins*, are revealed in those plain and express Words, That he made his Soul an Offering for Sin; that God saw the Travail of his Soul, and was satisfied: That he laid upon him the Iniquity of us all: That he poured out his Soul unto Death: And was numbered with the Transgressors: And he bare the Sin of many: And made Intercession for the Transgressors, &c. Then (as before shewn, p. 91.) Death must not mean *Death*, nor must any of those Words be taken literally; but you put such forced and figurative Interpretations upon them as can by no means bear; which is proved, p. 92.

You except against figurative Expressions, yet you use them: You turn the plainest Words into Figures; and then tell us, we have no plain Words: You deduce Consequences (as your Notion of the Resurrection, &c.) from Words which are no-ways plain, nor can mean what you infer from them: You raise Doctrines (as of the *Leviathan*, &c.) from no Words at all in your Scriptures; yet you require for our Doctrines, positive Words out of your Scriptures! And when you have such, you will not accept of them.

What Scripture can you produce for your monstrous Story of *Armillus*? which *Hoornebeck* (*Contr. Jud.* p. 253.) relates out of your Author, *Avkat Rochel, sub Signo Messie septimo apud Hulfium*, p. 51. You suppose that a Company of most profligate Fellows will invent a new Sin; that they will take a beautiful Stone-Statue of a Woman, that is in Rome, and warming it, will lie with it: That from thence it will conceive, and at last bursting, there will come forth a Child, whose Name shall be called *Armillus*: That he shall be twelve Cubits high, and the Length of a Span betwixt his Eyes: That he will say to the Wicked, I am your *Messiah* and your God: That they will believe in him, and make him their King; and that to him will be gathered all the Posterity

of *Eſau*: That your firſt *Meſſiah Ben-Joſeph*, of the Tribe of *Ephraim*, will fight againſt him, with 30000 *Iſraelites*, and ſhall have Succeſs in the firſt Battle; but, in the ſecond Battle, that your *Meſſiah* will be killed, and his Army routed: That the *Angels* will take away the dead Body of your *Meſſiah*, and keep it with thoſe of the *Patriarchs*: That after this ſhall ariſe your ſecond *Meſſiah Ben-David*, of the Tribe of *Judah*, and *Elias* with him; to whom the *Jews* that are left ſhall be gathered, and oppoſe *Armillus*: That God ſhall deſtroy *Armillus*, and his whole Army, by *Fire* and *Brimſtone*, and great *Stones* caſt down upon them from *Heaven*: Then that *Michael* ſhall ſound a *Trumpet* ſo loud, as to open the *Graves*, and raiſe the *Dead* in *Jeruſalem*: And that the firſt *Meſſiah*, *Ben-Joſeph*, ſhall then be raiſed, who was kept under the *Gates* of *Jeruſalem*: That then the *Meſſiah Ben-David* ſhall be ſent to gather the diſperſed of the *Jews* from amongſt all *Nations*; all of whoſe *Kings* will bring them upon their *Shoulders*, &c.

This is the Manner by which you interpret the *Scriptures*; ſeveral of which are quoted in this Relation (as *Pſal. cx. 1. Zech. xiv. 3. Ezek, xxxviii. 22. Obad. i. 18.*), as being to be fulfilled in the above-mentioned Story of *Armillus*. Which as it is wholly deſtitute of *Truth*, or even *Probability*, the mad *Excursion* of groundleſs *Imagination*, ſo does it in no ſort come up to the *Prophecies* in the *Holy Scriptures* concerning the *Meſſiah*, or the *Types* of him therein exhibited; which are all fulfilled, even to an *Iota*, in our bleſſed *Lord* and *Saviour*.

Yet you reject *him*, as not being ſufficiently revealed in *Scripture*; while you think you can deduce from thence this *beaſtly* and *unworthy Legend* of *Armillus*!

You have been told before of the ſtrange *Uncertainty* you are at in the *Marks* you have ſet up, whereby to know your *Meſſiah* when he comes; which you have reduced all to *Succeſs*; which cannot be known till the *Trial*: And that has ended in your *Deſtruction*, all the *Way* hitherto, in the many *Experiments* you have made

under your several *false Messiahs*. And you can never be *sure*, in any other who shall hereafter set up.

Nay, further, you must be *sure* to be *ruined*, by whomsoever shall *first* set up, by this *Scheme* which you laid down: For your *Messiah Ben-Joseph* must *first* come, and be *slain*, and your *Armies* routed by *Armillus*. So that it is not *Success*, but *Ruin*, that must be the *Mark* of your *first Messiah*. This is great *Encouragement* for any of you to follow whomsoever shall set up *next* for your *Messiah*!

You have had many such *Messiahs* already: And whenever *Ben-Joseph* shall come, he must be *another* unfortunate *Messiah*. You must, by your own *Reckoning*, be once more *undone*, before your *Messiah Ben-David* can come. And when your *Messiah Ben-Joseph* shall come, and be *defeated*, how will know, by that *Mark*, that it is he? That *Mark* you have had in all the *Messiahs* you ever yet set up: So that you will be still left to expect a further *Destruction*. Thus *deplorable* is your State!

