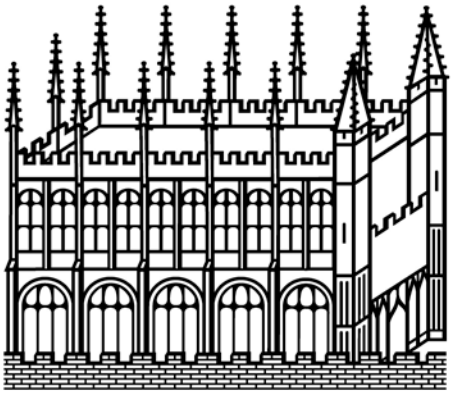


Bodleian Libraries

UNIVERSITY OF OXFORD

This book is part of the collection held by the Bodleian Libraries and scanned by Google, Inc. for the Google Books Library Project.

For more information see:

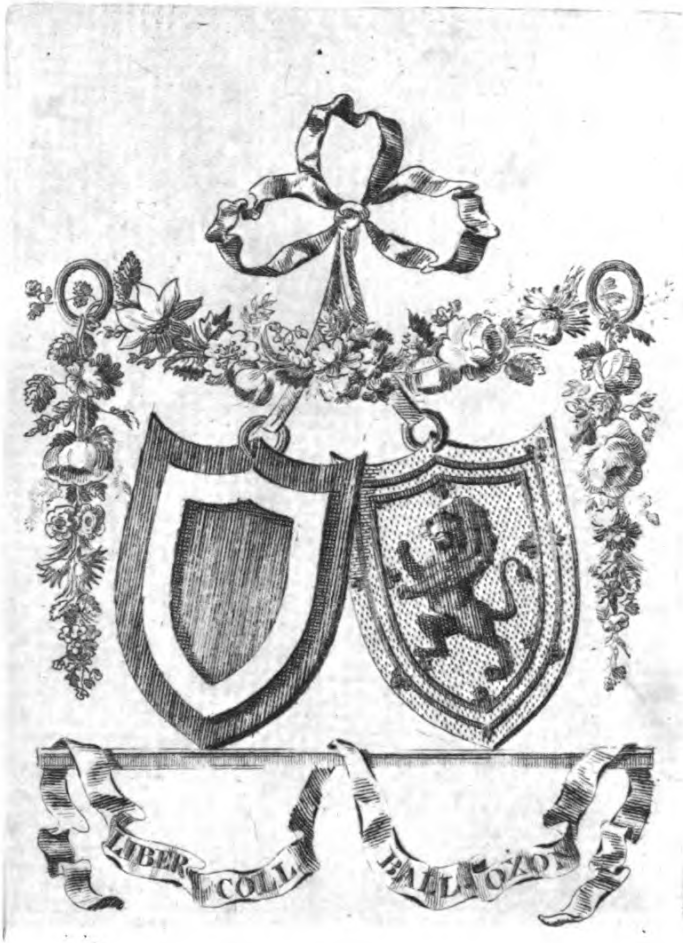
http://www.bodleian.ox.ac.uk/dbooks

This work is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 2.0 UK: England & Wales (CC BY-NC-SA 2.0) licence.

This book was written by the Rev. Mr. Towne of Grantham in Lincolnshire, author of other things in defence of Warburton's Divine Le-gation.

A 16.5

455. b. 7



1419 f. 3330

George Coningsby

~~Ar. Æg. 21.~~

AN

EXAMINATION

OF THE

Principles advanced

IN THE

Lord Biſhop of *London's* SERMONS, *&c.*

A FREE AND CANDID

EXAMINATION

OF THE

Principles advanced

IN THE

Right Rev. the Lord Biſhop of LONDON'S very elegant SERMONS, lately publiſhed;

And in his very Ingenious

DISCOURSES on PROPHECY.

WHEREIN

The commonly received SYSTEM, concerning the Natures of the JEWISH and CHRISTIAN Diſpenſations, is particularly conſidered:

With occaſional OBSERVATIONS on ſome late Explanations of the Doctrines therein contained.

BY

The AUTHOR of *The Critical Enquiry into the Opinions and Practice of the Ancient Philoſophers*, &c.

LONDON,

Printed for LOCKYER DAVIS and CHARLES REYMERS, againſt *Grays-Inn-Gate* in *Holborn*, Printers to the ROYAL SOCIETY. MDCCLVI.

D

BODLEIAN LIBRARY
3
FEB
1928
OXFORD

PREFACE.

REASON, in religious matters ſtands but an ill chance of being heard, when one part of the public attention is engaged in the gratifications of *ſenſe*; another buſied in the viſionary purſuits of an *over-heated fancy*; and the reſt is ſecurely repoſing in the cool and venerable ſhade of AUTHORITY.

In the tumultuous ſcenes of life the voice of Reaſon is too weak to be heard, or too difficult to be underſtood: In the indulgent anarchy of Fancy her language is too ſimple or too ſevere to perſuade; but where AUTHORITY bears ſway, ſhe is en-

joined compliance, or reduced to ſilence.

Thus, we ſee, in one quarter ſhe is ſtared at as a Stranger; in another, ſhe alarms as an Enemy; and in the third, ſhe is treated as a Slave. Here indeed, her caſe is at the worſt. She may familiarize herſelf to the ſenſual man; ſhe may be reconciled to the Viſionary; but, with AUTHORITY, ſhe can come to no compoſition; tho' ſhe be unable to withſtand its power. And yet it is againſt this laſt FOE TO REASON that the following ſheets are chiefly directed.

But, to vindicate the *rights of Reaſon in religion* appears now ſo deſperate an adventure to the learned of Oxford, that in a ſudden fit of deſpair, as it ſhould ſeem, they are for giving up the cauſe at once, and ridding us of all our labour at a blow. The ſcheme [a] is to expell REASON out of

[a] See a ſermon called *The Chriſtian Apology*: the

the province of FAITH: and to believe on no other account but becauſe it is *thus written*: That the DATA for the truths of Revelation are ſo ſlender, that the application of human Reaſon to it only makes it totter the more; for that all which human Reaſon can do is to furniſh out TOPICAL arguments; which as they have two handles, two faces, and two edges, are laid hold on equally by the two Parties; who with the ſame eaſe and facility turn them againſt one another, till the conflict ends in an univerſal ſcepticiſm. The learned Doctor, who has made this important diſcovery, concludes therefore that human Reaſon is that *carnal weapon*, which the Apoſtolic men moſt of all diſclaimed; and which it is now

preached before the Univerſity of Oxford at St. Mary's, on Act-ſunday in the afternoon, July 13, 1755. by Thomas Patten, D. D. Fellow of *Corpus-Chriſti* College. *Publiſhed at the requeſt of the Vice-Chancellor, and other Heads of Houſes.*

high time, after having done ſo much miſchief with it, to throw finally aſide.

It may be ſaid, perhaps, Why ſuch reſentment againſt Reaſon at this juncture? There is not ſo much of it as to be troubleſome to any body: and what there is, is not ſo well received as to excite envy. But this ſhews the diſintereſtedneſs of the Projector. And if he may appear ungenerous to take advantage of her preſent low defenſeleſs condition, to exclude her from her pretended rights, it is all for the Public good. Be this as it may. For my own part, I cannot but wiſh his project good ſucceſs. Reaſon has ſo little befriended me, and I ſuppoſe it is the caſe of many others, that I am ready to cry out (as a certain perſon did againſt ſomething he thought her enemy) *Would we were well rid of it.* But this ſhews us we ought to do nothing raſhly. In my mind, theſe two projects ſhould go hand in hand; that

that when we have driven REASON out of Religion, we may take care to leave none of thoſe abſurdities behind, which afford her ſo plauſible a pretence for ſtaying where ſhe is, to prevent matters from growing worſe, when ſhe can make them no better.

This appears to me, a defect in the learned Doctor's ſcheme: but not the only one. He would have us lay aſide our Reaſon. In good time. But, let us firſt ſee, whether he can perſuade our Adverſaries to the ſame complaiſance. If he cannot, Why ſhould the defenders of religion, throw aſide their weapons. Bad arms are better than none. Oh, but the *Reaſon* of Unbelievers is ſuch adulterate ſtuff, ſuch very falſe mettle, that no great harm is to be apprehended from it. Now to my thinking, here is one cauſe the more, for not parting with ours in a hurry. Counters have never ſo good a chance of paſſing current,

as

as when we have no Sterling money to confront with them.

There is ſtill more behind. The ſubtile Doctor has apparently communicated but one half of his Scheme and myſteriouſly keeps the other in reſerve: for we can never ſuppoſe his intention is to leave Religion quite defenſeleſs. *Human Reaſon*, I will beg leave to call, the FORTRESS OF FAITH; it is, you will ſay, full of weak places. Be it ſo. It has ſtill its advantages; or a known Enemy of Revelation, (tho' in maſquerade, as uſual) would never have been at all that pains to draw us out of it[b]. This was all he wanted, to inſult us, at pleaſure; and he played his part well. But we can never ſuppoſe, that the learned Doctor, tho' he treads in his ſteps, is going his way. We muſt conclude therefore, that tho' he has

[b] See the book called, *Chriſtianity not founded on argument.*

not

not thought fit to tell us what ſecurity he has provided for *Religion*, yet at leaſt that ſomething he has in petto, ready to ſupply the place of *Reaſon*, as ſoon as ever we ſhall be diſpoſed to give it up.

Now, what this ſomething is, we can but gueſs. There are two famous Sects of nominal Chriſtians, to whom REASON having given as great offence, as it has happened to do to our learned Doctor; they have both acted on his exterminating principle. The Sects I mean are the QUAKERS and the PAPISTS: but then, both of them have, in their ſeveral ways, provided for the ſecurity of Religion, in the abſence, or during the captivity of *Reaſon*.

The Quakers have ſubſtituted the SPIRIT in its ſtead. And, indeed, ſuppoſe them not to have juggled with us, and they have made no ill exchange for us. "Why ſhould you wretched earth-worms (ſay theſe men

to

to us) keep groping out your way by the weak and feeble glimmering of *human Reaſon*, when you have the *light within*; the glorious light of the Spirit riſing in your ſouls? Reaſon indeed is good, when nothing better can be had. It ſerved the Philoſophers. But ſhall their old ſtale ware ſerve the Saints? *Purge out, for ſhame, this old leaven, that you may be a new* LUMP." Now, theſe Illuminati aſcribing ſo much more to human REASON than our Oxford Divine, and indeed talking ſo much more ſoberly concerning it, I conclude that the thing which he keeps in reſerve, and is ſo ſhy of producing, is not the SPIRIT.

It remains then to ſee, if it be that with which the PAPISTS have done ſuch wonders. I mean, the ARM OF FLESH, whether diſtinguiſhed by the titles of *Inquiſitions*, *wholeſome Severities*, *ſolemn Leagues and Covenants*, *Acts of Conformity*, or by what other name whatſoever it may be called, as differ-

rent times and places hold moſt commodious or ſalutary. Now there are many circumſtances which plainly indicate the *great ſecret* to be this, and no other. For 1ſt. the learned Doctor agrees with them in the moſt laviſh abuſes of *human Reaſon*; eſpecially when it ſubmits to the guidance of private judgment. 2dly, His ſpite and rancour, like theirs, is chiefly directed againſt ſuch whom *human Reaſon* is ſuppoſed to have favoured moſt. 3dly, He condeſcends, as the Papiſts have ever done, (and which the *Quakers*, to do them juſtice, never did) to borrow aid of this *Enemy of all godlineſs*, as often as it may ſerve his purpoſe. From the ſameneſs in theſe various characteriſtic marks I am inclined, and I hope without breach of charity, to conclude, that the learned Doctor's prime object, like theirs, is the *peace*, rather than the *purity*, of Religion: and conſequently that he has a more ſubſtantial ſupport for the CHURCH than

than that ſlender pillar of the *light within:* which, when he pleaſes to explain at large, he will, without all queſtion, meet with the encouragement he deſerves.

But it is time to return from whence we ſet out; and make one deſperate effort more, with this feeble inſtrument of REASON, even there, where, at beſt, ſhe never did much, I mean, againſt AUTHORITY.

CON-

CONTENTS.

CHAP. I.

Shewing that the commonly received ſyſtem concerning the natures of the two diſpenſations, as far as reſpects a future ſtate, is inconſiſtent with the hiſtory of the Old Teſtament, and with the doctrine of the New, p. 1.

CHAP. II.

Remarks on the Biſhop of London's *defence of the ancient prophecies; with ſome obſervations on what has been lately advanced by Dr.* Middleton, *and Dr.* Sykes, *on the ſubject of types and ſecondary prophecies,* p. 92.

CHAP. III.

Containing ſome reflections on the Biſhop of London's *ſecond diſſertation, or his explanation and account of the book of* Job. *In which it is ſhewn that a ſcrupulous adherence to the common ſyſtem concerning the nature of the two diſpenſations has betrayed his Lordſhip into much confuſion, perplexity, and embarraſs,* p. 154.

CHAP.

CHAP. IV.

Wherein my Lord Biſhop of London's *account of the particular end and deſign of the Jewiſh Law is conſidered; and ſhewn to be inconſiſtent with the nature of a preparatory religion, and alſo with ſeveral paſſages of the New Teſtament, as well as with his Lordſhip's ſermons and diſcourſes on prophecy,* p. 225.

CHAP. V.

Containing an enquiry, how far the doctrine advanced in my Lord Biſhop's ſixth ſermon, affects the argument of the DIVINE LEGATION; *how far it tends to eſtabliſh the credit of* MOSES, *and the* PROPHETS: *and how far it is* conſiſtent *with the other parts of his Lordſhip's theological ſyſtem,* p. 264.

ADDENDA, p. 361.

AN

AN

EXAMINATION, &c.

CHAP. I.

Shewing that the commonly received Syſtem concerning the natures of the two Diſpenſations, as far as reſpects a future ſtate, *is inconſiſtent with the hiſtory of the Old Teſtament, and with the doctrine of the New.*

IT is generally ſuppoſed by the advocates of the common Syſtem, that the great and leading principles of the Goſpel were revealed by *Moſes* and the Prophets to the ancient *Jewiſh* people, and that the doctrine of *life and immortality* was as much the foundation and ſupport of the one as of the other: For that no diſpenſation of religion, of which this doctrine was not a fundamental and eſſential part, would have been able to ſubſiſt in any age or period of the

world. We are commonly told, that not only future *rewards and puniſhments*, but even the *reſurrection of the body*, was a popular and common notion, taught and publickly cultivated in the earlieſt ages of the *Jewiſh* church. However, a very eminent writer, and chief ſupport of the common Syſtem, ſeems to be of opinion, that the hypotheſis is puſhed much too far; and contents himſelf with only aſſerting, that *the ancient Revelations afforded a good proof of a future ſtate*, without extending it to the reſurrection; *which was reſerved to be revealed by Jeſus Chriſt* [a].

We may reaſonably preſume, the common Syſtem has now received all the advantage and improvement of which it is capable, after having been reviſed and re-touched by the hand of ſo great a maſter. How far it may be able, as it is now qualified, to withſtand the attacks of the celebrated writer, who had ſo ſucceſsfully expoſed it, or how far the learned Prelate has ſucceeded in his attempts to *reſtore* and *re-eſtabliſh* its ſinking credit, will appear from the following ſheets.

I, who am a bare looker-on, and abſolutely diſengaged from all that bias of affection which is ſo wont to warp the followers of an

[a] Biſhop of *London*'s ſermons, vol. i. ſermon 6th.

old

old ſyſtem, or the inventors of a new, have done my beſt to examine this queſtion with all impartiality: and my great objection to the common Syſtem has ever been, that it ſuppoſes the *Jews* were more enlightened, and better inſtructed in the great truths and principles of the Goſpel, than is conſiſtent with the account they give of themſelves in the Old Teſtament, or the account given of their diſpenſation in the New.

I will begin my inquiry with the latter.

" God, (ſays St. *Paul*) hath ſaved us, ac-
" cording to his own purpoſe and his grace,
" which was given us in *Chriſt Jeſus*, before
" the world began;

" But is now *made manifeſt* by the appear-
" ing of our Saviour *Jeſus Chriſt*, who hath
" aboliſhed death, and hath brought life and
" immortality to light, through the Goſpel[a]."

We are told that God, before the world began, had decreed to reſtore mankind to that loſt inheritance of eternal life, which they ſhould forfeit by the diſobedience of our firſt parents. It is added, that this ſecret purpoſe and deſign was *now* at laſt " *made ma-*
" *nifeſt* by the appearing of our Saviour *Jeſus*
" *Chriſt*, who hath aboliſhed death, and hath
" *brought life and immortality to light, through*

[a] 2 *Tim.* i. 9, 10.

" *the Goſpel.*" The word, which we here tranſlate *make manifeſt*, is often uſed in the New Teſtament to ſignify the opening and unfolding a *myſtery*, or the diſcovery of a thing which was abſolutely unknown before [c]. Which will naturally lead us to conclude, that the purpoſe of redeeming mankind had been a *myſtery*, kept ſecret and hid in the divine breaſt, before its publication in the Goſpel.

St. *Paul* mentions *two* periods; *one*, when it was originally formed in the ſecret counſels of God, and the *other* when it was publiſhed and revealed. The oppoſition between theſe two ſtates ſeem neceſſarily to imply, that during the interval it remained a ſecret.

If the Apoſtle may be allowed to be his own interpreter, it will be eaſy to eſtabliſh this expoſition by a parallel paſſage in the Epiſtle to *Titus*. " In hope of eternal life, " which God, that cannot lie, promiſed be-

[c] Προθεσιν και χαριν την δοθεισαν ημιν εν Χριστω Ιησυ προ χρονων αιωνιων, φανερωθεισαν δε νυν δια της επιφανειας του σωτηρος ημων, &c. 2 Tim. i. 9, 10.

The word (φανερoω) is applied to the opening and unfolding of a myſtery, or a thing abſolutely unknown before, *Romans* xvi. 25, 26. *Coloſſians* i. 26. 1 *Pet.* i. 20. *Hebrews* ix. 8.

Grotius on the words *made manifeſt* (manifeſtata eſt autem nunc) ſays, *propoſitum illud diu in Deo latuit; nunc vero patefactum eſt.* Φανερουν *eſt revelare.*

" fore

" fore the world began; but hath in due " times *manifeſted* his word through preach- " ing."

Here too we are told, that God *promiſed*, *i. e.* decreed or determined within himſelf, to promiſe, eternal life, before the beginning of the world; but that the *manifeſtation* of his purpoſe was reſerved for the miniſtry of his Son. Conſequently, that, during the interval, it remained a *ſecret* within the divine breaſt, and a *myſtery* to man.

Agreeably to this expoſition, the Author of the epiſtle to the *Hebrews* aſſures us, that " the great ſalvation of the Goſpel (*i. e.* the promiſe of eternal life) " *firſt began* to be " ſpoken by the Lord [d]". But how could *Jeſus* be the *firſt* who taught this doctrine, if *Moſes* and the Prophets had taught it long before? Or how did he *begin* to ſpeak of that which ſo many others had been commiſſioned to teach before him.

Sometimes we are told, that life and immortality was *brought to light*; ſometimes that it was *made manifeſt*; and ſometimes that it *firſt* began to be ſpoken, by *Jeſus Chriſt*. The *bringing to light*, and the *making manifeſt*, are phraſes equivalent to the other of *beginning firſt to teach*. And if ſo,

[d] c. ii. 3.

the publication aſcribed to *Jeſus Chriſt* muſt have been the firſt and original publication, and not merely the *illuſtrating*, or giving new ſplendor to a doctrine, by the addition of one, or more circumſtances, unknown before.

Hence we learn, and indeed from what we are told, that the *Jews*, before the coming of our Saviour, ſat in *darkneſs, and in the region and ſhadow of death.* A very odd character and deſcription of a People, who were perfectly acquainted with the great truths and principles of the Goſpel, and conſequently ſurrounded with the light which ſhines forth in the New Teſtament.

However, the eminent writer before-mentioned aſſures us, that *Jeſus* did NOT give "the firſt and only notice of this doctrine [e]." All that I need remark upon it, is, that this aſſurance ſeems directly to contradict the word of inſpiration [f]. For if "the great Sal-

[e] Sermons, vol. i. p. 189.

[f] *Suidas* and *Stephens* both explain it in this Senſe, Φωλιζειν· αλιαλικη· εις φως αγειν, εξαγγελλειν· οι δε Ρωμαιοι νομισαντες ηδη τον καιρον παραδιδοναι φωλιζειν το καλα την ενδολην απορρητον. (Suidas.)

Accuſativo. Illuminare, illuſtrare. Item in lucem ducere, producere, proferre. Enuntiare. Detegere. Declarare, ut, Romani autem exiſtimarunt jam ipſum tempus ſibi permittere in lucem proferre, & declarare illud arcanum, quod ipſis mandatum fuerat.

If then the word ſignifies *in lucem producere, proferre*;--- *enuntiare, detegere, declarare arcanum*, it may very pro-

" vation

" vation of the Goſpel *firſt* began to be ſpoken " by the Lord," the *firſt* and *original* notice of it muſt have been derived from him.

To proceed. St. *Paul* obſerves that *Jeſus Chriſt* " was ſent to ſhew *light* unto the peo- " ple *(i. e.* the *Jews)* and to the Gentiles [g]". It is plain from hence that he was a *light* to the *firſt*, in the ſame ſenſe in which he was a *light* to the laſt: and therefore, as he was a *light* to the Gentiles by revealing the myſtery

perly denote the diſcovery of any *ſecret* purpoſe and deſign which God had not hitherto revealed. Dr. *Warburton* ſeems to have underſtood the word in this ſenſe, when, to confirm his interpretation of the preſent text, he adds, " And for this reaſon we find that *life and immortality*, " which is here ſaid to be *brought to light through the Goſ-* " *pel*, is ſo often called *The myſtery of the Goſpel:* that is " *a myſtery*, till this promulgation of it by the Diſciples " of Chriſt. The term was borrowed from thoſe famous " *rites* of *Paganiſm* ſo named, and applied with admirable " juſtneſs. For as the *myſteries* were communicated only " to a few of the wiſe and great, and kept hid from the " populace, ſo *life and immortality*, as we ſhall ſee, was " revealed by God, as a ſpecial favour, to the holy Pa- " triarchs and Prophets, but kept hid from the body of " the *Jewiſh* nation."

Eraſmus ſeems plainly to have underſtood it in this ſenſe. Deſtruxit quidem mortem, illuminavit autem vitam. Καταργησαντος, i. e. qui abolevit & obliteravit: φωτισαντος, i. e. in lucem produxit. Nam hæc duo inter ſe compoſuit veluti pugnantia. Mors regnabat, ei regnum abrogatum eſt. Latebat vita, ea per Chriſtum emicuit. And, which is ſtill more to the purpoſe, my Lord Biſhop of *London* himſelf, both in his third ſermon, and in his diſcourſes on prophecy, gives it no other.

[g] *Acts* xxvi. 23.

of redemption, in a reſtoration to *life and immortality*, to them abſolutely unknown; it ſeems to follow, that he alſo enlightened the *Jews* by the manifeſtation of a truth equally unknown.

If he came "to ſhew *light* to the *Jews*," could they be in any other ſtate than that of *blindneſs* and *darkneſs?*

To know in what *extent* he was a light to the *Jews*, we ſhould conſider the ſtate and condition they were in before the preaching the Goſpel, as we find it deſcribed by the inſpired writers. "The people which ſat in "*darkneſs* ſaw great light: and to them which "ſat in the *region* and *ſhadow* of *death*, *light* "is ſprung up[h]."

Agreeably to this account of things *Zacharias*, in his prophecy upon the birth of the Baptiſt, ſays, "The *Day-ſpring* from on "high hath viſited us;"

"To give light to them that ſit in *darkneſs*, "and *in the ſhadow of death*, to guide *our* feet "into the way of peace[i]." A deſcription, which will by no means permit us to ſuppoſe that they were enlightened with a *good proof of* redemption or *a future ſtate*[k], and only denied the knowledge of the reſurrection.

[h] *Matth.* iv. 16. [i] *Luke* i. 78, 79.
[k] Biſhop of *London's* ſermons, vol. i. ſermon 6.

If

If they had been enlightened with ſuch a *proof*, they would have been in the *region* of *life* and *immortality*, and not in the verge and *ſhadow* of death. They would not have been *ſitting in darkneſs*, but *walking in the light*, if they actually ſaw the grand object in queſtion, or the reſtoration to life and immortality.

This life and immortality was the object to be illuminated by Jeſus Chriſt. But if it was viſible and conſpicuous before, how could the people be ſaid *to ſit in darkneſs?* If it was not viſible and conſpicuous before, how could they be ſaid to have *a good proof of a future ſtate*, or a good view of the object in queſtion?

How conſiſtent it is to aſſign a good view of an object to a people *ſitting in darkneſs*, muſt be left to the judgment of others. However, this ſeems to be the neceſſary conſequence of affirming that the *Jews* had a *good proof* of a future life.

"St. *Peter*, ſays his Lordſhip, in his firſt "Epiſtle tells *all* chriſtians that *they are called* "*out of darkneſs into God's marvellous light.*--- "Aſk the Evangeliſts, they will tell you, "*The day-ſpring from on high hath viſited us,* "*to give light to them that ſit in darkneſs, and* "*in the ſhadow of death.* Aſk any, or all of "the Apoſtles, they will tell you their com-

"miſſion

" miſſion is, *to open the eyes of the people, and* " *to turn them from darkneſs to light* [1]."

But, how could *the Jewiſh people* have a *good view* or *proſpect* of life and immortality, if their eyes were *not opened?* How could they be called *out of darkneſs*, if their former ſituation preſented them with a *good view* of an object which they were *now* firſt invited to behold? And how could they *ſit in the ſhadow of death*, if they had been favoured with a *good proof of a future life?* If the Law had afforded ſuch a proof, that proof muſt in great meaſure have ſcattered and diſpelled *the darkneſs* in which they were involved, and have reſcued and delivered them out of the *region and ſhadow of death.*

If we would know, I ſay, in what *meaſure* and *extent* Jeſus Chriſt was a light to the *Jews*, we muſt conſider their ſtate and condition before they were enlightened by him. Now the inſpired writers tell us that they were covered with the thickeſt *darkneſs*, in which they wandered, like men, whoſe eyes are *not opened?* And how was it poſſible to enlighten men *thus ſituated*, but by *bringing* objects *to light* in the ſtrict and proper ſenſe of the words, or by rendering things *viſible* which before were inviſible? It would be ridiculous

[1] Diſcourſes on Prophecy, p. 7, 8. 4th Ed.

to

to ſay that they *ſat in darkneſs*, or that they *had not their eyes opened*, merely becauſe they did not ſee the object in its *full* proportion and extent, or had not an *exact* view of every diſtinct and minute part, and the opportunity of examining and ſurveying it quite round.

The *ſitting in darkneſs*, and *in the region and ſhadow of death*, evidently implies, therefore, a *total* abſence and want of light, or a perfect and entire ignorance of the doctrines by which the people thus circumſtanced were to be enlightened: it being impoſſible to expreſs the moſt abſolute and entire ignorance in more ſignificant and emphatic terms?

Let us now return again to the text, which informs us, "that *Jeſus Chriſt brought life and* "*immortality to light through the Goſpel.* It is evident that the word φωτιζω here, alludes to the character and deſcription of our Saviour elſewhere, in which he is ſaid to be *the light of the world*, and *the light which lighteneth every man*[m]. The term, when predicated of *Jeſus Chriſt*, is ſometimes applied to *perſons*, and ſometimes to *things*. When applied to *perſons*, it ſignifies *giving light* to thoſe who were in darkneſs; when to *things*, the *illuminating what lay hid*; conſequently it ſup-

[m] *John* i.

poſes

poſes that the doctrines, with which men were enlightened, had hitherto lain in obſcurity. If you aſk how, or in what manner, he enlightened men, my Lord Biſhop will tell you, it was by opening the eyes of thoſe *who could not ſee before*. As his enlightening the *Jews* is compared to the ſun ſhining upon a dark and benighted world; he is repreſented as the ſource and fountain of light, not only enabling men to ſee clearly and diſtinctly, but enabling them to ſee *at all*.

The *ſitting in darkneſs*, and the *not having their eyes opened*, are metaphorical expreſſions, which, if they have any meaning, muſt imply an abſolute ignorance.

There is indeed a neceſſity for ſuppoſing, that both the *perſon* and the *object* received the *light* in the very ſame proportion and extent, ſince the *blindneſs* aſcribed to the one muſt exactly correſpond to the *darkneſs* and *obſcurity* of the other.

In the text, which ſpeaks of bringing life and immortality to *light*, the word is applied to the *object*. Now, if when applied to the *perſon*, it ſignifies, as it needs muſt, the preſenting an object to view which before was not diſtinguiſhed, does it become diſtinguiſhable as ſoon as ever the word is applied to the *thing*?

It can indeed ſignify nothing in *this place*, but making an object diſtinguiſhable, which before was unperceived; for how did Jeſus Chriſt enlighten the doctrine of life and immortality, but by making it viſible in the regions and the ſhadow of death, where it had hitherto been inviſible? His Lordſhip ſeems to think, it makes for his purpoſe to obſerve, that the word ſignifies to *illuminate* and *enlighten*. But ~~he~~ he then ſhould conſider, that it muſt needs imply *ſuch a degree* of illumination as would make an object viſible, which before was inviſible.

The word φωτιζω therefore, when applied to the doctrine of life and immortality, will force us to conclude, if we will have any regard to the integrity and uniformity of the metaphor, that this doctrine had till then been abſolutely unknown. However, his Lordſhip will have it, that the word imports only ſuch an acceſſion and increaſe of light, as would afford a perfect and exact view of objects, which were in a good meaſure diſcerned before, though not thoroughly, nor, in every diſtinct and minute part, [n] ~~diſtinctly.~~ But then, the *Jews* could never be ſaid to ſit *in darkneſs*, if they had a good general view of the object; nor could their eyes want *open-*

[n] Sermons, vol. i. p. 189, 190, 191. Sermon 6th.

ing,

ing, nor could they be deſcribed as *blind*, if they in a good meaſure ſaw already what they were afterwards enabled to diſcern only more accurately.

St. *Paul* ſays, that Jeſus Chriſt *opened* their eyes; his Lordſhip, that Jeſus only cured ſome defects in their ſight, which was very good, though not eagle-eyed, before. In exceſs of charity, he calls that a *mote* which the Apoſtle calls a *beam*. Old *Zacharias* affirms, that the day-ſpring gave light to men in darkneſs; his Lordſhip, that the days of thick darkneſs were paſt, and that nothing more than ſome thin clouds remained, to be diſſipated and diſpelled by this ſun of Righteouſneſs.

But as his Lordſhip contends that "the "word φωτίζω can only ſignify *enlightening* "and *illuſtrating* ſuch doctrines as had not been "perfectly revealed," [o] we muſt inquire what were the particular *defects* and *imperfections*, which attended the revelation of a future ſtate, under the law. Now theſe, we are told, were, that it exhibited only a *ſhadow*, and not a *perfect image*, of the good things brought to light by the Goſpel. Theſe good things, it did not reveal in plain and expreſs terms, but under the *veil* and *cover* of ſuch bleſſings

[o] Sermons, vol. i. p. 189.

as

as were purely temporal. Which at beſt could be conſidered only as a faint and imperfect delineation, a mere ſhadow and outline of bleſſings ſpiritual and future. Now, this faint delineation and mere ſhadow, was what Jeſus Chriſt was (φωτιζειν) to *illuſtrate* and *enlighten*, to embody and fill up. When he had done this, he might be properly ſaid, to *bring to light*, what till then had lain hid. For what could the people know of the nature and properties of that thing, of which they had ſeen nothing more than a ſhadow, or a few faint out-lines?

His Lordſhip inſiſts much that the word ſignifies only to *illuſtrate*, *enlighten*, and *make plain*. But what was this which was to be *illuſtrated*, *&c.*? Nothing ſubſtantial, nothing imbodied; but a mere ſhadow, a few faint outlines only. The word therefore muſt at leaſt import ſuch a *degree* of illumination, or ſuch an acceſſion and increaſe of light, as was ſufficient to bring out an object into open day, which before lay hid in obſcurity, and was but juſt diſtinguiſhable from *nothing*.

He ſeems to reſt much on this diſtinction, that the word cannot ſignify to bring a thing into *being* and *exiſtence*, but only to illuſtrate and enlighten ſomething which had a being and

and exiſtence before. [p] But the diſtinction, though well grounded, is of no manner of ſervice to his argument, ſince thoſe he reaſons againſt, are agreed with him, that this light illuſtrated what was already in being, namely, the *typical* repreſentations of a future ſtate in the Law.

The only point in diſpute is concerning the *degree* of darkneſs and obſcurity which encompaſſed theſe typical repreſentations, and which was ſcattered and diſpelled by the Goſpel light. We are to inquire then whether the doctrine ſo enveloped was obvious and viſible to the body of the *Jews*. Now his Lordſhip himſelf aſſerts, that the types were intended for a *veil* or *cover* [q]; and therefore he muſt own that they would not have anſwered the end propoſed, unleſs they had kept the doctrine out of ſight, and hid from the notice of the people. If then *Jeſus Chriſt* took off, and entirely removed this veil or cover; and openly and nakedly held up to ſight the doctrine which had been concealed under it, we may ſtrictly and properly ſay, that

[p] P. 189.

[q] In his *diſcourſes on Prophecy*, p. 34. he obſerves, that "*figurative* language was intended for a veil or co-"ver." And he will allow that the typical deſcriptions were *highly figurative*.

life

life and immortality was *brought to light* by him.

His Lordſhip tells us, that the doctrine of a future ſtate was involved in *doubts* and *uncertainties* under the Law, which were cleared up by the knowledge of the reſurrection, revealed in the Goſpel. [r] Here I would deſire to know, Whether the *Jews* had ſuch quick and piercing apprehenſions as to penetrate through the carnal veil or cover of theſe types and figures, and to diſcern the ſpiritual doctrine of a future ſtate, which lay hid beneath? If they were not able to do this, then they could have no *good proof* of a future life, ſo induſtriouſly placed out of their ſight, and ſecreted from them. If they ſaw into the ſpiritual ſenſe, they could have no *doubts* and *uncertainties*: If they ſaw not into the ſpiritual ſenſe, they could have no *good proof*.

Take it which way you will, his Lordſhip's hypotheſis will not hold water: whether you allow, or whether you deny them the ſpiritual ſenſe, the whole doctrine contained in this hypotheſis ſlips away from us. On the firſt ſuppoſition the *Jews* muſt have ſeen the whole power and ſubſtance of the Goſpel in the Law, and then, contrary to the hypotheſis, they muſt have been as well ac-

[r] P. 191.

quainted with the doctrine of the reſurrection, as with the doctrine of a future ſtate. On the other ſuppoſition, they could have had no better proof of a future ſtate than of a reſurrection; which is ſtill as contrary to the hypotheſis. In a word, as the two doctrines were exhibited together under types, or tranſmitted under the ſame common medium of conveyance, we muſt ſuppoſe that they were either both diſcovered, or both ſecreted, during the period in queſtion.

Whatever the advocates of the common ſyſtem may happen to think, or may venture to talk of the great truths and principles of the Goſpel being opened and revealed to the *Jewiſh* Church, St. *Paul* declares, that they were kept ſecret in the age of the law. "We "ſpeak the wiſdom of God *in a myſtery*, even "*the hidden wiſdom*, which God ordained be-"fore the world unto our glory [s]." Here the Apoſtle repreſents the ſcheme of our ſalvation, or the good tidings of the Goſpel, as the wiſdom of God *in a myſtery*, or as *the hidden wiſdom* of God, purpoſed indeed before the foundation of the world, but not manifeſted and diſcovered till the age of the Goſpel. Again,

"Let a man ſo account of us, as of the "miniſters of Chriſt, and ſtewards of *the my-*"*ſteries* of God [t]."

[s] 1 *Cor.* ii. 7. [t] 1 *Cor.* iv. 1.

What

What are theſe *Myſteries*, of which he calls himſelf the *Steward*, but the ſcheme of ſalvation delivered in the Goſpel, the doctrines of a reſurrection, and a future ſtate? In his ſecond epiſtle, aſſerting the peculiar dignity and excellence of his office, he makes it to conſiſt in his being appointed miniſter of the *ſpirit* of the law, and not of the *letter* [u]; and, in his being intruſted with the word or miniſtry of *reconciliation* [x]. So then, *the ſpiritual ſenſe* of the Law, and the *word of reconciliation*, were *thoſe Goſpel-myſteries* of which he was appointed *ſteward* and diſpenſer. But, if the *ſpiritual* ſenſe of the Law was *a myſtery*, the doctrine of a future ſtate, which was ſo eminent and conſiderable a part of this ſenſe, muſt have been a myſtery likewiſe. *The word* or doctrine *of reconciliation* was God's intention to pardon and reſtore mankind to eternal life. And this intention, according to St. *Paul*, continued a myſtery, till it was revealed in the Goſpel.

[u] 2 *Cor.* iii. 6, *&c.* "Who hath made us miniſters of "the New Teſtament, not of the *letter*, but the *ſpirit*; "for the letter killeth, but the ſpirit giveth life."

[x] 2 *Cor.* v. 18. "And all things are of God, who "hath reconciled us to himſelf by Jeſus Chriſt, and hath "*given to us the miniſtry of reconciliation.*"

The Apoſtle, ſpeaking of the particular doctrine entruſted to his miniſtry, calls it *The myſtery of the Goſpel*, *The word of reconciliation*, and *The promiſe of eternal life* [y]. Thus it appears that the myſtery of the Goſpel, and the promiſe of eternal life, are one and the ſame thing.

The paſſage in the epiſtle to the *Corinthians* will throw much light on that in the Epiſtle to *Timothy*. To the *Corinthians* he ſays, " We ſpeak the wiſdom " of God *in a* " *myſtery*, even *the hidden wiſdom* which God " *ordained before the world* unto our glory [z]." To *Timothy* he ſays, " God hath ſaved us ac- " cording to his own *purpoſe* and his *grace*, " which was given us in Chriſt Jeſus *before* " *the world began*.

" But is now made manifeſt by the ap- " pearing of our Saviour Jeſus Chriſt, who " hath brought life and immortality to light " through the Goſpel [a]."

It is evident, that the *grace* and *purpoſe*, *i. e.* the gracious purpoſe, which God had decreed to give us " before the world began," muſt be the ſame with " *the hidden wiſ-* " *dom* which he ordained before the world " unto our glory." For what did he ordain before the world unto our glory, but *this gra-*

[y] *Titus* i. 1, 2, 3. [z] 1 *Cor.* ii. 7. [a] 2 *Tim.* i. 9, 10.

cious

cious purpoſe of ſaving mankind by Chriſt Jeſus?

Thus the bringing life and immortality to light, was the manifeſtation or revelation of the myſtery, which God had ordained before the world unto our glory.

How warmly ſoever his Lordſhip may oppoſe this interpretation in his *ſixth* ſermon, he ſeems to have thought more favourably of it in his *third*. " If you look (ſays he) into the ſa-
" cred writers, you will find, that *the whole de-*
" *ſign* of the Goſpel, the diſpenſation of Provi-
" dence in the ſalvation of mankind, is ſtyled
" a myſtery; *the hidden wiſdom of God, which*
" *was kept ſecret ſince the world began:* a my-
" ſtery 'tis called, becauſe it was kept ſecret
" ſince the world began, God not having
" opened or declared his gracious purpoſes be-
" fore the coming of Chriſt. With reſpect
" to this time of *ſecrecy* and *ſilence* the Goſ-
" pel is called *a myſtery*; but, upon the re-
" velation of it by Chriſt Jeſus, it is no longer
" looked upon as *a myſtery*, but as the mani-
" feſtation of God's will and goodneſs to man.
" Thus you will find St. *Paul* ſpeaking in the
" laſt of the *Romans*, *The myſtery which was*
" *kept ſecret ſince the world began, but now is*
" *made manifeſt, and by the ſcriptures of the*

[c] 1 *Cor.* xi. 7.

" *prophets, according to the commandment of* " *everlaſting God, made known to all nations* " *for the obedience of faith:* that is, this great " work was a myſtery in all ages, being kept " ſecret in the counſels of God; but, ſince " the coming of Chriſt, 'tis no longer a my- " ſtery, but is manifeſt and made known to " all nations and people [d]." And again,

" As the *Goſpel itſelf* is in this ſenſe ſtyled " a myſtery, ſo are the *ſeveral parts* of it like- " wiſe. In this ſenſe the Goſpel is full of " myſteries, as containing the *ſecret* purpoſes " of God's *hidden* wiſdom in the redemption " of the world, which were made manifeſt by " Chriſt Jeſus, who *brought life and immorta-* " *lity to light* [e]."

When I firſt read theſe paſſages, I flattered myſelf that his Lordſhip was endeavouring to eſtabliſh the doctrine of the *Divine Legation.* The preſumption ſeemed to be well-grounded, as the expreſſion of *bringing life and immortality to light* is here interpreted in the very ſame ſenſe Dr. *Warburton* underſtands it; and the word φωτιζω is made to ſignify the opening and unfolding of a myſtery, which was totally unknown before. I was confirmed in this opinion, upon recollecting that his Lordſhip has

[d] P. 132, 133, vol. i. [e] P. 135.

aſſerted

aſſerted the ſame expoſition of this text in his *Diſcourſes on prophecy*; where he tells us, "that "God, after the flood, ſaid nothing to the "remnant of mankind of the *puniſhments* and "*rewards* of another life, becauſe they were "*reſerved* to be *revealed* by *him*, whoſe pro-"vince it was to *bring life and immortality to* "*light* through the Goſpel [f]."

His Lordſhip does not here ſay, that *the reſurrection*, but even that the doctrine of future rewards and puniſhments, was *reſerved* to be *revealed* by Jeſus Chriſt, who *brought life and immortality to light through the Goſpel.*

It is not ſaid, that Jeſus was merely to *illuſtrate*, *enlighten*, and *clear up* the doctrine of a future life, but that he was to give the *firſt notice* of it. For he affirms, that the puniſhments and rewards of another ſtate could not have been taught and inculcated before, without anticipating the office and intrenching upon the province of our bleſſed Saviour.

The paſſages here quoted both from his *Sermons* and his *Diſcourſes*, plainly declare that *the work* of redemption *itſelf*, and not that *the time* when, or *the perſon* by whom it was to be effected, was all along a *myſtery*, or a thing kept ſecret in the counſels of God.

[f] P. 100.

Thus his Lordſhip ſuppoſes that the Redeemer and his work were coeval, and went hand-in-hand; for he tells us, that the redemption and reſtoration of mankind were to continue a ſecret and a myſtery till the appearing of our Saviour.

When his Lordſhip conſiders the paſſages of the New Teſtament, which mention *the myſtery of the Goſpel*, he finds himſelf obliged to acknowledge that the great points of Chriſtianity were kept ſecret till the coming of Chriſt. But when he afterwards addreſſes himſelf to defend the common ſyſtem, or to attack that of the *D. L.* he then finds himſelf obliged to abandon the ſcripture doctrine, even as it had been interpreted by himſelf.

Thus he directly oppoſes Dr. *Warburton's* interpretation in his *ſixth* ſermon, tho' he as directly aſſerts it in his *third*, and in his *Diſcourſes on Prophecy*. I ſhall leave it to others to balance and determine the moment of his arguments alledged on *either ſide*, and proceed to offer ſome obſervations on this *myſtery of the Goſpel*.

Some of the writers againſt the *D. L.* would limit and reſtrain it to *the calling of the Gentiles to be partakers of God's promiſes in Chriſt* [g]. But I have the pleaſure to find, that this di-

[g] *Rutherforth's* eſſay on virtue, p. 383.

ſtinction

ſtinction is rejected by his Lordſhip, who concurs with the author of the *Divine Legation*, Dr. *Clarke* [h], and Dr. *Middleton* [i], in extending it to the *whole* ſcheme and ſyſtem of the Goſpel. Many conſiderations might be alledged in ſupport of this expoſition, which I ſhall omit at preſent, as I have no occaſion to enter into the controverſy. For if St. *Paul* ſtyles *the whole* Goſpel, or the ſcheme of our ſalvation by *Jeſus Chriſt*, *a myſtery*, what will it ſignify or avail to prove, that he ſtyles the calling of the Gentiles a myſtery too? Muſt not the *part* neceſſarily come under the ſame predicament with the *whole*? If the *whole* was a myſtery, muſt not the ſeveral *parts* be ſo likewiſe?

The calling of the Gentiles muſt either have been ſtyled a *myſtery*, as being an eminent and conſiderable branch of the *grand myſtery* of the Goſpel, or it muſt be ſtyled ſo, in oppoſition and contra-diſtinction to the calling of the *Jews*, which was no myſtery. The firſt ſenſe confirms the argument of the *D. L.* And of the ſecond, we need only obſerve, that it makes St. *Paul* inconſiſtent with himſelf, ſince he declares in other places, accord-

[h] Sermons, and Paraphraſe on the Goſpels.

[i] Anſwer to Dr. *Dodwell* and Dr. *Church*, p. 46. Letter from *Rome*, Preface, p. 85, 86. Examination of the Biſhop of *London's* diſcourſes on Prophecy, p. 93, 94.

ing

ing to my Lord Biſhop's own interpretation, that the ſalvation of mankind in general, (of the *Jews* as well as Gentiles) " was the *hidden* " *wiſdom* of God, or the wiſdom of God *in a* " *myſtery* [k]."

In a word, it will be to no purpoſe to pretend, that that part of the Goſpel relating to the *Gentiles* is ſtyled *a myſtery*, unleſs you can prove that it is ſtyled ſo, in oppoſition and contra-diſtinction to the other part of the Goſpel relating to the *Jews*. And this you never can prove, while St. *Paul* is allowed to be conſiſtent with himſelf, or indeed to ſay what he has ſaid, and which my Lord Biſhop has ventured to ſay after him, where he obſerves, that " the *Goſpel itſelf* is ſtyled a myſtery, and " the *ſeveral parts* of it likewiſe [l]."

If therefore the writers againſt the *D. L.* could prove, that the calling of the Gentiles is ſometimes ſtyled a myſtery, they would ſtill have the mortification to find that their pains and labour have been employed to no purpoſe. But the diſappointment would be ſtill greater, if it ſhould appear that this very circumſtance, which they ſo ſedulouſly labour to prove, is deſtructive of their own ſyſtem. It may therefore be proper to add, that they are involved in a train of the moſt glaring and bare-

[k] 1 *Cor.* ii. 7. iv. 1. [l] Vol. i. p. 133.

faced contradictions, and all along argue at the expence of their own hypotheſis, while they endeavour to limit and confine *the myſtery of the Goſpel* to the calling of the Gentiles only. For, according to their interpretation of the ancient prophecies, the calling of the *Gentiles* could be no more a myſtery than the calling of the *Jews*.

In their expoſition of the firſt and orignal prophecy, which declares, *that the ſeed of the woman ſhould bruiſe the ſerpent's head*; they tell us that the promiſe of redemption, or a reſtoration to life and immortality, was revealed to *Adam* and *Eve*, and was extended to *all their poſterity* without any diſtinction or reſerve. They tell us, too, that the ſame promiſe was afterwards repeated to *Noah*; and to *Abraham*, when he was told, " that *all* the na- " tions of the earth were to be bleſſed in one " of his ſeed." They pretend likewiſe, that the famous text in the xixth chapter of the book of *Job*, was *a plain prophetical deſcription of the grand article of the Goſpel*; or a clear and inconteſtable proof that *Job*, who as an Alien from the commonwealth of *Iſrael*, and no deſcendant of *Abraham* by the ſeed of *Iſaac*, had the promiſe of being admitted to all the benefits of the chriſtian covenant. And how can they pretend, after this, that the calling of the Gentiles to be partakers of this

covenant,

covenant, was a *myſtery*, which had been kept ſecret and hidden from the beginning of the world?

If then we ſhould agree to limit this myſtery to the calling of the Gentiles, we ſhall ſtill make ſtrange havock and confuſion in the common ſyſtem, as it's advocates will be obliged to give up the three prophecies abovementioned, which have ever been conſidered as the grand *palladium* of their cauſe.

St. *Paul* tells the Gentiles, that their ſalvation had been promiſed *before* the law. If we aſk, where we are to look for ſuch a promiſe, we are referred to the prophecies which declare that the ſeed of the woman ſhall bruiſe the ſerpent's head; and that all the nations of the earth ſhall be bleſſed in one of the deſcendants of *Abraham*. And if we ſhould again aſk, how the ſalvation of the Gentiles could be a myſtery, *if it was foretold in theſe prophecies*; muſt not the patrons of the common ſyſtem ſay, that the ancient *Jews* did *not ſee* into the *ſpiritual* ſenſe of theſe prophecies, or their relation to a future ſtate?

Dr. *Rutherforth* has employed much pains to prove, that the promiſe of the redemption of *all* mankind by the Son of God was revealed to the Patriarchs, and made the princi-

[m] Eſſay on Virtue, c. 11.

pal

pal baſis and foundation of the Religion of thoſe times [m]. However, he maintains likewiſe, that "*the myſtery of the Goſpel* does not mean the knowledge "of a future life then firſt "communicated to mankind, but *the calling* "*of the Gentiles* in particular, to be par- "takers of God's promiſes in Chriſt [n]."

Now let me aſk, if the calling of *all* the nations of the world *in general* had been ſo *clearly revealed* to the Patriarchs, how could the calling of the *Gentiles* in *particular* be deemed *a myſtery?*

If he will beſtow upon the body of the faithful in the patriarchal ages, the knowledge of the redemption of mankind, he muſt mean *all* mankind, or he quibbles and prevaricates: And then what becomes of the myſtery of the Goſpel mentioned by St. *Paul?*

It has been ſaid, the admiſſion of the Gentiles into the chriſtian church, *without conforming to the law of Moſes*, was *this myſtery*. But this refinement, as refinements often do, leaves all ſenſe and meaning behind it. For the ſalvation of *all* mankind was promiſed and revealed many ages before the inſtitution of the Law, if it was, as theſe men ſay, promiſed and revealed in the prophecies abovementioned. And in theſe ages the diſtinction

[n] *Ib.* p. 383.

between

between *Jew* and *Gentile* was not in being: or rather the objects of that diſtinction did not yet exiſt. It was therefore impoſſible that a promiſe, made to be underſtood by thoſe to whom it was given, ſhould have any reference or alluſion to *People* not yet exiſting, or to a *Law* not yet in being, and which was at laſt only thruſt in by way of *interim*, or *added becauſe of tranſgreſſions till the ſeed ſhould come* [o]. If therefore the faithful, who lived when theſe Prophecies were given, had a revelation of the ſalvation of *all* mankind, antecedently to, and independently of, the Law; they muſt neceſſarily have had a revelation of the grand *myſtery*, which, according to St. *Paul*, was reſerved for the Goſpel.

My Lord Biſhop affirms, that the *Jews* had *frequent* and *early* notice, that the Law was to ceaſe, and be repealed, after the introduction of the new covenant [p]. How then could the admiſſion of the Gentiles, without any previous ſubjection to the Law, be ſtyled a *myſtery*, if both this admiſſion, and the ceſſation of the Law, had been plainly revealed in the Old Teſtament?

Thus his Lordſhip leaves no *myſtery* at all, concerning the calling of the Gentiles, for the Goſpel to diſcloſe; it having been before

[o] *Gal.* iii. 19. [p] Diſcourſes on Prophecy, p. 163, *&c.*

revealed,

revealed, not only that the Gentiles were to be partakers of the new covenant, but that they were to be partakers of it without any previous conformity and ſubmiſſion to the Law.

If the doctrine of redemption and a future ſtate was the foundation of the patriarchal Religion, the patriarchal and chriſtian Covenant muſt have been one and the ſame. Conſequently the doctrine of *univerſal* redemption, or the redemption of *all* mankind on the very *ſame terms and conditions*, was ſo far from being a *myſtery* or ſecret reſerved to be revealed by the religion of Jeſus, that it was the fundamental article of the religion of the Patriarchs.

The faithful of thoſe early times having no notion of the diſtinction between the *Jews* and the *Gentiles*, muſt have ſeen *all* mankind, without exception, invited to partake of the benefits of this Redemption upon the very ſame terms and conditions with themſelves. Therefore neither the calling of *any part* of mankind to the Goſpel, nor the terms and conditions on which they were to be called, could be *a myſtery* in this age and ſeaſon of the world.

You will ſay, perhaps, that the calling of the Gentiles commenced *a myſtery* after the giving of the Law. If you do, you will ſay nothing to the purpoſe : for St. *Paul* is here

ſpeaking

ſpeaking of a doctrine, which he repreſents as having been a myſtery *from the beginning of the world*, or in the ages preceding the Law, before the diſtinction between *Jew* and *Gentile* was in being. In this ſenſe my Lord Biſhop interprets St. *Paul*, [q] and interprets him very rightly, as appears from ſome parallel places.

But further; on the principles of the common ſyſtem, it could be no more a *myſtery*, after the law was given, and this diſtinction took place, than it had been, before. For if the promiſe *of a prophet, like to Moſes*, was given to inform and aſſure the *Jews*, that their law was to be antiquated and ſet aſide, or if its period and diſſolution was foretold at the very time of its inſtitution [r]; here would have been a plain prophecy, that the *Gentiles* were to have the offer of the Goſpel on the ſame terms with the *Jews*.

The *Jews* were either taught to conſider the Law as a perfect Religion, and conſequently a *whole* and entire diſpenſation; or as only the *introduction* to one more excellent. On the firſt ſuppoſition they could have *no* revelation of a future ſtate, ſince it ſeems to be agreed on all hands, that the Law continued

[q] Sermon 3d, vol. i. p. 132, 133.
[r] Diſcourſes on Prophecy, 163, 164, *&c.*

no

no promiſes or threatnings but what were temporal.

If they had the idea of no Religion beſides the law, they could not have the doctrine of a future ſtate. If they had the idea of another ſyſtem, then the calling of the Gentiles could be a *myſtery* in no ſenſe at all, as the Jews muſt have known that the Law was only intended to be ſubſervient to the introduction of a new and better Covenant.

And here let the patrons of the common ſyſtem tell us, whether the typical ſenſe of the Law was opened to, or concealed from, the *Jewiſh* church. If it was concealed, the doctrine of life and immortality muſt have been a ſecret, while this ſenſe remained under a veil or cover. If it was opened, the temporary and preparatory nature of the Law muſt have been opened too; and conſequently its ceſſation, and the exemption of the Gentiles from its rites and ceremonies, could not have been a *myſtery*. We muſt therefore either ſuppoſe with the author of the *D. L.* that the doctrine of life and immortality *was a myſtery*, or ſuppoſe that the calling of the Gentiles *was no myſtery*, in direct contradiction to St. Paul.