Besides, which of these *Messiahs* is it, *Ben-Joseph*, or *Ben-David*, to whom all those *Marks* given of the *Messiah* in the *Scriptures* do belong, as to the *Time*, *Place*, and other *Circumstances* of his *Coming*? Or do some belong to *one*, and some to the *other*? Then you must tell which belong to which; or else you may be *deceived* in *both*; at least, you can be *sure* of *neither*.

XV. Neither of them can possibly now have that *Mark* insisted upon before, Sect. v. p. 19. &c. of the general *Expectation* of the whole *Earth*, not only of the *Roman Empire*, but of all the *East*, that a *wonderful* and *extraordinary Person* should be sent into the *World* about that *Time*, who should be *universal Monarch* of all the *Kings* of the *Earth*. And accordingly *three Kings* came out of the *East*, to *worship* our *Jesus*, guided by the *miraculous* Leading of a new *Star*, raised in *Heaven* to point *him* out.

But here is no such *Expectation* now in the *World*, but only among *you*. Therefore none of your *Messiahs* can

can come with that *Mark*, which seems even *necessary* to introduce such a *Saviour* into the *World*.

For, to suppose such a *Person* designed by *God*, from all *Eternity*, to be *universal Lord* and *Saviour* of the whole *Earth*; and that all the *Dispensations*, which *God* ever gave to *Man*, were directed to him, as the *Centre* and *Completion* of all; it would seem *necessary*, *proportionable* to such an *Oeconomy*, that so glorious a *Person* should be not only *foretold*, but *prefigured* in *Types* and *Observances*: Nay it could not be otherwise, if all the *Institutions* of *Religion* were to be *completed* in him; for that would naturally infer that they were, that they could be no more, than *Types* and *Forerunners* of him to whom they pointed.

Thus *Christ* is said to have been *promised* πρὸ χρόνων Αἰώνιον; which Words, *Tit. i. 2.* if they should not reach the Length of our *English Translation*, viz. *Before the World began* (by which the *Revelation* of the great *Messiah* must have been made to the *Angels* in *Heaven*, before the *Creation* of *Man*, or of this lower *World*); yet this we are sure of, that *Moses* has told us, he was *promised* to *Adam* and *Eve*, and immediately *Gen. iii. 15.* upon their *Fall*. Then were *Sacrifices* instituted, as *Types* of the great and *only Sacrifice* which could *bruise* the *Serpent's Head*, and make *Atonement* for *Sin*: Which, by that *Promise*, was reserved for the *Seed* of the *Woman*; and therefore could not be fulfilled in the *Blood* of *Beasts*.

This *Institution* of *Sacrifices* descended from that *Time*, through all the *Posterities* of *Adam*, as a necessary Part of *Religion*, and the *Worship* of *God*. And even the *Heathen* retained so much of their *original Institution*, that they looked upon them in the Nature of a *vicarious Suffering* of others for our *Sin*: And the *Wiseest* of them did thence conclude, that there must be some more noble *Sacrifice* than that of *Beasts*, whereby our *Sin* should be *purged*. This led some of them to *human Sacrifices*: But still that was not *Blood* more noble than our own; and they could go no further.

Yet they were in Expectation of the Coming of a *glorious Person* from Heaven, who should *purge* their Sins, and introduce a *new and golden Age* of Justice and all Goodness, to extend through the *whole Earth*: And they generally all over the *World* did *expect* him then to come, at that *Time* when our blessed *Jesus* was born, as before has been shewn.

But that *Expectation* is now over. There never was such at any *time*, either *before* or *after* that very *Time*. The *Expectation* was always, long before that *Time*: But no *Time*, except that *Time*, was the *Time* *expected* for his *Coming*. Therefore none of your *Messiahs*, whom you still expect, can possibly *enter* the *World* with this *necessary* and *glorious Mark* of the *Messiah*. For that *Time* being over, to which the *general Expectation* was determined, it *ceased* there, and cannot now be taken up again: Because, as it could not be *begun* by *Concert*, through so many *distant Nations*, who held no *Correspondence*, and its *Beginning* was never known: So, for the same Reasons, it cannot now be *begun* again: For then the *Beginning* would be known; and it could not, without a *Miracle*, gain such Acceptance as to become *universal* through the *whole World*, as it was before.

And without this, it could not be said, Hag. ii. 7. *The Desire of all Nations shall come.* For how was he their *Desire*, if they *expected* no such *Person* to come?

But as neither of the *Messiahs*, whom you pretend to look for, are *expected* by any-body but yourselves; and that not by *all*, if *any* of you (as we have Reason to believe) in *good earnest*; so, if they were *expected* according to the *Scheme* that you have drawn, the *first* would be the *Contempt*, and the *second* the *Terror*, but neither of them the *Desire*, of *all Nations*.

And neither of these Motives, either of *Terror* or *Contempt*, would persuade the *Gentiles* towards the Fulfilling of what is written concerning the *Messiah*: *Isai. lx. 3. The Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising.*

This

This began remarkably to be fulfilled, in the Coming of the *three Kings* from the *East*, to the *Light*, whether *literal*, of the miraculous *Star*; or, what that signified, the *Light* of the *Gospel*. And these came to the *Messiah*, not as you expect, after being *reduced* by Force of *Arms*, and *converted* by his *Success* in *War*, but they came to the *Brightness* of his *Rising*, *Matth. ii.* to his *Birth*; and *adored* him in his *Swad-* 10.
ling-Cloaths. They rejoiced with exceeding great Joy, when they saw his *Signal* hung out in the *Heavens*. This Joy could not come from *Contempt* or *Fear*: But he was truly the *Desire* of all *Nations*: Which neither of your *Messiahs* can be, by your own Account of them.

He was not to come as a *Terror*, but a *Light* to the *Gentiles*; as he has proved, not by *conquering*, but *converting* of them.

And towards this, it was necessary that he should come under all those *Circumstances* which were proper for the Obtaining of such an End: To persuade the *Gentiles* to receive him as a *Legislator* sent from *Heaven*, for *spiritual* and *eternal* Purposes; and not with any Design upon their *temporal* Government, or for any *secular* Bye-ends of his own.

Therefore he ought not to have come in the *outward Pomp* and *Grandeur* of the *World*; but the *farthest* removed from it that was possible: Of *mean*, but *virtuous* Parentage; his *Life* to be led in *Poverty* and *Afflictions*, and his *Death* ignominious. He must have come in a *corrupt* and *wicked* Age, to oppose *Iniquity* in its *Torrent*. And hence it naturally follows, that he must be *persecuted*; even to the *Death*; and that his *Death* could not be deferred *long*, after his beginning to *preach* publicly; for that a *wicked* World could not *long* bear it. Which was the Reason *Plato*. *Socrates* gave, at his *Trial*, why he taught *Apol. Soc.* privately so long: For that otherwise he must have *perished* sooner; and so have been able to do less Good.

And we may reasonably suppose, that
Matth. iv. this was one Cause why our blessed Sa-
 17. viour did not begin to preach till he was
Luke iii. 23. Thirty Years of Age; and about Three
 Years after was crucified.

Plato, describing the Character of a perfect just Man, says, * that he shall be scourged, tormented, fettered; and at last, having suffered a l manner of Evils, that he shall be crucified, or cut in Pieces, as the Sacrifices were.

And says, † That it is necessary they should wait till such an one should come, to teach them how they ought to behave themselves, towards God, and towards Man. O when shall that Time come (says he)? And who shall be that Teacher? How greatly do I desire to see that Man who he is?

And he says, that this Lawgiver must
De Leg. l. 4. be somewhat more than of human Race.

For that as Beasts are governed by Men, so must Men, by a Nature which is superior to their own: And therefore, that this Man, who was to be the universal Lawgiver to Mankind, must likewise partake of the Nature of God. This was the Ground of the Heathen Nation, in feigning their Heroes and Dæmons to be begotten by the Gods. So agreeable (but far exceeding) was our Jesus, in his Nature, and all his Qualifications, to the Notion and Expectation of the Gentiles! And therefore have so many of them gladly submitted unto him.

But such a Messiah as you Jews do now describe yours to be, as it was far from what the Gentiles expected (and therefore he could never convert, though he should conquer them), so it seems not, indeed, that
 yourselves

* 'Ο Δίκαιος μασίῳσεται, σρεβλώσεται, δεδήσειαι
 — Τελευσίῳν πάντα κακὰ παθῶν ανασχινδιλευθή-
 σεται. *De Repub. l. 2.*

† Αναγκαῖον ἔν εσιν περιμένειν ἕως ἀν τις μαθηῳς δεῖ
 πρὸς Θεῳς κῳ πρὸς Ἀνθρώπος διακεῖσθαι. Πότε ἔν πα-
 ρέται ὁ Χρόνος ἔτος; κῳ τις ὁ Παιδευσων; ἥδιστα γαρ ἄν
 μοι δοκῳ ἰδεῖν τῳτον τὸν Ἀνθρώπον, τῳ εσιν. *Alcibiad.*
 xi. *de Præcat.*

yourselfes do *expect* any such an one as you *pretend*, only for an *Excuse*. Some of your *Rabbies* saying, that he is come: Some, that he will never come: Some, that he will not come in this World, till the *Resurrection* of the *Dead*: Others, that his *Coming* is not material, nor to be placed amongst the *Fundamentals* of your *Faith*: Others, that his *Coming* is no way *desirable*, as bringing greater *Mischief* with it than *Advantage* to the *Jews*: Others, forbidding all *Inquiry* into the *Time* of his *Coming*, as indeed *despairing* of it.