The promiſe of life and immortality, attached to the new Covenant, was evidently unfit for the knowledge of the ancient Jews.

For it would have taught them that their Religion was only a meagre *element*, or ſhadowy *type* of a more perfect and excellent Inſtitution; and that between the letter of the Law and the ſpirit of the Goſpel there was an irreconcileable difference. All this, attended with the knowledge that the Gentiles were to be admitted by a new and better Covenant into the number of God's people on the ſame footing with themſelves, without going through the purgatory of the Law, would have ſo enflamed their prejudices againſt it, as to make the intermediate ſubjection to it a thing impoſſible.

However, Mr. Locke often declares, that the *myſtery* mentioned by St. Paul means the exemption of the Gentiles from the rites and ceremonies of the Law, or their admiſſion to the new covenant, without becoming proſelytes to Judaiſm [s].

Now if this exemption of the Gentiles, and the ceſſation of the Law, were a *myſtery*, they could only be ſo, becauſe the *ſpiritual* nature of the Goſpel, or its promiſe of life and immortality, was not yet revealed. For had the Jews been apprized that the Law was only intended to be a *preparatory* ſyſtem, or ſubſervient to the *introduction* of a more excellent

[s] See his notes on St. *Paul's* Epiſtles.

and

and perfect mode of worſhip, of which it had been typical and figurative, neither the ceſſation, nor exemption above-mentioned, could have been a *myſtery* among them.

We cannot therefore ſuppoſe, that theſe things were a *myſtery*, if we transfer the revelation of a future ſtate, the eſſential article of the Goſpel, to the ages before, and under the Law.

Let us next conſider in what manner the calling of the Gentiles is ſet forth and deſcribed by the ancient prophets. "In that "day ſhall there be an ALTAR to the Lord "in the midſt of the land of *Egypt*, and a "PILLAR at the border thereof unto the Lord.

"And the Lord ſhall be known to *Egypt*, "and the *Egyptians* ſhall know the Lord in "that day, and ſhall do SACRIFICE and "OBLATION, yea they ſhall vow a vow unto "the Lord, and ſhall perform it [t]."

"Alſo the ſons of the ſtranger, even them "will I bring to my HOLY MOUNTAIN, and "make them joyful in MY HOUSE OF PRAYER, "their BURNT OFFERINGS ſhall be accepted "upon MINE ALTAR, for MINE HOUSE ſhall "be called a houſe of prayer to all people [u]."

The *calling* of the Gentiles could be no more a *myſtery* than the calling of the Jews,

[t] *Iſaiah* xix. 19, 20, 21. [u] *Ibid.* lvi. 7.

ſince the one was as plainly foretold as the other; or the Gentiles were repreſented as being partakers of the ſame covenant with the Jews, and as ſtanding in the ſame relation to the one true God after their converſion. For they are deſcribed as performing the ſame *ſacrifices*, *oblations*, and *religious ſervices*, in the ſame tabernacle or houſe of God [x].

The only circumſtance therefore in this *calling of the Gentiles*, which was *myſterious* or hidden in theſe prophecies, was the ſpiritual nature and genius of the new covenant, into which they were to be admitted. And this ſeems to have been delivered *myſteriouſly* enough, ſince the *new covenant* is deſcribed under ſuch terms and images as were proper and peculiar to the *old*; or is repreſented as conſiſting of thoſe rites, ceremonies, obſervances, and places of worſhip preſcribed by the Law.

Let me aſk, then, whether the ſpiritual ſenſe of theſe prophecies was ſecreted from, or revealed to, the ancient Jews. If it was ſecreted, the *calling* of the Jews to the life

[x] Here then is another proof, that the calling of the Gentiles could not be conſidered by St. Paul as a *myſtery* in oppoſition to the calling of the Jews. For there could be no room to ſuppoſe any ſuch oppoſition, ſince the firſt are repreſented as joining in the ſame common worſhip with the laſt under the new diſpenſation.

and

and immortality offered in the Goſpel, muſt have been as much a *myſtery*, as the *calling* of the Gentiles to that bleſſing. If the ſpiritual ſenſe was revealed, the calling of the Gentiles to the religion of Jeſus, without a previous ſubmiſſion to the Law, could have been no more a *myſtery* than the calling of the Jews to the religion of Moſes.

It may be ſaid, that the prophecies which foretel that *all* nations ſhould come and worſhip at Jeruſalem, were a ſufficient declaration that a *ſpiritual* religion was to take place under the *Meſſiah*, and to ſucceed the rites and ceremonies of the Law which were then to be repealed. But if ſo, what becomes of the *myſtery* in queſtion [y]?

[y] Dr. *Warburton* had ſaid, the life and immortality revealed by *Jeſus Chriſt*, was the *myſtery of the Goſpel* mentioned by St. *Paul*. A late writer would explain this myſtery in another manner. "That multitudes of Gentiles "ſhould one day forſake idolatry, and be converted to "the worſhip of God; this could ſcarcely be unknown, "after the prophets had ſaid ſo much about it; but that "the Gentiles ſhould become God's people without being "made proſelytes to Judaiſm, and that the ceremonial "law ſhould be antiquated, this was not ſo clearly de"clared as to be underſtood before the event explained "it." Mr. *Jortin's* Diſcourſes on the Chriſtian Religion, p. 98.

It is ſtrange this learned perſon ſhould affect to differ from Dr. *Warburton* in his account of this myſtery, ſince he ſuppoſes with him that the promiſe of life and immortality was not revealed in the writings of *Moſes* and the

Mr. *Locke* obſerves, that the *myſtery of the Goſpel* was contained in the obſcure prophecies of the Old Teſtament, which hid and concealed it from the knowledge of the ancient *Jews* [z].

It will follow, that this *myſtery* extended to the calling of the *Jews* as well as the *Gentiles*; ſince the one was the ſubject of theſe prophecies as well as the other.

The bleſſing of the Goſpel, which was contained in myſterious and obſcure pro-

prophets. For why was it not revealed at that time, but becauſe it was a *myſtery*, the opening and unfolding of which was reſerved for the age of the Goſpel?

He muſt have recourſe to the doctrine of the *D. L.* even to prove that the ceſſation of the Law, or the admiſſion of the Gentiles, without conforming to it, was a *myſtery*. For neither of theſe things could be a myſtery any longer than while the ſpiritual nature and genius of the Goſpel, or its promiſe of life and immortality, remained unknown.

How could the ceſſation of the Law, or the admiſſion of the Gentiles into the chriſtian church without becoming proſelytes to Judaiſm, have been a myſtery in the patriarchal ages, before either the Law, or the diſtinction between *Jew* and *Gentile* had been heard of?

St. *Paul* repreſents this myſtery as the *great thing* which God had predeſtinated in *Chriſt Jeſus* before the beginning of the world *. And will the learned perſon ſay, that the ceſſation of the Law, or the admiſſion of the Gentiles into the new covenant, without conforming to it, was the *grand thing* predeſtinated by God in *Chriſt Jeſus* before the beginning of the world? Or is it not evident, that this could be nothing but the reſtoration of mankind to life and immortality, forfeited by the fall?

[z] 1 *Cor.* ii. 7.

* *Epheſ.* iii. 9.

miſes

miſes *under* the law, was alſo contained in myſterious and obſcure prophecies, which were given *before* the law. It was therefore as properly a *myſtery* before, as after the creation of the Jewiſh polity.

Proceed we now to other teſtimonies. St. *John*, ſpeaking of the different doctrines of the Jewiſh and Chriſtian diſpenſations, ſays, "The *Law* was given by *Moſes*, but *Grace* "and *Truth* came by *Jeſus Chriſt*[b]." If Moſes taught the doctrine of Redemption in common with Jeſus, *Truth* and *Grace* muſt have been *given* by Moſes, together with the Law. For the doctrine of Redemption contains that *Grace* and *Truth* revealed in the Goſpel.

"Sin, ſays St. Paul, ſhall not have dominion "over you: For ye are not *under the Law*, "but *under grace*[c]." Theſe laſt words ſhew that the *Jews* were not under *grace*, i. e. not under the merciful diſpenſation of the Goſpel, and under the rigour of the Law both together. Tho' the common ſyſtem, by giving the Jews the doctrine of a future State, puts them *under the Law and under Grace* at the ſame time, how contrary ſoever it be to this declaration of St. Paul.

"But *now* the righteouſneſs of God, ſays

[b] *John* i. 17. [c] *Romans* iii. 21, 22.

" the Apoſtle, without the Law is *manifeſted*,
" being witneſſed by Moſes and the Prophets."

" Even the righteouſneſs of God which is
" by faith of Jeſus Chriſt [d]."

How could St. Paul ſay the righteouſneſs of God without the law was NOW only *manifeſted*, and brought to light, if it had been revealed both before and under the Law?

He ſays, it was NOW *manifeſted*, and yet it had been atteſted by *Moſes* and the Prophets. How are we to reconcile this, but by ſuppoſing, that tho' it had been delivered in ſo faint and obſcure a manner, as to have eſcaped the notice of thoſe to whom the prophecies were immediately addreſſed, yet the intimations were preciſe enough to prove (after the myſtery was revealed) that Moſes and the prophets referred to the *new Diſpenſation*, and bore witneſs to the truth of it?

In another place St. Paul aſſures us, that the doctrine of ſalvation by *faith in Chriſt* was not publiſhed under the Law. " But before
" Faith came, we were kept under the Law,
" ſhut up unto the Faith, which ſhould
" *afterwards* be revealed [e]." The *Jews* are here repreſented as pent and ſhut up in priſon, or confined to a place of obſcurity and darkneſs, before faith came, *i. e.* the promiſe of

[d] *Romans* vi. 14. [e] *Gal.* iii. 23.

ſalva-

ſalvation by faith in Chriſt [f]. For the Apoſtle tells us, that this was *reſerved to be revealed afterwards*.

If my Lord Biſhop will ſtill affirm, that "the Law afforded a good proof of a fu-"ture life," let him tell us, whether it was promiſed to *faith in Chriſt*, or to the *works of the Law*. To ſay the doctrine of juſtification by faith in Chriſt was revealed ſo early, would evidently contradict the three paſſages of St. Paul juſt recited. To ſay *future rewards* were attached to the obſervance of the Law, would as evidently contradict one of the leading principles in *the Diſcourſes on prophecy*, which aſſerts that the ſanctions of the Law were purely temporal.

But to proceed. "Who hath alſo (ſaith "St. *Paul)* made us able miniſters of the new "Teſtament, not of the letter, but of the "ſpirit: For the letter killeth, but the ſpirit "giveth life.

"But if the miniſtration of death written "and engraven on ſtones was glorious, ſo

[f] Mr. *Locke* paraphraſes this text in the following manner: "But before Chriſt and the doctrine of juſtification "by faith in him came, we *Jews* were ſhut up as a com-"pany of priſoners together, under the cuſtody and in-"flexible rigour of the Law, unto the coming of the "Meſſiah, *when the doctrine of juſtification by faith in him "ſhould be revealed.*"

"that

" that the children of *Iſrael* could not ſtedfaſt-
" ly behold the face of *Moſes*, for the glory
" of his countenance, which glory was to be
" done away;

" How ſhall not the miniſtration of the
" ſpirit be rather glorious?

" For if the miniſtration of condemnation,
" be glory, much more doth the miniſtration
" of righteouſneſs exceed in glory [g]."

St. *Paul*, oppoſing the Miniſters of the goſpel to thoſe of the law, calls the firſt the Miniſters of *righteouſneſs* and the *ſpirit*, while the laſt are repreſented barely as the Miniſters of *condemnation* and the *letter*. But if they had preached up the doctrine of redemption and a future ſtate, why might they not have been called the Miniſters of *righteouſneſs* and of the *ſpirit*, as well as St. Paul and the Preachers of the Goſpel?---On this ſuppoſition the Preachers of the Law would indeed have had the more glorious and honourable employment, as they would have been commiſſioned to teach *the promiſe of the life that now is*, as well as of that *which is to come*, while the Preachers of the new Covenant were confined only to the latter part: in a word, they would have been miniſters of the *Chriſtian* as well as the *Moſaic* diſpenſation, of the *ſpirit*, as well as of the *letter*.

[g] 2 *Cor.* iii. 6, 7, 8, 9.

To

To juſtify, therefore, the ſuperior dignity and pre-eminence of the Goſpel miniſtry, we muſt ſuppoſe, that the commiſſion to Moſes and the Prophets was limited to the bare letter, or temporal ſanctions of the Law. Nor let it be ſaid, that the Miniſters of the Law dealing in *types* and *figures*, and the Miniſters of the Goſpel in *plain* and *open ſpeech*, was ſufficient to eſtabliſh the difference St. Paul here puts between them: Since if the types and figures were explained to thoſe to whom they were delivered, or were otherwiſe underſtood by them, theſe various modes of information would have made no more difference between the Prophets and Evangeliſts, than the ſpeaking *Hebrew* and *Greek* would make between St. Matthew and St. Paul.

Had the types and figures been explained, or otherwiſe underſtood, how could the Apoſtle have ſaid that *the letter killeth*, or have called it the *miniſtration of death and condemnation?* For in this caſe the temporal bleſſings promiſed by the letter of the Law, would have been conſidered as ſo many *earneſts* and *pledges* of ſuch as were ſpiritual and future; and the old Covenant would have been *eſſentially* the ſame with the new, as it was appointed to inculcate and convey the main ſubſtance, and the moſt important articles of the Goſpel.

On the whole, if my Lord Biſhop be right in aſſerting, " that the Law affords a good proof " of a future life," St. Paul muſt have been wrong in declaring that it's public miniſters were not commiſſioned to teach it. For is it not abſolutely incredible, that their inſtructions ſhould have limited them to the lower and inferior ſanctions of the Law, without allowing them to inforce ſuch as were of moſt importance? eſpecially as they had to do with a perverſe, licentious, and ungovernable people, whoſe conſtant apoſtacies and rebellions made it neceſſary to urge EVERY motive, that tended to reſtrain, and keep them in order.

The Apoſtle proceeds, --- " And not as " *Moſes*, which put a veil over his face, that " the children of *Iſrael* could not ſtedfaſtly " look to the end of that which is aboliſhed [h]," *i. e.* the Law. Here we are told that *Moſes* caſt a veil over his face, and endeavoured to hide *the end of the Law*, (*i. e.* the ſpiritual or new covenant) from his people. A very prepoſterous and abſurd conduct, if this covenant was intended for the religion of thoſe times. For if he did not *put out the eyes* of his people, as his enemies objected to him, yet he endeavoured to render them of no uſe, by caſting

[h] 2 *Cor.* iii. 13.

a veil

a veil or ſhade over the object, which ought to have been openly expoſed and held up to their full view,

Again: "Now I ſay that the heir as long "as he is a child, differeth nothing from a "ſervant, though he be lord of all,

"But is under tutors and governors, until "the time appointed of his father.

"Even ſo we, when we were children, "were in bondage under the elements of the "world; but when the fulneſs of the time "was come, God ſent forth his ſon made of "a woman, made under the law;

"To redeem them that were under the "Law, *that we might receive the adoption of* "*ſons.*

"And becauſe ye are ſons, God hath ſent "forth the ſpirit of his Son into your hearts, "crying Abba father."

"Wherefore thou art no more a ſervant, "but a ſon; and if a ſon, then an heir of "God through Chriſt[i]."

According to this repreſentation, the Jews while under the Moſaic diſpenſation, had their relation of *children of God* ſuſpended, and were in the capacity of *ſlaves* or *ſervants* only. But the right to the *inheritance* of eternal life depends entirely upon the rela-

[i] *Gal.* iv. 1, 2, 3, 4, 5, 6, 7.

tion

tion we ſtand in to God of *ſons* and children. "If a *ſon*, then an *heir* of God [k]."—"If "*children*, then *heirs*; *heirs* of God, and joint-"heirs with Chriſt [l]." The *Jews*, therefore, while under the ſuſpenſion of this relation, and confined to the bondage of the Law, could have no expectation of this inheritance.

And yet the defenders of the common ſyſtem contend, "that the *Jews*, before the "coming of Chriſt, had a *covenanted* right "to all thoſe benefits of his mediation which "Chriſtians are now intitled to, *i. e.* to grace "and pardon of ſin here, and eternal glory "hereafter [m]." That is, tho' St. *Paul* conſiders the *Jews* as under the relation of *ſlaves* or *ſervants* only, yet theſe men will conſider them as under the relation of *ſons* and *children*. Unleſs, to avoid ſhocking our Piety, they take ſtill greater liberties with our Underſtanding, and ſay, the *Jews* were under a ſtate of *bondage* and *ſonſhip* at the ſame time: no matter for St. *Paul's* oppoſing theſe two ſtates to one another, as *inconſiſtent*.

It may be ſaid, that Paul ſpeaks of the *Jews* as *ſons*, when he declares that to *them* "per-"tained the *adoption*, and the glory, and the "covenants, and the giving of the Law, and

[k] *Gal.* iv. 7. [l] *Rom.* viii. 7.
[m] *Stebbing's* polemic Works, p. 87.

"the

" the ſervice of God, and the promiſes[n]." But we may obſerve, that this is when he puts them in contradiſtinction to the *Gentiles*. He then indeed affirms, that *the adoption* belonged to them. When he ſpeaks of the *Jews* in contradiſtinction to the *Chriſtians*, he then declares that they had not attained *the adoption*, or were not *children*, *ſons* and *heirs* of God.

The *adoption*, therefore, *allowed* unto them, muſt needs be ſomething very different from the adoption *denied* them, that adoption which implied a right to the inheritance of eternal life. For if the *adoption*, the *covenants*, and the *promiſes* mentioned in the epiſtle to the *Romans* (and ſo often produced by the defenders of the common ſyſtem, to prove the Jews had a *covenanted* right to all the benefits of Chriſt's mediation) ſignified the being *heirs of God through Chriſt*, mentioned in the epiſtle to the Galatians, how could they be at the ſame time ſaid to be under the bondage of *ſlaves* or *ſervants*[o]?

[n] *Rom.* ix. 4.

[o] A late writer obſerves, that the GENTILES are never ſaid in the New Teſtament to be *born again*, upon their admiſſion into the Chriſtian church. And this he attempts to account for in the following manner. " But where do " we find ſuch phraſes uſed concerning ſuch as were con- " verted from among the *idolatrous Gentiles?* And the " reaſon is evident, the *Jews* and *Proſelytes* were already

Let

Let us return to the epiſtle to the *Hebrews* In one place we are told, that " the good ti- " dings of ſalvation (*i. e.* eternal life) *began* " FIRST to be ſpoken by *Jeſus Chriſt* [p]."

In another it is declared " that the way " into the holieſt of all (*i. e. Heaven)* was " *not yet made manifeſt*, while as the firſt ta-

" *born*, or admitted into God's temporal kingdom. If " therefore they were admitted into the *ſpiritual* king- " dom; they muſt be *born again:* Whereas ſeeing the *ido- " latrous Gentiles* never were the people of God before, " their admiſſion into the Chriſtian church could only be " called a *being born*; but could with no propriety be " called a *Being born again.*" Dr. *Benſon* on *Titus* iii. 5.

Here we muſt recollect, that St. *Paul* often ſpeaks of the work of redemption by Chriſt as *a new creation.* Now as it muſt have been at leaſt as much *a new creation* to the *Gentiles* as to the *Jews*, why might not the firſt be ſaid to be *born again*, as well as the laſt?

The learned perſon ſeems to fancy, that *the regeneration* of the *Jews* could only be oppoſed to their previous ſtate of adoption under the Law. But why might it not be oppoſed to their *natural birth?* This muſt have been the caſe, as the regenerated ſtate was ſtyled a *new* creation in oppoſition to the *old* one, or the natural production of things.

" That which is *born of the fleſh*, is fleſh; and that " which is *born of the ſpirit*, is ſpirit." *John* iii. 6.

" Being born again, not of *corruptible ſeed*, but of in- " corruptible, by the word of God, which liveth and " abideth for ever." 1 *Peter* i. 23.

Two texts which ſeem entirely to overthrow the learned perſon's obſervation, concerning the *new birth*, or the being born again, as if the ſpiritual kingdom of Chriſt was oppoſed to the temporal kingdom of God; whereas it is the *ſpiritual birth* which is oppoſed to the *natural.*

[p] *Heb.* ii. 3.

" bernacle

" bernacle was yet ſtanding [q]." The inſpired writer would not have ſaid, *the way to Heaven was not yet made manifeſt*, if the *Jews* had been taught to expect eternal life by the Redeemer of the world, or had been inſtructed in the means of ſalvation revealed in the Goſpel.

He ſays alſo, that " the Law had a *ſha-* " *dow* of good things to come, and not the " *very image* of the things [r]." To juſtify this repreſentation, we muſt ſuppoſe the ſpiritual bleſſings, of which the Law is typical and figurative, were delineated ſo obſcurely under theſe types and figures, as not to have been obvious to thoſe to whom it was given. For had they ſeen that theſe ſpiritual promiſes were *virtually* contained under the temporal ones, not the *ſhadow*, but the very *image* and *picture* of the good things to come, would have been offered by the Law.

Conſequently the Author of this epiſtle did not believe, with the learned Prelate, that " the Law afforded *a good proof* of a future " life." For a Shadow, to which he confines the *Jews*, is a *good proof* of nothing, but of a Subſtance kept out of ſight, and of

[q] *Heb.* ix. 4. [r] *Heb.* x. 1.

which they could know only this, that it was *ſomething*.

" The Law (ſays this Writer) made no-
" thing perfect, but the *bringing in* of *a bet-*
" *ter hope* did [s]."" The tranſlation ſeems not to come up to the full force of the original, which does not barely ſay that a better hope was brought in, but that it was brought in AFTERWARDS, or *after* the age of the Law [t]. How then, I aſk, could the better hope, or the hope of a future ſtate, be ſaid to be brought in *after* the Law, if it had ſubſiſted all along together with the Law, and had been ſufficiently revealed to the *Jewiſh* Church?

Dr. *Stebbing* contends, that the author of the epiſtle by *a better hope*, " does not mean
" barely the hope of eternal life, but *the*
" *whole* evangelical diſpenſation [v]." This is pleaſant: let us give him all he aſks, and ſee what he will gain. If this better hope takes in *the whole* evangelical diſpenſation, then of courſe it includes a future ſtate,

[s] *Heb.* vii. 19.

[t] Illud επι in επεισαγωγη (introductio) ſignificat *poſterius aliquid*, ut in επιδιαλιθεσθαι (*ſuperordinat*) *Gal.* iii. 15. et eſt locutio ſatis frequens, *poſt-introductio ſpei melioris* pro *ſpes melior poſt introducta*. Grotius in loc.

[v] *Examination*, p. 79.

which

which was an eminent part of the ſame diſpenſation. A future ſtate, therefore, will ſtill be one of thoſe points which the author of the epiſtle ſuppoſes to be *brought in* AFTER *the Law*. But the Dr. vainly buſies himſelf in proving that this better hope does not mean a future ſtate ONLY, when the ſupport of his principles required him to prove that it did not mean a future ſtate AT ALL.

However, he has proved, even againſt his deſign as well as purpoſe, that this *better hope* means ONLY the particular doctrine in queſtion. For the ſacred Writer is ſpeaking of ſomething which was wanting to *perfect* and *compleat* the Law; and the Dr. aſſures us, that this was nothing but the promiſe of life and immortality. "If the promiſe of eternal life had been by the Law, "*there would have been no need* (ſays he) *of any* "*other covenant* [w]."

"He (Chriſt, ſays the ſacred Writer) "alſo himſelf likewiſe took part of the ſame, "that through death he might deſtroy him "*hat had the power of death*, that is, the "Devil; And deliver them who *through fear* "*of death* were all their life time ſubject to "bondage [x]."

[w] Ibid. p. 81. [x] *Heb.* ii. 14, 15.

From hence it appears, 1. that the Devil, before the coming of our Saviour, *had the power of death.* 2. That by the exerciſe of this power he kept the *Jews* all their life time *ſubject to bondage.* Now if they had the ſaving knowledge of a Redeemer *to come*, they would have been no more *ſubject to bondage* through fear of death, than we Chriſtians are with the knowledge of a Redeemer *paſt.* For the proſpect of life and immortality would have as effectually diſpelled that fear then, as it has done ſince.

St. *Paul* obſerves, that Death REIGNED under the Law [y]. Hence the author of the *D. L.* infers, that the doctrine of redemption and a future ſtate was not revealed at this time. The inference ſeems to be juſt, tho' Dr. *Stebbing* has ventured to diſpute it [z].

Death is repreſented in ſcripture in two very different ſtates and conditions, *before* and *ſince* the coming of our Saviour. In the former period he is deſcribed as in his kingdom, exulting and triumphant, as *reigning* and tyrannizing in all the plenitude of power. In the ſecond period he is repreſented as ſtript and diveſted of his terrors; as ſubdued, and

[y] *Romans* v. 12, &c. [z] *D. L.* vol. ii. p. 472, 3.

depoſed

depoſed from the Empire which he had ſo long enjoyed. He ſtill indeed retains his exiſtence and his arts; but that power and and dominion, which once made him ſo formidable, is now no more.

If we would know how his Sovereignty was exerciſed, or in what his kingdom conſiſted, we muſt conſider how or in what manner men lived under it. Now the Scripture deſcribes them as *ſitting in darkneſs, in the region and ſhadow of death*, and *in bondage through fear of him*. For what was the conſequence of confining them within the verge of this *region and ſhadow*, but ſubjection *to bondage through fear of death?*

The Author of the *D. L.* therefore might ſafely infer from this *Empire* and *Dominion*, that the Jews had not the knowledge of redemption and a future ſtate. For how could men, who were comforted and enlightened with this doctrine, be under the impreſſion of *ſervile awe and terror*, or be ſaid to *ſit in the region and ſhadow of death?*

St. *Paul* obſerves, that Jeſus Chriſt ABOLISHED death *by bringing life and immortality to light*. And if ſo, the *Empire* and *Dominion* of death muſt have ariſen from the

with-holding and keeping back the knowledge of a future ſtate.

My Lord Biſhop ſubſcribes to this interpretation, when he ſays, "The aboliſhing of "death was the bringing to light, life and "immortality [a]."

Now if this was the circumſtance which *aboliſhed* death, and yet, at the ſame time, we will hold that a *good proof of a future life* had been afforded by the Law; it will follow that death muſt have been, if not *totally*, yet *in a good meaſure*, aboliſhed by *Moſes*. And thus nothing conſiderable would have been reſerved for *Jeſus Chriſt*, who was only to give the laſt blow to an enemy already expiring, who had been deprived of his main power and ſtrength by *another* hand.

His Lordſhip's principle therefore ſeems to preſent us with a very low and diſparaging idea of our bleſſed Saviour's atchievements, the principal part of whoſe office [b] had been diſcharged before he came: at beſt it is dividing the honour of the victory between *Moſes* and *Jeſus Chriſt?*

[a] Vol. i. p. 208.

[b] I here ſpeak of the office of *Jeſus Chriſt*, conſidered only as a teacher of divine truth, and not as the Redeemer of mankind. For the preſent argument has to do with him only under the firſt character.

How-

However Dr. *Stebbing* inſiſts, that death retains all his former power and dominion, and ſtill *reigns* and triumphs in his kingdom as much as ever; and, what is more, will continue to do ſo, till he is finally deſtroyed at the general conſummation of all things [c]. But how could St. *Paul* ſay that *death* was *aboliſhed*, if he was ſtill inveſted with the ſame ſovereignty and dominion, which he poſſeſſed before? He was not *deſtroyed* indeed, as he informs us in his Epiſtle to the *Cor.* where he ſays that *the laſt that ſhall be* DESTROYED is death. But there is a great difference between *abolition* and *deſtruction*; the firſt referring to *power*, the latter to *exiſtence*.

"The particular import of the original "word (καταργηθῇ) is to *make void*, *debilitate*, "*enervate*, *diſannul*, *aboliſh*, or *depoſe* [c]." And might not death be *dethroned* and *depoſed*, or loſe his *empire* and *dominion* upon the publication of the Goſpel, notwithſtanding he was not to be *finally extinguiſhed* before the general conſummation.

[c] *Exam.* p. 70. "Death muſt be ſaid to *reign* ſo long as "his *power* and *dominion* holds; and this will be till the "end and conſummation of all things: For the LAST "enemy that ſhall be DESTROYED is death."

If the Dr. will ſtill maintain, his opinion, he muſt maintain too, that death is not *aboliſhed*, and that men ſtill are all their life time *ſubject to bondage through fear of him.* He muſt hold, too, that we ſtill *ſit in darkneſs, and in the region and ſhadow of death*, notwithſtanding *the light with which the day-ſtar hath viſited us.*

Let us now conſider a few paſſages of the Old Teſtament. *David* puts the following queſtions: "What profit is there of my "blood, when I go down into the pit? ſhall "the duſt praiſe the? ſhall it declare thy "truth?

"Wilt thou ſhew wonders to the dead? "ſhall the dead ariſe and praiſe thee? ſhall "thy loving kindneſs be declared in the grave, "or thy faithfulneſs in deſtruction? ſhall thy "wonders be known in the dark, and thy "righteouſneſs in the land of forgetful-"neſs [f]?"

And theſe queſtions he anſwers in the negative, by ſaying, "The dead praiſe not the "Lord, neither any that go down into "ſilence [g]. *In death* there is *no remembrance*

[e] *Dodderidge*, Romans, vi. 6.
[f] *Pſalm* xxx. 9. lxxxviii. 10, 11, 12.
[g] *Pſalm* cxv. 17.

"of

" of thee; in the grave who ſhall give thee " thanks?" *Pſalm* vi. 5.

Had he believed that a ſtate of future rewards was reſerved for the virtuous, he never would have ſaid they were to go, after death, into the land of *ſilence* and *forgetfulneſs*, and ſhould have no further opportunity of praiſing God, or of celebrating his truth and goodneſs. For where are the righteous leſs likely to *forget*, or to bury in oblivion and *ſilence*, the favours and mercies of God, than in that place where they are conferred in the moſt eminent and ample manner; that is to ſay, on their admiſſion into the ſociety of bleſſed ſpirits, who are conſtantly employed in celebrating the goodneſs of God with hallelujahs and ſongs of praiſe?

St. *Paul* wiſhes to be diſſolved, and to be with *Chriſt*, which was *far better* than remaining longer in this earthly tabernacle. On the other hand, *David* begs of God that he may be permitted to continue here, or be longer abſent from *Chriſt*, as if perſuaded that the change would be for the worſe. After this, can we ſuppoſe he had the ſame fullneſs of revelation with *Paul*? Had they entertained the ſame ſentiments of a future ſtate, their language and expreſſions would hardly have been

been ſo different. For where does *David* wiſh to be diſſolved, and to be with *Chriſt?* Or where does St. *Paul* ſpeak of death as a ſtate of *ſilence* and *forgetfulneſs*, in which there was to be *no more remembrance* of God?

Now what ſays Dr. *Stebbing* to theſe things? Why, theſe paſſages in the Pſalms may mean no more than that "the dead "cannot ſet forth God's praiſe BEFORE MEN, "or make his praiſe to be known UPON "EARTH [h]."

The expreſſions of the Pſalmiſt not only imply that they were not to praiſe God *before the living*, but that they were not to praiſe him *at all.* It would have been ridiculous to ſay, they were to go down into the place of *ſilence* and *forgetfulneſs*, merely becauſe their praiſes and acknowledgements of the divine goodneſs, were not to reach the land of the living. This ſtate of *ſilence* and *forgetfulneſs* muſt import that they were not to ſet forth his praiſes either before the living, or before the dead [i]."

[h] *Examination*, p. 64.

[i] Doctor *Stebbing* propoſes another evaſion of theſe paſſages, quoted from the Pſalms, which is, "that the "author of the *D. L.* could not interpret the words in "this ſenſe, conſiſtently with his ſuppoſition that the

Again:

 Hezekiah in

Again: "The grave, ſays the Prophet "Iſaiah, cannot praiſe thee, death cannot "celebrate thee. They that go down into "the pit, *cannot hope for thy truth* [k]." But why might not the righteous *hope for his truth*, or expect to ſee God's promiſes to them accompliſhed and fulfilled *after death?* Where, indeed, on the commonly received ſyſtem, could they ſo naturally look for an accompliſhment of theſe promiſes, as in another life [l]?

"*Jewiſh* prophets had the knowledge of a future ſtate." *Examination*, p. 62.

But when the author of the *D. L.* ſays *the Jewiſh prophets* had this knowledge, does the Dr. imagine that he meant *every* prophet? Or does not the citation of theſe paſſages evidently ſhew, that the Pſalmiſt was not in the number of the Prophets to whom the Author aſſigns this knowledge?

[k] *Iſaiah*, xxxviii. 18, 19.

[l] "The dead praiſe not the Lord, neither any that go "down into ſilence." Pſalm cxv. 17.

"I freely own, ſays the Diſſertator, *Peters* on the book of Job, "I can make no ſenſe of this paſſage "any other way, than by underſtanding the word *ham-*"*methem*, (*the dead*) as intended to characteriſe the *Gen-*"*tile* nations; who having no part in God's covenant of "redemption, but being eſtranged from him by their "idolatries and wickedneſs, *were to be left for ever in the* "*ſtate of death, ſo as never more to riſe to happineſs, at* "*leaſt*; whilſt God's people, on the other hand, hoped "for a joyful *reſurrection*, and a future ſtate of bleſſed-"neſs, wherein they ſhould praiſe God for ever, in the

The

The expreſſion made uſe of by David and Hezekiah, ſeemed ſo ſtrong and forcible that a late learned Writer [m] ſuppoſed the ancient *Jews* might conceive the ſoul to be in a ſtate of inactivity during the interval between death and the reſurrection. But his Lordſhip's followers cannot avail themſelves of this ſubterfuge, as he contends that the doctrine of the reſurrection was peculiar to the New Teſtament; and conſequently leaves the Jews no knowledge of a future ſtate, but that mentioned in the paſſages above quoted.

" moſt extenſive ſenſe of this phraſe." p. 225. a pleaſant ſolution; and founded on a very commodious abſence of thought, in which he forgets, that when *David* and *Hezekiah* ſpeak of the dead, as no longer praiſing God; they are ſpeaking of what they expected would be the fate of *themſelves* and the *righteous Jews*, after death. This is ſo evident from the paſſages above quoted, that I ſhall not hazard the obſcuring it by more words."

[m] Mr. *Whiſton*.

As the preſent worthy Maſter of Peter-houſe has revived this old exploded hypotheſis concerning the ſleep of the ſoul *, he muſt needs confine the revealed doctrine of a *future ſtate* to that of the *reſurrection*. He will therefore find it impoſſible to prove, that the doctrine of a *future ſtate* in the ſenſe of a *reſurrection* was revealed in the more early ages of the world. For what reaſon, or ſhadow of reaſon, is there to pretend, that the reſurrection was manifeſted, and brought to light in any of the primeval revelations?

* Vid. a late edition of his Conſiderations.

" Where-

" Wherefore my heart was glad, and my " glory rejoiced: my fleſh alſo ſhall reſt in " hope.

" For why? thou ſhalt not leave my ſoul " in hell; neither ſhalt thou ſuffer thy holy " one to ſee corruption.

" Thou ſhalt ſhew me the path of life; " in thy preſence is the fullneſs of joy, and " at thy right hand there is pleaſure *for ever-* " *more* [n]."

From theſe words his Lordſhip's followers conclude, [o] that *David* expected to enjoy a ſtate of *everlaſting* happineſs in heaven. However they will permit me to obſerve, that David often ſpeaks of pleaſures to be enjoyed in the *divine preſence*, when he evidently means nothing more than the pleaſure of worſhiping and ſerving God in his houſe or tabernacle; and to obſerve alſo, that he often ſpeaks of abiding in the tabernacle or houſe of God FOR EVER [p]. If therefore we are determined to underſtand the words *for ever* in a literal and ſtrict ſenſe, we may very much embelliſh and improve the common ſyſtem, and ſhew from theſe texts that David

[n] *Pſalm* xvi. 9, 10, 11.
[o] Vol. ii. p.
[p] *Pſalm* xxiii. 6. lxi. 4.

expect-

expected to enjoy a ſtate of *everlaſting* happineſs, *in the preſent life.*

This interpretation will give the Deiſts great advantage. They will ſay, *David* muſt have been a very ſtrange ſort of man if he could ſpeak of himſelf and thoſe righteous Jews as going into a ſtate of *ſilence* and *forgetfulneſs*, when he expected them to be going to a ſtate of everlaſting happineſs *in the preſence, and at the right hand,* of God. The ignorant uninſtructed Pagans might, as Dr. Middleton ſays, in *a gloomy hour* expect nothing but extinction; and, when things went better, exult in the delightful proſpects of futurity: But to make the Prophet of God ſubject to theſe inequalities, preſents us with a very groteſque Character. Sometimes he deprecates his future condition in the moſt deliberate and ſolemn manner, as a gloomy and uncomfortable ſituation, which would deprive him of all intercourſe with his Maker; and yet ſometimes ardently wiſhes for it, as the perfection of his nature, as the thing which was to bring him into the cloſeſt union with God.

He tells us that good men after death were no longer to retain any *remembrance* or ſenſe of the divine favour. But ſure, it would be very

very extraordinary if the *right hand* of God was a place of *ſilence* and *forgetfulneſs*; or *the fullneſs of joy to be had in the divine preſence*, the extinction of all *remembrance* of the mercies of God.

David himſelf informs us, that he found it *painful* and *difficult* to account for the proſperity of the wicked: and informs us likewiſe, that he ſearched the *ſanctuary of God*, or the divine Law, for this purpoſe. And yet he tells us, that the beſt ſolution he could find, even in examining theſe holy oracles, was that this proſperity was ſhort and tranſient, and would be ſoon ſucceeded by a terrible reverſe. "When I thought to know "this, it was too painful for me. Until I "went into *the ſanctuary* of God; then un-"derſtood I their end. Surely thou didſt ſet "them in ſlippery places: thou caſtedſt them "down into deſtruction. How are they "brought into deſolation as in a moment! "they are utterly conſumed with terrors [q]."

[q] *Pſalm* lxxiii. 16, 17, 18, 19. "David (ſays Dr. "Jortin) ſeems to ſpeak concerning himſelf when he ſays "*Thou ſhalt not leave my ſoul in hell, nor ſuffer thy holy "one to ſee corruption.* He intended, perhaps, no more "than this, Thou ſhalt not ſuffer me to come to an un-"timely end, to be killed by mine enemies, and caſt

How

How highly ſoever we may think of the *piety* of *David*, we muſt have but a very low

" into the grave : but then the divine impulſe which was " upon him, made him uſe words which ſhould ſuit ex- " actly to Chriſt, and to himſelf only in a looſe and " figurative ſenſe. Of this *the prophet himſelf might be* " *ſenſible, and might know that his words had another im-* " *port, and that they ſhould be fulfilled twice, both in the* " *ſenſe which he intended, and in the ſublimer ſenſe of the* " *Holy Spirit.* By theſe means a ſhade was caſt over the " prophecy, and the ſenſe of the ſpirit was concealed, " till the event unfolded it and made it conſpicuous." *Remarks* on *Eccleſ. Hiſt.* vol. i. p. 195, 6.

The learned Writer muſt ſuppoſe, that the redemption of mankind by the Son of God was not revealed to the ancient *Jews*, as he holds that the ancient propheſies delivered it in the ſecondary ſenſe, which ſecondary ſenſe was intended for a *veil* or *cover* of the doctrines conveyed under it. And likewiſe as he ſuppoſes that David ſecreted this doctrine under dark and obſcure figures, he muſt conclude it was revealed as an *uncommon* favour to ſome *particulars* and not to be communicated to the body of the ancient Jews.

However, Dr. Jortin aſſerts, in oppoſition to the author of the *D. L.* that David might have the knowledge of redemption and a future ſtate. Let him then reconcile this ſuppoſition to the paſſages, in which he declares that the dead go down into *the place of ſilence*, retain no more *remembrance* of the divine favours, and praiſe or magnify this goodneſs of God no longer. Is this the language of a man who believed a ſtate of future happineſs ? or do ſuch deſcriptions of another life ever occur in the New Teſtament? But it may be ſaid, he ſpoke the language of thoſe who were leſs inſtructed. Suppoſe this to be the caſe, we ſhall ſtill want to be informed why, in his account of the proſperity of the wicked, he does not add the conſiderations of future puniſhment to thoſe drawn from the ſhort and fleeting duration of their preſent happineſs.

idea of his *reaſon*, if we ſuppoſe him ready to ſink under the preſent difficulty notwithſtanding the true ſolution in the doctrine of a future ſtate.

This ſeems to be a ſtrong preſumption, that the Law did not offer any *good proof of a future life*. For we never can imagine that one *ſo well verſed* in that Law, who made it his ſtudy *day and night*, could have remained ignorant of the moſt important and intereſting doctrine revealed by it. And yet ignorant he was, or he never could have been ſo embarraſſed and diſtreſſed with this difficulty.

My Lord Biſhop's own ſyſtem will not permit him to underſtand the words of the Pſalmiſt — *thou ſhalt not leave my ſoul in hell* — in a ſpiritual ſenſe. For thus underſtood, they afford a good proof of the reſurrection of the body, as well as of a future ſtate. And yet one main point aſſerted in his *ſixth* ſermon is, that the doctrine of the reſurrection

If indeed he was ſo well acquainted with the whole myſtery of redemption. The Deiſts will ſay, the knowledge of a future ſtate had been beſtowed upon him to very little purpoſe, if he failed to apply ſo appoſite a topic to the ſolution of his own difficulties.

had not been revealed in any part of the Old Teſtament [s].

It would be inconſiſtent in his Lordſhip to give theſe a words ſpiritual ſenſe, while he maintains in this ſame ſermon, that the doctrine of a future ſtate, as revealed in the Old Teſtament, was *left involved in doubts and uncertainties:* for, according to the ſpiritual ſenſe, here is as plain a declaration of a future ſtate, as any that occurs in the New Teſtament.

His Lordſhip will not contend for this ſpiritual ſenſe, ſince he ſo ſtrenuouſly maintains,

[s] Three of the principal texts, alledged by Dr. *Stebbing* againſt the argument of the *D. L.* are fetched from *Iſaiah*, *Ezekiel*, and *Jeremiah*. — *Examination*, p. 113

"Thy dead men ſhall live, together with my dead "body ſhall they ariſe, &c.

"Can theſe dry bones live, &c.

"Many that ſleep in the duſt ſhall awake, &c."

If theſe paſſages prove any thing with reſpect to a future ſtate, they will prove that the reſurrection was revealed at this time. As the Biſhop therefore denies the knowledge of this doctrine to the Jewiſh Church; he muſt tell the Dr. that theſe paſſages were underſtood in a *temporal* ſenſe, and conſequently make nothing againſt the author of the *D. L.*

If we are not to believe that the reſurrection was revealed, why are we urged with theſe, and other paſſages of the ſame ſort, which, if they relate to a future ſtate, extend to the reſurrection alſo? And if we are to believe that it was revealed, how was a future ſtate *brought to light*, or even *illuſtrated* and *enlightened*, by *Jeſus Chriſt?*

in

in his *third* ſermon, that the doctrine of life and immortality was *a myſtery* at the time when this Pſalm was compoſed.

The book of Pſalms abounds with typical deſcriptions and repreſentations of a future ſtate. His Lordſhip contends that theſe were employed for a veil or cover. And can he ſuppoſe that David was induſtrious to hide this doctrine in one Pſalm, and yet ſtudious to publiſh and divulge it in another? However this would be the neceſſary conſequence of ſuppoſing that *any* of the Pſalms afforded a *plain* and *obvious* proof of a future ſtate.

I now proceed to examine ſome objections which have been urged againſt the principles defended in theſe papers.

The learned Prelate inſiſts, that the *natural* arguments in ſupport of a future ſtate muſt be excluded and ſet aſide, if we aſſign the *firſt* and *original* publication of life and immortality to *Jeſus Chriſt* [t].

I did not expect to find his Lordſhip ſo ſolicitous about the fate of theſe *natural* arguments, as he affirmed in his firſt ſermon, "that to them who rely on nature only, it is "not evident, nor can it be, whether any "future reward ſhall attend their religious

[t] Vol. i. p. 187, 188.

" ſervice [t]." In another place he aſſerts that the claims of natural religion amount to juſt nothing, as being " the claims of *unprofitable* " ſervants, or the claims of thoſe to whom " nothing is due [v]." He obſerves next, " that nature ſees all her children go down to " the grave: all beyond the grave is to her " one *wide waſte, a land of doubt and uncer-* " *tainty:* when ſhe looks into it ſhe has her " hopes, and ſhe has her fears; and, agita- " ted by the viciſſitude of theſe paſſions, ſhe " finds no ground whereon to reſt her foot [w]." Having thus overthrown the claims of natural religion to any future reward, towards the concluſion of his *fifth* ſermon; he begins his *ſixth* with obſerving that the natural arguments for a future ſtate would be impeached, if we ſuppoſe that *Jeſus Chriſt* gave the *firſt* and *only* notice of life and immortality. But why is his Lordſhip ſo extremely anxious for theſe natural arguments in favour of a future ſtate and immortality, if they be in reality ſuch ſlender things as he has deſcribed them, but a very few pages before? Or why ſo much concern in his *ſixth* ſermon to provide for arguments, to which he had juſt be-

[t] Vol. i. p. 16. [v] p. 182. [w] p. 185.

fore

fore given ſuch a precarious exiſtence in his *firſt* and *fifth*?

In order to remove this objection I muſt premiſe, that the *natural* and *revealed* doctrines of a future ſtate are very different. The beſt of men by the light of reaſon can expect only ſome ſlight and inconſiderable reward of a *ſhort* and *tranſient* duration; as this might be a ſufficient compenſation for all their ſervices and ſufferings, in the preſent life. On the other hand, revelation promiſes a recovery of our *loſt inheritance* [x], or a ſtate of *immortal* happineſs and glory. And this is juſtly repreſented as the pure *gift* or *gratuitous favour* of God, ſince it flows intirely from his pleaſure and good will, and is not to be deduced from any of the divine attributes by the light of

[x] I have here borrowed the diſtinction of that great and illuſtrious writer from whom only we are to expect a full and final ſolution of the ſeveral difficulties relating to this queſtion. "A future ſtate, taught by revelation, "is not *immediately* founded on the ſame principle with "that taught by natural religion. The latter ſtands "*immediately* on this principle, *that God is juſt, and will* "*give to every man according to his works*; therefore if the "diſtribution of good and evil be not made here, it will "be hereafter. But the future ſtate of revelation ſtands "only *mediately* on this, and *immediately* on its being *a* "*reſtoration to a loſt inheritance, purchaſed by a Redeemer.*" — Dr. Warburton's Letter to Dr. Middleton, annexed to *the argument of the D. L.*

nature and reaſon. Now as the NATURAL and REVEALED doctrines were ſo very different, why might not the late publication of the one be very conſiſtent with the early notice of the other; or why might not the one be *originally* revealed by *Jeſus*, notwithſtanding the other had been previouſly diſcovered without his aſſiſtance?

His Lordſhip obſerves, that ſome perſons think this text of[y] St. *Paul*, "is excluſive of "all arguments for a future *immortality* "drawn from the light of nature and rea-"ſon[z]. To prove that they think wrong, he ſhould produce the *natural* arguments by which a future *immortality* may be deduced from the divine attributes, independently on the evidence of revelation. Till he has done this, his objection will amount to juſt nothing.

To prove that there is any real repugnancy and contradiction between Dr. *Warburton's* interpretation of this text, and the natural argument for a future ſtate, his Lordſhip muſt ſhew that the natural and revealed doctrines

[y] *Who hath brought life and immortality to light through the Goſpel.*

[z] Vol. i. p. 187.

of

of another life, are one and the ſame [a]. And to eſtabliſh this identity, he muſt ſuppoſe that the ſcripture promiſe of immortal happineſs and glory, or a reſtoration to our loſt inheritance, is nothing more than what may be inferred from the moral attributes of God: one conſequence of which is, that Chriſtianity is only a republication of the Religion of nature.

According to his Lordſhip's objection, a future immortality might be deduced from the moral attributes of God; and conſequently would have followed in the natural order and courſe of things, whether *Chriſt* had ſuffered or not. His death and ſacrifice, therefore, would have been unneceſſary, unleſs

[a] "Dr. *Stebbing*, too, aſks, "If the ancient heathen "legiſlators taught it (the doctrine of a future ſtate;) or "if the main body of the *Jewiſh* nation believed it, be"fore the coming of Chriſt, how was it brought to light "by the Goſpel?" *Examination*, p. 72.

But where did he learn that the *Scripture* or *Chriſtian* doctrine of a futurity was taught by the *Heathen* legiſlators? Or by what *new experiments* will he prove that "the "*rabbinical* notion of another life, picked up by the "*Jews* from among their *Pagan* neighbours, and evi"dently founded on the *pythagoric metempſychoſis* *," was the ſame with that taught by *Jeſus Chriſt* in the Goſpel? For his queſtion has neither pertinence, or force, if the *Pagan* and *Jewiſh* doctrines differed from the Chriſtian.

* Vid. Dr. Warburton's letter to Dr. Middleton.

we can ſuppoſe they were appointed for the attainment of an end, which had no dependence upon them, and muſt naturally have followed tho' they had never been.

His Lordſhip will very much ennoble the natural ſyſtem, if he can annex to it the promiſe of a future immortality; but then he muſt at the ſame time *paganize* the Goſpel inſtitution, diveſt it of the *eſſential* doctrine of *Redemption*, and ſo, ſink and degrade it into a mere republication of the Religion of nature.

Again: We learn from the New Teſtament, that the whole ſcheme of the redemption of mankind by the Son of God, was diſcovered to *Abraham* and to ſome others: Hence it is inferred, that it muſt have been revealed for the general uſe and information of the faithful, and conſequently was intended for a popular and common doctrine both before and under the Law.

We find in the New Teſtament *many* paſſages which declare this doctrine was *not* revealed in theſe ages, and meet with ſome *few* which declare it was revealed to certain particular perſons. The Deiſts aſk, how we can ſolve this ſeeming contradiction, or reconcile the New Teſtament with itſelf, ſince it affirms that the doctrine was a *myſtery*,

kept ſecret and *hid*, and alſo acknowledges that it was revealed to ſome particulars in theſe early ages.

The author of the *D. L.* tells us, that it had been communicated, *as a ſingular favour*, to ſome ſelect perſons, who were not allowed to communicate it to others, being not, at that time, intended for popular and common uſe. And is not this diſtinction naturally ſuggeſted by the ſcripture repreſentation of this doctrine which aſſigns the *original* revelation of it to *one* age, and the open and *promiſcuous* teaching of it to another?

It would be an unpardonable raſhneſs to ſay the diſtinction is arbitrary and groundleſs, as it is impoſſible to remove the infidel objection, or to ſave the honour and conſiſtency, of the holy ſcripture, without it. For if the particular perſons to whom the doctrine was communicated, were intruſted to propagate and ſpread it among the reſt of mankind without diſtinction or reſerve, it could have been no more a *myſtery* then, than it is now; and conſequently the Infidel charge of contradiction and inconſiſtency will remain in its full force.

My Lord Biſhop and Dr. *Stebbing* then will be obliged to follow the author of the

D. L.

D. L. in this diſtinction, and to own that tho' Moſes had the knowledge of redemption and a future ſtate; yet that he delivered this knowledge under the cover and veil of types, i. e. deſignedly concealed it from his people[b].

Give me leave to conclude this chapter with a word or two on the common method of defending the *Jewiſh* Religion, againſt the objections of Unbelievers; who hold, that this Religion, which is deſtitute of the doctrine of a future ſtate, is unworthy of God: The advocates of the common ſyſtem are as ready to own the force of the objection as the enemies of revelation are to make it. Nay, they even outdo the objectors themſelves in the force of their expreſſions. They hold the doctrine to be even *eſſential* to every Religion which comes from God; and therefore, that Revelation, where it is not found, carries with it an internal mark of the falſhood of its pretenſions.

But this is ſo raſh and dangerous a conceſſion, that it utterly diſables them from making head againſt their adverſaries. For on the truth of this poſition, in which the two parties ſo well agree, the doctrine of a future ſtate muſt have been as much the true

[b] See the following chapter.

and

and genuine ſanction of the *Jewiſh* Religion, as the Chriſtian: Unbelievers, therefore, will ſay, it ought to have been as *plainly* and *clearly* revealed by *Moſes*, as by *Jeſus Chriſt* and his Apoſtles. For it ſeems to be agreed on all hands, that the *ſanctions* of a Religion ſhould be delivered in as *open* and *explicit* a manner, as the *precepts* of it.

It is indeed evident, from the nature and reaſon of the thing, that men ought to be as well informed of the *motives*, which are to promote and encourage their obedience, as of the *duties* which are to be practiſed and obſerved by them. The doctrine of a future ſtate therefore ſhould have been delivered to the *Jewiſh* Church with the ſame perſpicuity and clearneſs, as the knowledge of the one true God, and the worſhip and ſervice due unto him, and required by him. So that the patrons of the common ſyſtem muſt either give up the truth and divinity of the *Jewiſh* religion, or prove that this doctrine was as *clearly* and *explicitely* revealed in the books of *Moſes*, as in the books of the New Teſtament.

And yet they know this to be impoſſible. All they produce are certain paſſages in which they ſay, it is *implied*, and from which they

ſup-

ſuppoſe it may be deduced by a proper attention to the context, and to the time, occaſion, and circumſtances of things, when the revelations were made.

But to what purpoſe is it to produce *implicit* revelations, when the argument requires ſuch as are moſt *explicit* and *expreſs?* They aſſure us, that a future ſtate is "that *ſingle* "*point of knowledge*, which could be the "foundation of a reaſonable worſhip," ſince men would be incapable of religion without it. If therefore *plain*, *open*, and *explicit* revelations are neceſſary in any caſe, they muſt have been neceſſary in this. For though the Jews might be left to diſcover things of leſs importance by *deduction* and *inference*, yet they may reaſonably look for *direct* and *preciſe* information, where the very being of the thing delivered, is concerned. Eſpecially if this revelation was made on purpoſe to aſſure them of the certainty of a future ſtate.

We have ſhewn that the doctrine of life and immortality, which is ſuppoſed to have been the ſanction of the *Jewiſh* religion, was ſomething *more* than could be deduced from the light of nature; and could be known by revelation only. Now if a revelation was given on purpoſe to *aſcertain* and *promulgate* ſuch

ſuch a doctrine, we muſt needs conclude, unleſs we would eternally blaſt and diſhonour the diſpenſation, that it would not have been *implied* only, but expreſſed in the moſt preciſe, open, and explicit terms.

We learn from the New Teſtament in what manner this *ſanction* of a religion ſhould be revealed. And we never fail to obſerve, for the honour of the Goſpel, that a future ſtate is delivered by it in ſuch a plain, open, and explicite manner, as the importance and uſefulneſs of the doctrine required. Now if this principle was intended for the ſanction of the *Jewiſh* religion, it bore the ſame relation to their revealed ſyſtem which it bears to ours; and conſequently they were equally intereſted and concerned to know it with us. But nothing is more evident than that a doctrine, equally neceſſary to be known at all times, ſhould have been revealed with equal perſpicuity at all times [c]. *Implications*, therefore, muſt have been as improper and unfit in the firſt ages as the laſt, if this doctrine was as eſſential to religion, and conſequently as neceſſary to be known, in the one as in the other.

[c] See *argument of the D. L.* p. 116.

Indeed

Indeed the patrons of the common ſyſtem ſuppoſe, that the Jewiſh religion had the very ſame doctrine of a future ſtate with ours. For they pretend that the Chriſtian covenant, or God's covenant of life and immortality, was revealed in the books of *Moſes* for the uſe of the ancient Jews, in order to acquaint them with God's purpoſe of reſtoring mankind to their loſt inheritance. They ſay this covenant was to be opened and unfolded gradually. But if life and immortality was one of the parts which was intended for the *immediate* notice and information of the people of that age; why was it not plainly and explicitely revealed? For it is agreed on all hands, that the promiſes, ſtipulated by a covenant, ought to be delivered in the moſt preciſe, determinate, and expreſs terms [d]. They ſhould have been delivered in this manner, as they were unknown before; and the covenant was revealed on purpoſe to make them manifeſt to the faithful of thoſe times.

[d] Promiſſa, præſertim *fœderi* annexa, debent eſſe *clara* ac *diſerta*, et ejuſmodi, ut ab utraque parte ſtipulante intelligi poſſint. Bp. Bull's Harmonia Apoſtolica, Diſſer. poſt. c. x. ſect. 8. And might not this principle have ſhewn him, that the Chriſtian *covenant* of life and immortality was not revealed for the uſe of the *Jewiſh* Church in any part of the books of *Moſes*?

Unbelievers

Unbelievers will ſay, on the authority of the New Teſtament, that this life and immortality remained a myſtery, and was intended to remain a myſtery under the Law. And they will add, that there muſt have been ſomething very ſingular and incomprehenſible in the diſpenſations of Providence, if this doctrine was to continue a myſtery at the very time when it was appointed for the ſanction of a revealed religion. Unbelievers object, that no religion, coming from God, can contain any *myſteries*; and we ſhall hardly remove their prejudices, by adding *the ſanctions* of religion to the catalogue. My Lord Biſhop obſerves, that the Goſpel-myſteries are things which God reſerved to himſelf, without communicating the knowledge of them to the world, before the coming of the Saviour. And he obſerves alſo, that life and immortality was *one* of theſe *myſteries*[c]. Now, after this, will he ſay, it was intended for the *ſanction* of the *Jewiſh* religion?

It is aſtoniſhing his Lordſhip ſhould aſſert that *the covenant*, by which God engaged to reſtore mankind to life and immortality, was revealed almoſt at the beginning of the world, and was often revived and re-publiſhed

[c] Vol. i. Sermon iii. p, 133, 4, 5.

both

both before and under the Law; and yet ſhould contend, that the doctrine of life and immortality was all the time a myſtery, which he reſerved within his own breaſt. For how is it poſſible that *a doctrine* could remain *a myſtery*, after *the covenant* in which that doctrine is contained, was revealed?

The advocates of the common ſyſtem pretend, that the *Jewiſh* religion would have been unworthy of God, unleſs it were eſtabliſhed on the ſanction of a future ſtate. The Deiſts, therefore, to convict it of impoſture, need only produce thoſe paſſages of the New Teſtament, which ſo plainly and ſtrongly declare that the Moſaic Religion had it not. Thus they will find themſelves enabled to turn the Chriſtian religion againſt the *Jewiſh*, and to diſpute the miſſion of *Moſes* and the prophets upon the authority of *Jeſus Chriſt* and his apoſtles [f].

[f] As I have been here examining Whether the writers, who ſuppoſe a future ſtate was a *fundamental* and *eſſential* part of religion at all times, and under all diſpenſations, be able to remove the infidel objection abovementioned; it may not be improper to conſider the opinion of the reverend Dr. *Jortin*, who has touched this argument, tho' very ſlightly, in his late *Diſſertations*. He tells us, that the Pagan "notions of the ſoul ſeem not to be the "reſult of reaſonings upon the nature of God or of man; "but the remains of an *old tradition*, delivered down, in

The

The conſtant cry is, and it has been ſounded very tragically, that we give the unbeliever

" all probability, *from the beginning of the world*, and " ſpread through *all* nations." p. 233.

Thus he ſuppoſes the doctrine of a future ſtate was originally revealed *at the beginning of the world*, and handed down *by tradition* to the *Jews* and *Gentiles*. The queſtion therefore is, whether *theſe principles* will furniſh any ſolid and ſatisfactory anſwer to the infidel objection, which ſuppoſes the Jewiſh religion to be unworthy of God, becauſe it does not contain this doctrine?

Now I think they will not: for the Deiſts ſay that nothing but a *plain* and *explicit* revelation of this doctrine will juſtify the conduct of providence, if it was intended for the *ſanction* of the Religions of the ancient world. And they may venture to affirm, without the leaſt fear of being confuted, that the learned Writer will never be able to prove his *tradition* to be ſuch *plain* and *explicite revelation.*

They will add, that the ſuppoſition of ſuch a tradition is the defending the Old Teſtament at the expence of the New, as it is evidently inconſiſtent with the ſeveral paſſages of the New, explained in this chapter.

It will not mend the matter to ſay, that as the doctrine had been revealed near the beginning of the world, a ſubſequent revelation was not neceſſary in the times of *Moſes*. For this would be aſcribing that virtue and authority to tradition in our diſputes with Infidels, which Papiſts contend for, and which is not granted, in their diſputes with us.

It will be more inconſiſtent ſtill to aſſert againſt unbelievers the neceſſity of a *written word*, becauſe doctrines, conveyed by tradition, are ſoon loſt and forgotten, or adulterated with fabulous and impure mixtures; and yet to aſſert againſt them, on another occaſion, that the moſt eſſential and important of all religious principles (*i. e.* the doctrine of a future ſtate) might be ſafely entruſted to tradition.

great advantage by ſuppoſing that a future ſtate was not intended for the ſanction of the *Jewiſh* religion. But ſure we give him much greater, by ſuppoſing that it was intended for this purpoſe. For then he will aſk, why it was not as explicitly revealed by *Moſes* and the Prophets in the Old Teſtament, as by *Jeſus Chriſt* and his apoſtles in the New[g]?

And what anſwer ſhall we make, when he confronts us with the paſſages of the New Teſtament, which declare that the doctrine of life and immortality was a *myſtery kept ſecret and hid* in the age of the *Jewiſh covenant?* Will he not upbraid us with our folly

It is not ſtrange that the *Abbé du Prades* ſhould aſcribe this virtue to tradition*, ſince he may do it conſiſtently with the principles of the *Romiſh* Church. But that Dr. *Jortin*, who often ſpeaks as ſlightly, and ſeems to think as meanly of that Church as any other proteſtant, ſhould yet ſo highly honour and exalt this *Popiſh* tradition as to ſuppoſe that the principal point of the *Jewiſh* religion was conveyed by it, is not ſo eaſy to comprehend.

The emptineſs and futility of this reaſoning, ſo far as the preſent queſtion is concerned, has been ſufficiently expoſed in *the Argument of the D. L.* p. 117, 118.

g How unable Dr. *Stebbing* was to remove the Infidel objection, on the ſuppoſition that the doctrine of a future ſtate was a neceſſary and eſſential part of the *Jewiſh* religion, may be ſeen likewiſe in *the Argument of the D. L.* p. 118—125.

* See his Theſis and Apology.

and

and prevarication in ſetting aſide the authority of one half of the Bible, in order to eſtabliſh the other?

If we be reſolved to adhere to the common ſyſtem, and to defend the Jewiſh religion on thoſe principles, we ſhall be obliged to take great liberties both with the Old and New Teſtament. It will be neceſſary to *add* many *plain* and *explicit* revelations of a future ſtate to the Old: and it will be as neceſſary to ſtrike out of the New, all thoſe paſſages, which ſuppoſe this doctrine was reſerved for the teaching of our Saviour.

One would indeed ſuſpect, that theſe paſſages had been long eraſed and forgotten, from the little attention which has been paid to them by ſome late defenders of revelation. "For we are told, that the true religion, given "by God, has always been SUBSTANTIALLY "the ſame, or that the promiſe of a reſto-"ration to the life and immortality forfeited "by the fall had been revealed to our firſt "parents, and ever after continued a part "of the primitive religion derived from "them [h]."

[h] Dr. *Leland's* View of Deiſtical writers. Vol. ii. p. 479, 480.

Happily for the ſacred ſcriptures, the learned Doctor has only aſſerted, and not proved, theſe poſitions. For had he proved them, the conſequence had been dreadful. It would have convicted the many paſſages produced in this chapter from the New Teſtament of the moſt palpable and direct falſehood.

I would aſk, whether the author of this *View* propoſes to eſtabliſh his hypotheſis on the authority of the Old or New Teſtament? If on the firſt, he makes the Old Teſtament inconſiſtent with the New. If on the laſt, he makes the New Teſtament inconſiſtent with itſelf.

Even my Lord Biſhop himſelf will be embaraſſed, if he ſhould engage to remove the infidel objection, which ſuppoſes the Jewiſh religion was unworthy of God, becauſe it had not the doctrine of a future ſtate. He does, indeed, tell unbelievers, that our SAVIOUR ſays, the law afforded a good proof of a future life [i]. But they will ſay, he alſo tells them, that this was a *myſtery*, which God reſerved to himſelf, without divulging it to the world, before the coming of Chriſt. And they will obſerve withal, that he has collected ſeveral

[i] Vol. i. p. 188.

paſſages

paſſages out of St. PAUL's epiſtles in confirmation of this laſt aſſertion [k].

They may perhaps therefore be bold enough to tell him, that according to his interpretation, as well as Lord Bolingbroke's, *Jeſus Chriſt* taught *one* doctrine, and St. *Paul another*; and the apoſtle ſent, not to eſtabliſh, but to overturn, one of the principal poſitions laid down by his maſter.

The ſupporters of the common ſyſtem are often reminding us, "that God, conſiſtently with his wiſdom and goodneſs, COULD not omit revealing this doctrine to the *Iſraelites*." That is, God *could* not, conſiſtently with his wiſdom and goodneſs, omit to reveal a doctrine, which the inſpired writers of the New Teſtament aſſure us was not revealed by him.

And are we to believe, on the authority of the common ſyſtem, that God *ought* to have done, what theſe inſpired writers declare he did not do? Is not this erecting a ſyſtem on the ruin of the goſpel diſpenſation? Or, more properly, is it not preferring *human* wiſdom to the *divine*?

The objection, therefore, can make but little impreſſion on the believer, who no more at-

[k] Vol. i. p. 133, 4, 5.

tempts to *mend* the works of grace than thoſe of nature, and preſumes not to dictate and preſcribe in what manner God *ſhould* or *ought* to have acted, when the written word has informed him in what manner he really did act.

It is much better calculated to ſerve the cauſe of the libertine, as it will enable him to prove, on the authority of the *New* Teſtament, that God did not do what he ſhould or ought to have done in the *Old*. Allow him but this principle[1], and you put the ſceptre in his hand, or authoriſe him to *rejudge his God, and to weigh his opinion againſt providence*.

It is abſurd, therefore, to inculcate the neceſſity of ſuppoſing, that the *Jewiſh* religion had a future ſtate, as neceſſary to the defence of it. The believer will not think himſelf at liberty to aſſume a principle, which is flatly contradicted by the New Teſtament, or to aſſign the Jewiſh religion ſuch a degree and meaſure, of perfection, as neither *did*, nor *poſſibly* could belong to it, if the Chriſtian be true.

To ſay he ſhall be unable to defend the Law, without aſſuming this principle; is in

[1] *Viz.* That God *ought* to have revealed this doctrine to the ancient *Jews*.

effect

effect to ſay, he ſhall be unable to defend the Law, without giving up the Goſpel.

We are often told, it would have been *cruel* in God to leave the *Jews* under a continual ſubjection to the fear of death, without any proſpect or expectation of a better life. Which is only ſaying in other words, and in contradiction to the New Teſtament, that it would have been *cruel* in God, to leave the *Jews ſitting in darkneſs, and in the region and ſhadow of death*; or to have ſuffered them to continue *ſubject to bondage through fear of death*, during the whole period of their lives.

The followers of Lord *Bolingbroke* will not be diſpleaſed to hear, that it was CRUEL in that God whom he accuſes of cruelty, that he did not communicate the doctrine of life and immortality to the antient *Jews*. For as St. *Paul* evidently aſcribes this conduct to him, they will think this ſufficient to juſtify all the venom and malignity, which their maſter has ſo copiouſly ſhed on the character of the Apoſtle. The only queſtion is, whether the paſſages of the New Teſtament above quoted do, or do not imply, that God did leave the *Jews* without the promiſe of life and immortality? For if they imply that

he did, we Chriſtians are obliged to believe it. And if we be aſſured, upon this proper and ſufficient authority, that God really acted thus, all objections to the juſtice and wiſdom of ſuch a diſpenſation muſt fall to the ground.

The writers, therefore, againſt the author of the *D. L.* ſhould be very cautious how they leave him in poſſeſſion of theſe ſeveral texts. For it is leaving us in poſſeſſion of the fulleſt evidence, that the *Jewiſh* religion, notwithſtanding it was given by God, was not eſtabliſhed on the ſanction of a future ſtate. And all objections to the rectitude, juſtice, and wiſdom of this proceeding, are precluded, if in reality the proceeding was of God.

To place things in their true light, we muſt ſuppoſe theſe objections addreſſed to the writers of the New Teſtament. For *they* are equally concerned in this queſtion with the author of the *D. L.* ſince it is *on their authority* that he denies the *Jews* the knowledge of a future ſtate.

When he is inſulted, therefore, on this account, we ſhould recollect that he denies it on the authority of the inſpired writers; and recollect likewiſe that my Lord Biſhop has *ſometimes* denied them this knowledge, on the very

very ſame authority [m]. The only difference is, that the Doctor is all along uniform and conſiſtent with himſelf, by ſteddily adhering to one principle, while the learned Prelate alternately lends his authority to each ſide of the queſtion, juſt as the purpoſe of his preſent argument requires.

The Doctor has indeed been charged with a kind of ſacrilege, an attempt to *rob* and *deprive* the *Jewiſh* religion of its great ornament and ſupport, the doctrine of a future ſtate. But let his accuſers firſt prove that this *ornament* was amongſt the ſacred utenſils of the temple. And when they have done this, they may, in order to perfect and complete their victory, involve the writers of the New Teſtament in the ſame charge [n].

[m] Sermons, Vol. i. p. 135.

[n] The principal deſign of this chapter was to ſhew, that the ancient *Jews* had not the *revealed* doctrine of a future ſtate. And ſo far the learned Dr. *Sykes* entirely agrees * with the author of the *D. L.* However, he differs from him in aſſigning them the *natural* doctrine of a futurity. We ſhall conſider his particular opinion, when we come to examine in what manner he would account for the abſence and omiſſion of a future ſtate in the *Moſaic* Law. He, my Lord Biſhop, and Dr. *Stebbing*, have undertaken this queſtion, as well as Lord *Bolingbroke*. And I am ſorry to ſay, that they have not

* Paraphraſe on the epiſtle to the *Hebrews*, p. 203, 4, 5, 6.

In

In a word, it is not for Beings of our narrow and limited capacities to reaſon *a priori*, or to dictate to God in what meaſure and proportion he *ſhould* have revealed his will to the ancient *Jews*. If we would know what was fit to be done at this time, our only way is to ſit down, and enquire what he actually did do. And if we will allow the Writers of the New Teſtament to be competent judges of this matter, we muſt own, that the doctrine of life and immortality was *not* revealed at this time; and therefore not fit to be revealed.

As thoſe glorious miniſters of truth have atteſted this fact, it will be equally the buſineſs of *all* believers to ſatisfy and diſcharge the ſeveral objections which are brought againſt a Religion thus circumſtanced; that is, deſtitute of the principle of a future ſtate. For they are not levelled at any *one* ſect or party *in particular*, but bear with equal force againſt *all* who undertake the defence of revealed Religion. The writers, therefore, who have been ſo long aſſerting

ſucceeded better in their *experiments* than the noble Lord; for that the conduct of *Moſes* ſeems to be as *capricious*, *irrational*, and *abſurd*, on *their* principles, as on thoſe of the noble Founder of the *firſt philoſophy*.

the

the force, validity, and importance of theſe objections, have all the time been putting arms into the hands of Unbelievers, which they may turn againſt us at their pleaſure.

Hoc Ithacus velit, et magno mercentur Atridæ.

CHAP.

CHAP. II.

Remarks on the Biſhop of London's *defence of the ancient prophecies; with ſome obſervations on what has been lately advanced by Dr.* Middleton [a], *and Dr.* Sykes [b], *on the ſubject of* types *and* ſecondary *prophecies.*

THE purpoſe of theſe ſheets is to ſhew, that the common ſyſtem, which makes redemption and a future ſtate, a popular doctrine amongſt the ancient *Jews*, abounds with abſurdities and inconſiſtencies. In the foregoing chapter I have proved, that this notion is confuted by the plain and expreſs authority of the *New* Teſtament. In this I ſhall endeavour to ſhew, that it will diſable us from defending the *Old*, or giving a ſatisfactory anſwer to the objections which Unbelievers bring againſt the *ancient prophecies*. And perhaps the futility of this ſyſtem, cannot be better or more effectually expoſed, than by

[a] See his *Examination of the Biſhop of London's diſcourſes*, &c.

[b] See his *Notes and paraphraſe on the epiſtle to the Hebrews.*

ſhewing

ſhewing to what great and inexplicable difficulties it reduced this truly learned Prelate, in his defence of *types* and *ſecondary* prophecies, againſt Mr. *Collins*, the author of *The grounds and reaſons*, &c.

It may be the more ſeaſonable to review this debate, ſince Lord *Bolingbroke* ſeems ſo well ſatisfied in his ridicule of theſe modes of information; which he conſiders only as ſo many *convict* impertinencies and whims, unworthy the attention of a rational and thinking man[c]. Now as he has not condeſcended to reaſon on the ſubject, or to ſpecify and point out his particular objections, we can at beſt but conjecture what they might be. And as he was not famous for ſtriking out any new lights of his own, we may reaſonably preſume, that Mr. *Collins* was his Oracle on this occaſion as well as on others; and that he looked upon the arguments, advanced in *The grounds and reaſons*, againſt types and ſecondary prophecies, as ſo many unanſwerable truths.

Theſe arguments ſuppoſe, *firſt*, that the modes of information are neither reaſonable, juſt, nor proper; as not agreeable to the rules of fair criticiſm and ſound logic.

[c] Vol. iv. p. 283, &c. "There is no room for reaſoning about the two former." i. e. types and figures.

2*dly*,

2dly, Had they been properly and ſtrictly logical, yet they would not have been made uſe of in a revealed Religion, becauſe ſuch a one can have nothing to hide from thoſe to whom it is delivered.

My Lord Biſhop replies as follows: " It " can hardly be ſuppoſed, that God intending " finally to ſave the world by *Chriſt*, and the " preaching of the Goſpel, ſhould give an " intermediate Law, which had no reſpect " nor relation to the covenant, which he in- " tended to eſtabliſh for ever: And whoever " will be at the pains to conſider ſeriouſly " the whole adminiſtration of providence " together, from the beginning to the end, " may ſee, perhaps, more reaſon than he ima- " gines, *to allow of types and figures in the* " *Jewiſh Law* [d]."

He undertakes to ſhew, that we may naturally and reaſonably expect to find *types* and *figures* in the Old Teſtament. It was his buſineſs then to prove, that they were properly and ſtrictly logical, and not the product of a warm and heated imagination, but founded on real and ſolid principles of reaſon. Now, as he has not attempted to do this, he leaves the *firſt* objection of his adverſary *unanſwered*, and even *untouched*.

[d] *Diſcourſes on prophecy*, p. 145. Fourth Edition.

To

To aſſume the logical fitneſs and propriety of theſe modes of information in a diſpute with the author of *The grounds and reaſons*, is plainly *begging* the queſtion, which the rules of diſputation required ſhould be proved.

To tell the infidel, that they are really found in the Old Teſtament, unleſs you have previouſly cleared and reſcued them from the charge of being *unſcholaſtic*, *groundleſs*, and *abſurd*; would be furniſhing him with ſuch an occaſion of triumph, as the learned Prelate, I dare ſay, did not intend to give him.

It is then a great, and even fundamental, defect in his Lordſhip's reaſoning, that he did not previouſly explain and vindicate the *logical fitneſs* and *propriety* of theſe figures [e]. A *ſecond* defect is, that his reaſoning does not come up to the point which he undertakes to prove. He is to prove, that in the Old Teſtament we may reaſonably look for *types*, or that particular mode and ſpecies of prophecy, diſtinguiſhed by *this appellation*. All he performs, is, that the Law muſt have *ſome ſort* of reference and relation

[e] The clear and full elucidation of this curious and important point was reſerved for the hands of a maſter critic. See *D. L.* Vol. ii. Book 6. Sect. 6.

to the Goſpel, or muſt predict it in *ſome* manner, or *other*. But to what purpoſe is it to ſhew, that we may reaſonably look for prophecy *in general*, or *ſome kind* of prophecy, in the Old Teſtament, when the queſtion relates to that *particular* ſpecies and *preciſe* mode of prophecy, which we call *typical?*

His Lordſhip, therefore, profeſſes *one* thing, and proves *another*. He aſſerts the reaſonableneſs and propriety of *types in particular*, but labours only to ſhew the reaſonableneſs and propriety of *prophecy in general.*

Nay, had he evinced the logical fitneſs and propriety of types, his argument had been ſtill inſufficient; ſince he was to prove, that this *particular* and *preciſe* mode of prophecy might reaſonably be looked for in the Old Teſtament, as being well adapted to the nature and genius of the *Jewiſh* Religion.

Now he has not only failed to ſupport the affirmative, but has laid down ſuch principles as would naturally lead one to aſſert the negative, or to maintain that types are contrary and foreign to the nature and genius of the *Jewiſh* Religion, and conſequently are not to be expected in the Old Teſtament. He ſuppoſes, and it is allowed on all hands, that the ſpiritual bleſſings, promiſed

promiſed in the Goſpel, were the ſubject of the ancient types. He ſuppoſes alſo, that the *Jewiſh* Religion was to predict and diſplay theſe bleſſings clearly and openly, for the preſent information of the *Jewiſh* Church. Now if the nature and genius of the Law required this open and immediate inſtruction, what occaſion was there for ſo dark and obſcure a medium of conveyance as that of Types ?

Since his Lordſhip is forced to acknowledge, that even the *metaphorical* and *figurative* ſenſe of the ancient prophecies was uſed for a *veil* or *cover* [f], much rather ſhould he have ſeen that the *typical* and *ſecondary* ſenſe was intended for this purpoſe. If therefore he will contend that *types* and *ſecondary* prophecies are properly connected with, and neceſſarily flow from, the nature and genius of the *Jewiſh* Religion, he muſt, in conſequence, reverſe his other principle, and ſay, that this religion was not given to reveal, but to hide, the ſpiritual bleſſings of the Goſpel-Diſpenſation.

This ſeems to be the only idea of the *Jewiſh* Religion, which can ſupport us in making it the proper reſidence and ſeat of Types and ſecondary Prophecies. We muſt

[f] Second Diſcourſe.

therefore either exclude theſe figures, or admit them under ſuch an idea of the *Jewiſh* Religion, as is entirely ſubverſive of the common ſyſtem.

" Ought it (ſays his Lordſhip) to be " matter of wonder, that the Prophets, who " were miniſters of both covenants; entruſted with the counſels of God for the direction of the temporal affairs of the people " of *Iſrael*, and commiſſioned to cheriſh the " hopes and expectations of a better Kingdom, to be given in virtue of God's everlaſting covenant: ought it to be wondered " at, I ſay, that they often ſpeak of both " kingdoms together, *that they make uſe of* " *the temporal deliverances as an argument* " *to encourage the hopes of the ſpiritual?* " When in truth the temporal deliverances, " being the actual performance of one covenant, were a great ſecurity for the performance of the other; and it was unnatural to ſee the hand of God performing one " promiſe, and not to reflect upon the certainty of his performing the other [g]."

He here ſuppoſes, that theſe ſpiritual bleſſings were prefigured by types, and thoſe Types explained to the people at the ſame time to

[g] Diſcourſes on Prophecy, p. 129.

be *Types*, *i. e.* ſignificative of ſpiritual bleſſings to come. Thus the ſame figure ſerved equally to inform the people both of the *primary* and *ſecondary* ſenſe of Prophecy. Which we may believe, when it can be proved, that the ſame circumſtance was both fit to be ſecreted, and fit to be revealed, at one and the ſame time, and to one and the ſame people.

In theſe Diſcourſes, his Lordſhip undertakes to illuſtrate and explain the *uſe* and *intent* of the ancient Prophecies. But what *uſe* and *intent* can he aſcribe to Types, if the doctrines, delivered under them, were deſigned for popular and vulgar notice?

The queſtion is, why *types* and *ſecondary prophecies* were uſed on certain occaſions rather than ſuch as were primary, literal, and direct. Now what can be ſaid to juſtify this *preference*, if the doctrines, conveyed under them, were to be nakedly and openly revealed, as being intended for the immediate inſtruction and information of the ancient *Jews?*

The great point affirmed in the paſſage juſt recited, is this, " That the prophets OFTEN " made uſe of the temporal deliverances, as " an argument to encourage the hope and " expectation of the ſpiritual."

One would conclude, from his Lordſhip's manner of expreſſion, that theſe temporal deliverances had been OFTEN DECLARED to be prefigurative of the ſpiritual. And yet, upon examination, we find *no declarations* of this ſort in the Old Teſtament; but on the contrary the moſt profound ſilence.

To proceed. "Ought it to be wondered at (ſays his Lordſhip) that they *often* "ſpeak of both kingdoms together; that "they make uſe of the temporal deliverances, as an argument to encourage the "hopes of the ſpiritual? When in truth "the temporal deliverances, being the actual "performance of one covenant, were a great "ſecurity for the performance of the other."

Having ſuppoſed that the temporal deliverances were *previouſly declared* to be figurative of the ſpiritual; he addreſſes himſelf to ſhew, that this is no more than what might be expected from their natural connexion. But this is buſying himſelf to account for a fact which in reality has no exiſtence, ſince ſuch *previous declarations* were never made.

If theſe temporal deliverances were indeed appointed to be figurative; his Lordſhip thinks that their ultimate intention and deſign muſt have been previouſly opened and explained

in

in the Old Teſtament. This is his Lordſhip's *principle* fairly collected from the paſſage quoted juſt above. I do not mean to diſcredit it by ſaying it is the very principle which Mr. *Collins*, Dr. *Sykes*, and Mr. *Chubb*, have employed to invalidate the reality and exiſtence of all types whatſoever. For if a principle be well-founded, it is of no conſequence what they are who have thought fit to abuſe it.

However, theſe men argue thus, " Had the facts and circumſtances, which you ſuppoſe typical, been really ſo, their ſeveral explanations would have been annexed to them, or previous declarations would have been given to ſhew, that they were originally intended for this purpoſe:

But no ſuch declarations are to be found in the writings of *Moſes* and the Prophets:

Therefore theſe facts and circumſtances were not originally intended to be typical."

How will his Lordſhip now defend the reality and exiſtence of types againſt this argument? He agrees with theſe writers in aſſerting the firſt propoſition; and he will hardly venture, on maturer conſideration, to deny the ſecond, or perſevere in affirming, that types were *originally declared* to be figurative. For this would be perſevering in ſupport of a ſy-

ſtem, in oppoſition to the clear and direct evidence of ſenſe.

Could he indeed have produced any ſuch declaration, he might have put a quick period to his diſpute with the Deiſt. For this would be evincing the exiſtence of types on the *plain* and *poſitive* authority of the Old Teſtament, which Mr. *Collins* allows to be deciſive in the preſent queſtion.

This learned Prelate labours to prove *a priori*, or from the nature and reaſon of the thing, that types, wherever they are found, muſt needs have been firſt delivered with their proper explanation; and from the force of this argument, he will compel us to give up theſe figures, as we are unable to prove that they were delivered in the manner here preſcribed.

His followers would do well to explain, how he came thus to put the labouring oar upon believers, and with ſuch circumſtances, as lay them under a neceſſity either of giving up their cauſe, or of proving what never can be proved.

If we would know what conduct the *nature and reaſon of the thing* demand, or whether any previous explanations may be naturally and reaſonably expected in this caſe, we ſhould go to the Old Teſtament, and examine

amine what has been really and actually done. There we find no ſuch explanations recorded, no ſuch hypotheſis as his Lordſhip lays down ſupported by *fact*. We may therefore ſafely conclude, that this argument *a priori* has no force, or that the *nature and reaſon of the thing* did not demand the conduct aſſigned by this learned Prelate.

Indeed it is not a little ſtrange that his Lordſhip ſhould adopt this argument *a priori*, and infer from the very nature and intention of types, that their explanations muſt needs go along with them. For what is it better than inferring from the propriety and uſe of a veil or cover, that there was nothing to be veiled or covered [h] ?

[h] As Lord *Bolingbroke* has treated the notion of types with ſuch eminent contempt, it is pity but ſome late writers had handled it with more caution and conſiſtency. Dr. *Law*, in his *Conſiderations on the Theory of Religion*, often aſſerts the exiſtence and reality of types; but gives ſuch a character and deſcription of them, as tends to ſubvert, rather than ſupport, the credit of prophecies thus figuratively delivered.

He obſerves, that a future ſtate was delivered by the Law "in figurative repreſentations, *types* and *emblems**."

He obſerves alſo, "that the Revelations made to the *Jews* were at firſt all put under a *carnal cover* †."

Thus he ſuppoſes that a future ſtate was put under a *carnal cover*, and yet affirms that it was publickly taught and cultivated at the ſame time ‡. Now what need the

* p. 98. † p. 225. ‡ p. 391.

His Lordſhip, by ſuppoſing that theſe previous declarations were *made*, brings upon himſelf the difficulty of explaining why they were not *recorded*. For certainly, they would have been the moſt direct, preciſe, and circumſtantial predictions of the miſſion of *Jeſus*. But as the Old Teſtament was deſtined for the ſupport and evidence of the New; one can hardly imagine, that ſuch an illuſtrious train of teſtimonies would have been omitted, while others more dark, ambiguous, and equivocal, were inſerted in their room.

His Lordſhip aſſures us, that the ancient prophecies, *relative to the ſpiritual covenant, were given to eſtabliſh and confirm the hopes of futurity* [i], or the doctrine of redemption and eternal life. But if they were given to explain, and to impreſs this doctrine on the minds of the people, why were they conveyed under Types? Or why was the Doctrine wrapped

followers of Lord *Bolingbroke* aſk more to confirm their maſter's argument againſt types, than this conceſſion, that one of the principal doctrines conveyed under them, was intended for popular and common uſe?

If the Doctor will perſiſt in affirming, that types were intended for a *carnal cover*, let him no longer tell us, that the doctrines delivered under them were publickly taught and cultivated at the ſame time. If he will perſiſt in affirming, that theſe doctrines were publickly cultivated and taught, let him no longer tell us of his *carnal cover*, as he has now rendered it of no kind of uſe.

p. 127.

up in clouds and darkneſs, if it was to be eſtabliſhed, diſpenſed, and propagated among the faithful of thoſe times? If it was to be thus propagated and diſpenſed, not only ſo *thick* a cover as that of Types, but *any* cover whatever muſt have been unneceſſary.

It has been ſuggeſted by the enemies of *Moſes*, that he *put out his people's eyes:* But the common hypotheſis would rather lead one to imagine, that he had already loſt his own. For his blindneſs muſt have been deplorable indeed, if he was capable of thinking, that dark, typical, and ænigmatical repreſentations were better calculated to convey the doctrine of a future ſtate, (or indeed any doctrine) to a carnal and worldly-minded people, than plain, ſimple, and literal expreſſion.

On this ſuppoſition Lord Bolingbroke might juſtly ſay, *There is no room for reaſoning about theſe types and figures.* And yet he would hardly have been ſo ſparing of his arguments had he ſeen how eaſily theſe things might be applied to the ruin and ſubverſion of the common ſyſtem.

Let us now take a ſhort review of the argument, as it ſtands between the celebrated Prelate, and the author of *The grounds and reaſons.* Mr. *Collins* objects, that types

and

and ſecondary prophecies are unſcholaſtic, illogical, and abſurd. 2. That they muſt have been uſeleſs, as a true religion could have no myſteries to hide from its followers.

His Lordſhip leaves the firſt objection not only *unanſwered*, but even *untouched*.

If the followers of Lord *Bolingbroke* glory in his bare ſilence with regard to the *firſt* objection, they will glory much more in the authority of his *poſitive conceſſion* to ſupport and confirm the ſecond. Nay, they will be like enough to tell us, that the principles, delivered in his Lordſhip's *defence* of types and ſecondary prophecies, are as deſtructive of their nature and exiſtence, as any thing advanced by *Collins* with a profeſſed deſign to diſcredit and expoſe them. For how could this be more effectually done, than by ſuppoſing, as his Lordſhip does, that the doctrines conveyed under them, were to be nakedly and openly revealed, and that the ancient prophecies, relative to the ſpiritual covenant, were given to diſpenſe and propagate the doctrines of life and immortality [k] ?

[k] The reverend Author of the *Analyſis*, as he calls it, *of Lord Bolingbroke's works*, obſerves, that "certain paſſages "of the Old Teſtament may be conceived to be at the "ſame time hiſtorical, and typical, or prophetical, and "to be true both in a literal, and allegorical ſenſe. "Nay, on the ſuppoſition of inſpiration, it is very eaſy

Dr.

Dr. *Stebbing* has not ſucceeded better in the proſecution of this argument than his

" to imagine, that the Holy Spirit might ſometimes have " more diſtant views than the penmen of Scripture. " Points, which were no way neceſſary for theſe to " know, might be of great conſequence to be foretold to " future ages. And in ſuch a caſe, it would be very un- " fair to ſay, that the penmen *did not know what they* " *writ*, though they were not made acquainted with the " whole ſcheme of providence, or the whole intendment " and deſign of their own predictions." (p. 135.)

Here, he ſuppoſes that the ſecondary and typical ſenſe was not communicated to the prophets themſelves; much leſs to the body of the people. He knows too, that a future ſtate was one of the ſubjects of the ancient types.

He ſhould therefore have been cautious of ſaying (and perhaps he would, had it not been commonly ſaid before him) that a future ſtate was a popular doctrine amongſt the ancient *Jews* *. For what could Lord *Bolingbroke* have wiſhed more than to ſee the *Jewiſh* Religion defended on ſuch principles, as ſuppoſed obſcurity and darkneſs to be ſpread round that Doctrine, which was ordained for one of its principal ſanctions? This would naturally have effected what was by no means wanted, the inflaming his prejudices againſt theſe Prophecies, as calculated to weaken, rather than to promote the influence of that Religion, which they were given to ſupport.

The reverend Author has given his neighbour other advantages. For, when called upon to account for the abſence and omiſſion of a future ſtate in the Law; he even flies to that ſtrange ſolution, which ſuppoſes that its ſanctions were addreſſed only to the ſociety in general, and not to particulars and individuals †. And yet every page, and almoſt every paragraph, of the Law, might have ſhewn him, that thoſe ſanctions extended to particulars and individuals as well as to the ſtate in general. See *argument of the D. L.* p. 56—75.

* p. 71, 72. † p. 71.

learned

learned Patron. He aſſerts, that types and ſecondary prophecies were intended for a veil or cover of the doctrines conveyed under them; and he alſo makes a future ſtate one of theſe doctrines [m]. On a late occaſion he aſks, "Why will theſe Gentlemen write "*againſt* me, whilſt they *give up* the very "points which govern the whole queſtion?" If he gains any thing on this queſtion, it muſt be *given* him; for we have long ſeen how unable he is to do any thing for himſelf. But when he aſſerts theſe two propoſitions, 1. That Types and ſecondary Prophecies were a cover to the Doctrines conveyed under them; of which Doctrines, *life and immortality* was one; and 2. That *life and immortality* was a popular doctrine amongſt the ancient Jews, Does not he give up both himſelf and his point? *Himſelf* by a contradiction; and his *point* by one half of it, which owns that life and immortality was hid under the cover of Types and ſecondary Propheſies. For what can the author of the *D. L.* deſire more? Yet Dr. Stebbing ſtill continues to write againſt him; and with the ſame virulence and rancour with which he ſet out [n].

[m] See *argument of the D. L.* p. 125—143.

[n] It is remarkable that Dr. *Leland*, in his account of

Dr.

Dr. Stebbing tells us, that a future ſtate was always neceſſary to be known, as being

the grounds and Reaſons *, ſays *very little* of types and ſecondary prophecies. However, he agrees with Biſhop *Chandler*, that they were intended for a *veil* or *cover* †. His declining this topic is the leſs extraordinary, as Dr. *Stebbing* has given thoſe in the common ſyſtem no great encouragement to revive this part of the diſpute. For he has ſhewn, that a rational and conſiſtent account of types and ſecondary prophecies, will ſerve only to expoſe the nakedneſs and deformity of that ſyſtem. But the very little Dr. *Leland* has ſaid on this ſubject, will probably be deemed too much. For why did he ſay, that types were appointed for a *veil*, as this will neceſſarily lead a reaſoner to conclude, that the doctrine of a future ſtate was ſecreted at that time? He ſhould not in his *firſt* volume have paved the way for ſuch an inference, ſince he was diſpoſed to aſſert, againſt Lord *Bolingbroke*, in his ſecond ‖, that this was a popular and common doctrine amongſt the ancient *Jews*; and he cloſely follows Dr. *Stebbing*, both in maintaining that Types were appointed for *a veil*, and that one of the principal doctrines, delivered under them, was *revealed* and taught to every body. Does he not therefore aſſign the *Jews* the knowledge of a future ſtate at the expence of types? And does he not defend the uſe and propriety of types on ſuch principles, as will oblige him to acknowledge, that the doctrine of a future ſtate was not known?

How little Lord *Bolingbroke* had to apprehend from ſuch Reaſon[illegible] has been ſhewn in another place §.

The learned Doctor obſerves, "that the *moſaical* diſ-"penſation was really and *eſſentially* the ſame Religion, "*for ſubſtance*, which was practiſed in the ancient pa-"triarchal times." And he ſuppoſes that the ancient patriarchal Religion was the ſame with the chriſtian.

* View of deiſtical writers, Vol. i. p. 113.
† p. 117. ‖ Vol. ii. p 495.
§ See *argument of the D.L.* p. 140, 141.

the

the very vital and fundamental part of all Religion. Upon this it is natural for the followers of Lord *Bolingbroke* to aſk, Why then was it not diſcovered to the ancient *Jews?* The Doctor replies, that it was delivered to them under the cover and veil of types, *i. e.* was ſecreted and concealed from them. They might poſſibly ſay, in the language of their Maſter, that *ſuch reaſoning was even beneath contempt: that the Lamas, Talapoins, and Bonzes, would have bluſhed at ſuch a ſyſtem.*

The Dr. ſays, the *Jewiſh* Religion would have been unworthy of God, *if it did not teach* the doctrine of a future ſtate. It muſt therefore have been unworthy of him, *if it ſecreted* this Doctrine. If ſo, the Doctor has

Thus the Patriarchal, the Jewiſh, and the Chriſtian religions were all *really* and *eſſentially the ſame, for ſubſtance*; and conſequently were all eſtabliſhed on the ſame promiſe of life and immortality.

Types, therefore, would have been as uſeleſs and impertinent in the Law as in the Goſpel, or, indeed, would have been uſeleſs and impertinent at all times, ſince it never could be ſeaſonable to *hide* and *cover* what was always ſeaſonable to open and reveal, *viz.* the *ſubſtantial* and *eſſential* principles of Religion.

The learned perſon will do great honour to the *Jewiſh* Religion, if he can prove that it was all along known to be *eſſentially* and *ſubſtantially* the ſame with the Goſpel. But it will leſſen the merit of his ſervice, if we reflect, that he at the ſame time convicts the Goſpel of falſhood and impoſture, for aſſuming and arrogating to itſelf diſcoveries which had been made ſo long before by the Law.

done

done his beſt to overthrow its pretence to a divine original, by affirming that it delivered this doctrine under the cover and veil of types.

According to Him, the principle of redemption and a future ſtate was *the whole ſubſtance* of the religion of thoſe times: and yet this very doctrine was ſunk and buried under the cover and veil of types. Thus the Law was given, and God interpoſed in a very *ſingular* and *extraordinary* manner, not to relume and reſtore the principal and important doctrines of Religion, but to cover and hide them from his *favourite* and *choſen* people °.

° No writer more zealouſly maintains the exiſtence of types than the Author of the *Remarks on eccleſiaſtical hiſtory*. Vol. i. p. 183 to 188. — 202 to 228.

As he aſſerts that they were appointed to caſt a veil or ſhade over the doctrines conveyed under them, and aſſerts alſo that a future ſtate was one of theſe doctrines; he muſt, to be conſiſtent with himſelf, deny the knowledge of it to the ancient *Jews*.

If he ſuppoſes it to have been a part of their Religion, he muſt ſuppoſe that *Moſes* was commiſſioned to hide the principal article of their Religion from them.

However he affirms, in his *Diſſertations* (p. 233.) that it was revealed at the beginning of the world, and handed down to the *Jews* by tradition.

It may ſeem ſtrange *Moſes* ſhould be employed to throw a veil or ſhade over a doctrine, which had been diſcovered and brought to light in one of the primeval Revelations.

It may ſeem ſtranger ſtill, that he ſhould attempt to hide a doctrine under types and figures, which his people

He

He ſuppoſes that this principle had been revealed near the beginning of the world, already had by tradition. For there could have been no harmony and good correſpondence between the traditional and written ſyſtems, if the grand doctrine taught openly by the one, was ſecreted and concealed by the other —— "What ſenſe is there in ſuppoſing, that he "would attempt to hide a doctrine, with which his peo- "ple, at the ſame time, were perfectly acquainted. "Had there been nothing delivered in types at all, and "had there been a *virtual* as well as *actual* ſilence con- "cerning a future ſtate in the Law of *Moſes*, this "might perhaps be reconcileable to his *traditional* Reli- "gion. But a *tradition* to *diſcover* it, and at the ſame "time *types* to *hide* it, is *ſuch a mode* of divine diſpenſa- "tion *," &c.

If the doctrine was neceſſary to maintain the Religion of the ancient *Jews*, the conduct of *Moſes* muſt have been perfectly unaccountable. For he muſt have been not only deſtitute of inſpiration, but even of common ſenſe, if he caſt a veil and ſhade over a doctrine, which he deemed requiſite to ſupport the Faith and Religion of thoſe times. If he did not *put out the eyes of his people*, he endeavoured to render them of no uſe, by placing the moſt intereſting object where they were leaſt likely to ſee it.

Lord *Bolingbroke* objects, 1. That the *Jews* had not the doctrine of a future ſtate. 2. That their Religion abounds with types and figures.

In oppoſition to his *firſt* objection, the learned Doctor contends, that they had this principle. In oppoſition to the ſecond, he maintains, that types were neceſſary as a carnal *cover* of the ſpiritual doctrines, conveyed under them; and adds alſo, that a future ſtate was one of theſe. But would not the noble writer have thought himſelf treated with rather too much *inſolence*, if required to

* *Argument of the D. L.* p. 126.

for

for the uſe of the faithful: And then he ſuppoſes that it was put under a veil or cover, in order to keep it from their ſight, and conſequently to defeat its influence. Thus a ſubſequent Revelation was added to prevent their receiving any advantage from a preceding one.

Lord *Bolingbroke* objects, that *Moſes* did not do fairly by his people, that he actually *deceived* them, as he did not ſetting before them the *full conſequence* of their diſobedience, in the mention of *future* puniſhments; but limited and confined his threatnings to ſuch as were temporal [P].

believe that they had this doctrine of a future ſtate, and required alſo to believe, that it was ſecreted from them.

The Doctor would ſuppoſe, with the author of the *D. L.* that types were originally intended for a veil or cover: And he would ſuppoſe, with the advocates of the common ſyſtem, that the *Jews* had the doctrine of a future ſtate. Thus he attempts to incorporate into his belief two principles, which are eſſentially deſtructive of each other.

In ſhort, how diſagreeable ſoever the alternative may be, he muſt either take party with Lord *Bolingbroke*, or Dr. *Warburton*, as he will be obliged either to diſcard the notion of types and ſecondary prophecies, or to deny the *Jews* the knowledge of a future ſtate.

Unleſs he borrows and adopts the principle of the *D. L.* he will indeed leave Lord *Bolingbroke no room to reaſon about types*, ſince the ſyſtem oppoſed to him will be groſs enough to carry its own confutation along with it.

[P] Vol. iv. p. 153, 4. 8vo.

According to the learned Doctor, *Moſes* not only omitted to ſet thoſe puniſhments before his people, but drew ſuch a veil or cover over them as prevented their enquiry after them.

I ſhould therefore be glad to learn what expedient the Dr. has to remove the imputation of cruelty and injuſtice, while he continues to ſuppoſe that future puniſhments were intended for the ſanction of the *Jewiſh* Religion.

But to return to the learned Prelate. He appears not to be more happy in his account of many other prophecies than in his ſolution of the *typical* and *ſecondary* ones. There are a ſet of prophecies, which repreſent the ſpiritual nature and promiſes of the Goſpel *figuratively* and *metaphorically*, under the temporal and carnal terms and images of the Law.

His Lordſhip himſelf affirms, that there are many prophecies thus circumſtanced. "Whoever looks into the prophetical wri-
"tings, will find that they are generally pen-
"ned in a very exalted ſtyle, full of bold
"figures deſcribing the judgments and the
"mercies of God; *repreſenting ſpiritual bleſ-*
"*ſings under the images of temporal proſperity*,
"and oftentimes ſuch images as cannot poſ-

"ſibly admit of a literal interpretation [r]." Now all the prophecies of this ſort will be an eaſy prey to the Deiſts, if they may be allowed to attack his Lordſhip on his own principles. For, if the ſpiritual nature and promiſes of the Goſpel were to be opened and revealed to the *Jewiſh* Church, why need they have been conveyed under the covet of temporal and carnal images? Or what occaſion for a veil and ſhade, where a doctrine is to lie open and naked, to the ſight of all men? Would not this be that ſpecific abſurdity of *lighting a candle, and then, putting it under a buſhel, and not upon a candleſtick?*

The paſſage, here quoted, occurs in the *ſecond* diſcourſe, wherein his Lordſhip engages to explain and account for the darkneſs and obſcurity of the ancient Prophecies. He ſuppoſes it may ſometimes ariſe from the *metaphorical* and highly *figurative* terms in which the prophecies were delivered; and he contends, that theſe *metaphors* and *figures* were appointed for a veil or cover [s]. But the obſcurity ariſing from *hence* had no reaſonable end, as the veil and cover which occaſioned it had no uſe: the truth foretold being, it ſeems, intended for public and common notice.

[r] P. 29. [s] Ibid.

" The bleſſings belonging to the ſpecial " covenant, given to *Abraham* and his ſeed, " were reſerved to be revealed in God's ap- " pointed time. The prophets under the " Law could not be commiſſioned to declare " theſe bleſſings nakedly and openly, without " anticipating the time of their revelation. " Hence it is that the predictions, concerning " Chriſt and his kingdom, are clothed in ſuch " figures, as were proper to raiſe the hope " and attention of the people, without car- " rying them beyond the bounds of know- " ledge, preſcribed by God to the age of the " *Jewiſh* Covenant [t]."

" The bleſſings here *reſerved* to be revealed " in God's appointed time were the ſpiritual " promiſes of the Goſpel." This time his Lordſhip aſſures us, was not yet come. However, in this very page, within the diſtance of only ten lines, he affirms, " that the " prophets often made uſe of the temporal " deliverances as an argument *to encourage the* " *hopes of the ſpiritual.*" But could they encourage the hopes of a ſpiritual deliverance, if the *appointed time* of revealing the knowledge of that deliverance was not yet come?

No more than two pages before, his Lordſhip affirms, that the prophecies relative to the

[t] P. 129, 30.

ſpiritual

ſpiritual covenant, were intended to *eſtabliſh* and *confirm* the hopes of futurity, or the ſpiritual bleſſings in queſtion. But how could theſe ſpiritual hopes be *eſtabliſhed* and *confirmed* in *that* age, if they were *reſerved* to be revealed in a *future* and *diſtant one?*

The prophets under the Law could "not "be commiſſioned to declare theſe bleſſings "*nakedly* and *openly*, without ANTICI- "PATING the ~~ſame~~ *time* of their Revelation."

How could they make uſe of the temporal deliverances as an argument to encourage the hope of *the ſpiritual*, without *declaring theſe laſt openly and nakedly?* Or, how could the ancient prophecies eſtabliſh and confirm the hopes of futurity, unleſs the temporal veil or cover was taken off, and the ſpiritual promiſe, couched beneath, was *nakedly* and *openly* expoſed?

— "Hence it is that the predictions, "concerning Chriſt and his kingdom, are "clothed in *ſuch figures*, as were proper to "raiſe the hope and attention of the people, "without carrying them beyond the bounds "of knowledge preſcribed by God to the "age of the *Jewiſh* covenant."

Now theſe predictions repreſent the ſpiritual bleſſings of the Goſpel figuratively,

or under the image of great and extenſive conqueſts, national triumphs, and worldly plenty. Such figures, promiſing a large increaſe of temporal bleſſings, would naturally raiſe the hopes and attention of the people. But then his Lordſhip contends, that theſe figures would ſeize and engroſs *the whole* of their attention, and caſt a myſterious repoſe over the doctrine of life and immortality, which was ſhadowed out under them.

His Lordſhip ſuppoſes that nothing more than a *bare figurative repreſentation* of the Goſpel bleſſings was preſented to the faithful under the Law. And he ſuppoſes that this *figurative repreſentation* was appointed to hide the *living oracles*, or the ſpiritual bleſſings, which lay buried and concealed beneath. For that the people could not have been let into the knowledge of theſe laſt, *without carrying them beyond the bounds of knowledge, which God had preſcribed to the age of the Jewiſh covenant.*

This was once eſteemed good divinity, and uſed by his Lordſhip, in common with the other advocates of Revelation. However, ſince it has been employed, amongſt other things, to demonſtate the *Divine Legation of Moſes*,

Moſes, it has contracted an heretical taint. But this has not hindered his Lordſhip, I ſpeak it to his honour, from continuing to retain it, notwithſtanding all the ill language which his followers have ſo liberally poured out upon it.

While his Lordſhip perſiſts in affirming, that only a *figurative* repreſentation, and not a *naked* and *open* expoſition of the bleſſings promiſed in the Goſpel, could be exhibited and preſented to the *Jewiſh* Church; he will be enabled to give a very proper and rational account of the prophecies in queſtion, and may ſhew why they predict theſe ſpiritual bleſſings under temporal and carnal images. But then he will be obliged to give up that notion that the ancient prophecies of the ſpiritual covenant were given *to eſtabliſh and confirm the hopes of futurity*, as well as that other, which ſuppoſes that the temporal deliverances, wrought under the Law, were *declared* to be figurative of the ſpiritual ones promiſed in the Goſpel.

It is affirmed by his Lordſhip, and very juſtly, that the prophecies of the ſeveral periods of the world did all exactly correſpond to the ſtate and condition of religion at the

[y] P. 140.

particular times when the prophecies were given [v]. He will not ſure make an exception for thoſe prophecies, which convey the doctrine of redemption and a future ſtate, under the cover of a ſecondary ſenſe, or under ſuch temporal and carnal terms as were proper and peculiar to the law? But then if ſuch dark and myſtical repreſentations did actually *correſpond* to the ſtate and condition of the *Jewiſh* religion, he will own that the doctrine of redemption and a future ſtate made no part of this ſyſtem. For how can we ſuppoſe that ſuch carnal and temporal deſcriptions were any way proportioned to the ſtate and condition of a people, who law, or ought to have seen the doctrine of life and immortality in a full, open, and diſtinct light?

My Lord Biſhop ſuppoſes, that the *Iſraelites*, at the time of the egreſſion, were ſunk into the loweſt and groſſeſt ſuperſtitions of *Egypt*; and remembered ſo little of God's revelations to their forefathers, that they knew nothing even of his *nature* and *attributes* [w]. Accordingly

[w] Sermons, Vol. i. p. 286. "With reſpect to the "people of the *Jews*, miracles had a double uſe: for by "their long continuance in *Egypt*, they became infected "with the errors and ſuperſtitions of the country, and "ſerved their idols. So that they wanted a proof that

ingly *Moſes* reveals to them a ſyſtem of the ſeveral moral and religious duties, which were to be practiſed and obſerved by them. But then he requires a very rigorous obedience, without ſetting before them the grand motive, which the men I am arguing with, ſay was neceſſary to encourage and promote it; nay, he was ſo *capricious* and *cruel* as to hide it from them by putting it under a veil or cover.

Thus they would once more have been in the hands of a *hard taſk-maſter*, who demanded their obedience, without offering the only motive and inducement, which could make it a reaſonable ſervice. Their conſtant deſire of returning into Egypt, and their frequent apoſtaſies and revolts, are nothing more than what he might naturally expect under the harſh and arbitrary treatment here ſuppoſed.

To ſay that he acted in this manner, *by his own choice*, would give us a ſtrange idea of the *Jewiſh* lawgiver. To ſay, that he acted in this manner by a *ſuperior* direction, would make the God of *Moſes* a more capricious, cruel, and unjuſt being, than he is re-

" the God of their fathers *was indeed the ſupreme being*, " as much as the *Egyptians* themſelves."

pre-

preſented by the author of the *firſt philoſophy*.

Dr. *Middleton* would inſinuate, that *Moſes* was ſo extremely weak and thoughtleſs, that he overlooked the doctrine of a future ſtate, notwithſtanding it could not be omitted without the ruin of religion [x]. And would it not be more for the Legiſlator's credit to ſuppoſe, that he really forgot it, than that he induſtriouſly concealed it, and yet expected that it ſhould be publickly taught and cultivated, as being neceſſary to ſupport the faith and religion of the ancient *Jews?*

Lord Bolingbroke ſometimes pretends, that *Moſes* knew nothing of this doctrine; and would not one rather ſuppoſe he knew nothing of it, than that he was conſcious of its importance and uſe, or believed it neceſſary to the ſupport of his religion, and yet buried it under a veil or cover?