Of all these Particulars, see the *Authorities* of your own *Rabbies*, in *Hoornbeek*, contr. *Jud. l. 2. p. 114, 115, and 123*. There you will find, in *Codice Sanhedrin*, *R. Hillel* saying, *That no Messiah shall be given to Israel; for that they have had him already, in the Days of Hezekiah King of Judah*. And, in your *Talmud*, *R. Ula* says of the *Messiah*, *Let him come, but let me not see it*: That is, for the *Miseries* it will bring to the *Jews*, in gathering them out of all Countries, where they are peaceably settled, to forsake their *Houses* and *Possessions*, and follow their *Messiah* to *Wars*, and the *Calamities* that attend it: Especially, considering what has been before said, That they must certainly expect *Destruction* and *Ruin* under their *first Messiah Ben-Joseph*: For all which, their possessing, at last, the *Land of Canaan*, will be no sufficient *Reparation*; they living now in *Countries* as good as that, and enjoying both *Ease* and *Plenty*. That the *Conquests* of their *Messiah* may bring greater *Glory* to *him*, but no *Good* to the *Jews*, proportionable to the *Miseries* they must endure in *fighting* for him. Upon all which Considerations, *R. Ula* had Reason to say, *Let him come, but let not me see him*. The same said *Rabba*, and *Rabbi John*, in *Codice Sanhedrin*.

And the many *Disappointments* you have met with in your *Messiahs* hitherto, has made you forbid any to inquire into the *Time* of the *Messiah's Coming*. Your *Schabet Jebuda*, p. 245. (as quoted by *Hoornbeek*, p. 123.) curses those who set any *Time* for the *Coming* of the *Messiah*;

siab; and gives this Reason, *That if the Messiah does not come at that Time, the People's Hearts do fail; and they think that they are put off with perpetual fruitless Hope.* Therefore, in the *Talmud*, *Cod. Sanhedrin. cap. xi.* *Rabbi Samuel* says, in the Words of *R. Jonathan*, *Let their Bones be broken, who compute the Periods of the Times.* And this may the better be forbidden, because *R. Josephus Albo* has struck this *Article* concerning the *Coming* of the *Messiah* out of the Number of your *fundamental Doctrines.* So that now you may believe it, or not, as you please.

And how then will the *Gentiles* be converted by you? You have confessed (as before shewn, *p. 104, &c.*) That you have no *Arguments* against them. And now you seem to *despair* even of *conquering* them. Though, if that were done, it would rather obstruct their *Conversion*, as has been argued before.

And plain Reason does evince, that the *Qualifications* of a *Messiah*, for the *Conversion* of the *Gentiles*, could be no other than what were found in our *Jesus*: And such an one they did *expect*; and therefore so readily did give up their Names to him.

As his *Miracles* were so *flagrant* and *undoubted*, as to vouch him sent of *God*, so could not *Malice* itself find out the least *Possibility* of any *snifter* or *Self-end* in him. There he lived *poor* and *persecuted*; and poured out his *Soul* unto *Death*, as a *Demonstration* that *his Kingdom* was not of *this World*.

He chose *Followers* that were *poor*, and *unlearned*: And this was *necessary* to obviate the *Objection*, that either *Interest* or *Craft* had any Part in the framing of his *Doctrine*. He enjoined to all his *Disciples* the *Doctrine* of *Self-denial* and the *Cross*; and bad them look for nothing but *Afflictions* in this *World*: And this was *necessary* to obviate the *Objection*, as if either *Lust*, *Pleasure*, or *Ambition*, had any Part in the framing of his *Doctrine*.

He was *rejected* by you of his own *Nation*: And this was *necessary* to obviate the *Objection*, as if he sought to gain you to his Side, upon the Account of obtain-
ing

ing the *Dominion* over you; and then to turn your *Arms* against the *Gentiles*.

His *Conquest* of the *Gentiles*, by their *Conversion*, did not begin till after his *Ascension*: And this was *necessary* to obviate the *Objection*, as if he had fought the *temporal Rule* over them; as *Mahomet* did over his *Converts*, and as you propose of your *Messiah*.

And not in the first *Conversion* of the *Gentiles*, nor for three hundred *Years* after, were any of their *Kings* or *States* brought into *Christianity*: And this was *necessary* to obviate the *Objection*, as if the *Forgery* of the *Gospel* had been supported by *human Authority*, which rendered it *hazardous* for any to have detected the *Deceit*. This was so *necessary*, as that we see the *Deists*, for Want of this, have yet the *Impudence* to suppose it, contrary to all *Truth*, viz. That *Authority* and *Laws* being on the *Christian Side*, was the Cause that its *Deceit* was not detected at the Beginning; which is now too late to be done, for the Distance of the *Ages*.

Toland's
Life of
Milton,
p. 91. 92.
Printed

Therefore we may now see the *wonderful Providence* of God in this *Conduct*:

For if the *Deists* had the *Argument* (as they *foolishly* pretend it) of the *Gospel* being abetted by *Kings* or *States* in its *Infancy*, or before it was fully *settled*, and *spread* over the *Earth*, we should never get their *Mouths* stopt; and it would bear a great *Face of Suspicion*, that some *Cheat* might have been put upon us, when none, who knew it, durst *discover* it, without apparent *Hazard* to themselves.

And again; *Kings* and *States* might have come, by this *Time of Day*, to think that their *Authority* had something to do in settling of the *Church*; and that the *Gospel* was beholden to them. At least *Sycophants* and *Flatterers* would so have *complimented* them; and *Erastianism* would have had a plausible *Plea*. It is a *Branch of Deism*: It *stands* and *falls* with that; and if it had such an *Umbrage* as this, it would *over-run* us: For it keeps its *Ground*, without it.

But

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But *Christ* would not permit *Kings* to become his *Servants*, till he had first endured 300 *Years* of their *Persecution*: To teach them, that his *Church* was not built upon their *Shoulders*, nor depended upon their *Authority*; and to stop the *Mouths* of these several *Sorts* of *Deists*.

In all Things, in every *Step* of his *Conduct*, there does appear such *divine Wisdom* and *Forefight*, as that, if any *Part* had been otherwise than it is, the whole would have been visibly *defective*, and, consequently, not from *God*. Not that many Things *defective* may not be from *God*: He makes every Thing *perfect* in its *Kind*, to the *End* for which he has ordained it: But he makes some Things for *higher* Ends than others; and, in *Comparison*, one Thing is more *perfect* than another.

Thus the *Law* of *Moses* was *perfect* in its *Kind*, for those *Ends* and *Purposes* to which it was designed. But *Moses* was not designed for the *ultimate* and *universal* *Lawgiver*. He never pretended to it; but, on the contrary, he pointed out to one who was to come after him; and denounces *God's* Judgments against those who should not *hearken* unto him.

Moses was not designed, nor his *Law* calculated, for the *Conversion* of the *Gentiles*. And he had few of those *Qualifications* which the *Gentiles* required in the *supreme* and *universal* *Lawgiver*. He was bred up at *Pharaoh's* Court; the adopted *Son* of *Pharaoh's* Daughter; and learned in all the *Wisdom* of the *Egyptians*, who were then the most *learned* Nation upon the *Face* of the *Earth*: He was *mighty* in *Words*, and in *Deeds*: He

marched out of *Egypt*, at the *Head* of 600,000 *Men*; and, having rescued his own *Nation*, he became their *King*.

Therefore he was not free from the *Suspicion* of *Design* in the *Case*; and was a *Man* every way *qualified*, both for *Wisdom*, *Courage*, and *Education*, to have *contrived* and *effected* it.

And after him, his *Disciples* went on according to his *Example*, *conquering* with the *Sword*. And you now tell

us, that they had no other Design but to gain that pleasant Country to themselves: That the Law, which Moses gave them, proposed nothing to them beyond this: And that you hope for no more from the Messiah whom you expect, but temporal Conquests; to restore you to that Land again, and to subdue the whole World under you, by Force of Arms: That there is nothing at all spiritual or heavenly in his Kingdom; but only a temporal earthly Grandeur: That it was not meant to carry you to Heaven, but to make you great upon Earth: That the Offices of the Messiah respect only temporal Things; and are no ways necessary towards the Salvation of our Souls, or eternal Life; as your learned Jew, before quoted, has asserted. See before, p. 117.

Limbor. Col-
lat. N. iv. p.
43. and N.
xiv. p. 66.

Now what would Socrates, or Plato, or any of the wise Men among the Gentiles, say to this Notion of a Messiah? Would they not have detested it, as vicious, as recommending of Pride, Ambition, Covetousness, and the Vanity of this World; against which they fought, and thought them unworthy of a Philosopher, or a truly virtuous Person? Therefore such a Messiah could never have converted them.

But, on the other hand, there is not any one Circumstance or Qualification which they could desire in a Messiah, which is not fill'd up, nay far exceeded, in their own Way, beyond what they could have contrived, as to the strictest Rules of Virtue, in the Person, Life, and Death of our Messiah, and in all his Conduct: Shewing, beyond the Possibility of a Deceit, or a Face of Suspicion, that he was a Legislator sent from Heaven, without any temporal Designs: First, To give the Sanction of God to Morality; which, though these Philosophers taught truly, yet could they not stamp upon it such a Seal of divine Authority: And, secondly, To carry them further, and teach them the true Worship of God, and Expiation of their Sins; with the Assurance of everlasting Life, and the Means of obtaining it. All which, they confessed, they wanted;

wanted; and that they did *expect* such a *Messiah*; or a Person *anointed*, a *Christ*, that is, *delegated* and *authorized* by God, to be *born* into the World, who should teach this *Gospel* or *Glad-Tidings* unto them. And he came with such *Demonstration* of his *Commission*, and *divinely-wise Conduct* in all his *Administration*, that a *Socrates*, a *Pythagoras* or a *Plato*, could not only have found no *Objection*, but must have *admired* and *adored*, as so far *exceeding* whatever they *imperfectly* had *conjectured*; though they were assisted with the greatest *Wisdom* and *Virtue* that was in all the *Gentile World*.

Thus you see that the *Objections* which you *Jews*, and some of the *lewd* and *foolish Deists*, have made against the *Poverty*, *Sufferings*, and *Death* of our *Messiah*, turn all into *Demonstrations* of his *Truth*: And were so *necessary*, that, as he could not have *fulfilled* the *Law* without them, so could he never, any otherwise, have been *received* of the *Gentiles*.

For God *forces* not, though he *governs*, the *Wills* of *Men*. That would be to *destroy* the *Creature* he had made: For, without the *Freedom* of *Will*, *Man* would not be a *reasonable Animal*. And the *Wisdom* of God is *chiefly* known, in so *disposing* of Things as to bring his own *Purposes* to pass, and yet leaving *Men* to the full *Freedom* of their own *Wills*.