But to proceed. The Deiſts urge the *temporal* import of ſome prophecies, as a circumſtance which proves them to be too trivial and inconſiderable to come from God. On the other hand, his Lordſhip contends that *ſuch* prophecies were ſeaſonable and expedient

[x] See his letter to Dr. *Warburton*, annexed to *the argument of the D. L.*

under

under the Law, becauſe the better hopes of the Goſpel, which vacate the promiſes of the *Moſaic* covenant, were not yet brought in.

" You ſee now (ſays he) upon what foot " all the prophecies in the Old Teſtament " ſtand, *which relate to the temporal concerns* " *of the Jewiſh nation*; you ſee likewiſe the " reaſon why this kind of prophecy has ceaſed " in the Chriſtian church. The Goſpel is " not founded in temporal promiſes; ſo far " from it, that we are called upon to take " up our croſs, and follow Chriſt. The " bringing in of better hopes *has vacated the* " *promiſes of the Moſaic covenant*, and 'tis ex- " pected of us, after ſo much light given, that " our faith ſhould be proof againſt the adver- " ſities of the world, without the help of a " prophet to foretel, or to reveal to us in every " inſtance the counſel of God [y]."

Now, after this, muſt not his Lordſhip leave the infidel objection, againſt the propriety and uſe of *theſe* prophecies, in its full force, if he pretends, with the advocates of the common ſyſtem, that the doctrine of redemption and a future ſtate, or the better

[y] P. 136, 137.

hopes

hopes of the Goſpel, were brought in under the Law[z] ?

In vain will his Lordſhip attempt, if he ſhould attempt, to ſhew the peculiar propriety and uſe of predictions, relating to mere temporal affairs under the *Jewiſh* œconomy, whilſt he adheres to the common ſyſtem. If the doctrine of redemption and a future ſtate does *now* vacate the uſe of ſuch prophecies under the *Goſpel*, it would have

[z] "To know future bleſſings of which we ſhall partake, "and to receive an admonition how we may avoid an "impending evil, are favours which men would often be "glad to receive; and theſe favours were granted to the "people of God in ancient times, and ruder ages, for ſe-"veral reaſons, which we have enumerated; but when "by his Son he had introduced a purer and ſublimer reli-"gion, he no longer continued, under the evangelical diſ-"penſation, to inform men of ſuch temporal events. It is "enough for a chriſtian to know that he may ſecure to "himſelf everlaſting happineſs by his obedience." *Remarks on eccleſiaſtical hiſtory*, Vol. i. p. 101, 2.

The Doctor ſeems here to own, that the prophecies, *foretelling temporal events*, are only to be juſtified on the ſuppoſition that the *Jews* had not the knowledge of a future ſtate. If therefore he ſhould chance to aſſert they had this knowledge, he will be forced to give up theſe prophecies to the Deiſts.

And not only theſe, but typical and ſecondary prophecies, likewiſe, together with thoſe which deſcribe the ſpiritual nature and promiſes of the Goſpel in *metaphorical* and highly *figurative* terms.

Now whether it would be worth while to give up all theſe things *for the ſake of oppoſing the principles of the D. L.* muſt be ſubmitted to the judgment of others.

vacated

vacated the uſe *then*, under the *Law*. If ſuch prophecies were ſeaſonable with the revelation of a future ſtate *then*, they cannot be unſeaſonable with ſuch a revelation *now*.

" As two covenants were given to *Abraham* " and his ſeed, (ſays his Lordſhip) one a tem- " poral covenant, to take place, and to be " performed in the land of *Canaan*; the " other a covenant of better hopes, and to " be performed in a *better country*; ſo are the " prophecies given to *Abraham* and to his " children after him, of two kinds; one re- " lative to the temporal covenant, and given " in diſcharge and execution of God's tem- " poral promiſes; the other, relative to the " ſpiritual covenant, given to eſtabliſh and " confirm the hopes of futurity, and to pre- " pare and make ready the people for the re- " ception of the kingdom of God[a]."

Here his Lordſhip tells us, that the ancient prophecies may be reduced to two ſorts; ſuch as relate to the temporal affairs of the *Jewiſh* nation, and ſuch as are relative to the ſpiritual or Chriſtian covenant. He affirms, that prophecies of the *firſt* kind were ſeaſonable, becauſe the better hopes of the Goſpel were not yet brought in. And yet he affirms, that

[a] P. 127.

prophe-

prophecies of the ſecond kind were deſigned to eſtabliſh and bring in at the time they were delivered, theſe better hopes of the Goſpel. It is evident, therefore, that his account of the prophecies *relating to the ſpiritual covenant* will oblige him to give up the very ground and foundation, upon which he undertakes to ſupport the prophecies *relative to the temporal covenant*; the *firſt* vacating and ſuperſeding the very end and purpoſe, which he aſſigns to the other. For tho' he affirms, that both temporal and ſpiritual prophecies were neceſſary under the Law, yet he aſſigns the *one* no uſe, but what muſt ariſe from the ſuppoſed *abſence* and *omiſſion* of the *other*.

Here he argues on the ſuppoſed *abſence* and *omiſſion* of theſe ſpiritual prophecies, or of prophecies which plainly foretel the ſpiritual nature and promiſes of the Goſpel. And yet, *in another part* of his work, he makes prophecies of this laſt ſort *neceſſary* and *eſſential* to the *Jewiſh* diſpenſation [b].

[b] He obſerves, that "*the prophetical office* was in ſome "meaſure eſſential to the *Jewiſh* church, in order to pre- "ſerve, and to adminiſter the hopes of the Goſpel, which "had been revealed before the giving of the Law *." And theſe hopes of the Goſpel, according to his Lordſhip,

* P. 146.

We

We have now gone through his Lordſhip's defence of three particular ſorts of prophecy: 1. Typical prophecies and ſuch as have a double meaning; 2. Thoſe which repreſent the Goſpel bleſſings under temporal and carnal images; 3. Thoſe which relate to the temporal affairs of the *Jewiſh* people. The reſult of the whole ſeems to be this, that nothing but an uniform adherence to the principles of the Divine Legation can ſecure his reaſoning from the attacks of infidelity; and nothing but an uniform rejection of them can ſecure it from the attacks upon itſelf, that is, make it perfectly conſiſtent.

It has been cenſured as dangerous and heretical in the Author of the *D. L.* to undertake the defence of the *Jewiſh* religion, on the ſuppoſition that it had not the doctrine of a future ſtate. And yet my Lord Biſhop's deſcription and account of theſe three ſorts of prophecy, will oblige him to defend it on this very foot, or give it up to the ſcorn of Infidelity.

Nay the Deiſts will ſay, he is no longer at liberty to aſſign the *Jews* this doctrine of a future ſtate, ſince he contends that ſome pro-

include the promiſe of the redemption of mankind, or a reſtoration to life and immortality.

prophe-

phecies were ſo framed as to *hide* and *cover* it, and that others were given on purpoſe to ſupply the *abſence* and *omiſſion* of it.

They will ſay, he is no longer at liberty to aſſign it to them, becauſe he affirms, that "it would have carried them beyond the "bounds of knowledge, which God had "preſcribed to that age of the world."

And ſure his Lordſhip's followers will hardly be ſo imprudent as to remind them, that he aſſerts the very contrary in other places. For this will neither ſave their maſter's honour, nor reſtore the credit of the old ſyſtem.

Before I conclude this chapter I ſhall juſt beg a word or two with a pair of well-known Writers againſt types and ſecondary prophecies.

Dr. *Sykes* ſtill continues to treat theſe modes of information with great freedom [c]. And indeed, while he had only to do with the defenders of the old ſyſtem, had little to apprehend from his perſeverance. The wonder is, that he ſhould perſiſt in talking the ſame language after he had to do

[c] See Paraphraſe on the epiſtle to the Hebrews, and ſecond edition of his Eſſay on the Chriſtian Religion, printed 1755.

with

with ſo very *different* a writer, and had received ſuch an anſwer, as ſhould have induced him, in mere prudence, not to revive this exploded argument. For this anſwer, I muſt refer the reader to the *D. L.*[d] where he will find the ſubject handled with that force, ſolidity, and preciſion of argument, which ſo eminently diſtinguiſh the author from all his co-temporaries, and do indeed ſhew, that he is not inferior to any writer of any age.

But it is ſtill more remarkable, that the celebrated Dr. *Middleton* likewiſe, notwithſtanding his avowed oppoſition to all types and ſecondary prophecies, has yet aſſerted ſuch principles, as will oblige him to concur with the author of the *D. L.* in all he has advanced on this ſubject.

Theſe learned perſons both own, that there is a ſtrict connexion between the Old and New Teſtament, or, that the laſt was to be predicted and prefigured by the firſt. The queſtion is, in what manner this prediction and prefiguration was to be made. The nature and reaſon of the thing tells us, it could not be *plainly* and *openly*, becauſe this would have prejudiced the *Jews* againſt the Law. The learned perſons themſelves tell us, it could not be *plainly* and *openly*, becauſe the

[d] Vol. ii. Sect. 6. p. 634.

peculiar nature and genius of the *new* Religion, was to remain a myſtery, and to be kept ſecret, at the time of giving the prophecies. Now if it was to be predicted for the uſe of *future* times, and yet to be kept out of ſight of the *preſent*, the *ſecondary* ſenſe of prophecy muſt have been a proper mode of conveyance, as it was excellently well adapted for the performance of both theſe ſervices at the ſame time.

Now Dr. *Middleton* and Dr. *Sykes* both ſuppoſe, that the things to be prefigured, were to be put under a *veil*, or *cover*; and yet both deny the propriety of a *ſecondary ſenſe* in prophecy. On the other hand, the Lord Biſhop of *London*, and Dr. *Stebbing*, both aſſert the propriety of a *ſecondary* ſenſe, and yet both take away the uſe of a *veil* or *cover*, as they ſuppoſe the *prediction* and *prefiguration* were intended for the uſe of the times in which they were delivered.

The two firſt oppoſe the *ſecondary* ſenſe on ſuch principles, as neceſſarily tend to eſtabliſh it: And the two other defend it on ſuch principles, as neceſſarily tend to overthrow it. Dr. *Middleton* and Dr. *Sykes*, hold, that there was ſomething to be veiled and covered, yet deny there was any *veil* or *cover*: My Lord Biſhop and Dr. *Stebbing* hold that there was a

veil

veil or *cover*, yet deny there was any thing to be veiled or covered.

But let us conſider the ſeveral ſyſtems of theſe learned men a little more preciſely.

Dr. *Middleton* obſerves, that the ſcheme of ſalvation, revealed in the Goſpel, was all along a *myſtery*, which had been *hid from ages and generations, and kept ſecret ſince the world began*[e].

He obſerves too that the Chriſtian was a *new* Religion, " wholly *ſtrange* and *incon-* " *ceivable*, not only to the wiſeſt of men, but " to the apprehenſions even of angels[f]." However, he affirms, that this ſcheme of ſalvation, wholly *new*, *ſtrange*, and *inconceivable*, was the common ſubject of the ancient prophecies; or was exhibited and prefigured by them, but in ſuch a manner as would keep it out of ſight, ſince it was to continue a myſtery, notwithſtanding the prefiguration and exhibition here ſuppoſed.[g]

Since he aſſerts therefore the propriety and uſe of ſuch prophecies, as were to have a *veil* caſt over them, in ſuch a manner, that the

[e] Poſthumous piece againſt *Dodwell* and *Church*, p. 46, 47.

[f] Examination of the Biſhop of *London's* diſcourſes, p. 94. Preface of his Letter from *Rome*, p. 85, 86.

[g] Examination of the Biſhop of *London's* Diſcourſes, p. 93, 94.

thing prefigured in them ſhould not be then underſtood, how could he diſpute the propriety and uſe of *ſecondary* prophecies, which afforded that very *veil* whoſe uſe he ſo frankly confeſſes?

Dr. *Sykes* too obſerves, that the ſcheme of ſalvation, revealed in the Goſpel, was appointed to be the ſubject of the ancient prophecies, and yet was to remain a *perfect myſtery*, 'till the publication of the Goſpel [h]. It was therefore to be predicted, and yet to be kept out of ſight, *i. e.* it was to be exhibited under a *veil* or *cover*. And what could he have ſaid more, had his profeſſed deſign been to inculcate the uſe and expediency of *types* and *ſecondary prophecies?*

The author of the *D. L.* attempts to evince the uſe of theſe prophecies, by ſuppoſing, that the *Goſpel* was to be predicted by the *Law*; and yet predicted in ſuch a manner, that a *veil* was ſpread over its ſpiritual nature. The learned Doctors concur with

[h] Paraphraſe on the Epiſtle to the *Hebrews*, p. 205, 206.

Eſſay on the Chriſtian Religion, 2d edition, p. 37, 44, 47, 175.

He ſuppoſes, with the author of the *D. L.* that the ſalvation of mankind was a myſtery, which had been kept ſecret and hid from the beginning of the world, and was not revealed before the publication of the Goſpel.

him

him in aſſerting theſe *premiſes*, and yet perverſely deny an *inference* drawn from *them*, which is almoſt ſelf-evident.

To overthrow the uſe of *ſecondary* prophecies, you muſt either ſuppoſe there was no neceſſity that the Goſpel doctrines ſhould be prefigured by the Law, or at leaſt, that they ſhould be prefigured in a covert and obſcure manner.

The Biſhop of *London* ſometimes ſuppoſes there was a neceſſity that they ſhould be prefigured; but not in a covert and obſcure manner. He ſuppoſes, therefore, *ſuch a connexion* between the Law and the Goſpel, as would ſuperſede the uſe of all theſe figures. And yet he infers their expediency from this very *connexion*; as if the ſame circumſtance could prove both their propriety and impropriety at the ſame time.

Dr. *Warburton*, in order to juſtify the uſe of theſe figures, obſerves, 1*ſt*, That they are logical and rational: 2*dly*, That they were expedient and uſeful under the Law. We have ſhewn that the principles, eſpouſed by the learned Doctors, will oblige them to admit the *latter* propoſition, and they are ſo far from denying the firſt, that they ſtrenuouſly aſſert it.

Dr. *Middleton* often tells us, that the writings of the ancient ſages abound with *myſtic*, *hidden*,

hidden, *allegoric* ſenſes; or *deep*, *latent*, and *recondite* meanings. He ſays, " the *Egyp-* " *tians* delivered *all their ſublimer parts* of " knowledge under *the cover* of *ſymbols*, *types*, " and *emblems*[i]."

He obſerves from *Clement* of *Alexandria*, that " All writers, whether Barbarians or " Greeks, who have ever treated of Theo- " logy, have *induſtrioufly obſcured* the begin- " ning and origin of things, by delivering the " truth in ænigmas, ſymbols, allegories, me- " taphors, and ſuch like figures."[k]

Dr. *Sykes*, alluding to the ſame paſſage, ſays, " the ancient ſages covered over their " opinions with *ſymbolical*, or *myſtical*, or *al-* " *legorical* veils," that they might not be ma- nifeſt to all[l].

Now theſe *ænigmas*, *myſtical allegories*, *types* and *ſymbols*, intended for a *veil* or *cover*, muſt neceſſarily have involved the propoſition in a *double ſenſe*.

Thus, theſe two learned writers make no ſcruple to commend and applaud a myſtical, typical, or allegorical veil, implying a *double ſenſe* amongſt the Pagan Sages, where we can, with difficulty, find a rational purpoſe; yet can by no means be brought to allow the an-

[i] Miſcellaneous Tracts, p. 134, 151, 152. [k] P. 191.
[l] Examination of the *D. L.* p. 89, 90.

cient

cient Hebrew prophets the ſame privilege, tho' uſed for the plaineſt and moſt reaſonable purpoſe. But ſuppoſe no advantages to be on the ſide of the Bible over profane writ; but that their different purpoſes were equally obſcure or evident; is this juſt meaſure to brand the ſame figures and modes of expreſſion, as illogical and abſurd in the Prophets, and yet when found amongſt the Sages of *Greece* and *Egypt*, to approve of them as ſcholaſtic and rational?

It has been obſerved, that Mr. *Collins* has himſelf thoroughly confuted his own fundamental principle, by ſhewing, that types, ſymbols, and allegories, which neceſſarily involve the propoſition in a *double ſenſe*, were the univerſal practice of antiquity[m]. And are not theſe learned Doctors involved in the ſame condemnation?

Mr. *Collins* affirms, that ſecondary prophecies are illogical and abſurd; and yet affirms, that modes of information, of the ſame nature with, and perfectly equivalent to theſe, were uſed by the early Sages; and were the general practice of the ancient world. The learned Doctors accede heartily to each poſition, as if they made it their point of honour, not to depart in the leaſt tittle from what the

[m] *D. L.* vol. II. p. 672, &c.

author of *The grounds and reaſons* has advanced on this argument. It may ſeem ſurpriſing, that ſo ſagacious and acute a writer as Mr. *Collins* ſhould have fallen into this inconſiſtency: But what muſt we think of the ſagacity of his learned ſeconds who remained unconſcious of it, after it had been expoſed in ſo glaring and conſpicuous a manner, as to make it obvious to every body elſe?

And here I muſt do the author of *The grounds and reaſons* the juſtice to obſerve, that he has managed his argument (as generally the original uſers do) with far more dexterity and addreſs, than either of his ſeconds. He objects, 1*ſt*, To the logical fitneſs and propriety of theſe figures. 2*dly*, To the expediency of them, as true Religion could have nothing to hide from any of its followers.---When driven from his firſt objection, he had it in his power to take refuge in the ſecond; as he had the foreſight to provide himſelf of a retreat. But his followers can take ſhelter in neither, as they have taken effectual care before-hand to remove and overthrow both.

Indeed it ſeems a little odd that they could not prevail with themſelves to eſpouſe his ſyſtem, 'till they had overſet the arguments on which the ſyſtem is erected. In a word,

Mr.

Mr. *Collins's* famous argument has met with a very ſingular and uncommon fate. The learned Prelate, who is always conſidered as one of the ableſt writers againſt his argument, allows one of the two principles on which he erects his ſyſtem; and either of theſe is ſufficient to put him in quiet poſſeſſion of his argument. On the other hand, Dr. *Middleton* and Dr. *Sykes*, who ſcruple not to defend his argument, yet attempt to overthrow the two poſitions, which only can eſtabliſh and ſupport it. They would chuſe, it ſeems, to take his ſyſtem merely on his credit and authority; not only without *his reaſons*, but alſo in direct oppoſition to *their own*.

But let us hear what particular objections Dr. *Sykes* has to the notion of *types* and *ſecondary* prophecies.

He ſays, the facts and circumſtances, ſuppoſed to be typical, "are never previouſly "declared (in the Old Teſtament) to ſignify "ſomething future[n]."

Now, an explanation, he ſays, muſt have been originally annexed, *on the ſuppoſition* that a type was intended. This is particularly unlucky: For the nature and uſe of a *type*, rather than of *plain* and *literal* expreſſion, ne-

[n] Eſſay on the Chriſtian Religion, 2d edition, p. 207.

ceſſarily

ceſſarily implies the direct contrary to *explanation*; namely obſcurity and concealment.

What therefore can be more abſurd than to doubt the reality of a *type*, from the omiſſion of a circumſtance, which muſt have been omitted, on the ſuppoſition that a type was indeed employed. Is it not enough, that the facts and circumſtances are repreſented in the very manner they muſt have been, if they were actually deſigned for typical repreſentations!

According to the Doctor's reaſoning, the type and its explanation muſt have gone together; *i. e.* the *rude draught, or imperfect delineation,* and a *fair* and *finiſhed* picture, muſt have been repreſented together in the ſame table. And does not ſuch a ridiculous conjunction, ſufficiently diſcredit the folly of ſuppoſing, that the *explanation* ſhould have been originally attached to the *type?*

The ſpiritual promiſes of the Goſpel, are ſuppoſed to be the things typified. Theſe, according to the Dr. were to remain a *myſtery* in this age of the world; and conſequently could not have been opened and explained, let them be as much the ſubject of the *types* as you pleaſe[n].

[n] Dr. *Law* has been already quoted as aſſerting that types were appointed for *a cover*. But he ſometimes ſpeaks another language, and pretends that they were

Another

Another of his objections runs thus: " A " *double ſenſe* of prophecies, where the pro-

known in the time of the Law to be figurative of the Meſſiah. *Conſiderations*, &c. p. 138.

Thus he gives two *contrary* accounts of theſe figures. His *firſt*, as has been ſhown, will oblige him to ſuppoſe that a future ſtate was ſecreted from the ancient *Jews*. Let us now conſider how he will ſupport his *ſecond* thought againſt the objections of unbelievers.

He ſays the *Jews* " were *taught to expect* the Meſſiah " by numberleſs preparatory types, and figures." (p. 138.) The followers of Lord *Bolingbroke* deny that the circumſtances here alluded to, were intended to be *typical* or *prophetical*. The Dr. maintains that they were originally declared to be ſo, as they taught the *Jews* to expect the *Meſſiah*. Who are his vouchers for this *original* declaration, ſay the unbelievers, for ſurely it is a point of too much importance to be received on his bare authority; and yet we much ſuſpect he has nothing elſe to produce for it.

If ſuch declarations were made; why were they not *recorded*, as they muſt have been ſo many plain and clear proofs of the miſſion of *Jeſus?*

If the *types* of the Law were opened and explained, or its temporal bleſſings were declared to be ſignificative of ſuch as were ſpiritual and future, the doctrine of life and immortality would have been clearly manifeſted at this time. And then how could the author of the epiſtle to the *Hebrews* ſay, that " it *begun* FIRST to be ſpoken by " *Jeſus Chriſt?*"

How could it have been ſo often ſtyled *a myſtery*, if it was revealed in the typical ſenſe of the Law?

How could the *Jews* have been all their life time *ſubjected to bondage through fear of death*, if the ſpiritual ſenſe of the Law, and conſequently the ſpiritual nature and promiſes of the Goſpel, had been explained to them?

On this ſuppoſition, how could they be ſaid *to ſit in darkneſs*, and *in the region and ſhadow of death?*

" phet has not declared ſuch a *double* ſenſe, " is making prophecy uſeleſs; becauſe when " prophecies have no *one* determinate ſenſe, " they will be equally capable of as many ac- " compliſhments as every *enthuſiaſt* pleaſes °."
From the abuſe to the diſuſe. A ſtale ſophiſm!

In ſhort, how could the ſeveral paſſages, quoted out of the New Teſtament in the preceding chapter, have been delivered by inſpired writers, if the typical ſenſe of the Law, and conſequently the great and leading principles of the Goſpel, were opened to the ancient *Jews?* Theſe are ſhrewd queſtions; which, when he has anſwered, there are others ſtill behind.

Not to mention, what ſhould have been firſt of all urged againſt him, that he is inconſiſtent with himſelf in ſuppoſing ſuch a revelation. For he maintains, that the Law " * afforded only a *dark*, *diſtant* intimation of better " things; and introduced theſe in figurative repreſenta- " tions by ſacrifices, *types* and *emblems*."

If theſe *types* and *emblems* were declared to be figurative at all, they muſt have been declared to be figurative of ſpiritual and future bleſſings. Theſe ſpiritual and future bleſſings therefore would have been not only *intimated* in a *dark* and *diſtant* manner, but revealed in *plain* and *expreſs* terms. For a declaration that they were couched under theſe *figurative repreſentations, types, and emblems*, would have been nothing leſs than a *plain* and *expreſs revelation* of them.

Again, he ſays that types were intended for a *carnal* COVER †. Now a *cover*, that was to be taken off, and removed, as ſoon as it had been laid on, would have been contrived for very little purpoſe.

If the temporal promiſes of the Law were declared to be ſignificative of ſuch as were ſpiritual and future, temporal promiſes would rather have been an *opening to*, than a *cover* of the ſpiritual.

° *Eſſay*, p. 182.

* P. 98. † P. 225.

And

And this is all the anſwer his obſervation deſerves. But let us do it full juſtice.

He pretends that we ſhall never know where to ſtop, if we extend a prophecy to more ſenſes than *one*. But the very argument aſſigned for *two* ſenſes, limits and reſtrains us to this very number, and will not permit us to ſuppoſe *more*. The Law was to prefigure the Goſpel in a covert and obſcure manner. From thence we infer, that prophecies, predicting events under the one, may have a remote reference and relation to the other. Thus we make the Jewiſh diſpenſation the object of the *primary*, and the Goſpel the object of the *ſecondary* ſenſe. And as the argument confines the prophecy to two *ſubjects*, muſt it not neceſſarily confine it alſo to two *ſenſes?*

Had the Law been given to prefigure a *third*, or *many* diſpenſations, as well as the Goſpel, he might have ſome ground to aſk, why we reſtrained a prophecy to *two* ſenſes, and did not extend it to a *third*, or even to *many?* But till he has pointed out a *third*, or *many* diſpenſations, which were to be prefigured by the Law, he has certainly nothing to do but to withdraw his objection.

The relation between the Law and the Goſpel, makes it reaſonable to ſuppoſe, that the

the one ſhould prefigure the other, in a covert and obſcure manner. This relation therefore is the foundation of the *double ſenſe*. And as it is peculiar to, or begins and ends with, the Goſpel; muſt not the *ſecondary* ſenſe, which reſults from it, be peculiar to, or begin and end with the Goſpel alſo?

To ſupport his objection, the Dr. ſhould prove, that the Law has no peculiar relation to, or nothing more to do with, the Goſpel, than with any other diſpenſation. And this indeed would be proving what perhaps he may aim at, that it had nothing to do with the Goſpel at all.

He thought the ſecondary ſenſe was founded on mere *fancy* and *imagination*, and conſequently might be multiplied at pleaſure. Had he ſeen that it was ſuppoſed to be founded on the peculiar relation which the Law bears to the Goſpel; he muſt have ſeen that we are no more at liberty to multiply it, than to multiply this relation, by ſuppoſing, that the Law may as well relate to the Alcoran as to the Goſpel.

It will ſeem ſtrange, that after *thirty* years ſpent in conſidering, reviewing, and explaining this argument, he ſhould not have diſcovered the foundation, on which the *ſecondary* ſenſe is built. Eſpecially as he was, at the ſame time,

time, very buſy in ſupporting this undiſcovered foundation, in his continued aſſertions, that the doctrines of the Goſpel were to be prefigured, and yet concealed in the Law.

He pretends we ſhall never know where to ſtop, if we aſſign to a propoſition, more ſenſes than one. He has been bid to apply this goodly piece of criticiſm to the celebrated ode of *Horace*[p], and to the lines of *Virgil*[q]; to both of which the author of the *D. L.* has aſſigned a *double ſenſe*. If he ſays they have only one meaning, he will hardly find himſelf ſupported by any who have the leaſt judgment or taſte in criticiſm. If he ſays they may as well have *many* ſenſes as *two*, he may ſtill chance to be alone, ſince the reaſon aſſigned for *two* ſenſes precludes the ſuppoſition of *more*. For, according to a very great writer[r], and conſummate judge of theſe matters; this reaſon is nothing elſe than the *relationſhip and dependency which we find between the two ſenſes in queſtion*.

The Dr. ſuppoſes, that the writings of the ancient Sages had a plain and literal, and alſo

[p] O navis, referent in mare te novi
Fluctus! &c.

[q] Talia, per clypeum Vulcani, dona parentis
Miratur; rerumque ignarus imagine gaudet.
Attollens humero famamque et fata nepotum.

[r] Mr. *Hurd's* commentary on Horace, Vol. ii. p. 73.

a *myſ-*

a *myſtical* or *ſymbolical* meaning. Here he allows two ſenſes and admits no more. Why is the interpreter of ſacred Scripture denied the ſame liberty? But it is hard to hold him, and ſtill harder to underſtand him. He often argues as if the *plain* and *literal* ſenſe muſt comprehend the *whole* meaning of a paſſage[s], or as if propoſition was, *in the nature of things*, capable of no more ſenſes than one.

It is ſtrange he ſhould not be able to underſtand, after he has been ſo plainly and expreſly informed, " that the ſenſe of *propoſi-* " *tions* is impoſed as arbitrarily as the ſenſe of " *words*. And therefore if men, in the com- " munication of their thoughts, agree to " give, on ſome occaſions, a *double* ſenſe to " *propoſitions*, as well, as on others a *ſingle*, " the interpreting the firſt in *two* meanings is " as agreeable to all *ſcholaſtic* rules, as inter- " preting the ſecond in *one*" [t].

The learned Dr. owns, that the ancient ſages did thus actually agree to give a *double* ſenſe to propoſitions, when they put their doctrines under a *myſtical* or *ſymbolical* veil. Yet he undertakes to ſhew, *from reaſon*, that a propoſition is capable only of *one* ſenſe,

[s] Preface to his paraphraſe on the epiſtle to the *Hebrews*, p. 31.

[t] *D. L.* Vol. ii. p. 673.

after

after he has effectually proved from *fact* and *experience* that it is capable of *two:* as if the moſt proper way to eſtabliſh an hypotheſis was to diſcredit it, by the contrary evidence of fact.

" Words, ſays this learned Dr. which are " ſaid to mean *two* perſons at the ſame time, " may as well mean *two* and *twenty:* and no " one can ſay *who* in particular is intended, " unleſs it had been ſaid at firſt, that *two*, " and only *two* perſons were deſigned; which, " I apprehend, is never ſaid. And beſides it " introduces ſuch an *ambiguity*, ſuch an *un-* " *certainty*, into the ſacred writings, as no " books of even human compoſition are liable " to". [u]

It hath been ſhewn that the *double* ſenſe of Prophecy can relate only to *two ſubjects*, or to *two* different *events*, which are ſuppoſed to happen under *two* ſucceſſive diſpenſations. It can extend therefore only to the *two* perſons, by whom the events are accompliſhed.

We generally ſuppoſe, that the redemption of mankind is ſhadowed out in the ſecondary ſenſe of ſome ancient Prophecies.

[u] Paraphraſe on the Epiſtle to the *Hebrews*, p. 19.

And if we have preciſely fixed and determined the *event*, how can there be any difficulty in fixing and determining the *perſon* with the ſame preciſion? Had we more authors of our ſalvation than *one*, or was the office of redemption diſtributed into *many* hands, we might be at a loſs, where a Saviour or Redeemer is deſcribed, to aſcertain the *perſon* meant. But as *one died for all*, and as there is but *one Lord, one faith, one baptiſm*, what is there to perplex us in the application of theſe prophecies [w]?

[w] "Prophecies of double ſenſes (ſays Dr. *Jortin*) IF "SUCH PROPHECIES THERE BE, may have meanings "as determinate and fixed, as if they had only one ſenſe." *Remarks on Eccleſiaſtical Hiſtory*, vol. i. p. 195.

It is pity but the author had pointed out the reaſons, which ſhew that the ancient prophecies were capable of no more than two ſenſes, as Dr. *Sykes's* late objections ſeem to be levelled at the particular types and ſecondary prophecies mentioned in the firſt volume of the *Remarks*. And indeed *ſome* of theſe are ſo circumſtanced, that they will ſtand in need of no leſs able an advocate than the learned Doctor to vindicate from the other learned Doctor's objections.

But he ſeems to *doubt* and *queſtion* the exiſtence of ſecondary prophecies, when he ſays, "Prophecies of dou-"ble ſenſes, IF SUCH PROPHECIES THERE BE." One would not have thought he ſhould chuſe to bring into queſtion the exiſtence of ſecondary prophecies, while he ſo ſtrenuouſly aſſerts that of types. Mr. *Whiſton*, indeed, was for making this diſtinction, *i. e.* was for diſcarding ſecondary prophecies, and yet retaining types: "No

" No one, ſays the Dr. can ſay *who* in " particular is intended, *unleſs it had been ſaid* " *at firſt*, that *two*, and only *two*, perſons " were deſigned."

No ſuch previous declaration ſeems neceſſary, ſince the *two ſubjects*, or *two events*, neceſſarily limit and reſtrain the prophecy to *two perſons*.

If the firſt be previouſly aſcertained, what difficulty can there be in aſcertaining the laſt?

and if the Dr. would ſee the vanity of this diſtinction fully expoſed, I muſt refer him to the *D. L.* p. 634. Mr. *Whiſton* was the more pardonable, as he did not ſee the analogy between theſe figures, but ſuppoſed them to be of *natures entirely different*. On the other hand, Dr. *Jortin* had learned *from the D. L.* the true nature and character of ſecondary prophecies, had borrowed * and adopted the principal argument on which they are eſtabliſhed, and declared that the great objection againſt them had no force, " ſince prophecies of double ſenſes may have " meanings as determinate and fixed, as if they had one " ſenſe only."

It is ſtrange, then, he ſhould *doubt* or *queſtion* their exiſtence in one line, and declare, in the very next, that the grand objection againſt them had no force.

He ſtrongly aſſerts their logical propriety, and alſo their expediency and uſefulneſs †, in order to caſt a ſhade over the chriſtian doctrines to be prefigured in the Old Teſtament. And did theſe conſiderations lead him to DOUBT the reality of ſuch figures?

* V. i. p. 194. † V. i. p. 194, 195, 196.

But " beſides (ſays he) it introduces ſuch " an *ambiguity*, ſuch an *uncertainty*, into the " ſacred writings, as no books, of even hu- " man compoſition, are liable to."

This *ambiguity* and *uncertainty* are ſuppoſed to ariſe from our not being able to determine the *particular ſubject* and *perſon* predicted by the ſecondary ſenſe. The objection therefore has been already anſwered.

Let the Dr. tell us, whence it comes, that a *myſtical* and *ſymbolical* cover would not create the ſame *ambiguity* and *uncertainty* in the writings of the ancient ſages, as in thoſe of the Old Teſtament.

Ambiguity and *uncertainty* do not ariſe from the ſuppoſition of *two* ſenſes, but of *many*. Every reader will allow that the ode of Horace, mentioned before is ſo far from being obſcured and perplexed, that it receives new light, dignity, and force from the ſecondary ſenſe. And why may it not have as happy an effect in illuſtrating the ſacred, as the profane writers? Or why ſhould it be ſuppoſed to change its nature, and to become fantaſtic and groundleſs, as ſoon as *Jeſus* and his Goſpel are conſidered as the ſubjects of it?

The

The objection, which imputes *ambiguity* and *uncertainty* to the *double* ſenſe of prophecies, had been ſufficiently obviated by the author of the *D. L.* "If, ſays this writer, "men, in the communication of their "thoughts, agree to give, on ſome occaſions, "a *double* ſenſe to *propoſitions*, as well as, on "others, a *ſingle*, the interpreting the firſt in "*two* meanings is as agreeable to all *ſcholaſtic* "rules, as interpreting the ſecond in *one*: "And propoſitions with a double and ſingle "ſenſe, are as eaſily *diſtinguiſhable* from each "other, *by the help of the context*, as *words* "with a *literal* and *figurative* meaning [x]."

But to proceed. "It is, and muſt be "confeſſed (ſays Dr. *Sykes*) that in all *other* "writers, there is but one *literal* ſenſe of the "words of any author [y]."

It is and muſt be confeſſed --- By whom? Sure not by any body who has learned to read. Certainly not by any who have read antiquity; or have ſo much as heard of the writings of *thoſe* ancient ſages, who delivered their doctrines under a *myſtical* or *ſymbolical cover*.

The learned Doctor owns, that the *Jewiſh* prophecies were given both to *prefigure* and *conceal* the doctrines of the Goſpel. Now by this conceſſion he puts a wide difference between *theſe* and *other* writings, or makes a ſecondary ſenſe very commodious and uſeful in the firſt, *whatever may be the caſe of other compoſitions*.

 'Tis

[x] Vol. ii. p. 673. [y] Preface to paraphr. p. 31.

'Tis ſtrange he ſhould contend, that the prophetical books were written with a view *proper* and *peculiar* to themſelves, and yet ſhould contend that they muſt be exactly circumſtanced like *other* writings, compoſed with a purpoſe and deſign entirely different.

But, to diſcredit and expoſe the notion of a *ſecondary* ſenſe, he tells us, that perſons of a lively fancy may pretend to find one where nothing of that kind was intended [z].

And ſo, ſuch a ſenſe could be intended *no where*, becauſe ſome perſons have ſought for it *every where*. There are no *allegories* in *Homer*, becauſe *every part* of him has been allegorized by his commentators. There is no ſecondary ſenſe in the famous ode of *Horace* (*O navis referent*, &c.) becauſe there is none in the following lines of *Virgil*, quoted by the Dr.

Hi motus animorum, atque hæc certamina tanta
Pulveris exigui jactu compoſta quieſcunt.

Theſe two lines were quoted by the learned Dr; and ſurely they were quoted by him for no other purpoſe, than to ſhew his happy talent at parody [a].

All he ſays, therefore, amounts only to this, that we are not to ſuppoſe a

[z] Paraphraſe on the Epiſtle to the *Hebrews*, p. 42.

[a] Theſe lines originally relate to a battle of the bees; and the Dr. obſerves, that they may be applied to the cure of the fever by bark. He would inſinuate, *that this* ſecondary ſenſe is as rational and proper, as that aſſigned to the ancient prophecies. To juſtify this inſinuation, he muſt ſuppoſe that there is no more connexion between the O. and N. Teſtament, than between a *battle of the bees* and *a fever*: In other words, he muſt ſuppoſe that there is no connexion *at all* between the O. and N. Teſtament.

ſecondary ſenſe, merely becauſe words, originally denoting one thing, are capable of being applied to another, which had no ſort of relation to the firſt. And who ſuppoſed any ſuch thing? Or what is this to the inſtances produced in the *D. L.* where the two ſenſes have a ſtrict relationſhip and dependency, or are nearly connected in the views and intereſts of the writer? What is it to the double prophecies, where the ſubjects are ſtrongly connected, and belong to two ſucceſſive diſpenſations, whereof one was deſigned to prefigure the other, and to prefigure it in a covert and obſcure manner?

The queſtion is, whether we may reaſonably look for a ſecondary ſenſe in the firſt of theſe diſpenſations. Now in ſupport of the negative, the Dr. obſerves, that we find no ſuch ſenſe in writings of quite *another* nature, ſuch as had nothing to do with two Religions connected with one another, in both which the writers and the readers were intimately concerned.

His prejudices againſt theſe prophecies, ſeem to have ariſen, in part, from the apprehenſion that we ſhall never be able to eſtabliſh a double meaning, without giving a looſe to the extravagancies of fanatics, and permitting

them to invent new ſenſes as long as their imaginations will hold out. But this is a panic terror, ſince we have ſhewn that the *two ſubjects* will neceſſarily reſtrain us to *two ſenſes*.

His prejudices might, in part, ariſe from obſerving that ſome paſſages in the Old Teſtament are applied to certain facts and circumſtances in the New by way of *accommodation* only, or as being applicable to the laſt as properly as to their *original* occaſion. Now this accommodated ſenſe may indeed be applied to as many ſimilar events as you pleaſe, or to *two and twenty* as he expreſſes it, as well as *two*. But are we to ſuppoſe the *ſecondary* prophecies may be as looſely and variouſly applied, notwithſtanding they relate only to *two* ſubjects? You may as well ſay the natural relationſhip of *brother* is precarious and uncertain, becauſe civil uſage has applied that term to perſons exerciſing the ſame profeſſion, diſcharging the ſame office, or executing the ſame deſigns.

Thus I have examined the main arguments alledged by the learned Doctor to invalidate the exiſtence of types and ſecondary prophecies.

phecies. It was not worth while to deſcend to every particular, as the preſent conſiderations, if pertinent and proper, will be ſufficient to decide the point in queſtion.

CHAP. III.

Containing ſome reflections on the Lord Biſhop of London's ſecond Diſſertation, or his explanation and account of the book of JOB. *In which it is ſhewn, that a ſcrupulous adherence to the common Syſtem concerning the nature of the two Diſpenſations, has betrayed his Lordſhip into much confuſion, perplexity, and embarraſs.*

HERE his Lordſhip undertakes to make good *three* things, 1. That the argument between *Job* and his friends turns upon this point, *whether the afflictions of this world are certain marks of God's diſpleaſure, and an indication of the wickedneſs of thoſe who ſuffer* [b].

2. That the book is of very high antiquity, and was written long before the time of *Moſes*.

3. That the celebrated paſſage *(I know that my Redeemer liveth,* &c.) in the xixth chapter, relates to *the reſurrection*.

[a] Conſiderations, p. 66, 67.
[b] P. 239, 40.

Now

Now there ſeems to be no natural connection between the three points here maintained. On the contrary, the firſt is a direct contradiction to the *third*; and even to the *ſecond*, upon the principles of the common ſyſtem And, ſo circumſtanced, the *ſecond* is plainly inconſiſtent with the *third*, as well as the *firſt*. Conſequently, we cannot admit the *third*, without rejecting the *firſt* and *ſecond*.

The firſt point is, that the argument between *Job* and his friends turns upon this queſtion, " Whether the afflictions of this " world are a certain mark of God's diſ- " pleaſure, and an indication of the wicked- " neſs of thoſe that ſuffer." *Job's* friends maintain the affirmative, and he aſſerts the negative. But if this were the point in diſpute, all the difficulties and perplexities, in which we find them entangled and involved, would be perfectly cleared up by the third of his Lordſhip's articles, which is *Job's* mention of the reſurrection. Accordingly one of the warmeſt admirers of this diſſertation owns " that if the hinge of the controverſy turns " on this, whether or no, conſiſtently with " God's juſtice, good men could be afflicted " in this life, this declaration in the nine- " teenth

" teenth chapter ought to have finiſhed the " debate [c]."

This *firſt* point is alſo inconſiſtent with the *ſecond*, upon the principles of the common ſyſtem. His Lordſhip ſuppoſes that *Job's* friends conſider the afflictions of this world as a certain mark of the divine diſpleaſure, and an indication of the wickedneſs of thoſe who ſuffer. But then his Lordſhip holds, " that they confined the exerciſe of providence " to the preſent ſcene, and looked no further, " but concluded that God would either inter- " poſe to do juſtice here, or would not do it " at all [d]." Now the common ſyſtem, on the contrary, teaches that the belief of a future ſtate has always been deemed a neceſſary and eſſential part of revealed religion, and been a popular and common doctrine among the worſhipers of the true God, *at all times and in all places.* This is the great objection, which the advocates of this ſyſtem, oppoſe to the argument of the *Divine Legation.*

According to his Lordſhip's repreſentation of the caſe, " *Job's* friends were not only ſtrangers to the chriſtian or revealed doctrine

[c] Dr. *Grey's* Preface to the book of *Job.*
[d] P. 240, 243.

of

of a future ſtate, but even to any notion of a future retribution, which they all along treat as a mere fiction, and limit the exerciſe of providence to the preſent ſcene. They hold it much more reaſonable to think, that God will do juſtice here, than that he will defer it to a future and diſtant time. Nay, they aſſert, that this doctrine of a future ſtate was not only falſe and groundleſs, but even dangerous and deſtructive to the intereſts of religion [e]."

Now to what age or country of the world will his Lordſhip refer us, for a ſet of men, who were worſhipers of the true God, acquainted with ſeveral of his diſpenſations to mankind, and yet who held, that religion could only be ſupported and maintained upon the principle that God interpoſed to execute judgment and juſtice in the preſent life; looking

[e] P. 240, 243, 245. "Add to this, ſays his Lordſhip, two other charges brought againſt *Job's* opinion by *Eliphaz*, — he calls his notion *unprofitable*, *ſpeeches that can do no good*, nay, which are hurtful, *for* ſays he, *thou caſteſt off fear, and reſtraineſt prayer before God*, ch. xv. 4. His thought was plainly this, if once *Job* can perſuade men, that God does not interpoſe to execute judgment in this life, but reſerves all things to a diſtant, *far diſtant day* of viſitation, when the heavens ſhall be no more, there will be an end of all *fear* of God, an end of *all prayer* and ſupplication to him."

upon

upon the doctrine of a future ſtate, as not only falſe and groundleſs, but even dangerous and deſtructive to the intereſts of religion? It will be neceſſary for him to point out ſuch a country and age, if he would reconcile theſe characters to nature and hiſtory, or vindicate the author of the work, in giving ſuch a repreſentation of ancient times, as he here aſcribes to him.

I do not pretend to ſay, that his Lordſhip will be unable to do this; but muſt needs believe, that it can be only done on the ruin and ſubverſion of his own ſyſtem. For he muſt allow, that perſons of this character, and habituated to this way of thinking, had been trained and educated under a religion, which had not the doctrine of a future ſtate; and had alſo been accuſtomed to the exerciſe of ſuch an extraordinary providence, as made this doctrine unneceſſary [f]?

[f] His Lordſhip cannot pretend, that the doctrine of a future ſtate has been a neceſſary and eſſential part of religion *at all times*, ſince he ſuppoſes that *Job's* friends were well acquainted with the nature and attributes of the one true God, and yet limited the exerciſe of his providence to the preſent ſcene.

If he *ſometimes* argues on the contrary ſuppoſition, his argument muſt be inconſiſtent with his own conceſſions,

Let us proceed to the ſecond point, the high antiquity of the book of *Job*. We have already ſhewn that it contradicts the *firſt*, on *the principles of the common ſyſtem*, However, at all adventures, it is glaringly inconſiſtent with the *third*, which aſſigns the doctrine of the reſurrection, and a future ſtate to the text in the nineteenth chapter. If this book was older than the *Law*, we may be certain it did not contain any clear and diſtinct revelation of this doctrine. For why need it have been hid and concealed under types in the Pentateuch, if it had been nakedly and openly expoſed in other inſpired writings, which were then in the hands of the Jewiſh people [g]?

or directly contradict what he has advanced in this ſecond diſſertation.

He ſuppoſes, that *Job's* friends had lived under an extraordinary providence, adminiſtered with ſo much vigour and exactneſs, as to be a ſufficient ſupport and foundation for Religion, without the additional puniſhments and rewards of a future ſtate. Here then (tho' by the way only) I would beg leave to urge an argument *ad hominem*, and aſk, whether the extraordinary providence was not adminiſtered with as much vigour and exactneſs *under the Law*, as in the times referred to, and deſcribed, by *Job's* friends.

[g] Dr. *Grey*, ſpeaking of the principle of a future ſtate, ſays, " From its being omitted in the *Pentateuch*, there " was perhaps the more occaſion for its being mentioned

It

It would give one a ſtrange idea of the adminiſtration of Providence, to ſuppoſe that it intended to reveal and hide, or to open and cover, the ſame doctrine, at the ſame time.

There muſt have been ſomething extremely ſingular in the make and complexion of the *Jewiſh* people, if they were qualified to bear the full knowledge of this doctrine, as it ſtood plainly and openly revealed in the *Book of Job*, and yet were able to receive nothing more than the *dark*, *typical*, and *ænigmatical*

" clearly *here*, i. e. in the book of *Job*." (Anſwer to Dr. *Warburton*, p. 102.) It was not barely omitted in the *Pentateuch*, but ſecreted under the cover and veil of types. And could there be an occaſion to mention it *clearly* in one book, becauſe there was an occaſion to ſecrete it in another?

" A *ſingle mention* of it, ſays Dr. Grey, might have " been enough in ſuch a book as this, if, as a learned " writer thinks, the doctrine of the reſurrection was the " ancient traditional interpretation of the *Abrahamic* co- " venant, conſtantly preſerved and believed in ſome " ſhape or other in the *Jewiſh* church." P. 102.

A *ſingle mention* of it in this or any other book would have been *too much*, if it was at that time to be ſecreted under the cover and veil of types.

Dr. *Grey* ſhould be cautious how he builds on the authority of *this* learned writer *, who ſeems to have abandoned his *firſt* opinion, by declaring that the matters, exhibited under types, were purpoſely and induſtriouſly concealed from the *Jewiſh* church.

* Dr. *Stebbing*.

repre-

repreſentations, which were given of it in the *Law*.

His Lordſhip tells us, that the light and evidence of prophecy always correſponds to the ſtate and condition of the people, to whom it is given [h]. But is it eaſy to conceive, that ſuch very *dark*, and ſuch very *clear* revelations of a future ſtate, as are recorded in the *Pentateuch*, and in the book of *Job*, ſhould correſpond to the ſtate and condition of one and the ſame people?

But this is not the only circumſtance inconſiſtent with the high antiquity of this book.

His Lordſhip tells us, that "*Moſes* was not at liberty, in writing the hiſtory of the fall, to introduce the devil openly, but was obliged to keep him always out of ſight; becauſe the *Jews* were not to know that our firſt parents had been ſeduced by the artifice of this evil ſpirit [i]." On the other ſide, he aſſures us, that the book of *Job* was more ancient than thoſe of *Moſes*; was written in oppoſition to the notion of two independent principles, and often deſcribes and repreſents *Satan* as the author of the fall. But why all this *caution* and *reſerve* in the book of *Geneſis*, if the agency of the devil, in this buſineſs, had been

[h] Diſcourſes on Prophecy, p. 140. [i] P. 56.

previouſly opened and explained in the book of *Job?* Or how was it neceſſary, not to ſay poſſible, to conceal this circumſtance in one book, while it was revealed to every body in another?

" Had the hiſtory of man's fall plainly in-
" troduced an *inviſible evil being*, to confound
" the works of God, and to be the author of
" *iniquity*, it might (ſays his Lordſhip) have
" given great countenance to this error of
" two principles[l]."

Such an *introduction* could give no *new additional countenance* to this error, if the *evil being* had been already introduced in the book of *Job*.

It could give no *countenance at all* to this error, if his Lordſhip's account of the book of *Job* be true. " We need not wonder
" to ſee ſo much concern in this book of *Job*,
" to maintain the ſupremacy of God, and
" to guard it againſt every falſe notion;
" for this was the *theme*, the *buſineſs* of the
" author[m]." Now, the *theme* and *buſineſs* of the book muſt have been poorly executed indeed, if *Moſes*, when the *ſupremacy of God* was *maintained* againſt the devil, in the book of *Job*, a book in the hands of his people, ſhould yet be apprehenſive that the bare men-

[l] Diſcourſes, p. 56. [m] P. 213, 215, 216.

tion of this *evil being*, in the book of *Geneſis*, ſhould revive the *error of the two principles*.

" The evidence ariſing from this book, [the " book of *Job*] is in all reſpects conſiderable; " and it is of great moment (ſays his Lordſhip) " to ſee thoſe great ſtrokes of true Religion, " and of God's purpoſe from the beginning, " with reſpect to the children of men, pre- " ſerved in an author, who cannot be char- " ged with *Jewiſh* education or prejudices; " but who was born in another country, of " another family, and does not appear to have " heard of *Moſes* or his Law; and yet *the ſe-* " *cret of God* was with him [n]."

Conſiderable as this *evidence* may appear to his Lordſhip, it will involve him in great difficulties. For on his interpretation of *Job's redeemer*, and his *crooked ſerpent*, the author of the book muſt have been a much greater Prophet than *Moſes*; *1ſt*, As he revealed the doctrine of a future ſtate plainly and diſtinctly, while *Moſes* delivered it under the cover and veil of types. *2dly*, As he was authorized to mention the *crooked ſerpent*, the agent and inſtrument of the *fall*; and alſo was put in truſt to obviate the difficulties ariſing from it; while the commiſſion of *Moſes* did not extend to this fact, becauſe he was

[n] P. 247.

not qualified to obviate the difficulties ariſing from it.

Unbelievers will ſay, the book of *Job* had been publiſhed to very little purpoſe, if ſo learned and eminent a perſon as *Moſes* had read it, and yet was unable to ſurmount thoſe difficulties which had been thoroughly canvaſſed, and entirely removed in the courſe of the diſpute. They will add, that the *different manner* in which *theſe great ſtrokes of Religion* are managed by theſe two writers, will oblige them either to reject the authority of *Moſes*, or of the author of the book of *Job*. For that we demand too much of their complaiſance, if we expect they ſhould believe, that *Moſes* was under a neceſſity of omitting a circumſtance, and hiding a doctrine in his writings, which were plainly revealed in others, of equal authority, then extant.

His Lordſhip obſerves, that the author of the book of *Job* "knew nothing of *Moſes* and

° The contents and circumſtances of the book of *Job* have been urged by the author of the *D. L.* as certain evidence, that it was written after the times of *Moſes*.

One of theſe circumſtances is a plain alluſion to the religious diſpenſation of the *Law*, in which, puniſhment was denounced on the children for the tranſgreſſions of their parents. "He that ſpeaketh flattery to his friends, "even the eyes *of his children ſhall fail*," xvii. 5. "God "layeth up iniquity *for his children*," xxi. 19. Now where did God ever declare, that he would uſe this particular mode of puniſhment, but in the *Jewiſh* Law?

"his

" his Law °." On the other hand, his Lordſhip's own notion will rather induce him to

In another place, *Job* ſays, " That *idolatry* was an " iniquity *to be puniſhed by the judge*," xxxi. 28. And where was *idolatry* ever puniſhed by the magiſtrate, but under the *Jewiſh* œconomy?

The excellent Mr. *Locke* was ſo ſtruck with this laſt circumſtance, that he pronounced it deciſive of the queſtion, or a clear and unanſwerable argument, that the book was written after the giving of the Law. (See his Letters on *Toleration.)*

Now ſince my Lord Biſhop contends, that there is not in the book of *Job*, *ſo much as one diſtant alluſion to any part of the Law*, it will be incumbent on him to point out ſome *other* ſyſtem *revealed by God*, which threatned that children ſhould ſuffer for the crimes of their parents; and that idolatry ſhould be puniſhed by the civil magiſtrate. For theſe are not the doctrines of *natural Religion.*

His Lordſhip has a follower even in this, and indeed in what has he not a follower? the rev. Mr. *Lowth* repeats his words, of *no diſtant alluſion to any part of the Law* *. But he gives us no more ſatisfaction on the difficulty propoſed above; for it is much eaſier to follow his Lordſhip than to confute *Locke.*

The learned Mr. *Heath* of *Exeter*, not content with a ſlight and ſuperficial ſurvey, has examined the book cloſely, and, on ſearching to the bottom of the queſtion, has obſerved many alluſions, which are far from being *remote* or *diſtant.* But I choſe principally to inſiſt on the two circumſtances here mentioned, as my curioſity would be highly gratified, by the diſcovery of a religious and civil conſtitution, out of *Judea*, which declared that the children ſhould ſuffer for the crimes of their parents; and that idolaters ſhould be puniſhed by the civil magiſtrate.

* Morum, rituum, rerum Iſraeliticarum nulla veſtigia, nullam ſpeciem aut umbram video. *De ſacra Poeſi Hebræorum*, p. 312.

hold, that *Moſes* had *never ſeen the book of Job.*

The third point much inſiſted on by the learned Prelate, is, that the celebrated text in the nineteenth chapter, relates to the doctrine of the reſurrection and a future ſtate.

" He ſays, theſe words are a ſtrong *pro-*
" *phecy* of the character and office of *Jeſus*
" *Chriſt*," or " a *plain prophetical* deſcription of the *grand article* of the Goſpel [p]."

Now the objections which ſeem to lie againſt this interpretation, are theſe.

Should we admit the *third* point, it would oblige us to give up the *firſt*, which ſuppoſes the matter in diſpute between *Job* and his friends to be, " Whether the afflictions of this world are a certain mark of the divine diſpleaſure, and an indication of the wickedneſs of thoſe who ſuffer." *Job's* friends maintain the affirmative, and inſiſt that calamities cannot befal the righteous without impinging on the juſtice of God. On the other ſide, *Job* ſays they are conſiſtent with the divine attributes; and, in order to ſupport his opinion, appeals to a *future ſtate.* Now this doctrine effectually ſerved to clear

[p] P. 227, 228.

up

up all the embarras. " If therefore his friends " thought it true, it ended the diſpute: if " they thought it falſe, it lay upon them to " confute it: yet they do neither. They nei- " ther call it into queſtion, nor allow it to be " deciſive. But, without the leaſt notice " that any ſuch thing had been urged, they " go on, as they begun, to inforce their for- " mer arguments, and to confute that which " they ſeemed to underſtand to be the only " one which *Job* urged againſt them, *viz.* the " conſciouſneſs of his own innocence [q]."

His Lordſhip ſeems to have been aware, that ſome ſuch difficulty might be raiſed againſt his expoſition of certain texts in this book; and therefore endeavours to obviate it in the following manner. " But ſtill there is ſome- " thing that ſeems very unaccountable in this " matter: For, if *Job's* friends allowed and " believed this truth of a future reſurrection, " how is it that they continue to preſs their ar- " gument, and to inſiſt that he was undoubt- " edly *wicked*, becauſe *miſerable*? How is it " that they do not reply to this argument, " and ſhew the reaſoning to be falſe, if they " apprehended it to be ſo? Or, if this know- " ledge was *peculiar* to *Job*, how is it, that

[q] *D. L.* vol. ii. p. 546.

" they are not ſurprized at ſuch *new*, ſuch " *ſtrange* doctrine[r]?"

Accordingly he obſerves, that they reproach *Job* with his pretence to ſecret knowledge above others, in conſequence of his aſſerting the doctrine of the reſurrection and a future ſtate. " They appear quite aſtoniſhed, " and aſk *Job* where he had *this knowledge*, " whether he had *the ſecret* of God, and had " engroſſed all wiſdom to *himſelf*[s]?"

Here his Lordſhip ſeems conſcious of the difficulty of evading the objection urged in the *D. L.* without renouncing the common ſyſtem, which ſuppoſes the reſurrection and a future ſtate to be the common doctrine of the world, and as well known to the three friends, as to *Job* himſelf: For he holds that it was peculiar to *Job*, and unknown to his friends; nay, he goes ſo far as to affirm, that the generality of the faithful in the age of *Job*, not only diſbelieved the principle, but even held it to be ſubverſive of all Religion.

However, he has not proved what he here ſuppoſes, the *aſtoniſhment* of *Job's* three friends. They do indeed reproach him with pretending to be wiſer than all men; or with engroſſing wiſdom, and arrogating *the ſecret of God* to *himſelf*. But that this reproach was

[r] P. 238, 239. [s] P. 241 to 245.

in

in conſequence of his aſſerting the notion of a future ſtate, ſeems a precarious, uncertain, and arbitrary ſuppoſition, which receives no force or countenance from the context, or from the natural and obvious import of the words themſelves.

Again: If *Job* ſpeaks of a *reſurrection* in the nineteenth chapter, whence comes it, that no notice is taken of this doctrine in the remaining part of the book?

His friends reply to what he had advanced in that chapter. After this he reſumes the diſpute againſt them, but inſiſts no more on this ſuppoſed topic of a *future ſtate*. Hence it ſeems probable, that he did not inſiſt upon it at all. For otherwiſe, he could not have failed to inculcate and enforce it, when he reſumed the debate. Had his friends taken no notice of it, it would have been natural for him to triumph and glory in their ſilence, and to reproach them with their inability to anſwer him. If they denied or derided it, it would have been *neceſſary* for him to remove their objections, or their ſcorn, and to expoſe the emptineſs and futility of their cavils.

Had there been neither of theſe occaſions, yet a ſecond mention of ſo deciſive an argument had been very natural in a debate, where the

the diſputants ſo often reſume their ſeveral topics, and leading principles.

But it is remarkable, " that *Job*, when he " reſumes the debate, ſticks to the argument " he firſt ſet out with; and, though he found " it gave them little ſatisfaction, he repeats it " again and again. And this was, that the " ſufferings of the righteous were conſiſtent " with the divine attributes. *For that reaſon* " *muſt ſubmit, and own God's ways to be in-* " *ſcrutable.* Now could he poſſibly reſt in " this ſolution, how pious ſoever, if he had " the *more ſatisfactory* one of a future ſtate [t]?" Or, had he *before* had recourſe to this latter ſolution, is it poſſible to conceive, that he would chuſe to abandon an argument, ſo extremely pertinent, and deciſive of the matter in queſtion, and take refuge in another, which does not in the leaſt ſilence or remove the difficulty?

" But, what is ſtrangeſt of all, when the two " parties had quite confounded themſelves, and " one another, for want, as one would think, " of this principle of a *reſurrection*, which ſo " eaſily unravels all the perplexities of the diſ- " pute; the *fourth friend*, the moderator ſteps " in, as the *precurſor* of the Almighty, the " great decider of the controverſy. Here then " we might reaſonably think, that the honour

[t] *D. L.* vol. ii. p. 547.

" of

" of the ſolution, which the doctrine of the " *reſurrection* affords, was reſerved for theſe; " but, to our great ſuprize, they neither of " them give the leaſt hint concerning it[u]."

According to the learned Prelate, this principle, during the debate, had been often queſtioned and denied by *Job's* friends, and barely aſſerted by himſelf. *Now in theſe circumſtances* what could have been more ſeaſonable and proper *to ſupport its truth*, than the declaration of the moderator and decider? The ſanction of the *moſt authoritative* ſpeakers ſeems to have been neceſſary to add weight and credit to a principle of this importance; eſpecially after it had been ſo *boldly denied*, and ſo *freely ridiculed*, in the preceding part of the debate.

My Lord Biſhop has greatly weakened his own interpretation, and added irrefragable force to that of the author of the *D. L.* by ſuppoſing that the doctrine had been thus handled. For if it had been formally denied by his friends, it would have been incumbent ~~on~~ in *Job* to re-aſſert and eſtabliſh it on proper authority; or, if *he* had failed to do this, the *moderator* or *decider* muſt *neceſſarily* have done it for him.

Some of the moſt circumſpect of his Lordſhip's advocates ſeem to be conſcious that he

[u] *D. L.* v. ii. p. 548.

has

has defeated his own purpoſe, and overthrown his expoſition of this celebrated text, by maintaining the principal point in debate between *Job* and his friends to be, *whether the ſufferings of the righteous in the preſent life are a reflection on the juſtneſs and goodneſs of God.*

" If the hinge of the controverſy (ſays the " learned Dr. Grey) turned on this, whether " or no, conſiſtently with God's juſtice, good " men could be afflicted in this life, THIS DE- " CLARATION OUGHT TO HAVE FINISHED " THE DEBATE." That he may ſupport " therefore the orthodox interpretation, he tells us, " that the perſonal integrity of *Job*, " and not the queſtion concerning an equal or " an unequal providence, was the principal " ſubject of the book[w]." Thus he found himſelf obliged to give up the Biſhop's *firſt* point, that he might be enabled to ſupport his *third*. A plain proof that he was conſcious of the *inconſiſtency* between them.

To proceed. It has been ſhewn, that this interpretation is deſtructive of *types* and *ſecondary prophecies*, as there could be no occaſion for *Moſes* and the *Prophets*, to throw a veil over a doctrine, which was plainly revealed in the book of *Job*.

Thus his Lordſhip ſeems to give up thoſe very points in the appendix, which, in the

[w] Preface to the book of *Job*.

body

body of his *diſcourſes*, he undertook to defend againſt the author of *The grounds and reaſons*.

He gives up, likewiſe, in conſequence of this expoſition, the ſeveral Prophecies which repreſent the *ſpiritual* nature and promiſes of the Goſpel under *carnal* images and emblems, as well as thoſe which relate to the temporal affairs of the Jewiſh nation. For he contends in the body of his book, that Prophecies of *this ſort* were only ſeaſonable and expedient before the promiſe of life and immortality was plainly revealed, that is, *before the publication of the book of Job*.

This, too, as ſtrange as it may appear, will, indeed, oblige his Lordſhip to give up the long ſeries of miracles, and divine interpoſitions recorded in the writings of *Moſes* and the *Prophets*. For he ſuppoſes, that ſuch a diſpenſation of things was only neceſſary, while the better hopes of the GOSPEL were not brought in. If therefore theſe hopes were plainly delivered in the book of *Job*, ſuch a diſpenſation could not, upon his Lordſhip's own principles, have been neceſſary under the LAW [x].

If the *Jews* were ripe for ſuch a clear and diſtinct revelation of the great article of the final and ultimate religion; what occaſion

[x] See chapter V.

could

could there be to keep them under the *beggarly elements* and rudiments of the Law [y].

If there was occaſion to keep them tied down to theſe elements, would not ſuch a previous information have been premature, as it would have diſpoſed them to look down upon the Law with contempt and diſguſt?

As his Lordſhip ſuppoſes that this text contains a more plain and diſtinct revelation of the great myſtery of the Goſpel, than is to be found in the writings of *Moſes* and the *Prophets*, it will follow, that the *Arabians*, and not the *Iſraelites*, were the *depoſitaries* of the *divine oracles*, contrary to the aſſertion, of St. *Paul*, as it is explained by his Lordſhip himſelf: "The great article of the "covenant, limited to *Abraham* and his "choſen ſeed, moſt evidently regarded the "whole race of man, and was to grow, in "the fullneſs of time, into a bleſſing upon all "the nations of the earth: He and his Poſ-"terity were depoſitaries of theſe hopes, or, "to uſe the words of St. *Paul*, this was the "*Jews* chief advantage above others, that "*unto them were committed the oracles of* "God [z]."

[y] See this argument explained at large in the next chapter.

[z] *Diſcourſes on prophecy*, p. 126.

Accord-

According to his Lordſhip's interpretation of the text, theſe divine oracles were committed to the *Arabians* more clearly and fully in the book of *Job*, than to the *Iſraelites* in the writings of *Moſes* and the *Prophets*. For they were delivered to the *latter* under the cover and veil of types; but plainly and diſtinctly to the former, in all the luſtre of chriſtian knowledge.

The *Jews* were ſo far from having any advantage over the *Arabians* in this matter, or in being conſidered *as the depoſitaries of the divine oracles*; that, on the other hand, the religious ſituation of the *Arabians*, was far more eligible than that of the *choſen* ſeed of *Abraham*. For they had the ſame hope of life and immortality upon more gentle and eaſy terms, and unencumbered with the load of ſo multifarious and minute a ritual, as that preſcribed by the Law of *Moſes*.

The Iſraelites would ſoon have ſhook off their ſubjection to the Law, had they known that the deſcendents of *Iſhmael*, notwithſtanding the curſe pronounced upon them, were favoured with a clearer revelation of life and immortality than was given by *Moſes* and the prophets; and were alſo intitled to this bleſſing on more eaſy and commodious conditions than

than themſelves, *the choſen ſeed*, deſcended from *Iſaac*.

" It is ſtrange to me (ſays his Lordſhip) " to obſerve what ſtreſs the very learned " *Grotius* lays upon the conſent of the " *Jewiſh* interpret~~ations~~ers in this caſe: *They* " *are*, ſays he, *inquiſitive after every thing* " *that may with any appearance be applied* " *to the reſurrection; but this paſſage they* " *never ſo apply*. And reaſon good: The " *Jews* without doubt would be glad to " find in their own Law whatever appears " to them to be excellent in the Goſpel, that " they may ſhew the little need there was of " the Goſpel revelation. But would they be " equally glad to find *clearer knowledge of* " *divine truth amongſt the ancient Arabians*, " *than among the deſcendants of Abraham* [a] *?*"

This is owning to ſome purpoſe, THAT THE ARABIANS HAD A CLEARER REVELATION OF THE DIVINE WILL, THAN THE CHOSEN SEED OF ABRAHAM. But then, How was this ſuperior grace to the deſcendants of *Iſhmael* conſiſtent with the advantage which the ſacred ſcriptures aſſure us the *Iſraelites* had above all other nations, in the knowledge of religious matters?

It was not agreeable to his Lordſhip's uſual candour, to brand and reproach the *Jews*,

[a] P. 228.

for

for being unwilling to own, that the *Arabians* had a clearer knowledge of the divine oracles than themſelves. This was a laudable and honeſt prejudice, as it was eſtabliſhed on the authority of Revelation, and was only aſſerting the prerogative, with which God honoured and diſtinguiſhed his *favourite* and *choſen* People.

We ſee then his Lordſhip gives a good reaſon, why the *Jews* diſſented from his interpretation of this text. And we ſee too, what his Lordſhip ſeems not to have been aware of, that they were juſtified in their diſſent by the neceſſity they were under of preſerving Scripture conſiſtent with itſelf. And what juſtified them, will, I preſume, excuſe us, in not acceding to his Lordſhip's interpretation.

Many paſſages and circumſtances in the *Old and* New Teſtament create a ſtrong prejudice againſt his Lordſhip's interpretation of this text. If *David* ſaw the doctrine of the reſurrection plainly revealed in the book of *Job*, how could he have ſpoken in the manner he has done in the ſeveral paſſages quoted in the *firſt* chapter of this work? How could he have ſaid, "Wilt thou ſhew *wonders* to "the dead? Shall the dead ARISE, and praiſe "thee?"

The advocates for the common interpretation might here reproach the dull and ſhort ſighted prophet, (as they do thoſe who build upon him) and aſk how he could doubt the certainty and reality of a fact, which had been ſo preciſely and circumſtantially affirmed in the book of *Job*?

If the proſperity of the wicked, and the ſufferings of the righteous in the preſent life, are clearly ſolved in this book *upon the principle of a future ſtate*; whence comes it, that the prophet *Jeremiah* was, *after the moſt grave and ſerious deliberation*, utterly unable to account for this inequality? "Righ-" teous art thou, O Lord, when I plead with " thee, yet let me talk with thee of thy " judgments; *Wherefore doth the way of the* " *wicked proſper? Wherefore are all they happy* " *that deal very treacherouſly?*" (xii. 1.) It is hardly poſſible that he ſhould have been thus embarraſſed, if the anſwer lay before his eyes in the book of *Job*, and was there applied to the ſolution of this very difficulty?

Ezekiel was carried by the Spirit into a valley full of dry bones, and aſked this queſtion, *Son of man, can theſe dry bones live*[a]? Would God have propoſed ſuch a

[a] *Ezek.* xxxvii. 3.

queſtion,

queſtion to a prophet brought up in the knowledge and belief of the reſurrection? or would not *Ezekiel* have anſwered Yes, without heſitation, if he had ſeen the doctrine revealed in theſe words, *Though after my ſkin, worms deſtroy this body, yet in my fleſh ſhall I ſee God*; which teach that *dry bones* were to be reſtored to life? And yet he was confounded and ſurpriſed at the ſtrangeneſs of the demand [b].

Thus *David*, *Jeremiah*, and *Ezekiel*, ſeem to have profited but little by this text in the book of *Job*, ſince they were as much embarraſſed with the circumſtance of the inequality, as if they had never ſeen any *plain deſcription* of this Goſpel-article.

Of the many paſſages produced, in our firſt chapter, from the New Teſtament, which might be employed to the ruin of my Lord Biſhop's expoſition; I ſhall here ſelect a few,

[b] This paſſage is often produced to prove, that the *Jews* had the knowledge of the reſurrection. It might have been alledged with more plauſibility, tho' not with much more pertinence, (for it has nothing to do with a reſurrection) had the words run thus in the affirmative, "Theſe dry bones ſhall live." But they are put *by way of interrogation*; and neither the queſtion propoſed, nor the anſwer given, will allow us to ſuppoſe that the doctrine of the reſurrection was known at that time.

and leave the advocates of the common ſyſtem to apply the reſt at their leiſure.

His Lordſhip maintains that theſe words of Job are " a *ſtrong prophecy* of the character " and office of *Jeſus Chriſt*," or " a *plain* " *prophetical deſcription* of the *grand article* " of the Goſpel [c]."

If the grand article of the Goſpel was clearly revealed to the *Jews* in the book of *Job*; how could they be ſaid to *ſit in the region and ſhadow of death*; or to have been " all their life time *through fear of death* ſubject to bondage ?"

On this ſuppoſition how could the author of the epiſtle to the *Hebrews* affirm, that *the way to heaven was not made manifeſt under the Law* — that *the better hopes of the Goſpel were brought in* AFTERWARDS — and that *the good tidings of ſalvation* BEGAN FIRST *to be ſpoken by Jeſus Chriſt ?*

According to my Lord Biſhop's interpretation, the way to heaven had been made manifeſt, and the better hopes of the Goſpel had been brought in, long before the giving of the Law; and Jeſus Chriſt was ſo far from being the *firſt*, that he was one of the *later* teachers of this doctrine.

[c] P. 227, 228.

St.

St. *Paul* tells us, that the principle of juſtification by faith in *JeſusChriſt* was not revealed to the *Jewiſh* church [d]. And yet my Lord Biſhop aſſures us, that this very principle, or *the grand article of the Goſpel*, was *ſtrongly* foretold, and *plainly* revealed to the *Arabians* and *Jews*, in the book of *Job*.

In his epiſtle to *Titus*, he ſays, God's purpoſe of reſtoring mankind to life and immortality, "was manifeſted in *due time*," or in that particular age of the world. But, according to his Lordſhip, the *due time* of revealing this myſtery was in the age of *Job*, or even before this period.

The apoſtle likewiſe tells us, that Moſes and the Prophets were only Miniſters of *the letter that killeth*, and not of *the ſpirit which giveth life*. But can we imagine that they would have been limited to *the letter*, if *the ſpirit* of the Law had been at that time opened and unfolded in the book of *Job*? If the redemption of mankind by the Son of God was ſo clearly manifeſted in the book of *Job*, how could St. *Paul* ſo often ſtyle it *a myſtery*?

What *myſtery* could there be, *to hide from ages and generations*, if the ſalvation of the whole race of mankind, both *Jews* and *Gentiles*,

[d] *Romans*, iii. 21, 22. *Galatians*, iii. 23.

tiles, had been all along clearly revealed to the *Arabians* and *Jews* in the book of *Job*?

My Lord Biſhop to eſtabliſh his interpretation, muſt contrive to explain away theſe ſeveral authorities and facts, produced from the Old and New Teſtament. For whatever he may be pleaſed to ſay of *a plain prophetical deſcription* of the doctrine of the reſurrection, the paſſages alledged above, will be ſufficient to convince every candid and attentive reader, that *David*, *Jeremiah*, *Ezekiel*, and St. *Paul*, did *not* underſtand the text in queſtion, in the ſame ſenſe with his Lordſhip.

But, further, permit me to obſerve, as a matter of the utmoſt conſequence, that his Lordſhip's expoſition of this text would undermine his whole ſcheme concerning the *gradual order and progreſſion* of the ancient prophecies.

He ſuppoſes, that theſe words are "*a ſtrong* "prophecy of the character and office of "*Jeſus Chriſt*," or "a *plain prophetical* de- "ſcription of the *grand article* of the Goſ- "pel [e]."

But he is ſo candid and equitable withal, as to confeſs, that theſe words thus interpreted, afford "a *clearer*, and *more diſtinct*

[e] Diſcourſes on prophecy, p. 227, 228.

"knowledge

" knowledge of this great myſtery, than " God thought fit to reveal to the *Jewiſh* " church [f]."

The conſequence of theſe two aſſertions is, that his Lordſhip muſt ſuppoſe this *grand article* was more plainly and diſtinctly revealed to the faithful before the Law, than to thoſe who lived under it; or that the Prophecies concerning the redemption of mankind, which had been given before this period, were far more plain, open, and explicit than thoſe which ſucceeded them. And yet ſuch a ſuppoſition is directly repugnant to his main ſyſtem, and will oblige him even to invert the order which he has aſſigned to the ancient Prophecies. For he holds that the ſcheme of our redemption was a myſtery opened and unfolded gradually in a long order and chain of Prophecies, ſo circumſtanced, that the ſucceſſive ones are ſuppoſed to throw additional light and evidence on thoſe which went before, or to contain more full, exact, and perfect deſcriptions of the *grand article*, which was the common ſubject of them all.

Here then, I ſay, it unluckily happens, that this notion of the gradual order and progreſſion of prophecy is entirely overthrown by his Lordſhip's own account of this text, which

[f] P. 227, 228.

ſuppoſes that the Prophecies, given in the age of *Job*, deſcribe this myſtery more plainly and exactly, than thoſe of Moſes and the Prophets under the *Law*. He muſt therefore no longer ſay, that this myſtery was gradually opened and diſplayed, but rather that it was gradually *darkened* and *obſcured* by the prophecies of this *later* period. For it was plainly revealed in the age of Job, and wrapped up under dark, myſtical, and ænigmatical repreſentations in the time of Moſes and the Prophets. Thus the Law would have been given to cloud and eclipſe the preceding Revelations, or to ſtifle and extinguiſh the radiance of that light which ſhone forth ſo brightly under the patriarchal Diſpenſation.

We have often urged the typical and ſecondary prophecies, relating to redemption and a future ſtate, as ſubverſive of the common ſyſtem: For that the very mode of information implies, that the doctrines conveyed under them were not openly revealed at this time. The ſame prophecies, if conſidered as part or links of a gradual and progreſſive chain, will enable us to make the ſame concluſion: For typical and ſecondary prophecies, in the natural order and courſe of things, could not be preceeded by primary, literal, and direct ones. Therefore no primary, literal, and direct

direct revelations (I mean ſuch as were communicated to the body of the faithful) of a future ſtate were made before the Law.

There are other prophecies, which repreſent the ſpiritual nature and promiſes of the Goſpel under temporal and carnal images. Theſe too I have urged as deſtructive of the common ſyſtem, ſince they imply that the ſpiritual nature and promiſes of the Goſpel were not clearly revealed at that time. Theſe alſo, if conſidered as parts and links of a gradual and progreſſive chain, will equally tend to the ruin and ſubverſion of his Lordſhip's ſyſtem. For the natural order and progreſſion of the chain will not permit us to ſuppoſe, that ſuch obſcure and highly figurative prophecies could be poſterior to, or even coeval with, any plain, literal, and direct ones.

His Lordſhip thinks it no improbable ſuppoſition, " that the few faithful in the time " of *Job* might have the doctrine contained " in this paſſage as a traditionary expoſition " of the promiſes of God, grounded upon " more expreſs revelations, *made either before*, " *or ſoon after the flood*, than have come " down to our times [g]."

[g] Diſcourſes on Prophecy, p. 238.

It

It is ſtrange his Lordſhip ſhould not perceive, that the ſuppoſition of ſuch *plain* and *early* revelations breaks in upon the order, and deſtroys the uniformity of his ſyſtem. For this is aſſigning more clear, perfect, and diſtinct revelations of this myſtery, to the *firſt ages of the world*, than to the *Jewiſh* church under the *Law*. And what can be more inconſiſtent, than to ſuppoſe, that the firſt and higher links of the chain conveyed greater degrees of light and knowledge than many of the later and lower; while, at the ſame time, it is ſuppoſed that the general ſubject of them all was opened and unfolded *gradually?*

If this Myſtery had been clearly revealed about the time of the Flood, there could have been no occaſion for a long chain of prophecies *afterwards*, to diſcover and open it gradually and by parts. In the nature and reaſon of the thing, we never can imagine, that an order of partial, inadequate, and defective revelations could be ſeaſonable and proper, if the common ſubject of them all had been completely revealed before. Whenever this was done, the chain muſt of courſe fall in pieces. Job muſt have had his hand on the *laſt* link, as we can look for nothing farther in the natural order and progreſſion of things, than

a plain

a plain prophetical deſcription of the grand article of the Goſpel.

His Lordſhip contends for a long chain of prophecies, given almoſt from the beginning of the world, and ending with the later *Jewiſh* prophets. Dr. *Middleton* treats this as a fanciful and romantic ſcheme; and pretends that no prophecies, relating to the *Meſſiah*, were given before the time of *Moſes*[h]. But it ſeems he has miſtaken one end of this famous CHAIN for the other end. He ſhould not have ſaid it did not begin ſo ſoon, but that it ended much ſooner than the period aſſigned by his learned adverſary. For if the whole matter of the chain was compoſed at the time of the flood, there it muſt have ended, and not a link more could be added to it.

The extent of the chain therefore is ſhortened as well by my Lord Biſhop as by his antagoniſt. The only difference is, that they begin their work at the two oppoſite ends. The hypotheſis of the learned Prelate takes away many of the lower, and the criticiſm of the learned Doctor cuts off moſt of the upper links of the chain.

His Lordſhip informs us, that the great purpoſe of his treatiſe, " was to ſhew the *uſe*

[h] Examination of the Biſhop of *London's* Diſcourſes.

" and

" and *intent* of Prophecy in the *ſeveral ages* " of the world, and the manifeſt *connexion* " between the Prophecies of *every age* [i]." But the ſuppoſition of a plain and diſtinct prediction of the Goſpel about the time of the flood, or let it be in the age of *Job*, is ſo far from tending to make this connexion ſtrong and *manifeſt*, that it plainly weakens and obſcures it. For how could the following Prophecies be *properly connected* with theſe, if they poured no additional light on the general ſubject, but rather clouded and obſcured it?

I ſhould likewiſe be glad to know, how the dark, typical, and ſecondary prophecies under the Law could be *properly connected* with the primary, literal, and direct ones, delivered to *Job*, or long before his time. For as I apprehend the nature of this connexion, it is made by an acceſſion of new light in *later* Prophecies, reflected back on the obſcurities of the *earlier*, in ſuch a manner as to clear up their doubtfulneſs and ambiguities, and to ſhew, that they had both, but one and the ſame object.

His Lordſhip contends for a long train of Prophecies, which are ſuppoſed to ſucceed each other in a natural and regular gradation, pointing out the office of the *Meſſiah* more and

[i] See his preface.

more

more plainly the nearer you come to the bottom of the chain. But when he comes to explain the particular Prophecies belonging to this chain, he ſeems to confound the higher and the lower links together, without any regard to that gradual order and connexion, which he had before aſſigned to them.

In one place his Lordſhip reckons up the principal circumſtances *which were reſerved to be revealed by the later Prophets*, or were intended to cloſe and ſhut up the ſcene of Prophecy. Among theſe he ranks *the promiſe of a new and better covenant, the great works, the glories and ſufferings of the Meſſiah*[k].

In the ſame diſcourſe, he endeavours to prove, that a new Covenant was promiſed by Moſes at the very firſt eſtabliſhment of the Law[l]. By which means, he makes the higher links of the chain, under the Jewiſh œconomy perfectly like the loweſt, at the propagation of the Goſpel; ſince the *ſpiritual* covenant, on this ſyſtem, was as clearly promiſed by Moſes, as it was made by Jeſus.

His Lordſhip likewiſe entirely neglects and overlooks the gradual order and connexion of his chain, while he inſiſts that the *ſpiritual* covenant was more diſtinctly revealed in the

[k] Diſcourſes on Prophecy, p. 151.
[l] P. 165, &c.

book

book of *Job*, and in the age near the Flood, than in the Prophecies delivered to the Jewiſh church.

Nay, he even ventures to ſay that the *ſpiritual* covenant was plainly foretold in the original Prophecy, which declares, that *the ſeed of the woman ſhould bruiſe the ſerpent's head*[m]: which is making the very firſt link of the chain as bright and reſplendent as the laſt.

"Now (*i. e.* in the age of the *later* Pro-
"phets) was it, (ſays his Lordſhip) that God
"taught his people *plainly* to expect a new
"covenant, a better than that made with
"their Fathers[n]."

But why does he ſay *now*, when, on his own principles, they had all along been *plainly* taught to expect this Covenant, even from the time of the firſt and original Prophecy.

The *great works* and the *glories*, his Lordſhip ſpeaks of, were the redemption of mankind, and Chriſt's ſpiritual kingdom in heaven. But, according to his own principles, theſe very points had been more plainly delivered in the book of *Job*, and in certain Prophecies about the time of the Flood, than in the *lateſt* of thoſe which were given to the Jewiſh church. Theſe then, were ſo far from being reſerved for the *laſt*, that they were inculcated

[m] Diſcourſe iii. [n] P. 151.

by

by the *firſt* Prophets. And thus the order of the chain become evidently inverted, the more early revelations being more explicit and diſtinct than thoſe which ſucceeded them.

The next point is *the ſufferings of Chriſt*. His Lordſhip affirms, that the rite of *ſacrifice* was originally appointed by God, and that it was *one kind of Prophecy*, or repreſentation of the great ſacrifice to be offered for the ſins of the world°. Thus, the *firſt* Prophecy informed men that they were to expect a REDEEMER. The *ſecond* taught them that he was to procure this REDEMPTION by his death and ſufferings.

Again, his Lordſhip diſturbs and interrupts the order of the chain, by ſuppoſing the ſacrifice of our Redeemer was as plainly fore-ſhewn in the *ſecond* link, as in the *laſt*.

According to the natural order and gradation of this chain, one would imagine, that the moſt conſiderable and important branches of the Goſpel diſpenſation, had been reſerved to be revealed by the *later* Prophets. But, when his Lordſhip comes to reckon up particulars, he mentions " the plain promiſe " of a new Covenant; the great works, the " glories, and the ſufferings of *Chriſt*, to-

° P. 76.

" gether

" gether with the *time* and *place* of his birth[b]."
Now, according to his Lordſhip's ſyſtem, all theſe circumſtances, except the *two laſt*, had been plainly revealed long before. And theſe two, tho' articles of ſome conſequence, are far leſs conſiderable than the others. Thus, the moſt important articles of the Goſpel, were delivered in the *firſt* Prophecies, while thoſe of leſs moment were reſerved to be revealed in the *laſt*. A poſition, which might have been conſiſtently maintained by the learned Prelate, had the principles of his hypotheſis been juſt reverſed.

According to his ſyſtem, the promiſe of redemption and a future ſtate, was plainly revealed to the body of the faithful in the ages preceding the Law. But it was afterwards delivered under the cover and veil of types, during the courſe of the *Moſaic* diſpenſation. And, laſtly, it was again clearly opened and revealed by *Jeſus Chriſt* in the Goſpel.

It was revealed therefore in the firſt and third period, and ſecreted under the ſecond. So that the Law did not tend to continue and preſerve, but to diſturb and violate the order and progreſſion of theſe religious Diſpenſations.

[b] P. 151.

This

This learned Prelate often conſiders the Law as a *preparatory* or *introductory* ſyſtem to the *final* and *ultimate* Religion of the Goſpel. How then can he ſuppoſe, that *the grand* and *primary* article of the Goſpel was revealed in the book of *Job?* Is it of the nature of a *preparatory* and *introductory* ſyſtem to SUCCEED that which is *final* and *ultimate?*

" It is foretold, (ſays his Lordſhip) that " Chriſt ſhould be a man of *ſorrow* and " affliction; that his affliction ſhould pur- " ſue him even to the *grave*; and it is alſo " foretold, that notwithſtanding theſe ſuf- " ferings, and a wretched death, he ſhould " *prolong his days*, and have an *everlaſting* " *kingdom*, and ſee the work of the Lord " *proſper* in *his hands*. Theſe prophecies are " not at all plainer now, than they were in " the beginning. But *the plain ſenſe appeared* " *at that time loaded with contradictions* [q]."

Now if this be true, that the Prophecies, which predicted the *death* and *ſufferings* of *Chriſt*, would make the preceding ones, which aſſign him an *everlaſting kingdom*, perfectly unintelligible to the *Jewiſh* church; it is as certain; that ſome of the *later* Prophecies, delivered by *Iſrael*, muſt have ob-

[q] P. 35.

ſcured and perplexed the more early ones given to *David*, which promiſed an everlaſting kingdom to one of his ſeed. And thus the late Prophecies, inſtead of adding light and luſtre to the former, according to *one* of his Lordſhip's opinions, would caſt a ſhade and veil over them, according to *another*.

His Lordſhip ſuppoſes, that the former Prophecies were given to *raiſe*, *cheriſh*, and *encourage* the hopes and expectations of this everlaſting kingdom [r]; and yet he ſuppoſes, that the latter would damp theſe hopes and expectations by predicting ſome circumſtances which the *Jews* could not reconcile to the notion of ſuch a kingdom. Thus the laſt Prophecies, in great meaſure, were to undo the buſineſs of the firſt, by diſcouraging the hopes and expectations which had been raiſed by them.

Hitherto I have argued on the ſuppoſition that the Prophecies which ſpeak of the death and ſufferings of *Chriſt*, were *poſterior* to thoſe which ſpeak of him as a temporal deliverer: And this, agreeably to the import of the *laſt* paſſage quoted from the *Diſcourſes on Prophecy*. But his Lordſhip has been pleaſed at other times, to ſuppoſe, that his death and

[r] P. 129.

ſacrifice

ſacrifice were revealed to our firſt parents, long before he was deſcribed under the Law, as a victorious and triumphant leader. Thus, he was at firſt deſcribed as a victim, who was to die for the ſins of mankind; and afterwards as a temporal deliverer, ſurrounded with all the magnificence and pomp of worldly ſplendor. Now, were not the different links of the chain well connected and diſpoſed to illuſtrate and explain theſe different repreſentations of the *Meſſiah*, when his Lordſhip himſelf aſſures us, that the *Jews* were unable to accord the prophetic links, or to conſider them as relative to *the ſame perſon?*

There is no point which his Lordſhip labours more to ſupport, than his expoſition of the original Prophecy, which declared, that *the ſeed of the woman ſhould bruiſe the ſerpent's head.* He aſſures us, that the promiſe of life and immortality, or the *ſpiritual* office and character of the *Meſſiah*, was *ſufficiently* revealed to our firſt parents in theſe words [f].

Now, the common hypotheſis, which his Lordſhip likewiſe eſpouſes, is, that this character and office was marked out more diſtinctly from time to time, or gradually opened and unfolded in the *chain of prophecies* ſo often mentioned. But why a long chain to

[f] Diſcourſe iii.

open and unfold a character *gradually*, which had been ſufficiently revealed all at once in the firſt link? This ſeems to be the adorning and fitting up of this *favourite* link at the expence of the reſt, while he makes it do the buſineſs of almoſt all the reſt together?

The natural idea of this famous *chain* draws us to expect nothing more from the firſt links of it, than ſome faint, obſcure, and imperfect delineations of the *Meſſiah's* office and character. It is inconceivable how they could give any plain and obvious intimations of the *ſpiritual* character of the *Meſſiah*, without violating the order and harmony of the whole chain.

The natural idea of ſuch a continued connexion would previouſly diſpoſe us to look for more plain and explicit revelations of this character in the age of the Law, than in the beginning and infancy of the world. And yet, on theſe principles, we find that the *Meſſiah* is ſet forth in the writings of Moſes and the Prophets, under the character of a *temporal* Prince, and in the revelations, to Adam, as a *ſpiritual* Deliverer.

Thus, the two different deſcriptions of his office and character, lie in a confuſed, and even an inverted order.

His

His Lordſhip obſerves, " that *Chriſt* has " been ſet forth, from the beginning, under " *different degrees* of light [t]." But, unfortunately for his ſyſtem, we meet with moſt light, where it prepares us to expect the leaſt; and, on the contrary, we find leaſt, where it directs us to look for moſt. For it ſuppoſes, that the character and office of the *Meſſiah* was more plainly delineated in the firſt Prophecies, and more obſcurely in the ſucceeding ones.

He tells us, that, in our controverſies with Unbelievers, we are not to urge the Prophecies *ſingly* and *independently*, as ſo many diſtinct arguments; but are to confront our adverſaries with the long ſcheme and *chain* of Prophecies, conſidered and compared together; as the more likely way to ſilence and convince them [u].

The great writer, who is alone able to ſupply the inſufficiency and defect of his Lordſhip's argument, or to maintain this chain of Prophecies on *uniform and conſiſtent principles*, has indeed obſerved the ſame thing, That the fitteſt way of urging Prophecies, when we are engaged with *Philoſophers* and

[t] P. 252.
[u] *Preface to Diſcourſes*, &c.

Free-thinkers, is to propoſe them *ſyſtematically*, and in a chain[w].

But what will theſe *Philoſophers* and *Free-thinkers* ſay, if we offer them a chain of Prophecies, which have no more connexion than a chain of ſand; and no more order or gradation than a fortuitous heap of Pagan oracles? A chain, which preſents them with the moſt plain and diſtinct Prophecies of Goſpel truths; where both our own principles, and the nature and reaſon of the thing, would diſpoſe us to look for the more faint and obſcure ones? A chain of Prophecies, thus circumſtanced, would be ſo far from ſerving to bind or entangle this Proteus of a Deiſt, that it tends only to diſgrace the advocate of revelation.

In Poetry, perhaps, this ὑστερον πρότερον might be in its place, and find an example to do it credit, in the famous golden *chain* of *Homer*, where the upper links muſt needs be ſuppoſed the brighteſt, as being neareſt to the throne of *Jove*. But it is in Divinity, I conceive, as in the other Sciences, where truth keeps gradually opening 'till it comes to it's meridian.

However, his Lordſhip aſſures us, we never ſhall ſucceed in the argument with the

[w] Dr. Warburton's *Sermons*, vol. i. p. 125.

Deiſts, unleſs we confront them with this *chain of Prophecies* in good time. But then, why will he draw us into principles, which are evidently inconſiſtent with the ſuppoſition of ſuch a Chain?

Upon the whole, it ſeems to be the common opinion of Divines, that we ſhall be unable to defend Revelation, unleſs we ſuppoſe theſe two things; 1*ſt*, That it always contained the doctrine of a *future ſtate*, and that the *ſpiritual* character of the *Meſſiah* was opened from the beginning: 2*dly*, That it has provided, for it's own ſupport, a long and well-connected chain of prophecies. And yet, moſt true it is, (and as ſtrange, that ſo obvious a truth ſhould not be perceived) that theſe two Principles are abſolutely inconſiſtent and deſtructive of one another. [x]

[x] A late writer undertakes to ſhew, that "natural "and revealed Religion, have, upon the whole, been "progreſſive, from the creation of the world, to the "preſent time*."

To ſay that revealed Religion has always been progreſſive, is only ſaying, that there has been a regular order and ſeries of revelations, which gradually opened and unfolded the will and counſels of God. The *progreſſive* ſcheme, therefore, is the ſame with the chain of Prophecies above-mentioned; it is not a *new* Syſtem, but only a *new name* for an *old* one.

The queſtion then is, whether the learned perſon, who has preſented it to us under this new title, has ſupported

* Preface to Dr. *Law's* Conſiderations.

But it is time to return to his Lordſhip's interpretation of the paſſage in the book of

it with more ſucceſs, than thoſe who went before him. To determine this, we muſt examine what doctrines he aſſigns to the ages preceding the Law, and to thoſe under it. Now, he holds, that the promiſe of redemption and a future ſtate, was revealed immediately after the fall, and made *the ſanction* of the primeval Religion †. He holds, too, that the ſame promiſe was renewed to *Abraham*, who was made acquainted with the death and ſacrifice of *Chriſt*. And he ſuppoſes likewiſe (for without this, the other is nothing to the purpoſe) that *Abraham* and his family were to propagate this doctrine, together with it's conſequences, whereſoever they went ‡.

We proceed next to the Jewiſh revelation, which, according to the progreſſive ſcheme, ſhould reveal a new ſcene of myſteries, relating to the redemption of mankind. For he pretends to have proved, "that the ſeve-"ral diſpenſations of Religion have been gradually open-"ed, ſo, as regularly to riſe out of, and improve upon, "each other **." Yet here he owns, that "the Law was a *ſchool-maſter*, to teach the *Jews* the *rudiments* of Religion ††." And yet it was given (if you will believe him) after their forefathers had been initiated in the moſt ſublime doctrines of Religion, or the redemption of mankind, by the ſacrifice of the Son of God. And now what is become of his *progreſſive* motion, (unleſs it ſignifies, the *advancing backwards*) if we aſſign only the carnal *rudiments* of this Religion to the age of the Law, and its more ſpiritual and perfect principles to the preceding times?

He ſays, that *Abraham* and his family were commiſſioned to propagate the doctrine of the redemption of mankind, by the ſacrifice of the Son of God, "together "with its conſequences, whereſoever they went." And yet, he holds, that the province of *Moſes* and the *Prophets* did not extend thus far; but that preaching up the knowledge of the one ſupreme God, was the principal

† P. 54. ‡ P. 65. ** P. 143. †† P. 97.

Job;

Job; and to ſhew that it is directly repugnant to many things advanced in his own *Diſcourſes on Prophecy.*

end of their miſſion; and that belief in *him* was all which was then required *. If therefore the ſeveral revelations were ſuited to the reſpective circumſtances and capacities of the people to whom they were given, it will follow, that the world, in the time of *Abraham*, was ripe for the ſublime doctrines of the Goſpel, together with the knowledge of the one true God. It will follow alſo, that the world, in the time of the Jewiſh Prophets, was ripe only for the laſt of theſe doctrines, and not for the firſt. It may poſſibly be ſo; for the world might go *backward* in religious knowledge. But the misfortune is, that the learned Doctor cannot go backwards with it; as he has engaged to accompany it only in its *progreſſive* motions.

" The Prophets (ſays the learned perſon) were ſent to " prepare them for, and *gradually* open to them, the " proſpect of that great and univerſal bleſſing, the end " and completion of all his promiſes—the *Meſſiah*; in " whom were laid up the *ſure mercies of David*; mercies " of a much higher nature, than any of thoſe which " they were then expecting; who ſhall procure for " them a far more noble and extenſive kingdom, than " they had ever dreamt of: ſhould make them brethren " and fellow-citizens with all the world here, and fellow- " heirs to a more valuable inheritance in the world to " come †."

If the *Jews* did not *dream* of any ſpiritual deliverance, or *inheritance in the world to come*; we muſt ſuppoſe the Prophets did not explain the ſpiritual character of the Meſſiah, or the real nature and conſtitution of his Kingdom. They did not therefore *improve* upon, but *fell far ſhort* of, the *character* and *deſcription* of the *Meſſiah*, which had been given in the Patriarchial ages.

* P. 139, 140. † P. 90, 99.

" The bleſſings belonging to the ſpecial " covenant, given to *Abraham*, and to his

But why (unleſs the learned Doctor's ſcheme from *progreſſive* is become *retrograde*) was there a *gradual*, that is, partial and inadequate revelation, of this grand bleſſing, in the very centre of that holy family, to which it had been completely and perfectly revealed ſo many centuries before?

The learned perſon objects, that the authors of *other* ſyſtems " are forced to make the ſtate of the world " often go backwards, to riſe and fall again; and be " filled with breaks and inequalities; inſtead of obſerv- " ing that regular, even progreſs, which will appear in " all parts of the divine oeconomy *." But, does not he himſelf incur the very abſurdity which he ſo freely ridicules in others? For how can he preſerve a regular *even progreſs*, whilſt he contends that the character and kingdom of the *Meſſiah* were more perfectly and accurately delineated in the age of the Patriarchs, than in that of the Jewiſh Prophets?

He affirms, that the Iſraelites could not have a more perfect covenant, that is, ſuch a one as contains the promiſe of eternal life; becauſe they were not yet ripe for the reception of this doctrine †." But if the firſt and more early ages were capable of receiving it, how can he aſſign this incapacity to the *Iſraelites* in the time of *Moſes*, without contradicting, and even inverting, the order of his ſyſtem?

The learned Gentleman obſerves, that " The whole " inſtitution of the *Jews* was a ſtate of diſcipline and " *bondage under the elements of the world*, a ſort of ſervile " confinement and tutelar regimen, conducting them by " preſent temporal rewards and earthly proſpects; afford- " ing, only a dark, diſtant intimation of better things, " and introducing theſe in figurative repreſentations, by " ſacrifices, types, and emblems; till they, as well as the

* P. 38, 59. † P. 93, 98.

" ſeed

" ſeed, (ſays his Lordſhip) were reſerved to " be revealed in God's appointed time. The " Prophets under the Law, could not be com- " miſſioned to declare theſe bleſſings nakedly " and openly, without anticipating the time " of their revelation. Hence it is, that the " predictions concerning *Chriſt* and his king- " dom, are cloathed in ſuch figures, as were " proper to raiſe the hope and attention of the " people, without carrying them beyond the " bounds of knowledge, preſcribed by God, " to this age of the Jewiſh covenant.

" reſt of the world were got out of their *minority*, and " fit to enter on, and make a proper uſe of, their *inhe-* " *heritance* †."

How can he ſuppoſe, conſiſtently with the order and gradation of his *progreſſive* ſcheme, that the Law affords only a dark and diſtant intimation under types and emblems, of thoſe *better things*, which had been plainly and explicitly revealed in the Religion of the Patriarchs?

The learned Writer pretends that the Jews, and the reſt of the world were yet in their ſtate of *minority*, and ſo not qualified to enter on their inheritance, or receive the doctrine of a future ſtate. This ſeems very extraordinary. The people of God and the reſt of the world were come to full *maturity* in the time of Abraham, and are returned back to their *minority* in the time of Moſes. Now the ſuppoſition of *a ſecond childhood*, might ſerve to reconcile theſe appearances. But what ſuppoſition will ſerve to reconcile them to the Doctor's equable *progreſſion* of truth?

† P. 98.

In

In *every ſentence* of this paragraph his Lordſhip ſuppoſes that the grand article of the Goſpel, or the promiſe of life and immortality, was not plainly delivered, either in the Law, or any other previous revelation. Every ſentence therefore of this paragraph is a direct contradiction to his Lordſhip's expoſition of this famous text in the book of *Job*. For *Job* was ſurely a prophet, tho' not *under the Law*, and his prophecies were, by divine providence recorded, preſerved, and publiſhed for the uſe of thoſe who were. I ſpeak on his Lordſhip's own ſyſtem, and on the ſyſtem of thoſe who ſuppoſe it prior to any other part of the canon, and written by the hero of the piece.

He ſays, " The hopes of futurity were " *reſerved to be revealed*, by him, whoſe " province it was to bring life and immor- " tality to light through the Goſpel [z]." But how was this *reſerved*, as a province *proper* and *peculiar* to *Jeſus*, if, as his Lordſhip tells us, *a plain prophetical deſcription* of this very article was given in the book of *Job*?

He obſerves, that the ancient *Jews* were unable to reconcile the prophecies promiſing an *everlaſting kingdom* to the *Meſſiah* with

[z] P. 100.

thoſe

thoſe that ſentenced him to a life of *miſery* and *ſorrow*, and declared that his *affliction* ſhould purſue him to the grave. " The reſurrection " of Chriſt reconciled all theſe difficulties, " and ſeeming inconſiſtencies: And we now " readily admit theſe prophecies in their plain " literal ſenſe, which was a very plain one " before, tho' a very hard one to be imagined " or believed [a]."

If the *Jews* ſaw a plain deſcription of the general reſurrection in the book of *Job*, and underſtood from the paſſage in queſtion that the *Meſſiah* was *to ſtand in the later day upon the earth*, in glory and triumph; they muſt have ſeen that he was ſomething *more* than a *temporal* deliverer, or that he was to enjoy a *ſpiritual* kingdom after he had been *condemned*, *executed*, and *lain in the grave*. And if ſo, how could the *literal* ſenſe of the prophecies above mentioned, have been more hard to be imagined and believed by them then, than it is us by now?

The circumſtances mentioned by my Lord Biſhop could create no ſort of embarras, unleſs the *Jews* had been taught to look upon the *Meſſiah* in the light of a temporal deliverer only. And how can his Lordſhip ſuppoſe

[a] P. 35.

that

that they were taught to look upon him in this light only, if, as he ſays, the doctrine of the general reſurrection, which was the completion of his *ſpiritual* victories, had been plainly and clearly revealed to them in the book of *Job*.

His Lordſhip is here ſpeaking of the *Jews*, that lived in the time of *Iſaiah*, " who is " frequently ſtyled *the evangelical* prophet, " becauſe of the *many* and *expreſs* prophe- " cies, to be found in him, relating to *Chriſt*, " and his Church."

Thus he ſuppoſes that theſe *many* and *expreſs* prophecies did not ſo far enlighten the *Jews*, even in this later period, as to let them into the knowledge of the *ſpiritual* character of Chriſt, or the genuine and real nature of his kingdom [c].

Let us examine next, whether the interpretation of this paſſage in *Job*, be conſiſtent with the principles advanced in his late book of Sermons.

[b] P. 163, 164.

[c] In theſe paſſages his Lordſhip ſuppoſes that the doctrine of life and immortality was not revealed to the ancient *Jews*. The paſſages, therefore, may be turned againſt him by the Deiſts, if he ſhould make the doctrine of *immortality* eſſential to the Religion of that people.

Here

Here, he ſays, " *The whole deſign* of the " Goſpel is ſtyled a *myſtery*, becauſe it was " kept ſecret ſince the world began, God not " having opened or declared his gracious pur- " poſes *before the coming of Chriſt*. With " reſpect to this time of *ſecrecy* and *ſilence* the " Goſpel is called *a myſtery*, &c.

" In this ſenſe the Goſpel is full of my- " ſteries, as containing the ſecret purpoſes of " God's hidden wiſdom in the redemption of " the world, which were made manifeſt by " *Chriſt Jeſus, who brought life and immorta-* " *lity to light* [d]."

Is it not ſtrange then, that his Lordſhip ſhould, at the ſame time hold, that *a plain prophetical deſcription* (i. e. *a plain revelation*) *of the grand article of the Goſpel* was given in theſe ages of *ſecrecy* and *ſilence?* And yet, there is ſcarce any one conſiderable important branch of the Goſpel ſyſtem, which he does not, ſomewhere or other in his writings, ſuppoſe to be revealed in theſe *ſecret* and *ſilent* times; being ſo far from making the whole Goſpel a *myſtery*, that he will hardly ſuffer any ſingle part of it to come under that denomination.

But it may be, that, from theſe paſſages in the *Sermons*, we are to infer, that his

[d] Vol. i. p. 132, 133.

Lordſhip

Lordſhip has at laſt determined to give up his once favourite interpretation of this text in *Job*, ſince he concurs with the author of the *D. L.* in aſſerting, that ſuch a clear revelation is contrary to the *whole ſcope and tenor* of the New Teſtament. To be ſure, the ſuppoſition, that the doctrine of the reſurrection remained a *myſtery*, notwithſtanding it was plainly revealed in the book of *Job*, will be thought a ſtrange one. And as the profeſſed deſign of his *ſixth* Sermon, is to prove that the doctrine of the reſurrection was reſerved to be revealed by *Jeſus Chriſt*, it may be reaſonably eſteemed as the reſult of his more *deliberate and mature reflexions* on this ſubject. Otherwiſe his Lordſhip may appear to have aſſerted *two firſt* and *original* revelations of this doctrine, one delivered in the book of *Job*, and the other in the books of the *New Teſtament*.

It might, his Lordſhip gives us to underſtand, be objected to him, " That if we ex-
" pound this paſſage in *Job* of a *future re-*
" *ſurrection*, it contains a degree of knowledge
" in this great myſtery beyond the proportion
" of light communicated to the age in which
" he lived. 'Tis the peculiar character of
" our Saviour, *that he brought life and immor-*
" *tality*

" *tality to light through the Goſpel.* And yet " what do we know from the Goſpel, more " than is contained in this paſſage, if it is in- " deed a deſcription of a future reſurrection, " to be brought to light by a redeemer, *who* " *ſhall ſtand upon the earth at the latter day?*"

To this his Lordſhip replies, " As to the " degree of light and knowledge contained in " this paſſage, and which ſeems to be diſ- " proportionate to the age of *Job*, there is " this to be ſaid; there might poſſibly be " among the few faithful in the world a tra- " ditionary expoſition of the promiſes of God, " grounded upon more expreſs revelations, " made either before or ſoon after the flood, " than have come down to our times; or as " *Job* was tryed in a very extraordinery man- " ner, he might have as extraordinary a de- " gree of light to ſupport and maintain him " in the conflict. There is nothing in either " of theſe ſuppoſitions, but what is conform- " able to the methods of divine providence. " Nothing that intrenches upon our bleſſed " Lord's office, who was appointed to *bring* " *life and immortality to light through the Goſ-* " *pel.* 'Tis by *Chriſt*, and by him *alone*, " that we have God's *covenant* of *immortality*

" conveyed to us; but yet the ancient pro-
" phets had a ſight of the bleſſing at a diſ-
" tance, as is evident from many of their
" predictions. And why might not *Job* be
" ſo honoured, as well as others who lived
" before the days of our Saviour[c]?"

But why are we told of *Job ſeeing at a diſtance*, if we are to believe from this paſſage that he ſaw it at all? His own words, *I know that my Redeemer liveth, and that he ſhall ſtand at the latter day, upon the earth*, &c. inform us, that he ſaw it as nearly as He did who preached up *Jeſus* and *the reſurrection* at *Athens*.

His Lordſhip's *ſixth* ſermon is a diſcourſe on the very text, in which *Jeſus Chriſt* is ſaid *to bring life and immortality to light*. As it gives us his Lordſhip's *laſt* thoughts, it may be ſuppoſed to give them to us, in the moſt accurate and beſt digeſted manner. Now the avowed deſign of this diſcourſe, is to prove, that the doctrine of the reſurrection was appointed to be *firſt* and *originally* revealed by *Jeſus Chriſt*. It will not therefore permit us to ſuppoſe, that any ſuch *expreſs revelations* of it were made either before, or ſoon after the flood; nor to believe that *Job*,

[c] P. 227, 231, 237.

how

how extraordinary ſoever his trial might be, had this extraordinary degree of light to ſupport and maintain him under it.

" There is (ſays his Lordſhip) nothing in " either of theſe ſuppoſitions, but what is " conformable to the methods of divine " providence." The queſtion at preſent is not how conformable theſe ſuppoſitions may be to the methods of divine providence, but how conformable to the great principles advanced in his *ſixth* and *third* Sermons, which circumſcribe the doctrine of the reſurrection, and even that of a future ſtate, to the age of the Goſpel.

While his Lordſhip is thus curious and inquiſitive in exploring reaſons to evince that theſe doctrines were not diſproportionate to the age of *Job*, or even to that of the flood; he is all the time ſubverting the great principle advanced in theſe ſermons.