This was one *Reason* why our *Jesus* would not *suffer* the *Devils* to *confess* to him: And charged several, whom he *cured*, not to *make it known*, till the *Time* should come that he was to *suffer*: For that would have *hastened* his *Sufferings* before the *Time*, for the *Reason* before given out of *Socrates's Defence*.

It was in his *Power* to have *forced* the *Jews* to a *Confession* of him; but then they had not acted *freely*. Therefore, having giving them all *reasonable Conviction* of his *Mission*, he left them to their *Freedom*, whether they would *acknowledge* him or not. And their *Obstinacy* did *harden* them still more, and *depraved* their *Judgment*: Which was a just *Punishment* of their *Obstinacy*, as well as a *natural Effect* of it. For *Sin* does always *punish* itself: It is its own *Accuser*, *Judge*, and *Executioner*.

Executioner. This blinded the *Obstinate* among the *Jews*, that they knew not their *Messiah*: For, had they known him, they would not have crucified the *Lord of Glory*. And thus that wonderful *Oeconomy* for the *Salvation of Man* was brought about, by the greatest *Conduct of Wisdom* and *Goodness* that was possible.

And by the same *Means* the *Conversion* of the *Gentiles* was contrived: For had the *Jews* all generally followed *Christ*, the *Gentiles*, being left to their own *Freedom*, would never have received him; because they would have look'd upon him as a *Legislator* sent only to the *Jews*, whose *Law* kept them at the utmost *Distance* and *Detestation* of the *Gentiles*; whom therefore the *Gentiles* hated, and despised, *Gen. xliii. 32.* and thought it *Abomination* so much as to eat with them; and therefore would have disdained to have received a *Lawgiver* from them, who pretended to a *Right* and a *Promise* to conquer and overcome all the whole *Gentile World*, and subdue them under their *Messiah*; which they understood was to be by *Force of Arms*. And though such *Messiah* had set up, with never so much *Guile of Humility* and *Meekness*, and put out the most specious *Declarations* (as other *Conquerors* have at first done), if he had led the whole *Body of the Jews* after him, the *Gentiles* would have looked upon all this as a *Trick* to disarm them, by rendering them *secure*; and would not have been so caught.

On the other hand, the *Jews* could never have received a *Messiah* from the *Gentiles*: That was contrary to all the *Promises* made to them in their *Law*.

Therefore, as it was necessary, with respect to the *Segullab*, that the *Messiah* should be of the *Jews*, so was it necessary, in respect of the *Gentiles*, that he should be rejected by the chief of the *Jews*; that he should be persecuted and destroyed by them. He could not otherwise have become an *universal Lawgiver* both to the *Jews* and the *Gentiles*,

And let me say, in respect of the *Deists*, it was necessary that there should be a *Segulla*, or peculiar *Church of God*, set up somewhere, in some *Nation* of the *World*;

else the whole Earth would have been *irrecoverably sunk* in *Idolatry*; and there could never, in such a *Frame* of Things, be any *Expiation* for the *Sins* of *Mankind*; who, therefore, were all *represented* in the *Nation* of the *Segullab*, and to be by degrees *incorporated* into them, and *converted* by them; as is shewn before, p. 67, 68.

And it was likewise *necessary*, that this *Nation* of the *Segullab* should be the *fewest* and most *neglected* *People* of the Earth, as shewn p. 68.

And as it was *necessary* that the *Messiah* should have been *rejected* by the *chief* and *governing Part* of the *Jews*, the *Chief-Priests* and *Sanhedrin*; so was it as *necessary*, that he should have been *received* and *followed* by others of the *meanest* and *less noticed* of the *Jews*; because the *Gentiles* were to be *converted* by the *Jews*, and brought into their *Segullab*, as shewn before, p. 90. and backwards from p. 88.

And these *Jews*, who at first followed *Christ*, were to be but *few*, and *inconsiderable*, during his *Life*; to take away all *Umbrage* from the *Gentiles*, as well as the *governing Part* of the *Jews*, that he designed any *Infracti*on upon their *civil Rights* and *Liberties*.

Therefore the great *Flowing-in* of the *A*cts vi. 7. *Jews* first, particularly of their *Priests*, and afterwards of the *Gentiles*, was not till after the *Ascension* of our blessed *Lord*; to put them out of all *Fear* of his going about to set up a *temporal Kingdom*, after his *Resurrection* (as his *Disciples* expected *A*cts i. 6.). For that had made a great *Noise*, and given the *Alarm* both to the *High-Priest* and *Governors* of the *Jews*, as well as to the *Gentiles*: Therefore, though he shewed himself *openly*, after his *Resurrection*, and to so many, and at sundry *Times*, and by such *infallible Proofs* as to confirm the *Truth* of it, past all *Possibility* of a *Deceit*, or *Ground of Scruple* to *After-Ages*; *A*cts x. 40, yet he shewed not himself *openly* to all the *People*. That would have set the whole *World* in a *Flame*, all on the *sudden*, who were not *prepared*: For they knew not, as yet, the *Design* of his *Kingdom*, that it was to be *spiritual* and *heavenly*,

venly, till he should, in a long Tract of Time, and by degrees, bring over the whole Kingdom of the Earth to his Subjection, in the Belief of his Gospel; not by Force of Arms (for that could not have done it), but according to the full Freedom of their own Wills, by a rational Conviction.