" 'Tis by *Chriſt*, and by him *alone* (ſays his Lordſhip) " that we have God's *Covenant* " of immortality conveyed to us."

Here his Lordſhip would ſerve himſelf of a diſtinction, which, to admit, would bear hard on the divine juſtice and wiſdom. He ſuppoſes, that the *bleſſing* of immortal life was revealed to *Job* and the Patriarchs, but that

the *Covenant* or *condition* on which it is beſtowed, was reſerved for the revelation of Jeſus Chriſt. As if it was poſſible to conceive, that God ſhould reveal to mankind a reward, ordained to invite and encourage their obedience, and yet leave them for ſome thouſand years perfectly ignorant how this obedience was to be exerciſed, or to what conditions the reward was annexed.

It ſurely could anſwer little or no purpoſe to reveal one without the other. Not to inſiſt on the apparent cruelty of holding out a reward, which was in no body's reach, and out of every man's power to obtain.

But after all, not only the gift of immortal life, but the condition on which it was to be beſtowed, had been revealed long before the publication of the Goſpel, if we are to credit what his Lordſhip delivers in the following words. "The true Religion inſtituted by "God has been *one* and *the ſame* from the fall "of *Adam*, ſubſiſting ever upon the *ſame* "*principles* of faith [f]." Now if Religion always ſubſiſted on the *ſame principles* of faith, the *terms* and *conditions* required on the part of Man, muſt have been always revealed, as well as the life and immortality promiſed on

[f] Diſcourſes on prophecy, p. 75.

the part of God. The *whole Covenant*, therefore, was revealed long before the coming of *Jeſus*. The conſequence is, that nothing was left for *Jeſus* to reveal; not even what his Lordſhip himſelf calls, " The *grand ar-*
" *ticle* of the Goſpel."

The learned Prelate has taken much pains to prove, that God originally revealed a *Covenant* to *Adam*, *Noah*, and *Abraham*[g]. And this he all along deſcribes and conſiders as the *Covenant of immortality*; the very *Covenant* revealed and delivered by *Jeſus Chriſt* in the Goſpel.

It would be ridiculous to ſay the Covenant was revealed, and yet, as his Lordſhip's *diſtinction* would inſinuate, that *one half of it*, or the terms and conditions to be obſerved by one of the Parties, remained unmentioned.

His Lordſhip obſerves in his *fifth* diſcourſe, " that the Prophets were Miniſters of
" *both Covenants*,----that they were commiſ-
" ſioned to cheriſh the hopes and expectations
" of a better kingdom, to be given in virtue
" of *God's everlaſting* Covenant." And would the Prophets have taught the *Jews* to expect a *better kingdom*, *i. e.* a heavenly inheritance,

[g] 3d, 4th, 5th, 6th, Diſcourſes on prophecy.

in virtue of this everlaſting covenant, without inculcating the terms and conditions to which this great bleſſing was attached?

But how can it be ſaid, that the Prophets preached up the Covenant, and yet that it was *firſt* and *originally* revealed by *Jeſus?*

How could *Job* have been deſcribed by the paſſage in queſtion, as ſo confidently expecting ſalvation by *Jeſus Chriſt*, unleſs God's Covenant of immortality had been revealed? Does not ſuch an aſſurance imply, that he was well acquainted with *the terms and conditions of this Covenant*, and had fulfilled them?

It ſeems very extraordinary in his Lordſhip, to ſuppoſe, that the Patriarchs, and that *Job* were acquainted with God's *gift* of eternal life, and yet not with his *covenant* of immortality. For if we aſk whence it can be known, that the Patriarchs had this knowledge of the gift of eternal life, he refers us to ſome ancient prophecies, which he conſiders as revelations of *this very Covenant*. If we aſk, whence it can be known, that *Job* had the knowledge of this gift, he refers us to the famous text in the nineteenth chapter; which, on his own interpretation, not only implies, (as we ſay) that *Job knew*, but alſo

that

that he had *fulfilled* the terms and conditions of the Covenant[i].

[i] According to my Lord Biſhop, theſe words are *a plain prophetical deſcription of the grand article of the Goſpel.* His Chaplain, Dr. *Brown*, ſays, "The words are "ſtrong, and, as we now ſee the publication of the "Goſpel, beautifully expreſſive of the ſublimeſt truths; "yet were they read, and naturally would be read, with-"out having their meaning clearly conceived; and man-"kind, in earlier times, *though reading literal truths*, "would, *for want of other light*, be unable to under-"ſtand them in their full and literal ſenſe." Sermons on *Job* xix. 25, 26. p. 49.

We have often been told that the ancient prophecies were too *dark* and *obſcure* to be underſtood by the *Jews*. But this before us, it ſeems, was too *plain* and *ſimple*.

Theſe *Jews* muſt have heads of a very extraordinary compoſition, into which nothing could enter. It has been long held, that the *ſpiritual* meaning was too *obſcure* for their comprehenſion: It is now at laſt diſcovered, that the *literal* meaning was as much too *plain*. Would you have the naked truth?—If the *Jews* will not underſtand as we would have them, we will not ſuffer them to underſtand at all.

But in general, our orthodox gentlemen have taught theſe people, ſo long notorious for their obſtinacy, to be very complaiſant. Sometimes they have ſuch quick and piercing apprehenſions as to ſpy out the doctrine of a future ſtate under the thickeſt veil of the myſtical and ænigmatical repreſentations of the Law. Sometimes again they are ſo commodiouſly dull and heavy, as not to be able to diſcern the truth, even when ſtript, as here, in the book of *Job*, to the very ſkin.

"The text then (ſays the Dr.) in its natural and ob-"vious meaning is clear, and eaſy to be underſtood; and "*Job* expected and declared his expectations of a glorious "immortality."

Was it poſſible that life and immortality might be brought to light BEFORE God's

And to confirm this, he has uſed much pains to prove that *the context* will tie us down to this ſenſe.

But, with all due deference to the Dr. it may yet ſeem a little ſtrange, that the words were not generally underſtood, when this was the moſt *natural* and *obvious* meaning, as being fixed and determined by the *context*. However, he now muſt never pretend that the *Jews* were well acquainted with this doctrine, after his unwillingneſs to let them ſee it in a paſſage thus circumſtanced.

The aim and purpoſe of his three Sermons, is, to prove that this paſſage can only be underſtood of the reſurrection: And yet, towards the concluſion, he affirms, that the *Jews* could only underſtand it of a temporal reſtoration?

He was forced into theſe abſurdities by the text which declares that "*Jeſus Chriſt* brought life and immortality "to light through the Goſpel." He ſtrives hard to reconcile theſe words to the learned Prelate's interpretation of the famous paſſage of the book of *Job*. This was indeed to *reconcile light and darkneſs*, in a very proper ſenſe of the proverb.

He obſerves, with his learned Patron, that "*'tis by* "*Chriſt alone we have God's Covenant of immortality con-* "*veyed to us.* But yet the ancient Prophets had a proſ- "pect of the bleſſing; and why might not *Job* ſee it at a "diſtance? See it no doubt he did, and he declared his "expectation of it in this paſſage; but it does not from "thence follow, that his knowledge *would be communicated* "*to the world*, or that the doctrine which he delivered "*would be generally underſtood* before the fullneſs of time. "—For that mankind, in earlier times, though reading "literal truths, would, for want of other light, be "unable to underſtand them in their full and literal "ſenſe *."

* P. 49.

Covenant

Covenant of *immortality* was revealed? We muſt yet conclude that in fact it was not.

To *read literal truths*, and yet *not to be able to underſtand them for want of other lights*, is, as I humbly conceive, like *ſeeing* in the ſun-ſhine, and yet not being able to *perceive* for want of a good clear moon-light. For I deſire to know of this Philoſopher, what other light the intellect can receive from words, which is ſuperior to LITERAL EXPRESSION, or which, indeed, is not originally derived from it.

The learned Doctor would reconcile the learned Prelate's interpretation of this paſſage, to the text of St. *Paul*. And therefore he muſt aſſert that *Job* (whom he ſuppoſes to be the author of the book) did not CONVEY God's covenant of immortality.

My Lord Biſhop ſuppoſes, that *Job* in theſe words taught the doctrine of a future ſtate *literally* and *plainly*, but did not *convey* God's Covenant of immortality. The Dr. conſcious of the abſurdity of *this diſtinction* between teaching and conveying, as it hitherto ſtood, has a fetch to ſet all right by *another diſtinction*, which is, that *Job* taught the doctrine *literally*, but not *plainly*. If you aſk, how it came not to be *plain* when it was *literal*; all he has to ſay is, that it did not *convey* this knowledge to the world. And why will he ſuppoſe the knowledge not *conveyed?* Why, truly he is not fond of the ſuppoſition, he adopts it with reluctance; but St. *Paul* conſtrained him to make it. This indeed is to be lamented, as the Apoſtle has conſtrained him to give up what he was to defend, namely, the vulgar interpretation of the paſſage, which ſuppoſes the doctrine of a future ſtate not only delivered *literally*, but *plainly*. And this I think is ſuppoſed with good reaſon; for what ſhould hinder a *literal* truth from being *plain*, unleſs it be the bad ſpelling?

Theſe texts ſeem to have driven the orthodox Doctor before his time into the quarter of the enemy. For, how unconſcious ſoever he may be of his bad caſe, he

For

For St. *Paul* aſſures us, that the firſt, or the bare bringing life and immortality to light,

is here aſſerting the very doctrine of the *D. L.* as he ſuppoſes the ſacred writer was cautious of *communicating this doctrine to the world.* The method, indeed, is his own. It was delivered *plainly*, that it might *not be generally underſtood.*

However, they both agree, that the doctrine of a future ſtate was ſecreted in the Old Teſtament; and differ only as to the manner of ſecreting it. Dr. *Warburton* thinks this might be beſt done by putting it under a veil or cover: Dr. *Brown* ſuppoſes, the moſt effectual way would be to remove the veil, and preſent it naked to public view.

We have nothing to object to the laſt method, as it is founded on a plain and ſimple ſuppoſition, That it is not the gathering and condenſing, but the ſcattering and diſperſing the clouds, which renders terreſtrial objects *inviſible.*

I was in the common opinion, that theſe ſermons were publiſhed with a deſign to vindicate my Lord Biſhop's expoſition of the text in queſtion. But, on ſecond thoughts, this could hardly be the caſe; for I obſerve the learned Dr. evidently deſerts his Lordſhip, and unnaturally goes over to the author of the *D. L.*

It was no wonder, that the *typical* repreſentations of a future ſtate ſhould oblige Dr. *Stebbing* to allow, with the author of the *D. L.* that this doctrine was ſecreted in the Old Teſtament: But, that a *plain* and *literal* revelation ſhould have driven Dr. *Brown*, averſe as he is to the wrong ſide, into theſe hoſtile quarters, may be matter of ſpeculation

If the *Jews* were unqualified to diſcover this doctrine in a *plain* and *literal* revelation, they could not be qualified to diſcover it in the *types* and *figures* of the Law: Or, rather, if they were not able to diſcover it in a

was

was the peculiar province and office of *Jeſus Chriſt*.

It will indeed be impoſſible to ſave the honour of our divine Maſter, or to aſſert the Character which the Apoſtle of the Gentiles here gives him, if this Doctrine had been diſtinctly revealed in the book of *Job*. On this ſuppoſition the glory of bringing it to light would have been due to *another*, and not to *him*.

Had his Lordſhip's diſtinction enabled him to evade and ſet aſide the text, which ſpeaks of *Jeſus Chriſt*, as bringing life and immortality to light, yet what could this avail him, while ſo *many* more ſtand in his way? So many, that I refer him who would conſider them to the firſt chapter of this work. " And " why (ſays his Lordſhip) might not *Job* be

plain and *literal* revelation, they could not be capable of diſcovering it in any revelation whatſoever. To what purpoſe therefore was it revealed to them ?

But, above all, why ſhould the learned Doctor ſuppoſe, that the ſacred writer was *cautious of communicating this doctrine*, if it was intended for *the ſanction* of the Religion of thoſe times?

If he really thinks that *plain* and *literal* expreſſions were a proper cover and envelope of the doctrines which could not be opened to the *Jewiſh* Church; let him take heed that he does not furniſh the followers of *L. Bolingbroke* with an unanſwerable argument to prove that the *types* and *figures* of the Law were ſuperfluous and unneceſſary.

" ſo

" ſo honoured as well as others, who lived " before the time of our Saviour?" In other words, why might not *Job*, and the deſcendants of *Iſhmael*, have been honoured with the ſame diſtinction, as *Abraham* and his *choſen* ſeed? And is it conſiſtent in his Lordſhip to aſk this queſtion, after he has declared, on the authority of St. *Paul*[k], that this honour was intended to be peculiar to the latter?

It would but *multiply* contradictions, to aſſign this honour to *many others* in common with *Job*, ſince his Lordſhip's iii[d] and vi[th] ſermons confine it to our Saviour, and will not permit us to extend it to *any one beſides*[l].

[k] Diſcourſes on Prophecy, p. 126.

[l] The moſt theſe Sermons will permit him to ſuppoſe, is, that it might be communicated to *ſome* of the ancient Patriarchs and Prophets, as a ſingular favour, without any commiſſion to propagate and ſpread it in the ancient world. For had they been commiſſioned to do this, how could his Lordſhip affirm, as he does, in his *third* ſermon, that it remained a *myſtery*, during theſe ages of *ſecrecy* and *ſilence*? Or how could he affirm, as he does, in his *ſixth*, that the reſurrection was reſerved to be revealed by *Jeſus Chriſt*?

His Lordſhip contends, in ſome parts of his *Diſcourſes on Prophecy*, that the promiſe of redemption and a future ſtate, was not diſcovered before the coming of our Saviour. He muſt, therefore, either ſuppoſe, that it was not revealed to *any* of theſe ancient Worthies, or that it was revealed to *ſome* of them under the limitations above-mentioned.

If his Lordſhip will ſay, that the article of the *reſurrection* was revealed to *Job*, to *Abraham*, and to others; he muſt ſuppoſe, that it was all along the common belief of the Faithful, as much as the doctrine of a *future ſtate*; and that the one was no more brought to light by *Jeſus Chriſt* than the other.

His Lordſhip thinks it of importance to eſtabliſh his interpretation of this text in *Job*, "as the evidence ariſing from this book is in "all reſpects conſiderable; and it is of great "moment to ſee *thoſe great ſtrokes of true Re-* "*ligion*, and of God's purpoſe from the be- "ginning of the world, with reſpect to the "children of men, preſerved in an author, "who cannot be charged with Jewiſh educa- "tion or prejudices; but who was born in "another country, of another family, and "does not appear to have heard of *Moſes* or "his Law; and yet *the ſecret of God* was with "him [m]."

He will be obliged to admit *theſe limitations*, becauſe he ſuppoſes, that ſome Prophecies were given to hide and cover, and others to ſupply the want of it. For what occaſion for theſe Prophecies, if the doctrine was *promiſcuouſly* revealed to *all?*

Or, what occaſion for *ſo long a chain of Prophecies*, if the plain and clear revelations of redemption and a future ſtate, made to *Abraham*, had been communicated to the *Faithful* without diſtinction?

[m] P. 126.

Let

Let us try all we can, in God's name, *to find the great ſtrokes of true Religion amongſt a people, who cannot be charged with Jewiſh education and prejudices.* This is *conſiderable*, and of *moment* for the intereſt of truth. But let us be very careful, while we are ſeeking for thoſe *great ſtrokes*, that we do not do truth more injury on the other ſide, by inventing interpretations of particular paſſages, which contradict the whole *analogy of faith*, and the hiſtory of the Chriſtian Diſpenſation. Now, *Job's* mention of the *reſurrection*, cannot poſſibly do credit to the Goſpel, if, at the ſame time, as we have ſhewn, that mention palpably contradicts the whole tenour of the New Teſtament.

His Lordſhip ſeems to aſk full enough, when he requires us to believe, that the *reſurrection* was publicly revealed in the Patriarchal ages; and to believe alſo, that it was reſerved for the New Teſtament. The firſt, he aſſerts, on the authority of the book of *Job*; and the ſecond, on the authority of St. *Paul's* Epiſtles. He does not, therefore, bring the author of this book, as a *witneſs for*, but as an *accuſer of* the Apoſtle of the *Gentiles*; as magnifying his maſter's office at the expence of truth.

Again:

Again; If *Job* bears teſtimony to the doctrine of the *reſurrection*, he not only bears teſtimony againſt the common honeſty of *Paul*, but againſt the common ſenſe of *Moſes*. For the Jewiſh Lawgiver muſt have been perfectly infatuated, in aiming to ſecrete a doctrine from his people, which was plainly revealed to them by *Job*.

It is happy, therefore, for religion, that his Lordſhip ſucceeded no better in his attempt to eſtabliſh the high antiquity of this book, and his particular interpretation of the paſſage in queſtion.

His Lordſhip is very ſolicitous to remove the objection, which charges his interpretation with containing a degree of knowledge in the great *myſtery* of the Goſpel, beyond the proportion of light communicated to the age in which *Job* lived. He owns, indeed, that the objection ſeems *conſiderable*. To prove that it really is ſo, we need only recapitulate the principal arguments explained and inforced in this chapter. 1*ſt*, The paſſages, quoted from the *Diſcourſes on Prophecy*, imply, that ſuch a revelation muſt have been premature, as it would have carried men beyond thoſe bounds of knowledge, which God had preſcribed to the more early ages of the world.

world. 2*dly*, The ſame appears from the paſſages cited out of the New Teſtament, which, according to my Lord Biſhop's own interpretation, ſpeak of this doctrine as a *myſtery*, reſerved to be revealed in the Goſpel. 3*dly*, The notion of a gradual and ſucceſſive *chain* of Prophecies, throws this revelation at a great diſtance from the period in queſtion. 4*thly*, It appears not to be conformable to the methods and œconomy of divine Providence, to reveal this myſtery more plainly to the *Arabians*, than to the Jewiſh church; 5*thly*, It ſeems irreconcileable to common ſenſe, to veil and cover it under types in the Law, while it was clearly mentioned in the book of *Job*: For ſurely his Lordſhip will not venture to ſay, that it was diſproportionate to the age of the Law, and yet ſuitable to the age of *Job*. 6*thly*, If the plain revelation of this myſtery was adapted to the age of *Job*, there was no need of its being conveyed in the Law, under temporal and carnal images. As little need was there, that the *Meſſiah* ſhould be deſcribed as a *temporal deliverer* in the Law and the Prophets, if his *ſpiritual* character was opened and revealed in the time of *Job*. 7*thly*, There would have been no occaſion for an *extraordinary Providence* under the Law; 8*thly*, There

8thly, There could be no need of ſo many Prophecies relating to the temporal affairs of the Jewiſh nation, if the doctrine of the *reſurrection* was revealed to them in the book of *Job*: For my Lord Biſhop attributes the neceſſity of ſuch a Providence, and the expediency of Prophecies thus circumſtanced, to the abſence and omiſſion of this doctrine. *9thly*, It was very unſuitably recorded by *Job*, and brought into the Jewiſh canon, becauſe the *previous* knowledge of the *grand article* of the *final* and *ultimate* Religion, muſt have prejudiced the *Jews* againſt the Law, and have induced them to treat it with indifference and contempt. *10thly*, The faithful would never have been put under, and ſo long confined to the *rude* and *beggarly* elements of the Law, if they had been ſo long ripe for the reception of the *grand article* of the *final* and *ultimate* Religion. *11thly*, If the doctrine was delivered in the book of *Job*, it was delivered with a purpoſe to account for the ſufferings of the righteous, and the proſperity of the wicked, in the preſent life: But if ſo, the ſubſequent writers under the Law, could not have been embarraſſed (as they greatly were) by any appearance of this ſort.

Theſe are the reaſons which induced me to conclude, that the objection is not only *conſiderable*, as his Lordſhip owns it to be, but abſolutely *unſurmountable*.

Many of theſe arguments will hold equally againſt his expoſitions of ſome other texts, produced to ſhew, that *Job* had the knowledge of a future ſtate, and will prove, that they are as little to the purpoſe, as this we have here examined [n].

[n] The learned Mr. *Coſtard* has obſerved, that the book of *Job* was compoſed * *about the captivity*; and that the point in diſpute, was, whether the afflictions of the righteous, and the proſperity of the wicked, were conſiſtent with the divine attributes †. He has obſerved alſo, that the famous text in the nineteenth chapter, does not relate to a reſurrection, but to a temporal deliverance ‡. However, he contends warmly, that the *Jews*, (tho' they knew nothing of a reſurrection) muſt have had the ſame belief of future rewards and puniſhments with the ancient Pagans ‖.

As I am only enquiring, whether the promiſe of life and immortality was REVEALED to the ancient *Jews*, it is of no importance whether they had, or had not the ſame doctrine of another life with the *Pagans*. I ſhall not, therefore, declare any opinion of my own, but only propoſe a *quære* to the learned writer.

He owns, that the author of this piece does not attempt to ſolve the unequal diſtribution of good and evil in this life, on the principle of a future ſtate, but only appeals to inſtances of the divine power **. Now, if he believed the common doctrine of a future ſtate, why did he not apply it to the preſent argument, as it would have effectually cleared up the grand difficulty?

* Obſervations on the book of *Job*, p. 18.
† P. 34. ‡ *Ibid.* ‖ P. 32, 33. ** P. 34.

It

It ſeems ſurpriſing to the learned writer, that they ſhould not have had this doctrine. And may it not ſeem ſurpriſing to others, that their moſt able and enlightened writers, ſhould not know how to uſe it, if they had it, by applying it to account for the appearances of an unequal Providence.

Is their inability to account for this appearance, more natural on the ſuppoſition that they had, than on the ſuppoſition that they had not this doctrine?

Dr. *Law* * has eſpouſed *le Clerc's* interpretation of this text, which ſuppoſes, that *Job* and his friends knew nothing of a future ſtate, and ſo were unable to juſtify the diſpenſations of Providence in the preſent life. I ſhall here argue on his own conceſſions, and point out the concluſions to which they naturally lead.

He ſays, † "The notions of this book are ſuited to "the patriarchal times." If ſo, he muſt own, that the patriarchal religion was not eſtabliſhed on the ſanction of a future ſtate. For what ſo abſurd, as to imagine, that *Job* and his friends were not acquainted with the *ſanctions* of the common religion of their own times?

And why might not religion be able to ſubſiſt, without this ſanction, *after* the eſtabliſhment of the Law, as well as *before?*

He obſerves, and very juſtly, that an extraordinary providence was adminiſtered in the patriarchal ages. But he will own, that *Job* and his friends ſaw ſome inequalities in this adminiſtration. I aſk, therefore, why they did not infer a future ſtate from theſe inequalities?

We have been told, that the worſhipers of the true God *ought* not to have been left without the knowledge of a future ſtate, as ſome inequalities occurred in the diſpenſation of the extraordinary providence. We will ſuppoſe the objection addreſſed, as it fairly may be, to the learned Doctor, who contends, that *Job* and his friends ſaw theſe inequalities, and yet knew nothing of a futurity. And in doing this, I have no other view, than to ſhew, that he is equally concerned with many other writers, to provide a proper anſwer to this objection.

* Conſiderations, p. 68. † *Ibid.*

"We

" We find (ſays he) *Job*, and his three friends, enter-
" ing into the deepeſt points of divinity; and agreed
" about the unity, omnipotence, and ſpirituality of God;
" the juſtice of his providence, and other fundamentals
" of Religion *." Thus he ſuppoſes them to have believed the juſtice of divine Providence, and the fundamentals of Religion; and yet affirms, with *le Clerc*, that they did not believe a future ſtate. It would be ſtrange in him, after this, to deny the poſſibility of holding one without the other.

* Conſiderations, p. 66, 67.

CHAP. IV.

CHAP. IV.

Wherein my Lord Biſhop of London's *account of the particular end and deſign of the* Jewiſh *Law is conſidered; and ſhewn to be inconſiſtent with the nature of a preparatory Religion, and alſo with ſeveral Paſſages of the New Teſtament, as well as with his Lordſhip's Sermons and Diſcourſes on Prophecy.*

WE come now to conſider one of his Lordſhip's *more general poſitions*; his opinion concerning the *end and purpoſe* of the Jewiſh Diſpenſation. And this ſeems to be a matter of no ſmall importance, there being the ſtrongeſt connexion between the *end and purpoſe of the Law*, and *The Uſe and Intent of prophecy*, during that Period. If the learned Prelate has ſucceeded in the firſt, it is very probable he may not be miſtaken in the ſecond. But if we find him wide of the mark in aſſign-

ing the true *End* of the Moſaic Religion, it is more than probable we ſhall find him at a loſs in explaining the *nature*, *uſe*, and *intent* of Prophecy ‡.

His great principle, concerning the end of the

‡ My Lord Biſhop contends that the *main* and moſt *important* end of the ancient prophecies was *to ſupport the Faith and Religion of the old World*, and not *to give teſtimony to the Miſſion of Jeſus*. On the other hand, Dr. *Middleton* affirms, that giving Teſtimony to the Miſſion of Jeſus was the principal and moſt important end of the ancient prophecies. *Examin.* p. 93.

I ſhall not ſtay to examine the force of the reaſons alledged on either ſide, but, only obſerve, that one of his Lordſhip's leading arguments ſeems to be of a very extraordinary nature. "It is, doubtleſs, (ſays he) a miſtake "to conceive Prophecy to be intended ſolely or chiefly "for their ſakes in whoſe time the events predicted "are to happen. What great occaſion is there to "lay in ſo long beforehand the evidence of prophecy "to convince men of things that are to happen in "their own times; the truth of which they may, if "they pleaſe, learn from their own ſenſes." Diſcourſes on prophecy, p. 37, 38.

By this, it would ſeem (tho' the deſigned purpoſe here diſcredited, is unfairly repreſented) that his Lordſhip was inſenſible, or at leaſt, while he was writing, inattentive, to two points of great moment. The one, the two-fold Character of Jeſus, of *Meſſiah*, and *Meſſenger from God* ſimply: [ſee Dr. *W*'s Sermons, V. 1.] the other, the difference between the uſe of his being foretold to thoſe who ſaw Jeſus in the fleſh, and the uſe

the Law, is, "that the *Jewiſh* Church was "founded to preſerve, and to adminiſter "the hopes, which had been revealed "to the Patriarchs *(a)*. And theſe, according to his Lordſhip, were the hopes of *eternal life* to be procured by the Redeemer of Mankind.

As the Law ſucceeded the patriarchal Religion in the natural order and courſe of God's Diſpenſations; it muſt without doubt have been given to re-inforce and re-eſtabliſh the great principles of this Religion, whatſoever thoſe principles were.

What we have here inferred, from the natural courſe and order of the two diſpen-

uſe of it to thoſe who have lived ſince. Now theſe two conſiderations ſhew that the *evidence of Propheſy* was of the utmoſt propriety *to convince* Chriſtians, (for that is the only ſenſible meaning of the words, *to convince men of things that are to happen in their own times*) of the truth of their religion. For, as to the firſt point, tho' *miracles* alone, eſtabliſhed his Character of a *divine Meſſenger* ſimply; yet there was need of *Propheſies* to eſtabliſh his Character of *Meſſiah*. Again, as to the other, the truth of Jeſus's miracles: thoſe who ſaw them might indeed, as his Lordſhip expreſſes it, *learn by their ſenſes*. But all who came after had only human teſtimony or tradition; which receives infinite addition of force from the application of correſpondent Propheſies.

(a) P. 145, 6.

ſations, is confirmed by the poſitive teſtimony of St. *Paul*, who declares, *The Law was added* to the Religion of the Patriarchs *becauſe of Tranſgreſſions (a)*, i. e. the idolatrous deviations from that Religion: into which Idolatry the reſt were already gone, and the *Jews* then haſtening apace; and from which they could be reſtrained no otherwiſe than by this *Addition*. The Law then was given to preſerve the great principles of the Patriarchal Syſtem from the ruin and extinction with which they were threatened, or to reſtore and re-aſſert the religious truths and doctrines revealed by it.

All therefore who hold that life and immortality was revealed *before* the Law, and made a part of the patriarchal Religion, will be obliged to come into the ſentiments of the learned Prelate, and to maintain that the Law was given to preſerve and to adminiſter the hopes of eternal life, which had been revealed to the Patriarchs.

What we are to examine is, Whether the doctrine of eternal life ~~had been revealed before the law of no.~~ *was to be propagated and diſpenſed by the Moſaic law.* The Queſtion would be of conſequence, if it were only that it

(a) *D. L.* v. 2. p. 361.

helps

helps us to determine the diſpute concerning the Religion of the Patriarchs. For if the Law was given to re-eſtabliſh and re-inforce the grand articles of this Religion, as it certainly was, and yet was not given to re-eſtabliſh and re-inforce the doctrine of Redemption and a future ſtate, as it certainly was not, the diſpute is at an end.

It is agreed on all hands, that the Law was inſtituted to preſerve the doctrines, which had been the Foundation of the Patriarchal Religion. His Lordſhip contends that the principle of Redemption and a future ſtate was one of theſe. The Queſtion therefore to be debated with him, is, whether the Law was given to adminiſter and preſerve this doctrine.

His Lordſhip, who follows the common opinion, ſuppoſes that the patriarchal and the Chriſtian Religion were indeed one and the ſame. The point therefore to be conſidered is, Whether the Law was appointed to adminiſter and diſpenſe the fundamental articles of the Goſpel. And here I have the pleaſure to obſerve, that the bare ſtating of the Queſtion, ſeems ſufficient to expoſe the groſſneſs and extravagance of the Syſtem I am going to confute.

1ſt. then, It will be ſeen, that his Lordſhip's ſuppoſition is inconſiſtent with the nature of the Law, conſidered as a *preparatory* or *introductory* Diſpenſation. 2. That there is nothing to countenance and ſupport it in the Old Teſtament. 3. That it directly contradicts many texts of the New, and alſo ſeveral paſſages in his Lordſhip's *Sermons* and Diſcourſes on Prophecy.

To begin with the firſt. "The prophe-" cies of the ſeveral periods already con-" ſider'd (ſays his Lordſhip) have been " found to correſpond to the ſtate of Re-" ligion in the world, at the time of giv-" ing the prophecy: A great preſumption " that the caſe is the ſame under the *Jewiſh* " Diſpenſation. We muſt therefore, in " order to our preſent inquiry, conſider the " ſtate of Religion under the *Moſaic* Diſpen-" ſation." *(a)*

If we conſider the ſtate of this Religion, we ſhall find, that both in its *nature* and *end* it bears all the marks of a *preparatory* Syſtem. And can we infer from the nature of ſuch an inſtitution, that it was given to adminiſter and diſpenſe the great hopes and promiſes of the final and ultimate Religion?

(a) P. 140.

The

The contrary cannnot but be the Truth. But let us conſider the caſe a little more diſtinctly.

The Author of the epiſtle to the *Hebrews* has informed us, that the Law contained only a *ſhadow*, or nothing more than the bare *rudiments* and *elements*, of the Goſpel. But is it natural or reaſonable to imagine, that *Infants* and *Pupils*, trained and diſciplined under the mere *elements* and *rudiments* of the Goſpel, were ripe for its more ſublime and perfect doctrines. And yet this muſt have been the caſe, if the Law was appointed to preſerve and adminiſter the hopes and promiſes attached to the ſpiritual Covenant.

The paſſing through this previous diſcipline of mere carnal elements, could ſerve no other purpoſe than to miſpend their time, and retard their progreſs towards greater and better things, if indeed thoſe things were due to their Diſpenſation.

It is unaccountable his Lordſhip ſhould ſuppoſe, that the *Jews* were the proper objects of two ſuch different methods of diſcipline and inſtruction, at the ſame time. There muſt have been ſomething very ſingular and uncommon in the character of this

People, if they were ſo dull and cloudy in one quarter of their heads, as to need the mere carnal rudiments of an introductory ſyſtem; and yet, ſo ſpiritual and enlightened in the other, as to be qualified to receive the ſublime truths of a final and ultimate Religion.

All this is juſt as natural as it would be to teach children their *horn-book*, and *the Eſſay on human Underſtanding*, at the ſame time.

The abſurdity will riſe ſtill higher, if we conſider the argument in another light. According to his Lordſhip, the principal branches of the Chriſtian Religion had been revealed in the Patriarchal Covenant: and yet the rudiments and elements of this religion were delivered *afterwards* in the Law. But is it poſſible, that perſons, previouſly inſtructed in the more ſublime parts of ſcience, ſhould *after* this be taught their elements, or that their time could be uſefully employed in learning them over again?

It is directly inverting the natural order of Things, to ſuppoſe, that the more ſublime branches of ſcience were delivered firſt, and the mere rudiments and elements taught afterwards. At leaſt, his Lordſhip will own, that the method of

teach-

teaching *divine* wiſdom was juſt the reverſe of that employed by the Maſters of *human*. For it is uſual with theſe to begin with the rudiments, and to aſcend gradually to the more perfect and ſublime principles. But here the more perfect and ſublime are taught firſt, and the ſtudy of the elements reſerved for a more mature and *advanced* age.

His Lordſhip often ſpeaks of the Law, as being a *preparatory* ſyſtem. And ſuch it would properly and ſtrictly be, if it contained nothing more than the bare rudiments of the Chriſtian Faith. But if you ſay it likewiſe taught the ſublime doctrines of the final and ultimate Religion, you will unavoidably make it ſomething more than a mere preparatory Syſtem. On this ſuppoſition it might as well be called the *Goſpel* as the *Law*.

To proceed. His Lordſhip obſerves in another place, " That the ancient prophe-
" cies, relative to the ſpiritual covenant,
" were given to eſtabliſh and confirm the
" hopes of Futurity, and *to prepare and make*
" *ready the people for the reception of the King-*
" *dom of God (a).*"

(a) p. 127.

If

If the Prophets were ſent to *eſtabliſh* the Chriſtian hopes of immortality, they were ſent to *eſtabliſh*, and not to prepare *the way for*, the Kingdom of God.

If the people had received theſe hopes, they had *already* received the Kingdom of God. And what occaſion for an *introductory* ſyſtem, *to prepare and make ready the people for the Reception* of a Bleſſing which they had *already* received.

(a) The learned Prelate ſpeaks of the Religion

(a) A late writer, much in the ſame ſentiments, ſays, "The Law of the *Jews* was a *School-maſter* "to teach them the *Rudiments* of Religion." (Dr. *Law*'s Conſideration, p. 97.) And what is this but ſaying, that the *Rudiments* of Religion were deſigned for *one* age, and the doctrines of perfection for *another?* To ſuppoſe that the *Jews* were inſtructed in both, would be as abſurd as to imagine, that the learned Dr. would teach his Children their Alphabet, and the moſt abſtruſe and profound parts of Metaphyſics at the ſame time.

However, he contends that the Types were declared to be ſignificative of good things to come. I muſt then take the liberty to aſk, whether they were declared to be figurative of good things *in general*, or of the *particular* bleſſings which were delineated by them. On the laſt ſuppoſition, the Law would have been ſomething more than a *School-maſter*, ſince it would have taught the doctrine of perfection as well as the *Rudiments* of Religion; and conſequently have deſerved a better character than he has given it in the paſſage juſt quoted. If he

ligion of the *Jews*, as being *preparatory* " to " that *new* diſpenſation, which was in *due* " *time* to be revealed (*a*)". There ſeems to be

he ſays that the Types were only declared to be predictive of good things *in general*, and not of the *particular* good things delineated by them, he muſt aſſert, with the Author of the *D. L.* that the doctrines exhibited under Types, were ſecreted from the ancient *Jews*.

And here, again, what ſays he to the Types that were figurative of a future ſtate? If they were declared to be expreſſive of bliſs and happineſs to be enjoy'd *in a future life*; the Law muſt have been ſomething more than a *School-maſter*, and have taught ſomething more than the *Rudiments* of Religion, contrary to the Doctor's declaration above. If he ſays theſe Types were only declared to be ſignificative of ſome bleſſing in *general*, without ſpecifying whether it belonged to this life or another; he muſt maintain, with the Author of the *D. L.* that the doctrine of a future ſtate was purpoſely concealed from the *Jewiſh* Church.

However the learned Doctor has himſelf given a very *curious* inſtance of a Type, which was hardly underſtood in its full extent by the ancient *Jews*. 'Tis where he obſerves, that the place and circumſtances of our Saviour's Birth may be urged to prove that he was the ſon of *David*. " For that *David* was called to " the Throne from a Sheepfold and a *Stable*—and had " perhaps lived in the *ſame Stable* in which Jeſus was born". p. 65.

Now if I ſhould allow the reality of the Type, it would be very perverſe in the learned Writer to deny me the liberty of ſuppoſing that it was not known under the Law.

(*a*) p. 144.

be ſomething extremely juſt and pertinent in ſuppoſing, that the *new* diſpenſation was reſerved *to be* revealed in *due time*. For the giving a *preparatory* ſyſtem neceſſarily implies an incapacity and inability in the *Jews* to bear the final and ultimate Religion. But ſuch an incapacity or inability is more than a demonſtration that they were not appointed to live under that Diſpenſation; or, in other words, were not to have the doctrines of it revealed unto them.

The very notion of a *preparatory* and *final* Religion, implies that they were deſigned for two different and diſtinct ages of the world. For the preparatory ſyſtem, if the words have any meaning, muſt be intended to open the way to one more perfect, which was to *ſucceed*, and come *after* it. (*a*)

When-

(*a*) Some writers ſeem to imagine, that the Law was given to inſtruct the more early *Jews* in the nature and promiſes of the new covenant, and that this *previous inſtruction* was the very circumſtance which made it a *preparatory* Syſtem. But we have ſhewn that in this ſenſe it was not a preparatory ſyſtem at all. For it was ſo far from giving the more early *Jews* any previous information of theſe particulars, that it aimed to hide and conceal them under the cover of Types and Figures.

And,

Whenever the final and ultimate Religion was introduced, the preparatory muſt ceaſe of courſe. If therefore *Moſes* revealed the great

And, indeed, what would ſuch previous information have done? Why, it would have been ſo far from being ſubſervient to the preparatory ſyſtem, that it muſt have put a ſudden ſtop to it, by inducing the *Jews* to ſhake off all obedience and ſubjection to the Law of *Moſes*.

St. *Paul* indeed ſays, "The Law was a *Schoolmaſter*", appointed to lead the *Iſraelites* to *Chriſt*. This Repreſentation has been urged as a proof, that it muſt have taught the eſſential articles of the Goſpel.

In this diſpute, things which ſeem plain to ſome, have been ſo plainly denied by others, that one would think men had different *underſtandings*, as well as different *taſtes*, and that the proverb wanted to be extended, that we might no longer diſpute about either. To me, this language of the Apoſtle ſeems rather to infer, that the Law did not teach theſe fundamental articles. For what is the acknowledged province of a *Schoolmaſter*, but to learn his pupils the rudiments and elements of things; while the knowledge of the ſublime doctrines, erected on theſe, is reſerved for another *ſeaſon*, and another *Inſtructor*.

It has been aſked, How the Law could be preparatory to the Goſpel, unleſs the firſt taught the main and principal doctrines pertaining to the laſt? — Let me aſk in my turn, How the Hornbook could be a preparation to the *Eſſay on Human Underſtanding?* And, I preſume, he who can anſwer one queſtion may eaſily anſwer the other. —— Again. Is not marking out the ground, preparatory to the building? And

great truths and principles of the *Goſpel*, he at the ſame time put an *end* and *period* to the *Law*.

Ac-

And yet the ground is not part of the building. But this Relation between the Law and the Goſpel is ſtill cloſer. For the Unity and the moral attributes of the Deity, which the Law taught and inculcated, were fundamental parts of the Religion of the Goſpel: and ſurely, if any thing could have done it, would have *prepared* and *diſpoſed* the *Jews* for the ſublime doctrines of redemption and a future ſtate.

It is ſtrange that a Diſpenſation, which reveals the nature and attributes of the one true God, ſhould not be allowed to be *preparatory* to another, which contained theſe very doctrines, with ſome additions peculiar to itſelf.

The Law prepared the way for the Goſpel, not only by keeping up the knowledge and worſhip of the true God, but alſo by foretelling a future Kingdom, which was to be erected, in due time, by his Son. And ſurely it might teach the *Iſraelites* to expect a *new Kingdom*, without teaching them the preciſe nature and properties of that Kingdom.

To ſay that the Law cannot lead to *Chriſt*, or to the Expectation of a *new Kingdom*, unleſs the peculiar Articles of the Chriſtian Religion, and the peculiar nature of this Kingdom are explained by it; would be ſaying you will never have any appetite for a great benefit promiſed, till you know the whole extent of the Benefit. This indeed is hardly common ſenſe, but it is Theology, *Artificial* Theology indeed, as Lord *Bolingbroke* calls it: And if he confined the nick-name to this kind of Theology, few, I ſuppoſe, will think he miſcalled it.

In

According to my Lord Biſhop, *Moſes* and the Prophets were ſent to eſtabliſh and confirm the hopes of futurity, or the grand article of the Goſpel. The End therefore of their miſſion was to declare the Law ſuperfluous and unneceſſary, even at the very time they enjoined a ſtrict obſervance of it, and ſpoke of it as deſigned to continue and laſt for ever.

Revealing the principles of the Goſpel, would, in effect, have been branding the Law, as an idle and impertinent Inſtitution, and muſt have tended to wean and alienate the minds of the *Jews* from a faithful and ſteady attachment to it.

As his Lordſhip ſays, the Law was given to *perpetuate* and *preſerve* the doctrines which had been revealed to the patriarchs; he muſt ſuppoſe it was not given to open and prepare the way for a *new* diſpenſation *to be revealed in due time*, but to ſupport a ſyſtem which had been *already* revealed. But

In a word, St. *Paul* not only tells us, that the Law *leads* to the Goſpel (which theſe men would have *accompany* it, and be a part of it) but informs us alſo in what manner it performs this office. He ſays it was juſt as the *Letters of the Alphabet* lead to diſcourſes in Science, or as the *rudiments* of a Syſtem lead to the ſublime concluſions of it.

But is not this a ſtrange Character and Deſcription of what he himſelf calls a *preparatory* or *introductory* Syſtem. For what ſo extravagant and prepoſterous, as to imagine that the preparatory Syſtem did not take place, till the final and ultimate one had been previouſly eſtabliſhed? This would be to ſuppoſe that the ſuperſtructure was raiſed *firſt*, and then the foundation was *afterwards* laid to ſupport it.

According to his Lordſhip's notion of a *gradual* and *ſucceſſive* order in the ancient Revelations, every ſubſequent diſpenſation *improves* upon that which went before, and naturally riſes out of it. But if his Lordſhip ſays that the Law was an *improvement* of the *Abrahamic* or *Chriſtian* Covenant, he muſt ſay, that the preparatory ſyſtem regularly roſe out of the final and ultimate religion.

This he will be obliged to ſay: And he muſt ſay too, that this final and ultimate Religion did afterwards in its turn ariſe and ſpring out of the preparatory Syſtem.

The order of things ſeems to be ſtrangely violated by his Lordſhip's ſcheme, ſince it makes the preparatory Syſtem both the *ſuperſtructure*,

ſtructure, and the *Foundation* to the final and ultimate Religion. For the Law was a *Superſtructure* built upon this Religion, as it had been revealed to the Patriarchs: It was alſo the *Foundation* of this Religion, as it was afterwards revealed in the Goſpel.

It will be in vain to talk of any regular and orderly gradation with reſpect to theſe Revelations, if the preparatory was both *preceeded* and *ſucceeded* by the final and ultimate Religion; or if the final was both the natural *introduction* to and the natural *conſequence* of, the preparatory. (*a*).

(*a*) Dr. *Law* ſays he has proved, "that the ſeveral "diſpenſations of Religion have been gradually opened "ſo as regularly to *riſe out* of, and *improve* upon, each other". Conſiderations, *p.* 164.

If we take his word, he has proved likewiſe that the doctrine of Redemption by the ſacrifice of the Son of God, was a popular and common notion in the patriarchal times. He muſt ſuppoſe therefore that the Patriarchal Religion was the ſame with the Chriſtian.—On the principles therefore of his progreſſive ſcheme, He muſt ſay that the *Law* was an *improvement* of the Chriſtian Covenant, and *regularly roſe* out of it. Yet has he inforced thoſe principles in ſuch a manner as will oblige him likewiſe to ſay, that this Covenant *regularly roſe out* of the Law, and *improved* upon it.

It gives me great pain to differ ſo often from thisworthy and learned Writer; but his known Candour will make any Apology unneceſſary, as he cannot but ſee I have no other

The different Spirit and Genius of the two Covenants, is a plain proof that the Law was not fitted to preſerve, and to adminiſter the hopes and promiſes of the patriarchal Religion, if theſe were the ſame with the Chriſtian.

The Law every where inſtills a ſpirit of *Terror* and *Bondage*, and is on this account oppoſed to the Goſpel, which breaths a ſpirit of *Love* and *Freedom*. Now, according to his Lordſhip's Syſtem, the Jews muſt have been fitted to receive the ſlaviſh and abject impreſſions of the Law, together with the more liberal and ingenuous ones of the Patriarchal or Chriſtian Covenant.

And, what is more, he muſt ſuppoſe that the ſpirit of *Love* and the ſpirit of *Bondage*, were to be inforced together by the *ſame Syſtem*. For the Law was to convey the *gracious promiſes* of the Goſpel or Patriarchal Covenant along with its own *threats* and *terrors*.

The Author of the Epiſtle to the Hebrews ſeems to have admitted but *one Half* of his Lord-

other view than to get the Queſtion examined to the bottom, and the *Jewiſh* Law freed from the many perplexities in which the advocates of the common Syſtem have involved it.

Lordſhip's doctrine, when he ſays, "The "*Jews* were all their life time *ſubject to* "*Bondage* through *Fear* of Death". *(a)*

To ſay that the Law was given to preſerve, and to adminiſter the Hopes and Promiſes of the Patriarchal or Goſpel Covenant, would be ſaying that a ſpirit of ſervile awe and terror was impreſs'd in order to raiſe and cheriſh a ſpirit of filial piety and love.

Had the Patriarchal Syſtem been, as his Lordſhip ſuppoſes, the ſame with the Chriſtian; and had the Law been ſubſervient to the ſame end, or was it intended to cultivate and promote the ſame ſcheme of Salvation; the *ſame means* muſt have been employ'd, and the Adminiſtration of the two Diſpenſations muſt have been conducted by the *ſame Spirit*. It is as much a contradiction to ſuppoſe, that two contrary Spirits ſhould be inculcated by two Religions, which aimed at the ſame end, as that contrary means ſhould be fitted to produce the ſame Effect.

According to his Lordſhip, the Patriarchal muſt have been a very pure and ſpiritual Religion, as it was not incumbered with many Rites and Ceremonies, and in its main principles exactly co-incided with the Goſpel,

(a) P. 2, 14.

Now, upon the ſuppoſition that Providence intended to attach the *Iſraelites* to a Religion thus circumſtanced; the Law would have been not only an uſeleſs, but even a pernicious, Inſtitution. For the minute obſervance of ſo complicated a Ritual would have tended to deaden, rather than to invigorate, the *Worſhip in Spirit and in Truth*, which muſt have been required by the Patriarchal or Chriſtian Syſtem. The wearifom multiplicity, and ſcrupulous punctualities of theſe Ceremonies, would have perpetually employ'd the People, and have afforded no time for a more pure and ſpiritual worſhip, no time to attend to the better and more perfect Diſpenſation: The preparatory Religion would not then, as his Lordſhip imagines, have tended to raiſe and elevate their thoughts to that which was final and ultimate, but muſt rather have alienated and eſtranged them from it.

If they had a more pure and perfect Syſtem of worſhip than that preſcribed by the Law, why were they incumber'd with ſuch a multifarious Ritual, as would neceſſarily divert their attention from this higher and better Syſtem, and tend to confine their thoughts to theſe *beggarly* and *meagre Elements*.

Thus

Thus the Rites, the ſpirit, the very genius of the Law, do all conſpire to prove, that it was not given to diſpenſe the ſpiritual hopes of the Goſpel. On the other hand, the knowledge of theſe would have been highly inconvenient, ſince it muſt have raiſed a contempt for the low and little Syſtem of the Law, which men, raiſed to ſo much higher hopes and expectations, would never condeſcend to ſubmit to.

If they had been trained up under the Principles of the Patriarchal or Chriſtian Religion, if they had been favoured with plain and clear Revelations of the Goſpel Truths, and accuſtomed to behold the *image itſelf* in full Relief, muſt they not, of courſe, have had a very deſpicable opinion of that Diſpenſation, which preſented nothing to their contemplation, but a few faint *outlines*, *Types*, and *Shadows?*

To ſuppoſe therefore with his Lordſhip, that the Teachers of the Law were all along commiſſioned to propagate and eſtabliſh the hope of a ſpiritual Kingdom among the *Jews*, would be ſuppoſing they were commiſſioned to propagate a doctrine which neceſſarily tended to leſſen and debaſe the authority of the Law, and to encourage the ſpirit of

apoſtacy and revolt, to which the People were of themſelves, without ſuch encouragement, extremely prone.

It appears then that the *temporal* and *ſpiritual* Covenants would have been ſo far from being ſubſervient to the eſtabliſhment and ſupport of each other, that had they been revealed together in the order his Lordſhip's Syſtem ſuppoſes, they muſt have had a quite contrary effect. Indeed nothing can be more derogatory to all our ideas of divine wiſdom, than to imagine, that two ſuch diſpenſations were delivered together, as would have mutually tended to impair and defeat one another's influence.

Thus the Syſtem, which pretends that theſe two Covenants were delivered together, is, like many other Syſtems, inconſiſtent with the nature both of God and Man. The nature of God will not permit us to ſuppoſe that he would, at the ſame time, appoint two different Religions, calculated to counteract, and mutually to defeat the operations of each other. The ſtate and condition of the human mind will not ſuffer us to believe, that the ſame Perſons could be fitted to receive the *rudiments* and *elements* of the Law, and,

at

at the ſame time, *the doctrine of perfection*, revealed in the Goſpel.

To proceed. As this learned Prelate makes the Abrahamic and the Chriſtian Covenant the ſame, he muſt ſuppoſe that God *firſt* revealed the univerſal Religion, or the religion intended for the uſe of all mankind; and *afterwards* deliver'd a partial one, confined to a ſingle nation. And as the particular nation, appointed to be the depoſitary of thoſe divine oracles, which contain the promiſe of redemption and a future ſtate, was to be kept ſeparate and diſtinct from all others; we muſt ſuppoſe that Providence deſigned to limit and reſtrain this univerſal Religion, and to keep it from the knowledge of all other people, at this time. But is it not abſurd to ſuppoſe that an univerſal Religion ſhould be revealed under ſuch circumſtances, as would neceſſarily limit and reſtrain it, and permit only one ſmall and inconſiderable people to come to the knowledge of it?

Good reaſons may be aſſigned why a mere preparatory ſyſtem ſhould be confined to a ſingle people: But what good reaſon can be given why an univerſal Religion ſhould be limited and reſtrained in the ſame manner?

If the Abrahamic Covenant was the ſame as the Chriſtian, it muſt have included *all the nations of the world:* And if an *univerſal* Covenant had been already given, what occaſion could there have been for the Jewiſh Laws *of ſeparation*, or why was a *Wall of partition* erected under a Religion, which was declared to be common to all nations?

An univerſal Kingdom, and Laws of ſeparation, ſeem to me things evidently incompatible. How is it poſſible to imagine, that God ſhould deſign to erect an univerſal Kingdom, and yet, ſhould annex and preſcribe ſuch terms of admiſſion as would neceſſarily ſhut almoſt all the nations of the world out of it? *(a)*

His

(a) A late writer, in an *Eſſay concerning the aboliſhing of the Ceremonial Law*, ſays, "When the *ſpiritual* "*Kingdom* took place, which was to be extended to "all Nations; — and when the ſubſtance came inſtead "of the ſhadow; — thoſe laws of ſeparation were no "longer proper; and therefore, inſtead of being taken "into, they were aboliſhed by, this diſpenſation". *Benſon* on the Epiſtle to Titus, *p.* 104.

If we ſuppoſe then with my Lord Biſhop that this *new* and univerſal *Diſpenſation* was revealed, and had taken place in the patriarchal ages, we ſhall make theſe Laws as uſeleſs and improper in the time of *Moſes*, as they would be even now.

His Lordſhip obſerves " that the true Re-
" ligion inſtituted by God has been *one* and
" the *ſame* from the Fall of *Adam*, ſub-
" ſiſting ever upon the *ſame principles* of
" *Faith*". *(a)* We muſt ſuppoſe then that the Patriarchal Religion was built on Faith in the Redeemer of the World. If therefore the Law was added to adminiſter and to diſpenſe the hopes and promiſes of the Patriarchal Syſtem, it muſt have been added to adminiſter and to diſpenſe the promiſe of Salvation by Faith in the Redeemer of mankind, or in other words, the promulgation of this doctrine muſt have been the great and primary end of the *Jewiſh* Inſtitution.

And would not a Syſtem, whoſe promiſes were attached to *Works*, have been admirably calculated to promote and cultivate the doctrine of Salvation by *Faith?* — Wild and romantic as this account of the Law may appear, it is the neceſſary conſequence of ſuppoſing, that the Patriarchal Religion taught the promiſe of ſalvation by *Faith* in the Redeemer of the world, and that the Law was added to diſpenſe the doctrines which had been previouſly revealed to the Patriarchs.

(a) P. 75.

The

The great points aſſerted by his Lordſhip are, that the Law was given to adminiſter the hopes revealed to the Patriarchs; and that theſe were the hopes of eternal life by the Redeemer of mankind. — I muſt now obſerve 2dly. That the Old Teſtament affords no countenance to this hypotheſis, as it never declares that the Law was given to perpetuate and preſerve *theſe particular doctrines* which his Lordſhip has aſſigned to the Patriarchal Religion.

We may oppoſe to his hypotheſis not only the bare ſilence of the Old Teſtament, but likewiſe its *Typical* and *Figurative* Repreſentations of the Goſpel-doctrine. His Lordſhip obſerves, " That the Jewiſh Re-" ligion did *virtually* contain the hopes of " the Goſpel; —— and that the Jewiſh " Church was founded to preſerve, and to " adminiſter theſe hopes *(a)*." I ſhall readily allow, that the Jewiſh Religion did *virtually* contain theſe Hopes, *i. e.* did contain them in *Types* and *Figures*. But to ſuppoſe that a *Virtual*, i. e. a *Typical* or *Myſtical* Repreſentation of theſe hopes was given in order to ADMINISTER, and to DISPENSE them to the Jewiſh Church, ſeems juſt as natural

(a) P. 145, 6.

and

and reaſonable as it would be to ſuppoſe that clouds and miſts were formed for the more quick and ſpeedy propagation of Light.

The two Sentences therefore, which his Lordſhip has tacked together, are ſo far from ſerving to illuſtrate and explain, that they evidently contradict and ſubvert each other. If the Law contained theſe hopes *virtually*, i. e. *Typically* and *Myſtically*, we may be certain it was not given to adminiſter, and to diſpenſe them to the Jewiſh people. On the other ſide, had it been given for this purpoſe, we may be as certain that they would have been plainly and explicitly, and not *Myſtically* or *Typically*, revealed by it.

I can ſee no reaſon why the Deiſts ſhould ſo eagerly oppoſe the notion of typical and ſecondary Prophecies; for if my Lord Biſhop can get it believed, that they were made uſe of to convey ſuch doctrines as the inſpired writers were directed to publiſh and promulge, nothing will more contribute to expoſe ſacred Scripture, and the authors of it to ridicule, than ſuch a wanton and fantaſtic, ſuch a capricious and perverſe Abuſe of theſe ſort of Figures.

His Lordſhip has obſerved, that *Moſes* was ſent to revive the knowledge of the ſupreme

Being

Being among the *Iſraelites*, who remembered nothing of his real nature and attributes *(a)*. Accordingly we find, that the Supremacy of the one true God is plainly and clearly inculcated in every page of the Law. And if his promiſe of Redemption, and a future ſtate, was to be revived at the ſame time, Why was it not inculcated in the ſame *plain*, *open*, and *explicite* manner?

3dly. His Lordſhip ſays, that the Jewiſh Religion contains *virtually*, i. e. in *Types* and *Figures*, the hopes of that life and immortality which had been revealed to the Patriarchs; and that the *Jewiſh* Church was founded to preſerve, and to adminiſter theſe hopes. But ſuch a ſuppoſition ſeems to be contrary to the declaration of St. Paul, who ſpeaks of Moſes and the Prophets as being made Miniſters of the *Letter*, and not of the *Spirit (b)*. For their Commiſſion muſt have extended beyond the Letter, if they preached the doctrine of Redemption and eternal life, which was the very Spirit of the Law, or the thing *virtually* contained in it.

According to the ſame Apoſtle, Moſes was ſo far from adminiſtering this doctrine, or ſpe-

(a) Sermons, Vol. 1. p. 286.
(b) 2 Cor. iii. 6, 7, 8, 9.

cifying

cifying and pointing out to his people the true end of the Law, that he caſt a veil over his face, in order to hide and conceal it from them *(a)*.

In his Epiſtles to the *Romans* and *Galatians*, he declares, that the promiſe of ſalvation by Faith in *Chriſt*, was not revealed under the Law *(b)*. How then could the Jewiſh Church be founded to preſerve, and to adminiſter the hopes of this bleſſing?

The Apoſtle likewiſe confutes this doctrine, when he ſpeaks of the ſcheme of our Redemption, as "The Wiſdom of God in "a *Myſtery*, even the *hidden* Wiſdom *(c)*". To which we may add the numerous paſſages cited in the firſt Chapter of this work, in which the Apoſtle declares that Chriſtianity is a revealed *Myſtery*, or contains a Syſtem of Salvation unknown and unpubliſhed before the coming of the Saviour.

The Author of the Epiſtle to the *Hebrews* aſſures us, "That the way to Heaven was "not made manifeſt under the Law;"— and he obſerves farther, that the Salvation propoſed in the Goſpel, "*Began Firſt* to

(a) 2 Cor. iii. 13. *(b)* Romans vi. 14. Gal. iii. 23.
(c) 1 Cor. ii. 7, 4, 1.

"be

" be ſpoken by Jeſus Chriſt *(a)*." And is not either of theſe Poſitions ſufficient to ſubvert and overthrow that hypotheſis which pretends, (in direct contradiction to the inſpired writer,) that the way to Heaven was made manifeſt, and that the doctrine of Salvation had been all along propagated and diſpenſed by Moſes and the Prophets under the Law?

Let us add, that this hypotheſis is not only diſcredited by the ſilence of the *old* Teſtament, and condemned by many plain and expreſs texts of the *new*, but is ~~likewiſe~~ alſo inconſiſtent with ſeveral paſſages in his Lordſhip's *Sermons*, and in his *Diſcourſes on Prophecy*. For he ſuppoſes that the Law was given to adminiſter the doctrines of the patriarchal Religion; and among theſe, he ranks the principle of the *Reſurrection*, as having been revealed about the time of the flood, or in the age of *Job*. His hypotheſis therefore ſuppoſes, that the doctrine of the Reſurrection was to be adminiſtered and diſpenſed by the Law. And yet the avowed purpoſe of his *Sixth Sermon* is to prove that this very doctrine was reſerved for the preaching of *Jeſus*.

(a) 1 Cor. ii. 3, 9, 4.

As his Lordſhip contends that the promiſe of Redemption was revealed in the patriarchal ages; his hypotheſis ſuppoſes that this doctrine was to be taught and diſpenſed by the Law. And yet in his *Third* Sermon he aſſures us, "That it is called a *Myſtery (a)*, "becauſe it was kept ſecret ſince the world "began, God not having opened or declared "his gracious purpoſes before the coming of "*Chriſt*". And will the learned Prelate ſay, that the Law was given to propagate a doctrine, which was to remain a *Myſtery*, and not to be opened or diſcloſed before the coming of our Saviour?

"The publication of the Goſpel (ſays his "Lordſhip) has made an alteration in the "Scheme of Religion, *by* revealing to us "the Son of God".

"The knowledge of the Son of God, of "his power and dominion in the *creating* "and upholding all things, became neceſ-"ſary, as the Foundation of the Faith re-"quired to be placed in him as our Redeem-"er. The Character of Redeemer would "be but ill ſupported by any perſon who "had not power equal to the great Un-

(*a*) Sermons, Vol. 1. p. 132.

"dertaking.

" dertaking. The New Teſtament doctrines " therefore, relating to the dignity and au- " thority of Jeſus Chriſt, are relative to his " Office of Redeemer; and therefore there " was no explicit declaration of them either " before or under the Law of *Moſes (a)*".

His Lordſhip's hypotheſis ſuppoſes that the doctrine of Redemption had been revealed to the Patriarchs, and was to be adminiſtered and diſpenſed by the Law. But he now informs us, that the Character and Office of Redeemer could be but ill ſupported, unleſs the *dignity* and *authority*, relative to it, had been revealed with it; and he informs us alſo, that theſe were reſerved to be revealed in the Goſpel. And would he have us at the

(*a*) Sermons, Vol. 1, p. 73.

His Lordſhip aſſures us, that the famous Text in *Job* (*I know that my Redeemer liveth*, &c.) is a *ſtrong* prophecy of the *Character* and *Office* of *Jeſus*, conſidered as the Redeemer of mankind. But he now informs us in his *Sermons*, that this Character and Office could be but ill ſupported, unleſs the Dignity and Authority, relative to it, had been revealed with it; and he informs us alſo, that theſe were reſerved for the Goſpel. Thus this *ſtrong* Prophecy was ſo *weak*, that it was unable to ſupport the Character and Office foretold by it, or to eſtabliſh the required ~~Faith~~ Faith in the Meſſiah, as the Redeemer of mankind.

ſame

ſame time believe, that the Patriarchal Religion and the Law, required men to place their Faith in the Redeemer, while his Character was but ill ſupported, or he did not appear adequate to his Office?

His Character and Office muſt have been originally revealed with no other view, than to invite men to place their truſt in him, conſidered as their Redeemer. Accordingly my Lord Biſhop ſuppoſes, that the Redeemer was revealed to our firſt Parents, and that Faith in him was the Foundation of Religion both in the ages before, and under, the Law. Thus the foundation of Religion was not competently ſupported in theſe ages, or in other words, the Character of the Redeemer was not ſo fully opened and diſplayed, as the neceſſity of the times required.

In a word, If the knowledge of the power and dominion of the Son of God, as *Creator* and *Upholder* of all things, "*became* "*neceſſary*, as the Foundation of the Faith "required to be placed in him as our *Re*-"*deemer*;" it will follow, that this *knowledge* ought to have been revealed immediately after the Fall, ſince his Lordſhip holds that the *Redeemer* had been ſet forth, and that men were required to place their

Faith in him, from that time. Conſequently *explicit declarations* of the *Dignity* and *Authority*, relative to his office of Redeemer, were as ſeaſonable in the ages before and under the Law, as in the times of the Goſpel.

" The common-wealth of *Iſrael* (ſays his " Lordſhip) was raiſed, and flouriſhed under " the temporal covenant given at firſt to " *Noah*; and in a particular manner, with " additional promiſes confirmed to *Abraham*, " and his ſeed. For this reaſon all the pro- " miſes and threatnings of the Law are " *Temporal, ſuitable to the age and ſeaſon of* " *the world (a)*".

His Lordſhip's Hypotheſis ſuppoſes, that the Law was given to adminiſter the *ſpiritual* hopes and promiſes, which had been revealed to the Patriarchs: and yet here he aſſures us, that only TEMPORAL *promiſes and threatnings were ſuitable* to the age of the Law. His Hypotheſis therefore muſt be ſtrangely ill-imagined, which ſuppoſes the Law was appointed to diſpenſe hopes and promiſes, *unſuitable to that age and ſeaſon of the world*.—In the paſſage quoted juſt above, his Lordſhip contends that the Law had no promiſes or threatnings but what were tempo-

(*a*) P. 132.

ral,

ral, becauſe no other were *ſuitable to that age and ſeaſon*. And in the paſſage referred to here below, he affirms, that prophecies, relating to the temporal affairs of the *Jewiſh* people, were neceſſary under the Law, becauſe the better hopes of futurity were not yet brought in *(a)*. Now both theſe paſſages evidently imply, that the Law was *not* given to adminiſter ſpiritual hopes and promiſes revealed to the Patriarchs.

It is ſtrange his Lordſhip ſhould ſuppoſe, that prophecies, relating to temporal affairs, were neceſſary to ſupply the abſence and omiſſion of *theſe very hopes*, which were to be adminiſtered by the Law. For this is ſuppoſing that the Law did not anſwer the End of its inſtitution, or did not adminiſter and diſ-

 penſe

(a) "You ſee now upon what foot all the prophecies "in the old Teſtament ſtand, which relate to the tempo- "ral Concerns of the Jewiſh Nation; you ſee like- "wiſe the reaſon why this kind of prophecy has ceaſed "in the Chriſtian Church. The Goſpel is not founded "on temporal promiſes. — The bringing in of better "hopes has vacated the promiſes of the Moſaic Cove- "nant, and 'tis expected of us, after ſo much light "given, that our Faith ſhould be proof againſt the ad- "verſities of the world, without the help of a prophet "to foretel, or to reveal to us, in every Inſtance, the "Counſel of God". *Fifth Diſcourſe.*

penſe the doctrines which were to be adminiſtered and diſpenſed by it.

His Lordſhip obſerves, that, *about the time of the Captivity*, "God thought fit to give "more and plainer intimations of his purpoſe, "to eſtabliſh the Kingdom of Righteouſneſs, "than ever had been given before from the "days of *Adam*. Now it was that God "taught his people *plainly* to expect a *new* "Covenant, a better than that made with "their Fathers *(a)*."

According to his Lordſhip's ſyſtem, this Chriſtian Covenant had been revealed to the Patriarchs; and the Law was afterwards added in order to eſtabliſh and preſerve the hopes of it. And yet he here aſſures us, that God did not teach his people *plainly* to expect it, till about the Time of the Captivity. But ſurely they ought to have been *plainly* taught to expect it from the very firſt, and the *plain* Revelation of it ſhould have been coeval with the Law, if indeed it was inſtituted for this uſe. Moſes and the Prophets muſt have been ſent to very little purpoſe, if it was ſo late before the People were plainly taught to expect what the Law had been originally inſtituted to teach, namely, this *better Covenant*.

(a) P. 151.

But

But his Lordſhip's Hypotheſis, which ſuppoſes the Law given to preſerve the ſpiritual hopes and promiſes of the chriſtian covenant, a covenant which had been previouſly revealed to the patriarchs, is inconſiſtent with other paſſages in his *diſcourſes on prophecy*, already quoted. One of theſe informs us, that a plain and open expoſition of theſe ſpiritual hopes and promiſes *would have carried the* Jews *beyond the bounds of knowledge preſcribed by God to that age of the World. (a)* And will the learned Prelate ſay, that the Law was given to adminiſter doctrines utterly diſproportionate to the times in which they were delivered?

He obſerves too, that *theſe ſpiritual* Bleſſings were repreſented under the *image of temporal proſperity*, or put under a carnal veil and cover *(b)*. But can we ſuppoſe the Law would put a Veil or Cover over doctrines, which were to be promulged and publiſhed by it?

His Lordſhip is but little content with the opinion of thoſe Writers, who are content with what the Law repreſents of itſelf; namely that it was given to preſerve the knowledge

(a) P. 129, 130. *(b)* P.

of the one true God amongſt the *Iſraelites*, whilſt it was loſt every where elſe *(a)*. He rejects this, as too low and narrow a deſign; and maintains that it was intended for higher purpoſes, and given to adminiſter the like hopes with the chriſtian Covenant. But inſtead of enobling the Law by

(a) The learned Dr Law after other learned Doctors, and with a like purpoſe, namely to prove that the one God was publicly worſhiped by the Pagans, obſerves that they "had no leſs than three hundred *Jupiters*, or *ſupreme Gods*." Conſiderations, p. 113.

The ſeveral Appellations of *Jupiter Ammon*, *Olympicus*, *Capitolinus*, &c. might have ſhewn him that the *many* and *different* Jupiters were conſidered only as ſo many *local and tutelar Deities*. Had the Heathens therefore had three *thouſand* Jupiters inſtead of three *hundred*, this would be no proof that they had one *ſupreme God*.

But, after all, who was it that ſpoke of theſe *many* and *different* Jupiters? Only the *Philoſophers*, who, ſearching into the origin of the Pagan Theology, found that their good Kings and Benefactors had been worſhipped under the name of Jupiter, and therefore regarded them as ſo many different Jupiters, i. e. as ſo many Kings, who had aſſumed his name. Thus the *philoſophic* Hiſtory had indeed *many* Jupiters; but the *popular Theology* had only *one*.

Now will the learned Doctor ſay, that the *Philoſophers* had *three hundred ſupreme Gods*, becauſe they had diſcovered, that the name of *Jupiter* was given to ſo many dead men?

For

by loading it with theſe new honours, he has only intangled it with freſh difficulties, and enabled prophane men to attack it with more vigour and ſucceſs; by ſhewing that the nature of the two Diſpenſations, the authority of the two Teſtaments, and my Lord Biſhop's own Conceſſions, are all directly inconſiſtent with this honourable Hypotheſis *(a)*.

For a full explanation of this point, I refer the Reader to the *D. L.* Vol. I. Part II. p. 37. *Fourth Edition.*

(*a*) Nor will the learned Dr *Leland* find his account of the *Jewiſh* Law leſs ſubject to the embaraſſments, which perplex the Syſtem of the learned Prelate. For he holds, that it was given to revive the doctrines of the patriarchal Religion, which had been obſcured and depraved, and even almoſt extinguiſhed and defaced at that time. (*b*) And he contends alſo, that Redemption and a future State, were the principal of theſe doctrines. He may then in his next *View of Deiſtical Writings*, if he ſo pleaſes, clap this book into the Number; and try, if he be ſo diſpoſed, to remove the ſeveral Arguments advanced in this Chapter of it.

(*b*) View of the Deiſtical Writers.

CHAP. V.

Containing an Inquiry, How far the Doctrine advanced in my Lord Biſhop's Sixth Sermon, *affects the argument of the* DIVINE LEGATION; *How far it tends to eſtabliſh the credit of* MOSES, *and the* PROPHETS: *And how far it is* conſiſtent *with the other parts of his Lordſhip's theological Syſtem.*

THE Doctrine advanced in this Sermon, is, "That all the former Re-
"velations had left the principle of a fu-
"ture ſtate involved in *doubts* and *obſcuri-*
"*ties*, or embarraſſed with *difficulties* and
"*uncertainties*, which were to be illuſtrated
"and made plain by *Jeſus Chriſt*." *(a)* Now all theſe *doubts* and *obſcurities*, theſe *difficulties* and *uncertainties*, are ſuppoſed to ariſe from the want of the knowledge of the RESURRECTION, which his Lordſhip ſuppoſes neceſſary, to fix and eſtabliſh men in the full

(a) This is aſſerted in the five firſt pages, 187—191.

full perſuaſion and belief of a future life. *(b)*

Conſiſtently with this doctrine he can aſſign to no prior Syſtem of Religion whatſoever, any *clear* and *evident* revelation of a future ſtate. The neceſſary conſequence of this, is, that it was not intended for the SANCTION of *any* prior Syſtem of Religion. For had it been intended for the Sanction of the *Patriarchal* and *Jewiſh* Diſpenſations, it ought to have been revealed before and under the Law, with the utmoſt clearneſs and preciſion, or ſuch a degree of light and evidence, as would have been ſufficient to diſpel all doubts and uncertainties concerning it. It ought at leaſt to have been delivered with ſo much clearneſs and preciſion, as to leave no room to doubt, whether it was revealed in the *Patriarchal* and *Jewiſh* Religions.

" The great advantage the World has " over Religion (ſays his Lordſhip) lies in " the *Certainty* and *Reality* of its objects, " which flow in upon us at every ſenſe. To " ſupply this defect on the part of Reli- " gion, Revelation was given to aſſure us " of the *certainty* and *reality* of THINGS FU- " TURE; without which aſſurance they could " have

(b) 205—209.

" have no effect or influence on our affec-
" tions." *(a)*

Here his Lordſhip ſuppoſes that nothing but a full perſuaſion and aſſurance of a *future ſtate*, unimpaired by any mixture of ſuſpicion and doubt, could be ſufficient to eſtabliſh and ſupport the Intereſts of Religion. Now as he aſſerts, that no ſuch aſſurance and perſuaſion could be derived from the Revelations which were vouchſafed to the *Patriarchal* and *Jewiſh* Churches; I would beg leave to aſk how this deficiency was ſupplied, or what particular diſpenſation of Providence was made uſe of, to preſerve Religion, without affording any perfect aſſurance, or full perſuaſion of a *future Life?*

If any ſuch adminiſtration of Providence, was really exerciſed; what have his Lordſhip, or his Followers, to object to the Arguments of the *D. L.?* If no ſuch adminiſtration of Providence was exerciſed, why did not the ancient Revelations give evident proof and demonſtration of the certainty of a *future Life*, inſtead of leaving it clouded and enveloped with the doubts and obſcurities complained of?

As his Lordſhip contends, that nothing leſs than a perfect aſſurance of the certainty

(a) Serm. Vol. I. P. 395.

tainty and reality of another life, can have any effect and influence on our affections, or be ſufficient to move the ſprings of action; He muſt own, that, with regard to their *practical* influence, there was no material difference between a dark and uncertain Revelation which did not afford ſuch aſſurance; and *no* Revelation of a *future ſtate*, at all.

To elude the Argument of the *D. L.* we muſt ſuppoſe that the *Jewiſh* Revelation afforded a clear and perfect aſſurance of the *certainty* and *reality* of another Life. Now as the doctrine of his Lordſhip's Sermon will not permit us to make ſuch a ſuppoſition, it will not permit us to oppoſe this *argument. (a)* Whatever therefore his Followers may ſuggeſt, we ſhall find it a little difficult to perſuade ourſelves, that the ſubverſion of the argument of the *D. L.* was the

(*a*) It has been obſerved in another place, that the Conceſſions of moſt other Writers, as well as thoſe of my Lord Biſhop and Dr *Stebbing*, are ſufficient to eſtabliſh the Argument of the *divine Legation.* For that they aſſign the *Jewiſh* Revelations only ſuch *faint* and *obſcure* notices of a future ſtate, as would not be ſufficient to ſupport Religion without the Adminiſtration of an extraordinary Providence. See *The Argument of the D. L.* P. 91. 2, 3. P. 15. 4, 5. note.

principal

principal thing aimed at, either in the *writing*, or the *publication* of this Sermon.

We ſhall be the leſs diſpoſed to entertain any ſuſpicion of this kind, if we conſider that the doctrine advanced in this Diſcourſe, tends rather to embarraſs and perplex, than to relieve and aſſiſt, the Writers againſt the *divine Legation*.

His Lordſhip ſuppoſes that the Principle of a *future ſtate* was neceſſary to ſupport Religion; and he ſuppoſes alſo, that the knowledge of the *Reſurrection*, was neceſſary to ſupport the principle of a future State. Thus he ingrafts the new principles of the Reſurrection upon the old Syſtem. For, according to his Lordſhip, the doctrine of a future State, without this Addition, would have been perfectly uſeleſs and inſignificant, having no firm and independent bottom of its own, to ſtand upon.

Had he condeſcended to examine the arguments offered in the *D. L.* or had he but reflected how poorly and contemptibly his Followers have ſupported their oppoſition, he would have found no great encouragement to affirm, even that a *future ſtate* had been revealed to the *Jewiſh* Church. But to pretend that the article of the *Reſurrection*

ſhould

ſhould or *ought* to have been revealed too, will heighten and increaſe the difficulties which before were great enough in conſcience.

The more ſober writers againſt the *D. L.* attempt no more than to ſhew, that a future ſtate had been revealed to the *Jews*. But his Lordſhip now tells them, that they have miſtaken the point in Queſtion, and miſemployed their time and pains. For that the argument requires them to prove, that the Article of the *Reſurrection* was revealed together with the doctrine of a future ſtate; ſince the laſt could have no ſolid eſtabliſhment or ſupport, and conſequently no influence, without the firſt. However (what is moſt to be lamented) he aſſures them, at the ſame time, that this neither has, nor ever can be proved (*a*), as

(*a*) Here we may obſerve, that my Lord Biſhop will afford the Deiſts great advantages, if he ſhall argue with them on the ſuppoſition that a future ſtate was neceſſary to ſupport the Religion of the ancient *Jews*. For on this ſuppoſition, they will tell him, that it ſhould have been plainly and expreſly delivered; and if the *Reſurrection* was neceſſary, to aſcertain the doctrine of futurity, the Reſurrection alſo ought to have been as clearly and diſtinctly revealed in the old Teſtament as in the new. Since his Lordſhip therefore confeſſes, that the *Jewiſh* Syſtem had no ſuch Revelation, he gives up its Title to a divine Original.

We

as the *Reſurrection*, was reſerved to be revealed in the Goſpel. And is not this telling them, that the Argument of the *D. L.* is actually impregnable, and ſuperior to all their Efforts?

In this Sermon his Lordſhip maintains, that the Knowledge of the Reſurrection was neceſſary to eſtabliſh the doctrine of a future ſtate,

We have obſerved (p. 60.) that Dr. *Law*'s notion concerning the SLEEP OF THE SOUL, will oblige him to ſuppoſe that no doctrine of a future ſtate, but that of *the Reſurrection*, could poſſibly be revealed to the ancient *Jews*. His Embarraſſment therefore will be very great if he ſhould engage to ſupport their Religion againſt Unbelievers, on the Suppoſition that a future ſtate *was*, or ought to have been revealed to them.

For 1ſt. In order to prove that there are no rewards and puniſhments between Death and the Reſurrection, he has given up many paſſages commonly alledged to ſhew, that the Jews had the knowledge of a future ſtate (Appendix, p. 367.)

2dly. As he has deprived himſelf of theſe Texts, he is confined to ſuch only as ſpeak of the *Reſurrection*; and it will be incumbent on him to prove that *this* doctrine was revealed, and intended for the Sanction of the *Jewiſh* Religion. If it was intended for this purpoſe, it ought to have been as *plainly* and *explicitly* revealed in the books of *Moſes*, as in thoſe of the new Teſtament. The Doctor therefore muſt either point out ſuch *plain* and *explicit* Revelations of a *reſurrection* in the Pentateuch, or leave Unbelievers in poſſeſſion of the Argument.

ſtate, which could have had no competent Foundation, or proper influence and force, without it. In this very Sermon he declares, likewiſe, that the principle of the *reſurrection* was not diſcover'd before the coming of our Saviour. Either therefore, there had been no Religion before this; or a Religion which ſubſiſted excluſively of the doctrine of a future ſtate.

As to the Text, which declares that Jeſus Chriſt *brought life and immortality to light*, it is of no importance, whether his Lordſhip, acquieſces in Dr. *Warburton*'s Interpretation, or whether he produces another; ſince that other implies every thing that need be aſked to eſtabliſh the argument of the *D. L.* For if his Lordſhip's Interpretation does not aſcribe to *Jeſus Chriſt* the original diſcovery of a future ſtate, yet it aſcribes to him the original diſcovery of *that circumſtance*, without which a future ſtate could have had no ſolid eſtabliſhment, and conſequently, no proper influence and effect on men's moral practice.

It is far from a wonder, that the Writers againſt the *D. L.* ſhould have failed in their attempts to diſcredit and invalidate the great argument of the Book: But it may ſeem

a little

a little ſtrange, that their very Oppoſition ſhould drive and force them upon ſuch principles, as tend to eſtabliſh and confirm it. This is evidently the caſe of Dr. *Stebbing*, who contends that the Doctrine of a future ſtate was delivered under Types in the Law; and contends alſo, that the doctrines thus delivered were purpoſely ſecreted and concealed. This too I predict, will be the caſe of all who ſhall adopt the principle advanced in his Lordſhip's Sermon, in order to carry on the ſame wiſe and candid project.

But, to keep to our attendance on his Lordſhip, we are next to enquire whether the Doctrine advanced in this *Sixth Sermon*, tends to ſtrengthen the *Jewiſh* Revelation, or to eſtabliſh the Credit and Authority of *Moſes* and the *Prophets*.

His Lordſhip inſiſts upon the natural argument for a future ſtate, deduced from the unequal Diſtribution of things; and then adds, " But ſomething farther ſeems neceſ-
" ſary *to give eaſe* to Nature in this painful
" ſearch after life and happineſs. The
" numberleſs inſtances of mortality which we
" hear and ſee; the remains of thoſe who
" left the world ages before we came into
" it, and are ſtill mouldering in their tombs,

" is undeniable evidence that Death deſtroys " this compound Being which we call man. " How to revive this union Nature knows " not, and as for thoſe who make the Spi- " rits of men in the divided ſtate to be per- " fect men, they ſeem to have got a conclu- " ſion without conſulting the premiſes." *(a)* Alluding to this Obſervation in another place, he ſays, " In this point then Na- " ture ſeems to be lame, and not able to " ſupport the hopes of immortality which " ſhe gives to all her children." *(b)* Now if this Ignorance of the re-union of Soul and Body would " occaſion miſgivings of " mind, would tempt men to miſtruſt this " future Judgment, and would diſable na- " ture from ſupporting the Hopes of Im- " mortality, which ſhe gives to all her chil- " dren."

If this, I ſay, be true, then the doctrine of the *Re-union* of theſe two Subſtances, muſt have made part of the *original* Revelation of a future ſtate. For wherever a future ſtate was revealed, it muſt have been revealed with a deſign to clear up the doubts and obſcurities, which the feeble light of Na-

(*a*) P. 85, 86. Serm. Vol. I. (*b*) P. 205. Serm. Vol. I.

ture was unable to expel. And theſe, if we may believe his Lordſhip, aroſe entirely from the want of the knowledge of this *Re-union*.

If the great difficulty, at which Nature ſtumbled, was not perfectly removed, the Truths of Religion would not have gained any new ſtrength, nor the practice of it have received any improvement, by a Revelation.

It would highly diſgrace and diſcredit this Revelation to ſuppoſe that it left the notion embarraſſed with the principal difficulties in which it was originally involved. For in this caſe it would have revealed juſt nothing; that is, it would have been equivalent to no Revelation at all.

According to his Lordſhip, the doctrine of this *Re-union*, or the Reſurrection, was the ſingle point wanting to perfect and complete the *natural* Argument for a future life; and therefore was the only circumſtance, which made a Revelation on this Subject neceſſary. *(a)* To ſuppoſe therefore a Revelation

(*a*) It has been cenſured as extravagant and abſurd in Lord *Bolingbroke*, to ſpeak ſo highly and honourably as he does, of *natural Religion*, and yet to deny it the Sanction of a future ſtate. On the other hand, Dr. *Law* obſerves, that "The hopes of Futurity

velation of a future ſtate, which ſaid nothing of this *Re-union*, or reſurrection, would be ſuppoſing a Revelation, which ſaid nothing of the great point which *ſhould* or *ought* to have been revealed.

Is it not therefore more for the credit of the *Jewiſh* Revelation, to ſuppoſe, that it ſaid nothing of a future ſtate, when it did not want it; than that it ſaid nothing to the purpoſe, when it did?

His Lordſhip inſiſts upon it, that the notion of immortality and a future Judgment, which ſuppoſes only the Exiſtence of the Soul, "could never ſerve the ends and purpoſes of Religion, becauſe it is a notion which the Generality of mankind can never

"Futurity are *the Baſis* of all natural Religion." And yet he ſays, "many of the Heathens contended, that "Death put a period to their whole Exiſtence, and "*none*, as we have ſeen, *had ground ſufficient to convince them of the contrary*." Conſiderations, p. 240—337. *Natural Religion* muſt have been very oddly conſtituted, if the wiſeſt Heathens were not able to diſcover *the Baſis* on which it was erected, and conſequently had no proper incouragement to practiſe the duties enjoined by it. An *imperfect* or *inſufficient* promulgation of its ſanctions, muſt be an eternal blemiſh and diſhonour to the natural Law. So that if the

" never arrive at. Go to the Villages, and " tell the Ploughmen, that, if they ſin, yet " their Bodies ſhall ſleep in peace; no ma- " terial, no ſenſible Fire ſhall ever reach " them; but there is ſomething within " them, purely intellectual, which ſhall ſuf- " fer to eternity; you will hardly find that " they have enough of the intellectual to " comprehend your meaning. Now natu- " ral Religion is founded on the ſenſe of " nature, that is, upon the common ap- " prehenſions of mankind." I would aſk then, what notion of a future ſtate was preached up by *Moſes* and the *Prophets*, when they addreſſed themſelves to the body of the *Jews*, who ſeem to have had as ſcanty a ſhare of the *intellectual*, as moſt other people. If they informed the People of the *Re-union* of ſoul and body, they would have anticipated the office of our Lord, and have left nothing to be *brought to light* by him, even on the learned Prelate's own in-

noble Lord derogates from the ſuppoſed *abſolute perfection* of natural Religion, when he denies it the Sanction of a future ſtate, the learned Doctor even derogate from its *relative perfection*, when he contends that its ſanction was not diſcoverable by its Followers.

ter-

terpretation of this phraſe. If they did not inform them of this *Re-union*, their preaching the doctrine of immortality and a future Judgment muſt have been abſolutely vain, in his Lordſhip's opinion; ſince the People would never have been influenced by them, or ever *able to comprehend their meaning*. They could only have uttered a heap of unintelligible words, which muſt have been as mere Jargon to the ancient *Jews*, as the Dreams and Viſions of *Jacob Behmen* are to us.

Is it not more for the credit of *Moſes* and the *Prophets*, to ſuppoſe that they were to ſay nothing at all of a future ſtate, than that they were to ſay nothing of it, but what was abſolutely ineffectual and utterly unintelligible?

If no notion of future puniſhments, but ſuch as were *material* and *ſenſible*, could have any effect on the People, it will follow, that the popular Deſcription of future puniſhments ſhould have occurred in the Law, as well as in the Goſpel, and that *the Lake, which burneth with Fire and Brimſtone*, ſhould have been as plainly and clearly mentioned by *Moſes* and the *Pro-*

phets, as by Jeſus Chriſt, and by his Apoſtles *(a)*.

It

(a) A late Author undertakes to explain, why the *poetical* Writers of the Old Teſtament ſay nothing of the ſtate of good and bad men after death.

Quod ſi eos locos omnes excutimus quibus ſacri vates Inferos ornatu poetico deſcribunt. —— Nullam ibi *animorum immortalium Deſcriptionem*, aut *explicate admodum factam mentionem reperiemus*; non eo quod permanere animos poſt mortem non crederent, quod doctis quibuſdam placuit; ſed quod nec ullam haberent ſatis claram eorum notionem, et intelligentiam, unde ubi et quales eſſent explicarent, neq; eam adepti eſſent Sermonis et Argumentationis ſubtilitatem, ut de rebus abſtruſis et a ſenſu omnino remotis probabiliter dicere, & eruditam diſputationem ſuæ ignorantiæ prætendere poſſent. Qualis itaq; ab animis a corpore ſejunctis vita viveretur, quis eorum locus, forma conditio, Hebræi juxta cum cæteris mortalibus in ſumma ignoratione verſabantur. Neq; eos hac in parte, vel minimum ſacri Codices adjuvere, haud quia hanc iis cognitionem INVIDERET divina Revelatio, ſed quia humanæ mentis conditio eam omnino non recipiat: quæ cum res a corpore & materia remotas contemplatur, propriarum notionum inopia cogitur ad improprias confugere, & corporeis incorporea quadantenus adumbrare. Cum itaq; viderent corpora vita functa in terram cadere, eoq; modo quo dictum eſt ſepulchro condi, percrebuit apud Hebræus, ut apud cæteros etiam, *opinio quædam popularis, ſub terra reliquam vitam agi mortuorum*; quam ut adſciſcerent vates ſacri etiam neceſſe

It ſeems not entirely conſiſtent in his Lordſhip, to affirm that no notion of a future

ceſſe erat, ſi modo de hac re omnino loqui et intelligi vellent.

Lowth's Prælectiones Academicæ. P. 64, 65.

— Non eo quod permanere animos poſt mortem NON CREDERENT, quod *doctis quibuſdam* placuit. I would not willingly ſuppoſe the Author of the *D. L.* is here *ſquinted* at; becauſe he is ſo far from aſſerting this opinion, that he aſſerts the direct contrary; and yet, notwithſtanding his own plain and expreſs Declaration, ſome Writers have been profligate enough to charge him with this Doctrine. He talks, indeed, of ſomebody who holds, — *hanc iis cognitionem* INVIDERET *divina Revelatio.* But this is only, what men call, and what Critics like him uſe, an expreſſion *ad invidiam.*

Nullam ibi animorum immortalium *deſcriptionem*, aut *explicate admodum factam mentionem* reperiemus. Here he ſuppoſes that the ſacred Writers not only omit giving a *deſcription* and *particular* account of future rewards and puniſhments, but that they never ſo much as *mention them in plain and expreſs terms.* But, Why not *mention them in plain* and *expreſs* terms? What hindered them from declaring, in ſo many words, that good men were to enjoy a ſtate of everlaſting happineſs in Heaven, and the wicked were to be conſigned to future puniſhments. The reaſon, produced by the learned perſon, ſeems to be ſhort and wide of his purpoſe. He obſerves, that neither the People, nor their Teachers, had faculties proper to comprehend Ideas taken from the things *ſpiritual*, or to underſtand the *particular* and *preciſe* nature of theſe

ture life, but one that taught the poſt-exiſtence of the Body, could be adapted to the ſervice

future rewards and puniſhments. Admit they had not. This holds only againſt a *particular* and *deſcriptive*, but extends not to a *plain*, *expreſs*, and *general* account of the ſtate and condition of good and bad men after death.

My Lord *Bolingbroke* pretends, that a *ſimple*, *general*, and *undefined* Denunciation of future Puniſhments, would have been more for the honour of Revelation *(a)*, than ſuch a *particular* and *deſcriptive* account as is given of them by *Jeſus Chriſt* and his Apoſtles, who repreſent them under the image of *a Lake burning with Fire.* Here then let the learned Profeſſor tell us, why future puniſhments might not have been exhibited under the ſame *ſenſible* and *material* Image in the Old Teſtament. To ſay the Imagery was improper, would be arraigning *Jeſus Chriſt* and his Apoſtles, and ſaving the honour of the Law at the Expence of the Goſpel. It would indeed be confirming the objection which the noble Lord brought againſt the Goſpel Doctrine of another life. On the other hand, if ſuch *material* and *ſenſible* images were not improper in the Goſpel, why might they not have been uſed in the Old Teſtament? For ſurely the groſs and carnal conſtitution of the Law, did not require a more pure medium of conveyance, than the *ſpiritual* one of the Goſpel.

As to the doctrine of future Puniſhments, we muſt recollect that the *Jews* were men of groſs imaginations and carnal appetites. Now a *general undefined* Denunciation of Hell, would not have had force enough to make the neceſſary impreſſion on perſons thus diſpoſed,

(a) V. 5. P. 187.

ſervice of Religion, and yet to affirm that this article of the *Re-union* of the Soul and

poſed, or on a ſenſual fancy agitated by Fear (*a*). Any account therefore of future puniſhments, which did not grow *particular* and *deſcriptive*, would have had very little influence.

To ſuppoſe therefore with the learned Writer, that the notion of future puniſhments was revealed; and yet not revealed under *ſenſible* and *material* images, would be ſuppoſing that the Revelation was intended to be of no real uſe or ſignificancy. And, *material* and *ſenſible* images, which were ſo well adapted to the hearers, were no leſs natural to the Speakers. For the queſtion is about the *poetical Writers* of the old Teſtament. And what ſhould make that language ſuit the Hebrew Poets ſo ill, which, he ſhews us, in this very page, fitted the Roman Poet ſo well? —

Infernas reſeret ſedes, et regna recludat
Pallida, Dîs inviſa; ſuperque immane barathrum
Cernatur, trepidentque immiſſo lumine Manes.

But, he ſeems to imagine, that the ſacred Writers were not to make uſe of *material* and *ſenſible* images when they were ſpeaking of things *ſpiritual*, or to ſay any thing but what was ſtrictly true according to the Letter. Whence then is it, that they ſo often ſpeak of the *Out-ſtretched Arm*, and the *All-ſeeing Eye* of God, and adopt other *metaphorical* and *figurative* Expreſſions, which, according to the literal ſignification, are abominable and impious.

How can we ſuppoſe that any other *ſpiritual* ſubject would have been diſhonoured by *Metaphorical* and *Fi-*

(*a*) View of L. Bolingbroke's Philoſophy, Letter Iſt. P. 53.

and Body was reſerved to be revealed by Jeſus Chriſt. Surely the publication of a circumſtance,

Figurative Expreſſions, if the ſupreme Being was not?

The learned Writer maintains, that not only a future ſtate, but the doctrine of the Reſurrection, had been revealed to the ancient *Jews* (*a*). And to what purpoſe was it revealed, but to be taught and inculcated by the public Miniſters of Religion? Why therefore do they not invite men to Obedience by the promiſe of an *Inheritance incorruptible, undefiled, reſerved in the Heaven*; and by the Proſpect of *a Crown of Glory*, which God had prepared for thoſe that love him? And why alſo did they not inform them that the Body "was ſown in "weakneſs, and raiſed in power, was ſown in corrup-"tion, and raiſed in Glory; was ſown a natural Body, "and raiſed a ſpiritual Body"? It is as natural to look for ſuch Declarations in the *old* as in the *new* Teſtament, on the ſuppoſition that the doctrine of the Reſurrection, and a future ſtate, was revealed to the ancient *Jews*.

Cum itaque viderent corpora vita functa in terram cadere eoque modo quo dictum eſt ſepulchro condi, percrebuit apud Hebræos, ut apud cæteros etiam, Opinio quædam popularis, *ſub terra reliqua vitam agi mortuorum*; quam ut *adſciſcerent vates ſacri* etiam neceſſe erat, ſi modo de hac re omnino loqui et intelligi vellent.

The opinion which ſuppoſed *ſub terra* reliquam vitam agi mortuorum, is inconſiſtent with the notion of the Reſurrection. And can we believe, with this learned perſon, that the ſacred Writers would have been obliged to adopt a *popular* opinion, which, according to him, contradicted a *revealed* doctrine? Cer-

(*a*) Perſuaſiſſimum erat animos non interire, et *corpora etiam in vitam eſſe reditura*, p. 63.

cumſtance, neceſſary to be known in the very *firſt* ages, ſhould not have been deferred to the *laſt*.

It

Certainly they would not have encouraged good men in the perſuaſion that their future Life was to be ſpent in *ſome ſubterraneous Region*; but have pointed out the *Crown of Glory*, and the *Inheritance incorruptible, undefiled*, which was reſerved for them *in Heaven*. Nor would they have ſuffered them to continue in the belief that their Bodies were to decay and moulder in the grave, without aſſuring them that they were to riſe again; that they were ſown in *weakneſs* and *corruption*, in order to be raiſed in *Power* and *Glory*?

It would have been very extraordinary indeed, if the people had been permitted to retain their old groſs notions, after more pure and ſpiritual ones had been revealed for their inſtruction and uſe.

But let us conſider in what manner the ſacred writers accommodate themſelves to the vulgar Conceptions of a future ſtate. *David* declares, that the beſt men after death, were to go into a place of *Silence* and *Forgetfulneſs*, and to receive no *further inſtances* of the divine favour (*a*). We are told too, that the righteous after this life "were to dwell in a Land *of darkneſs*, "and of the ſhadow of death, *without any order*, and "where *the Light is as darkneſs* (*b*)." And here, let us obſerve, in oppoſition to this learned Author, that the ſacred writers do ſometimes ſpeak *plainly* and *explicitly* of

(*a*) See as above, c. i. p. 56, &c.

(*b*) Job x. 20, 21, 7, 7 and 5.

the

It has been ſaid, Only *faint* and *obſcure* Revelations of a future ſtate were neceſſary, becauſe the doctrine might be ſufficiently aſcertained by the Light of Nature.

And,

the ſtate and condition of men after death. For they declare that they "are to dwell in the Land of *Darkneſs*, "and to go into the place of *Silence* and *Forgetfulneſs*."

And will he ſay, that in theſe Expreſſions they accommodate themſelves to the *vulgar conceptions* of a future ſtate? If they do, how can he pretend that the *Jewiſh* notion of a futurity makes any thing againſt the doctrine of the *D. L.*

In his 13*th* Chapter *de Myſtica Allegoria*, he affirms that many ancient prophecies have two ſenſes; "one "plain and literal, the other *myſtical* and *recondite* (*a*). And he ſpeaks of theſe prophecies as appointed to convey *Myſteries*, or ſuch doctrines as were to be ſecreted at this time.

Now as the doctrine of life and immortality was one of the Subjects conveyed under theſe *typical* and *ſecondary* prophecies, it muſt on his own principles have been a *Myſtery* during the period in queſtion.

(*a*) Senſum literalem et *Myſticum* vocant. — Ita ut quæ alteram exprimunt ſenſu *aperto*, *proprio*, *hiſtorico* accepta, alteram ſenſu *recondito*, *interiore* ac prophetico adumbrent, p. 96.

Allegoria Myſtica — nimirum eventus ſic deſcribit plane, ut convenit vaticinationibus, *recondite*, *involute*, ac *latenter*, p. 100.

And, on the ſame principle, might they not ſay, that nothing more than faint and obſcure Revelations of the *Unity* and *Supremacy* of the true God, was neceſſary, becauſe theſe Attributes may be ſufficiently eſtabliſhed on the grounds of natural Reaſon alone?

We are here preſuming to argue with the learned Prelate, who holds that this doctrine could not be ſufficiently aſcertained by the Light of nature, for want of the knowledge of the Reſurrection. He muſt ſuppoſe, therefore, that *plain* and *clear* Revelations, were neceſſary. And the Queſtion is, Why he ſuppoſes only *faint* and *obſcure* ones were given, when, on his own principles, *plain* and *clear* ones were wanted?

It ſeems ſomething extraordinary, his Lordſhip ſhould hold that this doctrine was left involved in *doubts* and *obſcurities*, when, at the ſame time, he holds, that God's *Covenant* of life and immortality had been revealed to our firſt parents, and afterwards to *Abraham*. He contends too, that the ſole end of revealing the *Covenant*, was to acquaint men with the promiſe of life and immortality *(a)*.

(*a*) Diſcourſe 3d. p. 61, 66, 73.

And

And can we believe, that the *ſole* point which was to be revealed, would have been given involved in ſuch *doubts* and *obſcurities*, as to leave men *uncertain* whether there was any ſuch thing as *life* and *immortality*, or no?

According to his Lordſhip, the Knowledge of this life and immortality was abſolutely neceſſary, as being the *only Thing* which could effectually encourage the Obedience of men, and make them *even capable of any Religion* (*a*). And is it not incredible, that God would ſpread Clouds and Darkneſs, round a doctrine which was revealed for ſo high and important an end? (*b*)

There is ſomething very extraordinary in the different accounts which his Lordſhip has given of the Revelations of this Covenant. In his ſecond Diſſertation, p. 238, he maintains that God's *promiſe* of life and immortality was known to *Job*, *Abraham*, (*c*), and others, but that his *Covenant* of life and immortality was reſerved for the teaching of *Je-*

(*a*) Diſcourſes on prophecy, p. 61, 64, 66, 73.

(*b*) See Chapter 1, p. 76, 80.

(*c*) My Lord Biſhop ſuppoſes that *Abraham* had the Know-

Jeſus Chriſt. Here he ſuppoſes that *one half* of the Covenant, or the Terms and Conditions required on the part of Man, had not been revealed before the publication of the Goſpel. And he now aſſerts in his *Sermons*, that *the other half*, or the life and immortality promiſed on the part of God, was clouded with *doubts* and *obſcurities*, till the arrival of the ſame period. Thus God intended to reveal this Covenant in the more early ages of the world, and yet left half of it quite unpubliſhed, and publiſhed the other part ſo encumbered with the *doubts* and *obſcurities* above-mentioned, as made it a revelation to no purpoſe *(a)*.

As

Knowledge of God's *promiſe*, but not of his COVENANT of life and immortality. And if we aſk from whence his Lordſhip collects all this, he refers us to the prophecy which declares, "That all the nations "of the Earth were to be bleſſed in his Seed". Which, yet he aſſures us, is the ſame with God's COVENANT of Immortality. Diſc. 5th and 6th.

(a) Our firſt Parents were informed, that *the Seed of the woman ſhould bruiſe the Serpent's Head*. It may be ſaid that his Lordſhip's interpretation of theſe words ſuppoſes that they convey a *clear knowledge* of life and immortality. Be it ſo. But does not he give up this interpretation in his *ſixth* Sermon, where he affirms that the doctrine was left involved in *doubts* and

As the principle of a future ſtate is of ſo great importance to Religion, it will be natural both for the Friends and Enemies of Revelation to aſk, *How long* it was ſuffer'd to lie involved in theſe difficulties and uncertainties? His Lordſhip ſays, it was thus clouded and obſcured for a *long period*, or from the time of the Fall to the publication of the Goſpel.

" It may be worth inquiring how Na-
" ture comes to be thus defective in this
" material point. Did not God intend
" men originally for Religious Creatures?
" And, if he did, is it not reaſonable to
" expect an original and conſiſtent ſcheme
" of Religion? which yet in the point
" now

obſcurities, embarraſſed with *difficulties* and *uncertainties*, notwithſtanding the light of this prophecy? Does he not give up this interpretation in his *third* Sermon, where he declares, that not only the doctrine of the Reſurrection, but even of a future ſtate, was ſo far from being *clearly* revealed to our firſt parents, that it was all along a *Myſtery*, which had been *kept ſecret ſince the world began?* Many other conceſſions of his Lordſhip, as well as moſt of the paſſages of the Old and New Teſtament, produced in the firſt Chapter of this Work, might be urged, as equally deſtructive of this interpretation.

" now before us ſeems to be wanting *(a)*." He then proceeds to explain how Nature came to be thus defective. And here he tells us, " The abſurdity upon the com-" mon notion of immortality ariſes from the " diſſolution of the body at death, and the " great difficulty upon the foot of nature is " how to preſerve the individuals for judg-" ment, which are evidently deſtroyed by " Death *(b)*:" He obſerves alſo, that the original ſcheme of Religion, or the Religion of nature, did not provide for this difficulty, as *Death had not yet enter'd in*, or was no part of the ſtate of nature. *(c)*.

This may indeed ſhew, that the original Scheme of Religion, *before the Fall*, was conſiſtent, though it did not provide for this difficulty. But what was to be done, when *Death coming in*, made a

(a) Sermons Vol. I. P. 205.

(b) P. 206. Dr. *Law* agrees with my Lord Biſhop in maintaining that men could have no rational and conſiſtent notion of a future ſtate, without the knowledge of the Reſurrection. (Conſiderations, *p.* 328.) Now as he will own that this Knowledge is not to be had by the light of reaſon, he muſt deny natural Theology the ſanction of another life. And yet he aſſures us, *(p.* 240.) that " the hopes of futurity are the *Ba-*" *ſis* (i. e. the *Sanction)* of all natural Religion.

(c) P. 207.

breach upon the ſtate of nature, and the old notion of immortality *grew abſurd?*

" God made man (ſays his Lordſhip) im-
" mortal, and gave him conſiſtent hopes and
" fears: Man made himſelf mortal by ſin:
" Muſt not then thoſe hopes, which were
" conſiſtent hopes upon the foot of immor-
" tality, become *very abſurd*, when joined
" to a ſtate of mortality (*a*)?

But did not God intend men for religious Creatures as well *after* as *before* the Fall? And if ſo, was not a *conſiſtent* ſcheme of Religion as neceſſary *after* this period, as it had been before?

If the reaſonable hopes of immortality, entertained before the Fall, became *very abſurd* and *inconſiſtent* afterwards, and yet were the only ſupport of Religion; ought not ſome new proviſion to have been made for it?

It ſeems but little for the honour of Providence, to ſay that the original ſcheme of Religion, before the Fall, was conſiſtent, if this conſiſtency was broke in upon and deſtroyed ſo early (ſome Divines think almoſt immediately) and not reſtored till the age of the Goſpel. It ſeems ſtrange that his Lordſhip, who ſpeaks ſo highly of natu-

ral

(*a*) P. 207.

ral Religion, ſhould yet contend that, after the Fall, there never was, or ever could be, any conſiſtent ſcheme of it.

" As *Death* was no part of the ſtate " of nature, ſo the difficulties ariſing from " it were not provided for in the Religion " of nature. To remove theſe was the " proper work of Revelation; theſe our Saviour has effectually cleared by his Goſpel *(a)*. But they ought to have been cleared long before: The proper time of doing this commenced *immediately* after the Fall, or *aſſoon* as ever things ſuffered ſuch a change, that no conſiſtent Scheme of Religion could be formed without the removal of theſe difficulties *(b)*.

By

(a) P. 207.

(b) It may be ſaid, my Lord Biſhop ſuppoſes that a *conſiſtent* Scheme of Religion was given after the Fall, or that the knowledge of life and immortality was revealed to mankind in the prophecy, which declares that *the ſeed of the woman ſhould bruiſe the ſerpent's head.* I have already obſerved, that his Lordſhip gives up this Interpretation in *that* part of his *ſixth* Sermon, which affirms, that the doctrine of a future ſtate was involved in doubts and obſcurities, and embarraſſed with difficulties and uncertainties from the time of the Fall to the coming of our Saviour. I muſt obſerve likewiſe,

By defering this Revelation to the age of the Goſpel, his Lordſhip will be obliged to ſuppoſe, that no conſiſtent ſcheme or ſyſtem of Religion was offered to mankind, for the ſpace of 4000 years. But is it not expoſing Providence to the cenſure of Impiety, to ſuppoſe, that no proper and effectual Proviſion was made for the maintenance of Religion, during ſo long a Period?

Notwithſtanding all this, his Lordſhip in the concluſion of his Sermon intimates, that this was indeed the caſe; for, ſpeaking of the Chriſtian Doctrine of the Reſurrection, he ſays, "This Evidence of the Goſpel "has re-inſtated nature in all her hopes, "confirmed her right to Immortality, and "taught her to triumph over Death and "the Grave, which ſeemed before to be "UNMOVEABLE BARS to all her Expec-"tations. This has reſtored Religion, *which* "*before had hardly* ONE SOUND FOOT *to* "*ſtand*

that he gives up this Interpretation in that *other* Part of his *ſixth* Sermon, which declares, that "Death "and the Grave were *unmoveable* bars to all the (fu-"ture) expectations of nature; and that Religion had "hardly *one ſound foot to ſtand on*, as Faith and Rea-"ſon were at too great a diſtance to be conſiſtent."

" *ſtand on*, and made our FAITH and our " REASON CONSISTENT, which were be- " fore at *too great a Diſtance*. Nature in- " deed taught us to hope for Immortality, " but it was IN SPITE OF SENSE AND EXPE- " RIENCE, till the great Prince of our peace " appeared, who *brought life and immorta- " lity to light through the Goſpel (a)*.

It is here affirmed, we ſee, that Religion had hardly ONE SOUND FOOT to ſtand on, and " that FAITH and REASON were at " too great a diſtance to be CONSISTENT," before the Revelation of the doctrine of *Life and Immortality, brought to Light through the Goſpel.* But is it poſſible to conceive that God had been giving a Series of Revelations from the beginning of the World, and yet that they were unavailable to reconcile *Faith* and *Reaſon*; our *Hopes* and our *Experience?* One of the Infidel Objections is, " That no care was taken of Religion from the time of the Fall to the publication of the Goſpel; a Poſition indeed ſcarce more eagerly urged by the Author of *Chriſtianity as old as the Creation*, than

(a) Sermons, Vol. 1, p. 209.

readily aſſented to by his Lordſhip in his *ſixth* Sermon; which affirms that no proviſion could be made for Religion without communicating the knowledge of the Reſurrection; and yet, that this knowledge was with-held till the appearing of Jeſus Chriſt.

His Lordſhip has obſerved, " That in " the more early ages of the world men " were acquainted with God, *perſonally* ac- " quainted with him, and knew his voice " when he ſpoke to them *(a)*;" i. e. there was a conſtant intercourſe between him and the ſons of men, who thus received his Commands. He obſerves too, that God appeared manifeſtly, and oftentimes *miraculouſly* under the Law, or that a conſtant Series of Miracles was exhibited in the adminiſtration of the Jewiſh Government *(b)*. But to what End was all this profuſion and waſte of Miracles, if Religion all the time *had hardly a ſound foot to ſtand on?* Or if it was thus poorly and deſpicably ſupported, what would be the iſſue of this conſtant blaze and diſplay of the divine power, in

(a) P. 277. *(b)* Diſcourſes on prophecy, p. 132, 134, 149.

a con-

a continued ſeries of miraculous interpoſitions, but to confound rather than to ſatisfy and inſtruct? One of Lord *Bolingbroke*'s principal Objections to ſuch an extraordinary providence, recorded in the old teſtament, is, that Religion was not ſufficiently maintained and preſerved by it *(a)*. And does not my Lord Biſhop plainly point out the *cauſe* to us, where he ſays, that *Faith and Reaſon were at too great a diſtance to be reconciled?*

Nothing revolts the Deiſts ſo much as the long and numerous train of Miracles, recorded in the old Teſtament *(b)*. And will they not be confirmed in their Prejudices, when we aſſure them that all this Expence was not ſufficient to keep Religion on a tolerable foot, or enable it to anſwer the only End worthy the interpoſition of Providence?