And it is observable, that though one great Article of the Apostolical Office at first was, particularly, to be Witnesses of the Resurrection Acts i. 22. of Christ; that is, at first, was necessary to the Constitution of an Apostle; and therefore Christ did shew himself in a miraculous Manner to St. Paul, to qualify him for that Office; yet, as himself says, it was last of all, as one born out of due Time. For he was constituted to be the Apostle of the Gentiles; who came into the Gospel last of all, as born out of due Time.

And he was the only Man among the Apostles who had acquired Learning by Study and Education; therefore he was not admitted, till the Gospel had been first preached by the others, and fully established. And he was at first a Persecutor of it; to take away the least Suspicion that his Parts or Learning had any Share in the Contrivance of the Gospel. And then his coming in at last did remove the Prejudice, that no Men of Learning and Sagacity had embraced it. He broke the Ice for the Gentiles, who were Admirers of Learning; and for this they valued him the more, and hearkened to him.

I could enlarge in many other Particulars, indeed in every Particular, through the whole Oeconomy of the Gospel, to shew the wonderful Conduct, and most minute Proportion, that there is in every Part: Which, of itself, were sufficient to convince any considering Person, that the whole Contrivance was Divine, and that no lesser Wisdom could have so disposed of it.

But that would require a Treatise by itself. And thus much I thought necessary for my present Subject; to shew how we Gentiles were drawn into the Belief of the Gospel by the Cords of a Man; by such Methods as overcame our Reason, without destroying the Freedom of our

Will: Such as give us the utmost *Demonstration* of the *Wisdom* and *Goodness* of *God*, without the *Interposition* of his *Almighty Power*; by which he governs the *untinking Part* of his *Creation*.

And as the *Jews* first brought us into the *Gospel*, so would we now provoke them to *Emulation*, by the same *Methods* in which *God* has dealt with us; by shewing them the *Beauty*, the *Harmony*, and irrefragable *Demonstration* of *Fact*, that has convinced us of the *Truth* of the *Gospel*.

The *Infidelity* of so many of you *Jews* was *necessary* (as shewed before) towards our receiving of the *Gospel*, till the *Fulness* of the *Gentiles* should come in. And if the *Casting away* of you be the *Reconciling* of the *World*, what shall the *Receiving* of you be, but *Life* from the *Dead*! *Amen*.

Rom. xi.
15.

XVI. Let me now *conclude*, and *apply* all that has been said, by a short *Recapitulation* and *Inforcement* of the *principal Parts* of it.

You have given up all the *Credibility* that there is for the *Truth* of *Moses* and your *Law*, rather than admit of the same *Credibility* (and *stronger*) that there is for *Christ* and the *Gospel*. So that, as said before, and has been proved, you have involved yourselves under the *Necessity* either of rejecting *Moses*, or embracing of *Christianity*.

Your *Objections* have been answered, *ex Abundanti*. For, after the full *Proof* of the *Miracles* of *Christ* and his *Apostles*, there needed no more to have been said, as to receiving the *Doctrine* which they taught, and those *Expositions* they gave of the *Law*; which stand upon as sure a *Foundation*, and carry the same *infallible Credentials* of *divine Authority*, as the *Law* itself.

And these cannot be overthrown by never so great a *Cloud* of *Difficulties* or *Objections*, though they could not be answered to *Satisfaction*, without *disproving* the *Motives* of *Credibility* upon which they are received.

For we may have sufficient *Reason* to *believe* many *Things*, and yet not be able to *solve* all the *Difficulties* that may arise concerning them.

As,

As, in *natural* Things, we cannot explain the Manner and Conveyance of *sensible* Objects, through our outward *Organs*, to our *Soul*; nor the thousandth Part of those *Difficulties* which are started concerning the *Soul* itself; yet no Man doubts but that he has a *Soul*, that he *sees, hears, thinks, reasons, &c.*

So, in *supernatural* Things, who can solve all that may be asked concerning the *Being and Operations of God*? Yet all this is no Argument against the *Belief of a First Cause*, and its *essential Perfections*; because it is forced upon us by *undeniable Reason*.

Therefore, unless you can shew the *Fallacy* of those *Four Marks*, which are set down in my Treatise, called *Deism Refuted*, to ascertain the *Truth of Matters of Fact*; or, *secondly*, shew that the *Matters of Fact of Christ* want any of them; all your *Objections*, borrowed from other *Topics*, can signify nothing against the *Truth of Christianity*.

And if you can shew the *Uncertainty* of these *Marks*, or that they are *wanting* to the *Evidence of Christianity*, then down comes your *Law* with it; and we must all together turn *Deists*.

You say (as has been before quoted, p. 65, 66.) That if *Christ*, after he rose from the *Dead*, had appeared to the whole Congregation of *Israel*, &c. that this would have removed all *Scruple* from you; and that you would without all *Doubt* have believed him. And now, I beseech you, have you not had as *miraculous* Confirmation of him, as even this which you require? Was not the *visible* Descent of the *Holy Ghost* upon him at his *Baptism*, and the *audible Voice* from *Heaven*, before all the *People*, telling them, from the Mouth of God, *This is my beloved Son*, &c. was not this a much stronger Indication from God, than if a Man, formerly *dead*, had appeared? Might not one Man be like another? Have not many been deceived upon that *Point*? Were not the *Apostles* hardly brought to believe it, even by many *Miracles*? Would there not be more Questions to be asked in that Case, than in such a *visible Apparition* from *Heaven*, before the
Eyes

Eyes of so many People, and of Words spoken from Heaven in all their Hearing?

Our blessed Saviour said to some of your Fathers,
 Luke xvi. 31. That if they heard not Moses and the Prophets, neither would they be persuaded, tho' one rose from the Dead. And the Reason is plain, because the Proofs for Moses, &c. are more indubitable than the Apparition of a dead Man.

But do you want even this Proof? Did not Christ appear, after his Resurrection, to above five hundred of your Fathers at once? And has not this been attested by a Multitude of Miracles, wrought by those of your Fathers who saw him, who eat with him, and conversed forty Days with him, after he rose from the Dead? Did he not appear to Paul from Heaven, after his Ascension? If not, would not some of those Jews who then journeyed with him, who saw that Light above the Brightness of the Sun, and heard the Voice, though not the distinct Words, of him that spoke to Paul; who were struck down to the Earth, and greatly terrified; who saw Paul struck blind upon the Spot, and led him by the Hand into Damascus; would none of these have discovered the Cheat, if all this Story had been a mere Invention and Forgery of Paul's? Would none of these have done it, who were so far from being favourable to the Christian Side, that they were then going along with Paul to persecute that Way, even unto the Death? Would they not have done it, when Paul trumpit it up, and the Christians laid such Strefs upon it, that it is told at large in three several Places of the Acts? Chap. ix. xxii. and xxvi. when Paul, within three Days, began to preach Christ in Damascus, and confounded the Jews there, where those who journeyed with him were then present, and might have confounded him, if they had denied that Matter of Fact, when he adduced them as Witnesses of it. But, above all, the Miracles which Paul wrought, as great even as this, do vouch his Truth in this Matter; seeing they are deduced to us with all the four Marks before-mentioned, which do
 infallibly

infallibly demonstrate the Certainty of any Matter of Fact.

Moreover consider, that all these *Witnesses* to the Resurrection of Christ were *Jews*, and none other. It has been before observed, that Christ preached to none but the *Jews*, before his *Death*: So, after his Resurrection, he shewed himself to none other but to *them*: And from the *Jews* only have we *Gentiles* received the Knowledge of his Resurrection, and of all the Gospel. This is a *Tradition* of the *Jews*; and deduced through a greater Number of them, and their *Posterities* (as before has been shewn), than there are *Jews* who now stand out against it. These reject the *Tradition* of their *Fathers*, upon which they now lay the whole Strefs of their Religion: And are Proof against those Convictions which have converted the *Gentiles*. The *Christian Jews* did not set up Christ for their *Messiah*; they chose not him, but he chose them. They *John xv.* knew him not to be the *Messiah*, till they *16.* were convinced by many *Miracles*: They understood not the Nature of his *Kingdom*; but were brought by him from their Notion of *reigning*, to that of *suffering* with him upon the Earth. Therefore these are to be less suspected than those others of your *Fathers*, who set up *Messiahs* for themselves, in hopes to reign with them in the Land of *Canaan*; and have been as often *deceived*, and suffered miserable *Destruction* by it.

But, as before has been argued, there is no such visible Means in the World to bring them to that *temporal Grandeur* which they expect; and the *Nation* of the *Jews* to that *universal Honour, Supereminence, and Dominion* through the *whole Earth*, as their *Conversion* to *Christianity*. Then will Christ be not only a *Light* to the *Gentiles*, but the *Glory* of his People *Israel*.

But chiefly, and above all, I earnestly recommended to you *Jews* the Consideration of your *eternal State*; towards which you expect no *Benefit* from your *Messiah*; and yet without whom, you can give no Account how you shall be *delivered* and *purged* from those *Sins*, for which there were no *Sacrifices* or *Expiation* under
the

the *Law*, as has been discoursed before. There was none for those who *fled* to the *Cities of Refuge*: Nothing could *deliver* them from thence, but the *Death* of the *High Priest*. Which was a plain *Type*, that nothing, but the *Death* of our *great High Priest*, can *deliver* us from the *Guilt of Sin*. The like *Parallel* might be carried on through every Branch of your *Law*, pointing to the *Messiah*: But that would *divert* too much. You have only a few *Instances* here. The *Whole* would take up a *Discourse* longer than all I have written to you.

I wish even the *temporal Glory* of *Israel*; and should rejoice that, in the *Day* of their *Conversion*, I should be found among those who are sprung from their *Stock*, and shall *exult* to reassume our *antient* and most *honourable* Name of *Jews*.

And let the *chiefest Glory*, as in *Heaven*, so on *Earth*, be to those of *you* who shall lead the *Way*, and be instrumental in the *Restoration* of the *Families* of *Jacob*.

F I N I S.