Let us examine in the next place, whether the doctrine advanced in this Sermon be conſiſtent with his Lordſhip's account of the *Jewiſh* and *Patriarchal* Revelations. One thing affirmed in the Sermon is, " That the " Law afforded a *good* proof of a future life, " when it declared that God was the God of

(*a*) V. 5. p. 48. (*b*) Middleton's Letters to Warburton, p. 481. Miſcellaneous Tracts. Bolingbroke, Vol. 5. p. 343, 4. Octavo.

" *Abraham, Iſaac,* and *Jacob.*" Let us allow that it did afford ſuch a Proof in this Declaration.

But in order to ſet Matters in their true Light, it will be neceſſary to premiſe theſe two things. 1ſt. His Lordſhip aſſerts that the *Abrahamic* Covenant was founded on, or had the ſanction of, eternal life *(a)*. 2dly. That the *Legal* Covenant was founded on, or had no ſanctions, but what were purely temporal *(b)*. Now his interpretation of the paſſage above, concerning the *God of Abraham,* &c. will oblige him to identify theſe two Covenants, and to aſſign to each of them the ſame common ſanction of a future ſtate. " *That the dead are raiſed,* " *even Moſes ſhewed at the buſh, when he cal-* " *led the Lord the God of Abraham, and the* " *God of Iſaac, and the God of Jacob.* From " whence it appears, (ſays his Lordſhip) that " our Saviour thought that the Law of *Moſes* " afforded a good proof of a future Life. *(c)*.

Now, if engaging to be the God of *Abraham, Iſaac,* and *Jacob,* be underſtood to convey

(a) Diſcourſe 5, 6.
(b) Diſcourſes on prophecy, p. 101, 162, 3.
(c) Sermons, V. 1, p. 188.

the

the promiſe of a future life, the Law muſt have had the credit of this doctrine in common with the *Abrahamic* Covenant. For it certainly was given in diſcharge and as the accompliſhment of the promiſe by which God had engaged to be the God of *Abraham*, *Iſaac*, and *Jacob*. "Ye ſtand this day "all of you (ſays *Moſes*) before the Lord your "God —— that thou ſhouldſt enter into co- "venant with the Lord thy God, and into "his oath, which the Lord thy God maketh "with thee this day; that he may eſtabliſh "thee to-day for a people unto himſelf, and "that he may be unto thee a God, as he "hath ſaid *unto thee*; and as he hath ſworn "*unto thy Fathers, to Abraham, to Iſaac,* "*and to Jacob*" (*a*).

From hence it appears, that God engaged *by the Law* to be the God of the *Iſraelites*, in the very ſame ſenſe in which he had engaged *by the Abrahamic Covenant*, to be the God of *Abraham*, *Iſaac* and *Jacob*. Now if this promiſe made the *Abrahamic* a SPIRITUAL Covenant, it muſt have made the Law a SPIRITUAL Covenant alſo, ſince it was as expreſly contained in the one, as in the other.

(*a*) Deuteronomy, xxix. 10.

If

If this promiſe conſtitutes a *ſpiritual* Covenant, it muſt of courſe *ſpiritualize* the Law, and make it ſomething more than a mere *temporal* Inſtitution. It does not therefore ſeem very conſiſtent in his Lordſhip to aſſert the *Spirituality* of the *Abrahamic* Covenant in virtue of this promiſe; and yet to deny the *Spirituality* of the Law, founded on the very ſame promiſe *(a)*.

This PROMISE ſeems indeed to identify the two Covenants, and to ſhew that the laſt was only a repetition and renewal of the firſt. It will at leaſt ſhew that they were one and

(a) Dr. Stebbing too contends, that the Law neither had nor could have *(b)* any ſanctions but what were temporal; and affirms alſo, that the *Abrahamic* covenant was eſtabliſh'd on the promiſe of a future life *(c)*. Yet, he very zealouſly aſſerts, "That the *whole Sub-*"*ſtance* of the covenant made with *Abraham* is wrapt up "in this ſingle Expreſſion, that he would be HIS GOD" *(d)*. We have ſhewn, that this Expreſſion, whatever diſtinction or privilege it may imply, belongs equally to the *Law* and to the *Abrahamic* Covenant. The Law therefore, on the Doctor's own principles, muſt have had the very *ſame ſubſtance*, i. e. the *ſame promiſes* with that Covenant.

(b) Examination, p. 35, 83, V. 10, p. 5, 6, 7, 8, 9. See
(c) P. 25. *(d)* P. 86.

the

the ſame Covenant, ſo far as the promiſe of a future life is concerned. For by what rules of Criticiſm and Logic, or rather by what Magic and Inchantment will any one be able to ſhew, that the phraſe of being the God of *Abraham*, *Iſaac*, and *Jacob*, muſt neceſſarily be confined to *a ſpiritual* ſenſe in the book of *Geneſis*, and to a *temporal* one in the book of *Deuteronomy?*

My Lord *Bolingbroke* aſſerts, that a future ſtate is neither revealed in the patriarchal Diſpenſation, nor the Law *(a)*. My Lord Biſhop denies this poſition, as to the *Patriarchal*; but condeſcends, as to the *Legal*. And yet, in order to eſtabliſh his diſtinction, he produces a paſſage belonging equally to the two Covenants, which moſt certainly either aſſigns a future ſtate to both or to neither of them.

He aſſures us, "That the Law affords a "good proof of a future life". If we aſk *where* it affords this proof, he refers us to the paſſage which declares that *God was the God of Abraham, Iſaac, and Jacob.* Now if theſe words are a *good proof* that the Law taught a future ſtate, they are juſt as *good* a *proof* that a future ſtate was *the Sanction* of the

(a) V. 5. p. 151, 152, 8vo.

Law,

Law, and that it had the ſame *ſpiritual* Nature and Promiſes with the Covenant revealed to *Abraham*.

His Lordſhip will therefore be obliged, either to give up his Interpretation of theſe Words, or his particular Syſtem with regard to the *Sanctions* of the *Moſaic* Law. For what ſo unaccountable, as to deny the Law the *Sanction* of a future State, and yet to refer us to a Paſſage, as affording *a good Proof* of *another Life*, which contains the *Sanction of the Law*.

Thus his Lordſhip leaves no Difference in the *Patriarchal*, the *Legal*, and the *Chriſtian* Diſpenſations, with reſpect to this grand Sanction, the Doctrine of a future State. For the Law muſt have had the very ſame promiſe of life and immortality with the Goſpel, if the *Jews* underſtood the phraſe of being the God of *Abraham*, *Iſaac*, and *Jacob*, in the ſenſe aſſerted by his Lordſhip.

Dr. *Rutherforth* maintains, that the promiſe of life and immortality was attached to the *Abrahamic* Covenant, when God declared, that he would be the God of *Abraham*, and his Seed after him. But as this promiſe

promiſe was transferred and incorporated into the Law, he aſſerts the promiſe of Life and Immortality to the *legal* as well as to the *patriarchal* Covenant. Thus *He* fairly and honeſtly takes in the neceſſary conſequence of his own expoſition. This the learned Prelate declines. The learned Prelate had perhaps the better forecaſt. However the Dr. muſt be allowed to be *more conſiſtent*. It would be ungenerous to deny him this praiſe, ſince he pays ſo very dear for his conſiſtency, or has been driven by it to eſpouſe an Hypotheſis, which ſeems to be exploded, by all the learned of theſe Times *(a)*.

A reverend Gentleman *(b)* has produced this Declaration (*I am the God of Abraham, Iſaac*, and *Jacob*) to prove that the Promiſe of eternal Life was attached to the *Abrahamic* Covenant, and he has alſo produced it to prove, that the Promiſe of Life and Immortality was revealed in the Book of *Deuteronomy*. However he affirms withal, that this promiſe made no Part of the Law. He therefore pretends, " that the covenant renewed " by *Moſes* with the People, and deſcribed " in the xxixth and xxxth Chapters of " *Deuteronomy*, was not the *Horeb* or Mount " *Sinai* Covenant, but the ancient *Abrahamic* " Covenant, *which was the ſame with the* " *Chriſtian*.

(a) I mean the Hypotheſis, which aſſerts that future Rewards and Puniſhments were the *Sanction* of the Law. Argum. of *D. L.* p. 21. to 25. *(b)* Mr. *Peters* on *Job*.

In Virtue of *this diſtinction* he is conſiſtent in aſſigning the *Abrahamic* Covenant the Sanction of a future State, and yet denying it to the Law. How my Lord Biſhop propoſes to be conſiſtent too, I ſhall not pretend to ſay, it would ill become me to ſuppoſe, that he will have recourſe to any diſtinction of this ſort, or pretend that "the CHRISTIAN Co-"venant was revealed *in the* xxixth *and* "xxxth *Chapters of Deuteronomy (c).*"

To proceed: His Lordſhip has urged ſome Arguments to prove that the Law was not intended to reſtore Mankind to

(c) This learned Writer has favoured us with Anſwers to *three* of the capital Objections to the common Syſtem. As his ſolutions ſeem to be very ingenious, ſubtile, and refined; I will here lay them before the Reader.

If He be aſked, why God's engaging to be the God of *Abraham*, *Iſaac*, and *Jacob*, did not imply the Promiſe of Life and Immortality in the Law as well as in the *Abrahamic* Covenant: He has, we ſee, his *Diſtinction* ready, that this Engagement, as it ſtands in the xxixth of *Deuteronomy*, is attached to the *Abrahamic* or *Chriſtian* Covenant, and not to the Law.

If He be aſked, how *David* and *Hezekiah* could ſpeak of *Themſelves*, and the RIGHTEOUS *Jews*, as going after Death into a Place of *Silence* and *Forgetfulneſs*, conſiſtently with the Suppoſition that they believed a State of future Rewards and Happineſs was appointed for them: Here he again *diſtinguiſhes*, and ſays, theſe holy Men ſpeak only of the PAGANS, "who were to be "left for ever in the State of Death, *ſo as never more to* "*riſe for happineſs (a).*" And thus we are to ſuppoſe that David ſpeaks only of the PAGANS, when he ſays, "What profit is there in MY Blood, when I go down to "the Pit? Shall the Duſt praiſe thee? Shall it declare "thy Truth *(b)*?"

(a) Diſſertation on *Job*, p. 225. *(b)* Pſalm xxx. 9.

the

the loſt Inheritance of Liſe and Immortality *(a)*. Now this is urging juſt ſo many Arguments, to prove that the Promiſe of being the God of *Abraham*, *Iſaac*, and *Jacob*, was not to be originally underſtood of a *future Life*, ſince the Law is evidently founded on that Promiſe.

His Lordſhip gives the *Jews* great Advantages, by ſuppoſing that God promiſes a Reſtoration to our loſt Inheritance of Life and Immortality in his Engagement to be the God of *Abraham. Iſaac*, and *Jacob.* For if the *Law* was given in order to execute this Promiſe, or to reinſtate Men in the Inheritance of eternal Life; what farther had the *Jews* to look for; or what Occaſion could there be for the new Inſtitution of the Goſpel? Whatever there might be, of a *Jewiſh Meſſiah*, to develope that Doctrine more explicitely?

" If

If He be aſked, why the Promiſes and Threatnings of the Law were only *Temporal?* He has a *Diſtinction* ſtill at hand. It was becauſe they related to the People *in general*, and did not extend to *Particulars* and *Individuals.* P. 258. But though we may think ever ſo well of the Dexterity of our *Diſtinguiſher*; what muſt we think of the Syſtem that ſtands in need of ſuch Artiſts!

(*a*) P. 141, 142, 143, &c.

" If the *Law* (ſays his Lordſhip) was " given in Execution of the *Promiſe*, made " to *all Nations*, then have the Nations " nothing further to expect; God has ful- " filled his Word: The *Jews* are right in " adhering to their *Law*, and we in the " wrong in rejecting it *(a)*." His Lordſhip will own that the *Promiſe*, made to *all Nations*, was included in the Declaration that God would be the God of *Abraham*, *Iſaac*, and *Jacob*, which is ſuppoſed to be the *whole Subſtance* and *Epitome* of the *Abrahamic* or *Chriſtian* Covenant. The *Law* therefore being given in Execution of *this Promiſe*, or to make good *this Declation*, there remains nothing farther to expect; God has fulfilled his Word: *The Jews are right in adhering to the Law, and we in the wrong for rejecting it.*

His Lordſhip obſerves well, that the Jews would be glad to find in their own Law, " whatever appears to them to be " *excellent* in the Goſpel, that they may " ſhew the little Need there was for the " Goſpel Revelation *(b)*." But then has not his Lordſhip himſelf enabled them to prove that the *Law* contains what is *moſt excellent*

(a) P. 141. *(b)* P. 228.

in

in the *Goſpel*, when he aſſures them that the Sanction and Foundation of the *Law*, namely, God's Promiſe to be the God of Abraham, Iſaac, and Jacob, *affords a good Proof of a future Life?*

He has in Truth enabled them to prove that the *Legal* Covenant was the very ſame with the *Chriſtian*: For he holds, that the *Abrahamic* Covenant was the very ſame with the Chriſtian; and we have ſhewn, that the *Legal* was, as to Eſſentials, the very ſame with the *Abrahamic* Covenant, as it was eſtabliſhed on the very SAME PROMISE.

His Lordſhip, in vain upbraids the *Jews* for their Perverſeneſs in adhering to their *Law*, while his argument is ſo evidently calculated to confirm them in their prejudices. For the *Law*, they will tell him, on his own Principles, contains what is *moſt excellent in the Goſpel.*

But to proceed. If this Paſſage (*I am the God of Abraham*, &c.) extends to another life; it will follow, that the doctrine of future rewards and puniſhments was as much the Sanction of the Law, as of the Goſpel. And if the Sanction, it ſhould, of

neceſſity, have been as clearly and explicitly revealed by Moſes, as by Jeſus. For it would greatly diſcredit any Legation from Heaven, to ſuppoſe a Law given to men in which the Sanction was involved in doubts and obſcurities. There being no Truth more evident than this, that the Sanction of a Law ſhould be as preciſe and clear, as the Law itſelf. To ſuppoſe otherwiſe, as in the caſe before us, is making the divine Law of Moſes more imperfect, inſufficient, and even unjuſt, than any human Laws whatſoever.

It would then, we ſee, make nothing for the honour of the *Law*, to aſſign it any Revelation of this doctrine, ſhort of one full and clear. And to give it ſuch a one, would flatly contradict the Scriptures of the New Teſtament, and deprive Jeſus Chriſt of the glory of *bringing Life and Immortality to Light*, even in the low ſenſe in which his Lordſhip chuſes to underſtand the phraſe.

According to his expoſition, Moſes told the Jews, that Abraham, Iſaac, and Jacob, *notwithſtanding the Diſſolution of their Bodies*, were then enjoying the reward of their labours, or the future happineſs which

God

God promiſed when he engaged to be their God. So that good men were taught to expect, that the reward of their labours, or the future happineſs appointed for them, was to be enjoy'd in a ſtate of ſeparate exiſtence. But to what purpoſe was this inſtruction, if (as his Lordſhip aſſures us in this very Sermon) *(a)* the People were not able to comprehend his meaning, or were not able to conceive that the ſoul, during its ſtate of ſeparation from the body, could be capable of either happineſs or miſery *(b)*?

If the notion of rewards and puniſhments in this ſeperate and diſtinct ſtate, was abſolutely unintelligible, or the very poſſibility of the thing was above the comprehen-

(a) P. 204, 205.

(b) Since his Lordſhip affirms, that the common People are not capable of underſtanding, that they can either be puniſhed or rewarded in a State of ſeperate Exiſtence; I would beg leave to aſk in what manner *chriſtian* Preachers are to ſpeak of the ſtate between death and the reſurrection. It will be to no purpoſe to talk of rewards and puniſhments to be diſpenſed during this period, if the language be utterly unintelligible.

prehenſion of his People; the mention of it could have made no impreſſion, and conſequently would have had no effect. Moſes therefore muſt have been more groſly ignorant and ſtupid, than the dulleſt of his People, when he made it the *Sanction* of his Religion.

In a word, we magnify the Law above the Goſpel, if we allow it to afford a good *proof of a future* life, as his Lordſhip here ſuppoſes. For in this caſe, it would have the ſanction both of the *life which now is, and of that which is to come*, while the Goſpel would have only the laſt.

His Lordſhip maintains that this Doctrine was delivered under the cover of types and figures, in the Law. On the one hand, a *good proof* would have excluded the uſe of types and figures: And, on the other, the propriety of types and figures, will not permit us to expect any plain or clear, that is, *good proof* of this Doctrine, at that time.

The point in diſpute is, whether the Law afforded *ſuch* a proof of a future life, as would be ſufficiently obvious and intelligible to the ancient

ancient Jews. Now theſe words *(I am the God of Abraham, Iſaac, and Jacob)* ſeem not to have convey'd any ſuch notice; ſeeing our Saviour's interpretation " has all the " marks of a *new* argument, unknown to " the *Phariſees*; and indeed both the *dig-* " *nity* of our Lord's character, and the *im-* " *preſſion* he would make on his Oppoſers, " ſeemed to require it. Accordingly we " find them ſtruck dumb, *and the Multi-* " *tude that heard this, aſtoniſhed at his doc-* " *trine.* But would either have been ſo " affected with an *old* argument, long " hacknied in the Schools or Synagogues " of the *Phariſees (a)?*" Now if the more learned *Phariſees* who lived juſt before, or in the age of the Goſpel, zealous in the propagation of the doctrine of a future ſtate, and eager and inquiſitive to find it *in the Law*, had not, with all their refinements, joined to their acuteneſs, been able to make this text ſay any thing for their purpoſe; we may ſafely conclude the doctrine was not ſo plainly revealed here, as to have been obvious and viſible to the

(a) *D. L.* V. 2. P. 573.

groſs body of the Jews in the Time of Moſes *(a)*.

It was hardly poſſible for the *ancient Jews* to underſtand this phraſe in a *ſpiritual* ſenſe. They were told in the *Book of Geneſis*, that God had engaged to be the God of Abraham and his ſeed. They were told in the Law, that God brought them out of Egypt, and put them in poſſeſſion of the land of Canaan, in order to be *their God*, or to diſcharge the promiſe of being the God of Abraham and his ſeed. The manner in which he promiſed to be their God is deſcribed very fully. " I will ſet my " Tabernacle amongſt you. ——— And I " will walk among you, and will be *your* " *God*, and ye ſhall be *my People*. *(b)*

Again, one is entirely at a loſs to underderſtand, why his Lordſhip ſhould ſuppoſe, that God would reveal the doctrine of a *future*

(a) Quis credat Chriſtum Dominum argumento iſto, Ego ſum Deus Abrahami, Iſaaci, et Jacobi, pro reſurrectione mortuorum pugnaturum fuiſſe contra ſadducæos, ſi clare atq; in terminis promiſſio vitæ æternæ, aut Reſurrectionis mortuorum in V. Teſtamento facta fuiſſet? Nemo Chriſtianus jam tali argumento uteretur, cum clara ad manum habeat loca. Epiſcopius Vol. 2. 304 p.

(b) Leviticus, xxvi. 11, 12.

future ſtate in the *old* teſtament, and reſerve that of the *reſurrection* for the *New*. If the Jews were ripe for the knowledge and reception of the firſt, they could not be indiſpoſed and unprepared for the knowledge and reception of the laſt.

My Lord Biſhop has often obſerved, that the ſeveral ancient revelations correſponded to the particular ſtate and neceſſity of the times in which they were given. But can he point out any particular age in which the doctrine of the reſurrection was not as neceſſary to be known, as that of a future ſtate? If he could do this, he muſt needs be wrong, on the other hand, in ſuppoſing that the doctrine of a future ſtate could not be eſtabliſhed without the knowledge of the reſurrection.

Dr. *Stebbing* is ſo far from holding that the Reſurrection was reſerved to be revealed by *Jeſus*, that he contends "it was "the *ancient*, *traditional*, interpretation of "the *Abrahamic* covenant *(a)*." It is remarkable, the Doctor affirms the reſurrection had been long known, and yet was not neceſſary to the ends and purpoſes of

(a) Examination, p. 114.

Religion (*a*.) On the contrary, the learned Prelate affirms, that it was abſolutely neceſſary for theſe ends and purpoſes, and yet was not known before the age of the Goſpel.

After all, it is not eaſy to aſcertain what his Lordſhip means by the *good proof of a future life*, which he diſcovers in the Law. One would naturally ſuppoſe him to mean, *ſuch a Proof* as was well calculated to convince men of the truth and certainty of a future life; eſpecially as he holds that the cleareſt conviction of this truth and certainty was neceſſary to ſupport the intereſts of Religion. He ſeems therefore to be taking with one hand, and giving with the other: He aſcribes to the Law a *good proof of a future life*; and, then in the following pages contends, that it left this doctrine under *doubts* and *uncertainties*, i. e. left men *doubtful* and *uncertain*, whether there was a future ſtate or no. How could that be a *good proof*, which left men uncertain of the Reality of the thing to be proved? Of *what*, or to *whom* could it be a *good proof*?

(*a*) Boyle's Lectures, P. 33, l. 4, 5.

His

His Lordſhip affirms in his Sermon that the Law afforded a *good proof* of a future life, without revealing the doctrine of the reſurrection. And yet he affirms in the ſame Sermon, that no ſatisfactory proof of a future ſtate could be given without revealing this doctrine. Nay, he even contends that the hopes of futurity would have been *very abſurd*, without the knowledge of the reſurrection. It is not eaſy to conceive how this doctrine could be ſupported by a *good proof*, and yet be *very abſurd* at the ſame time. However, if the *abſurdity* was ſo glaring and apparent, men's doubts and uncertainties with regard to a futurity would naturally preponderate, and the *good proof* have juſt the ſame effect as no proof at all.

In the beginning of the Sermon he obſerves that the Law afforded a *good proof* of a future life; and yet towards the concluſion he aſſures us that *Religion at this time had hardly one ſound foot to ſtand on*; and " that *Faith* and " *Reaſon* were at too great a diſtance to be " united." Now the proof muſt have been good for very little, if it left Religion in ſo lame and helpleſs a ſtate, or did not afford ſuch evidence,

evidence, as to make the belief of a future life *conſiſtent with Reaſon.*

On the whole then we find, that the Advocates of the common ſyſtem, ſince the publication of the *D. L.* have been neceſſitated to innovate a little; to adopt new maxims, to invent new refinements, and (not to quarrel with them for a word) to introduce their *improvements* for the ſupport of the common ſyſtem.

We are *now* told, 1ſt. That the ſeveral Revelations both before, and under the Law, had left the doctrine of a future ſtate involved in doubts and uncertainties; whereas the aſſertors of this Syſtem had maintained, *till now*, that the Faithful in every age had plain and clear evidence of the certainty and reality of another life. We are *now* told, 2dly. That the principle of the reſurrection was reſerved to be revealed by Jeſus Chriſt; whereas the aſſertors of this Syſtem had maintained, *till now*, that it was revealed both before and under the Law.

When the *D. L.* was firſt publiſh'd, it was objected that not only the doctrine of a future life, but even that of the reſurrection, had been brought to light in the ages preceding the Goſpel. But it is now ſaid the firſt was but faintly and obſcurely diſcover'd, and the

ſe-

ſecond not diſcover'd at all, before the coming of our Saviour.

Who then is it that has thrown the *common Syſtem* INTO CONFUSION? He who thought it not worth mending; or they who have innovated, altered, and refined in the manner here mentioned, in order to hide its diſhonours, and to ſecure it againſt the attacks of its adverſaries. How far, giving to the *Law*, the doctrine of a future ſtate without knowledge of the reſurrection (eſpecially if the *firſt* would have been not only *intenable*, but even *unintelligible*, without the *laſt)* may tend to ſoften its diſgraces, and to re-eſtabliſh its credit, muſt be ſubmitted to the Judgment of the public *(a)*.

I ſhall

(a) As we are ſetting forth the ſeveral inconſiſtencies which deform the Syſtem of the learned Prelate, it may be proper to remark, that his Lordſhip ſometimes aſſigns the knowledge of the *reſurrection*, as well as of a *future ſtate*, to the ancient Jews, long before the publication of the Goſpel.

" Women received their dead raiſed to life again; " and others were tortured, not accepting deliverance, " that they might obtain a better *Reſurrection*:" (Hebrews xi. 35.) Upon this his Lordſhip obſerves, " That the reſurrection was a ſtate they had never ſeen, it " was what they could only hope for; but *the promiſe* " *of God* was to them more than the evidence of ſight." (Sermons, V. I. p. 376.)

This

I ſhall conclude all with a diſcuſſion of this Queſtion; " Whether the extraordinary pro-

This paſſage no way interferes with the argument of the *D. L.* becauſe it ſpeaks of the belief of the Jews in the time of the *Maccabees*, which is poſterior to the time in queſtion. However it plainly interferes with his Lordſhip's *ſixth* Sermon, if it gives the Jews the knowledge of the reſurrection, in virtue of *a divine promiſe*, or *revelation*, long before the publication of the Goſpel.

If the doctrine of a future ſtate was thus perfectly cleared up and enlightened in all its parts during this period; the word φωτιζω, even in the low ſenſe which his Lordſhip contends for, would not have been applicable to it at this time.

All the uſe then he makes of this *eleventh* chapter to the *Hebrews*, is only to confute his own hypotheſis, which limits the doctrine of the reſurrection to the *new Teſtament*.

If any one ſhould imagine, that the *ſeveral* Acts of Faith, magnified and extolled in this chapter, mean Faith in *Jeſus Chriſt*, conſidered as the Author of eternal life; I ſhall refer him to the *D. L.* (*a*) for a full confutation of this deſpicable and idle Whim.

The paſſages, quoted in the firſt part of theſe papers (*b*), may ſhew, that ſuch an interpretation is inconſiſtent with other parts of that epiſtle. The Author never would ſay the promiſe of life and immortality was revealed ſo long before, and under the Law; after he had declared that *it* BEGAN FIRST *to be ſpoken by Jeſus Chriſt*. It would have been very extraordinary in

(*a*) V. II. p. 578, &c. (*b*) P. 5, 48, 49, &c.

providence, as recorded in the old teſtament to be adminiſter'd by *a long ſeries of Miracles*, can be ſupported againſt the objections of Unbelievers, on the principles of the common Syſtem."

The Law and the Goſpel, when *firſt* given, were both eſtabliſh'd by MIRACLES. But by the

in him to aſſure us, that the *Jews were all their Lifetime ſubject to Bondage through Fear of Death* —— *That the Way to Heaven was not made manifeſt under the Law* —— That *the better Hope* of eternal Life) *was introduced* AFTERWARDS: And then to add, that the Way to Heaven had been made manifeſt, and this better Hope revealed, before and under the Law; and that the *Jews* had the ſame Faith in *Jeſus*, which Chriſtians now have, whereby *they cry Abba, Father*, and are received into the *Adoption of Sons*. Are we to charge an *inſpired* Author with ſuch glaring and obvious Contradictions, as would diſgrace a Writer of modern *Fragments* and *Eſſays*?

I ſhall readily allow, that the doctrine of a future State was communicated to *Abraham*, and to ſome others, mentioned in this chapter. But unleſs it had been imparted to them as a *ſingular* favour, and they were reſtrained from making it popular and common, How could the Author of the epiſtle have ſaid, that it BEGUN FIRST to be ſpoken by *Jeſus Chriſt*?

If it were revealed under the Law, it muſt have been revealed under this limitation; otherwiſe how could the Author of the epiſtle ſay, that *the way to Heaven was not made manifeſt* under the Law, or that *the better Hope* (of eternal life) *was brought in* AFTERWARDS?

the hiſtories of theſe Religions we find that the two Diſpenſations of Providence were very different. The Law, after it had been *originally* eſtabliſh'd by Miracles, continued for many ages to be ſupported by them, or was adminiſter'd and conducted by a conſtant ſcene of divine and extraordinary interpoſitions. We find that God was almoſt always interfering, and manifeſting himſelf in a continued ſeries of ſigns and wonders, in order to preſerve and maintain the Law, or to incourage and promote the Obſervance of it, after it had been introduced, and ſufficiently eſtabliſh'd by the evidence of Miracles. On the other hand, the Goſpel, tho' originally eſtabliſh'd by the ſame evidence, was, in ſucceeding times, left to ſubſiſt by common and ordinary means, without ſuch a Miraculous and ſupernatural interpoſition, as ſupported the Law for many ages, after it was firſt erected.

Here then it will be obvious to aſk, How a conſtant ſcene of miracles, or a continued ſeries of divine interpoſitions, became *neceſſary* to ſupport Religion, and to attach men to their duty under the Law, and *unneceſſary* to this purpoſe, under the Goſpel. Now, as Miracles are never wrought

for

for oſtentation, we may be ſure they would not have been wrought at all, if the Jewiſh Religion had been able to ſubſiſt, like the Chriſtian, by common and ordinary Means. If it ſtood in need of ſuch great *external* helps, it muſt have laboured under ſome very great *internal* weakneſs. It is happy for us that ſuch learned hands as my Lord Biſhop of *London*, and Dr. *Stebbing*, have attempted to point out this original and inherent imperfection and defect.

" You ſee now (ſays his Lordſhip) upon " what Foot all the Prophecies in the Old " Teſtament ſtand, which relate to the tem- " poral affairs of the Jewiſh nation; you ſee " likewiſe the reaſon why this kind of pro- " phecy has ceaſed in the Chriſtian Church: " The Goſpel is not founded in temporal " promiſes; ſo far from it, that we are cal- " led upon to take up our Croſs and follow " Chriſt. *The bringing in of theſe better* " *hopes has vacated the promiſes of the Moſaic* " *covenant*, and 'tis expected of us, after ſo " much light, that our Faith ſhould be proof " againſt the adverſities of the world, with- " out the help of a Prophet to foretel, or to " reveal to us in every inſtance the Will of " God."

" Now

Now "the bringing in of better hopes "which *has vacated the promiſes* of the Mo-"ſaic Covenant ſince Chriſt;" plainly ſuppoſes that a *good proof* of a future ſtate in the *Law*, would have *vacated* the promiſes of the Moſaic Covenant, long before. So that ſurely it can never be worth our while to contend that the Law did afford *ſuch a proof*, if the conſequence be the ſtripping and diveſting it of the promiſes which relate to the preſent life.

When his Lordſhip therefore ſo ſtrenuouſly aſſerted this doctrine to the Law, it is pity but he had reflected, that the *ſpiritual* Promiſes can be only raiſed on the ruins of ſuch as were *temporal*.

Unbelievers will readily agree with his Lordſhip, in aſcribing this doctrine to the Law, if he will but perſevere in what he here affirms, *viz.* that theſe better hopes would *vacate the temporal promiſes* of the Moſaic Covenant. For as their ſole aim is to invalidate the evidence of Miracles, recorded in the Old Teſtament; it is indifferent to them, whether they do it by his Lordſhip's Medium, or by any other.

The learned Prelate obſerves, that the "Jewiſh Government, being a Theocracy, "leads us to expect *a ſeries of Miracles*

"in

in the adminiſtration, by the *immediate hand* of providence *(a)*. That we might not ſuppoſe he ſpeaks only of an extraordinary providence *over the State in general*, he informs us a little after, that theſe miracles were wrought for *particular* purpoſes, and in behalf of *particular* people *(b)*.

" We read in the old Teſtament (ſays his " Lordſhip) of ſome *Miracles* wrought in " behalf of *particular* people, and for *parti-* " *cular* purpoſes.———Theſe are to be con- " ſider'd *as acts of government*, and ſuitably to " the character of God *as King* of Iſrael; for, " where the Government itſelf was *divine*, " no wonder to ſee the meaſures of the Govern- " ment to be of the ſame kind. And this cha- " racter of God being peculiar to the *Jews*, " is the reaſon why ſuch Miracles were *fre-* " *quent* under the *Jewiſh* Law, and are *very* " *rarely* to be met with under the Goſpel." *(c)*

This may be conſider'd as his DETERMINATION of the great point in diſpute between Dr. *Warburton* and his adverſaries, ſince his Lordſhip makes an extraordinary providence, deſcending to particulars and individuals, *the neceſſary conſequence of a Theocracy*.

(a) Sermons, V. I. p. 288. *(b)* 296. *(c)* p. 296, 7.

Now as he agrees with the Author of the *D. L.* in aſſerting the Reality of this extraordinary providence; the Queſtion will be, whether, to be conſiſtent with himſelf, he ought not to have agreed with him too in denying the Jews the knowledge of a future ſtate. And here he ſeems to have DETERMIN'D the point againſt himſelf, by affirming, "That the "better hopes of a future life would have "vacated the *temporal promiſes* of the Law."

When his Lordſhip therefore aſcribes to the Law a *good proof* of a future life in *one* Sermon, and the adminiſtration of an extraordinary providence in *another*, he is attempting to join and bring together things, which he himſelf has declared to be incompatible.

"Serpentes *avibus* geminantur, tigribus *agni*.

Lord *Bolingbroke* affirms theſe two things, "1ſt. That the Law has not the doctrine of "a *future ſtate*. 2. That the *Jewiſh* hiſtory "is utterly incredible, ſince it abounds with "the relation of miracles, or divine and ex-"traordinary interpoſitions, and is not con-"formable to Experience, and to the natural "courſe of Things." (*a*)

Now in oppoſition to the firſt, the learned Prelate maintains, that the Law had the doc-

(*a*) V. 5. p. 344, 5. 8vo.

trine

trine of a *future ſtate*. In oppoſition to the ſecond, he maintains that the Miracles, or divine and extraordinary interpoſitions, were neceſſary to ſupply the abſence and omiſſion of a *future ſtate*. Thus, on different occaſions, he makes no ſcruple to aſſert againſt Infidels, both that the Law had, and that it had not the doctrine of a *future ſtate*; that is, he finds himſelf obliged to aſſert and deny the very ſame propoſition in the very ſame ſenſe.

But can it be imagined, that the Followers of the noble Lord will permit him to ſuppoſe the abſence and omiſſion of a future ſtate in the *Jewiſh* Religion, in order to eſtabliſh the reality of an extraordinary providence againſt their Maſter: And then, again, permit him to ſuppoſe that the *Jewiſh* Religion had a future ſtate, againſt their Maſter, in order to remove what he objects to the divinity of it for want of this doctrine?

The Law would have ſtood in no more need of miracles and ſupernatural interpoſitions, or any *foreign, extrinſic*, and *adventitious* helps, than the Goſpel, if the Jewiſh Religion had been eſtabliſhed on the ſame doctrine of a future ſtate. For this Principle muſt have given the very ſame force and ef-

ficacy to each Syſtem, if it had belonged to them in common.

My Lord Biſhop holds that the Law was given to propagate and diſpenſe the doctrines revealed in the patriarchal Religion, which he ſuppoſes to have been the ſame with the Chriſtian. It muſt therefore have been eſſentially the ſame with the Goſpel, ſince it was appointed to propagate and diſpenſe the ſame doctrines. And if the *Jewiſh* and Chriſtian Religions were compoſed of the ſame eſſential principles; a continued ſeries of miracles and divine interpoſitions had no more connexion with the one than the other.

According to his Lordſhip, the doctrine of life and immortality was revealed to the Patriarchs, and afterwards publickly taught and cultivated under the Law, as well as the Goſpel. The conſequence of this is, that revealed Religion, *as to its Eſſentials*, has been one and the ſame, in the ſeveral ages of the world. The Queſtion therefore will be, why Miracles were neceſſary to ſupport it at one period, and not at another?

As his Lordſhip affirms that the Law was given to propagate and diſpenſe the doctrines of the patriarchal Religion (*a*), he muſt ſuppoſe it given to propagate and diſpenſe the doctrine of life and immortality. It was ap-

(*a*) See Chapter IV.

point-

pointed therefore to propagate and diſpenſe a doctrine which, on his own conceſſions, would have rendered this ſeries of Miracles of no uſe.

It is indeed aſtoniſhing that this truly learned and great Man ſhould adopt ſuch principles, as will oblige him to ſuppoſe that the Law was given to propagate the doctrine of life and immortality, and to ſuppoſe likewiſe that a ſuccedaneum was neceſſary to ſupply the abſence and omiſſion of this very doctrine (*a*).

He obſerved that the principle of a future ſtate is able to ſupport Religion at preſent by its own natural influence and power, without the addition of Miracles, or any ſuch foreign and adventitious helps. Hence he infers, that there could be no occaſion for Mi-

(*a*) His Lordſhip obſerves, " That the true Religion " inſtituted by God has been *one* and the *ſame* from the " Fall of *Adam*, ſubſiſting ever upon the ſame *principles* " of *Faith*." (*b*)

If the principle of Faith in the Redeemer of the world, or the belief of a reſtoration to life and immortality, was ſufficient to ſupport Religion at all times, or if Religion has been enabled to *ſubſiſt* at all times by virtue of *this principle*; how could Miracles have been neceſſary to preſerve and maintain it in the age of the Law?

[*b*] Diſcourſes on prophecy, p. 75.

racles, or divine interpoſitions, to ſupport a Religion thus circumſtanced. To make room therefore for theſe Miracles and divine interpoſitions in the *Jewiſh* Religion, he finds himſelf obliged to ſtrip and diveſt it of the doctrine of a future ſtate.

" I do not think, ſays Dr. *Stebbing*, that " temporal Advantages, merely as ſuch, are " an improper *foundation* for *Religion*. For " the *Jews* were under a covenant with " God, eſtabliſhed upon the foot of *tempo-* " *ral promiſes*; and the obedience which " they paid in view of theſe promiſes, was " undoubtedly a reaſonable ſervice, as it was " Obedience paid upon motives propoſed by " the Legiſlator himſelf" (*a*).

He owns that the *Jewiſh* RELIGION was eſtabliſh'd on the ſanction of temporal good and evil. He will own that this good and evil could not be diſpenſed *without Miracles*. Thus *Miracles* were neceſſary in order to execute and diſcharge the ſanctions of the *Jewiſh* Religion (*b*).

The

[*a*] *Boyle's* Lectures, p. 202, p. 203.

(*b*) When the *D. L.* was firſt publiſhed, Dr. *Sykes* made no ſcruple to affirm that the temporal Rewards and Puniſhments of the Law did not extend to particulars and individuals. On this a large train of teſtimonies was col-

The Queſtion therefore is, how the temporal rewards and puniſhments became ne-

 ceſſary

collected to evince the contrary *(a)*. And they ſeem not to have been ill calculated for this purpoſe, as they have drove and forced him into the Opinion he at firſt oppoſed *(b)*. This I mention to his honour, and as a proof of that *openneſs to conviction*, that *Ingenuity* and *Candour*, which he profeſſed in the beginning of the Controverſy.

The Diſpute between him and Dr. *Warburton*, with reſpect to the extraordinary Providence, is now reduced to a narrow Compaſs. They both allow that the temporal Rewards and Puniſhments of the Law extend to Particulars and Individuals. The only Queſtion therefore, is, whether they were executed or no, i. e. whether the Law was given by God. For if it was given by him, there can be no queſtion but its Promiſes and Threatnings would be diſcharged and executed.

He confeſſes that the *temporal* Sanctions were exactly executed *at firſt*, and not intirely dropt and laid aſide, but leſs *conſtantly* and *frequently* adminiſter'd *afterwards*. "Whilſt the Children of *Iſrael* (ſays he) were in the "Wilderneſs, the Law was fixed, and rigidly exe-"cuted: But afterwards there ſeems to have been a "great Relaxation under their *Judges* and their *Kings* *(c)*."

Without

(*a*) See Argument of the *D. L.* P. 57,—74.

(*b*) Comment on the Epiſtle to the Hebrews, Pag. 20, 21, 92, 120.

(*c*) Comment on the Hebrews, P. 21.

ceſſary for this purpoſe? The learned Doctor with great candour and ingenuity acknowledges that they were neceſſary, becauſe the Doctrine

Without declaring any ſentiment of my own, I will here propoſe a Query, and aſk, how this great *relaxation*, in the time of the *Judges*, could be conſiſtent with the original tenour and conſtitution of the Law?

"Curſed is *every one* that continueth not in all things, "which are written in the Book of the Law to do "them."

"Ye ſhall keep my Statutes and my Judgments, which "if *a Man* do, *he* ſhall *live* in them (*d*)."

Unbelievers will ſay, the Law promiſed a *temporal* reward, and threatned a *temporal* puniſhment to *every* obſerver and tranſgreſſor of it. In this the learned Doctor intirely agrees with them, when he declares, "The Law had promiſed temporal bleſſings to *its ob-*"*ſervers*, and had denounced as ſevere curſes *on ſuch* "as diſobey'd it (*e*)." Now as he agrees with them in this common Principle, they will naturally aſk, why theſe bleſſings and curſes were not *conſtantly* and *regularly* diſpenſed, in the ſame meaſure and extent in which they were promiſed and threatned? And what anſwer will the Doctor make to this Queſtion, when it is limited and confined to the time of the *Judges*?

Dr. *Law* and Dr. *Jortin* contend that the *Moſaic* Covenant had no Sanction, but what was temporal. Now ſince the written Word aſſures us, that this Sanction was addreſſed to *every* obſerver and infringer of the Law,

(*d*) Leviticus xviii. 5.
(*e*) Comment on the Hebrews, P. 29.

Doctrine of a future State was not clearly revealed at this time *(a)*.

Thus Miracles were neceſſary to execute the temporal promiſes and threatnings of the Law. And theſe temporal Promiſes and

Law, the Deiſt will aſk theſe learned Writers, whence it comes, that theſe temporal rewards and puniſhments were not adminiſter'd and diſpenſed to *every* Jew without exception, in proportion to his obſervance or neglect of the Law?

It would be very obliging in the learned Doctors to favour us with the Solution of a difficulty, in which the honour of Revelation is ſo nearly concerned. I mention it in this place, becauſe the fate of ſome of their *principal* and *leading* arguments will be entirely determined by it.

(*a*) "The end, both of the Law and the Goſpel, "was the ſame, *to wit*, the leading men to the worſhip "of the true God. As a motive to this, the one pro- "poſes a TEMPORAL, the other an *eternal* Inheritance. "Now, from this *Diverſity of the motive* under each "Diſpenſation, this difference indeed muſt neceſſarily "ariſe, that there is *no* FARTHER *need of the Promiſe* "*of an* EARTHLY CANAAN, *the heavenly being ſo fully* "*and clearly revealed.*" Eſſay on Civil Government, P. 46.

It is of no importance to the preſent argument, whether the doctrine of a future ſtate was not revealed at all, or was not ſo *clearly* and *fully* revealed, as to be able to ſupport Religion, without the promiſe of a *temporal Inheritance*, or the poſſeſſion of an *earthly Canaan*.

See the Argument of the *D. L.* P. 91, 92.

threat-

threatnings were neceſſary, becauſe the doctrine of a future ſtate was not fully and clearly revealed.

We have obſerved, that the Miracles, recorded in the Jewiſh hiſtory, are of *two* ſorts. Some were wrought to prove the divine authority and original of the Law: Others were wrought long after its full eſtabliſhment, as it was for many ages under a miraculous adminiſtration, or conducted by a continued ſeries of divine and extraordinary interpoſitions. The preſent Queſtion relates only to this laſt order of Miracles.

The more rational Advocates for Revelation allow, that no human teſtimony will be ſufficient to prove the reality of Miracles, unleſs they be properly circumſtanced, i. e. unleſs there appear ſome competent reaſon for working them, or ſome occaſion worthy a divine interpoſition. Accordingly they obſerve that giving Credentials to a Perſon, ſent to reveal a new ſcheme or ſyſtem of Religion, is ſuch an occaſion, and that we may reaſonably look for and expect Miracles in theſe circumſtances *(a)*.

It is evident, that this argument does not extend to the Miracles in queſtion, as

(a) Adams againſt *Hume*, 2d Edit. p. 26, 27.

they

they were not intended to be ſubſervient to the introduction and eſtabliſhment of a new Religion, but were wrought long ~~before~~ *after* it had been introduced and eſtabliſhed in the moſt perfect and complete manner.

Dr. *Leland* indeed, maintains that the *primary* and *immediate* intent of theſe Miracles was *to confirm* the divine authority of the Law *(a)*. The ſuppoſition ſeems unreaſonable, as the Miracles originally wrought to evince its divinity, were ſufficient for this purpoſe; and conſequently the *Jewiſh* Religion, in ſucceeding ages, had no more occaſion for the evidence of additional and new Miracles, than the Chriſtian. If Unbelievers aſk, why Miracles are not worked now to confirm the Goſpel: Dr. *Leland* replies that thoſe originally wrought with this view ſupercede the uſe of others at preſent. And does not this reaſoning equally prove, that the Miracles originally wrought to evince the divinity of the Law, would ſupercede the uſe of thoſe in queſtion?

It will be readily allowed, that the divine origin of the Law, may be proved from

(a) View of Deiſtical Writers, Vol. II. P. 391.

theſe

theſe extraordinary interpoſitions. But if we would know their *primary* and *immediate* intent, we muſt conſider the occaſion on which they were wrought. And if we conſult the hiſtory of the *Jews*, we ſhall find, that they were made uſe of to diſpenſe rewards and puniſhments, in proportion to their neglect of, and obedience to, the Law. Now as they were appointed to be the inſtruments of theſe rewards and puniſhments, their *primary* and *immediate* deſign muſt have been to maintain the Law in reverence and obſervation, and to fix the Iſraelites in their adherence to it *(a)*.

The

(a) The common wants of Nature, ſays an able "Writer," are provided for by the "common courſe "of Nature. *Extraordinary occaſions* only can call for "*extraordinary interpoſitions.*" Mr. *Adam's Eſſay on Miracles.* Pag. 26. Ed. 2.

He ſuppoſes, that the eſtabliſhment of a new Religion, or the giving character and authority to a ſpecial Meſſenger of God, was one of theſe *extraordinary occaſions*. On this principle, he may defend the Miracles, which were *originally* wrought to confirm the truth and divine authority of the *Jewiſh* Religion. But Mr. *Hume*, with whom he is here arguing, not only denies the reality of *theſe* Miracles, but alſo of the *ſucceeding* ones, which were performed to ſupport the obſervance of the Law, or to attach the *Jews* to

the

The Doctor obſerves, that theſe Miracles were the neceſſary conſequence of a *Theocracy*. And did not a Theocracy require God to interpoſe, in order to reward and puniſh the obſervers and tranſgreſſors of the Law. Theſe Miracles therefore were properly *Acts of Government*, in execution and diſcharge of the denounced puniſhments and rewards annexed to the Law.

In ſhort, they were founded on the ſanction of temporal rewards and puniſhments, which God had engaged to adminiſter and diſpenſe *by his own hand*. Miracles, or divine interpoſitions, were requiſite for this purpoſe. They were therefore interwoven into

the worſhip and ſervice of the one true God. It is much to be lamented that the learned Writer, who has ſo well defended the *former*, did not proceed to the conſideration of theſe *latter* Miracles, "If common "experience, ſays he, does not atteſt or acknowledge "ſuch interpoſitions, the anſwer is given ——— *com-* "*mon* occaſions do not call for them. The common "wants of Nature are provided for by the common "courſe of Nature. *Extraordinary occaſions* only can "call for *extraordinary interpoſitions*." P. 26.

The learned Perſon will allow, that the common intereſts of Religion are ſufficiently provided for *in the common courſe of Nature* by the doctrine of a future ſtate. I would aſk then, what thoſe *extraordinary* occaſions were, which ſo often called for *extraordinary interpoſitions* after the eſtabliſhment of the Law.

into the very frame and ſtructure of the Jewiſh Religion, and made a neceſſary and eſſential part of it.

To juſtify the uſe and propriety of theſe particular Miracles, we muſt prove that the diſpenſation of temporal rewards and puniſhments was neceſſary to ſupport and inforce the Jewiſh Religion, which would have been unable to ſubſiſt without them. Now as Dr. *Leland* has not attempted to do this, he has done what diſputants on all ſides are but too apt to do, he has left Lord *Bolingbroke*, and his Followers, in full poſſeſſion of the argument.

He maintains, that the Jewiſh and the Chriſtian Religions were *ſubſtantially* and *eſſentially* the ſame, or compoſed of the ſame doctrines and principles. The Queſtion then is, why the ſame eſſential principles and doctrines which are able to ſuſtain it *now*, without any foreign, extrinſic, and adventitious helps; were not able to ſuſtain it without Miracles, and divine interpoſitions, in the *age of the Law?*

It may be ſaid, theſe interpoſitions were requiſite, becauſe God had engaged to diſpenſe temporal rewards and puniſhments, and conſequently had incorporated and interwoven Miracles into the very frame and

con-

conſtitution of the *Jewiſh* Religion. But the Queſtion is, how this Religion came to be framed and conſtituted in ſo very ſingular and extraordinary a manner. For we may be certain, that Miracles would no more have been interwoven into the frame and conſtitution of the Jewiſh Religion than the Chriſtian, if the one had been as able to ſubſiſt without them as the other.

It may be ſaid, the Theocracy naturally prepares us to expect a ſeries of Miracles, as the neceſſary conſequence of this particular mode of Government. But we ſhall ſtill be aſked, how God came to aſſume the office of civil Governor, which required the diſpenſation of temporal rewards and puniſhments, or a continued ſeries of Miracles? For it is utterly incredible that he ſhould have enter'd into any engagements of this ſort, or have erected a Theocracy, unleſs the Jewiſh Religion had been ſo circumſtanced, as to have been unable to ſubſiſt without theſe miraculous interpoſitions.

This Theocracy could only be proper and expedient in the time of a *preparatory* or *introductory* Diſpenſation. And ſuch a Diſpenſation could be of no uſe, after the Revelation of the promiſe of Redemption

and

and a future ſtate, which was the grand and capital article of the final and ultimate Religion. The writers therefore, who hold ſuch a Revelation, are not at liberty to ſuppoſe a Theocracy, or to defend their hypotheſis by arguments deduced from it. (*a*)

Upon the whole, it appears, that aſſigning the doctrine of a future ſtate to the antient *Jews*, would, upon his Lordſhip's own principles, have rendered the Theocracy, and the whole temporal Covenant, unneceſſary. For he owns that it would have vacated and ſuperſeded the uſe of its *temporal promiſes*; and, after this, what end could the Covenant itſelf anſwer?

" If you enquire, (ſays my Lord Biſhop) " why God did ſo viſibly interpoſe in the " government of this people, always guiding " and directing them in the conduct of tem- " poral affairs, and matters of State, by the " voice of his Prophets, when all other na- " tions before and ſince, have been left, un- " der the general rules of Providence, to " their own conduct and diſcretion; the an- " ſwer, I think, is this: No other nation e- " ver had a divine Law, *given upon the eſta-*

(*a*) See Chapter 4.

" *bliſhment of temporal bleſſings and puniſh-*
" *ments*; and therefore God had not ſo
" bound himſelf to any other nation, to ac-
" count for their temporal proſperity and ad-
" verſity; but to the *Jews* with whom he had
" eſtabliſhed a Law and a Covenant upon
" *temporal promiſes*, he ſtood obliged to make
" good his word, and to juſtify himſelf to them
" in the adminiſtration of *temporal affairs*."
" *(a)*.

Here his Lordſhip is giving an account of the hiſtory of theſe divine interpoſitions, and explaining the reaſon of the extraordinary diſpenſations under the Law. Theſe, he tells us, were neceſſary in conſequence of the temporal Covenant. But how can he have recourſe to *this Covenant*, in order to ſolve any ſcripture difficulties; as its very exiſtence and reality are deſtroyed by his Hypotheſis? For no more than three pages before *(b)* he affirms, that the ſpiritual hopes of the Goſpel were brought in and eſtabliſhed under the Law; and but three pages after *(c)* he aſſerts, that the bringing in of theſe hopes, would vacate and ſuperſede the pro-

(*a*) Diſcourſes on Prophecy, p. 132, 133.
(*b*) 129.
(*c*) 136, 7.

miſes of the temporal Covenant, and conſequently the Covenant itſelf.

According to his Lordſhip, there muſt have been ſomething ſtrangely unaccountable in the oeconomy of providence during this period. For he holds that God eſtabliſhed a Law and a Covenant upon *temporal promiſes*; and yet he holds that *Moſes* and the Prophets were, at the ſame time, directed to preach up ſuch doctrines, as would render theſe *temporal promiſes* ſuperfluous and unneceſſary. *(a)*

It

(a) Dr. *Law* ſays, " the *Jewiſh* covenant conſiſted " of temporal things ——— and therefore God was " *often* obliged to interpoſe, in order to make good the " performance of it." (*Conſiderations* p. 93).

Thus he ſuppoſes, " that God was *often* obliged to " interpoſe," or that *frequent* miracles were neceſſary, to make good the temporal promiſes of the *Jewiſh* Religion. It will therefore be incumbent on him to point out the particular imperfection and defect in this Religion which made *ſuch* promiſes neceſſary; or elſe to ſhew why temporal rewards were requiſite to ſupport the Religion of *Moſes*, and yet not requiſite to ſupport the Religion of *Jeſus*. Till he does this, he will be unable to defend the miracles in queſtion againſt the objections of Unbelievers.

He has obſerved, " that the Law was a ſort of ſervile " confinement, and tutelary Regimen; conducting " them, by preſent *temporal rewards* and *earthly proſpects*;

af-

It may be ſaid, that my Lord Biſhop and Dr. *Stebbing* will object, that theſe Miracles, of di-

" affording only a *dark, diſtant* intimation of better " things; and introducing theſe in figurative repreſenta- " tions, by Sacrifices, *Types, and Emblems*; till they, " as well as the reſt of the world, were got out of their " *minority*; able to walk by a more perfect rule; and " fit to enter on, and make a proper uſe of, *their Inhe-* " *ritance.*" (p. 98).

" Affording only a *dark, diſtant*, intimation of better " things."——He muſt ſay therefore, that extraordinary interpoſitions were neceſſary to help out theſe *dark* and *diſtant* intimations of a future ſtate. Now it ſeems to be of very little importance to the argument of the *D. L.* whether they were neceſſary to ſupply the *abſence* and *omiſſion*, or to help out the defect of thoſe *dark* and *diſtant* intimations, of this doctrine.

But I ſhall here beg leave to examine the Hypotheſis of this learned writer, without entering on, or undertaking the defence of, *the argument* abovementioned. He holds, that extraordinary interpoſitions were neceſſary to help out theſe dark and diſtant intimations. However he will own that they did not extend to every particular and individual caſe without exception. Upon what then, I would aſk, was a good man to depend in one of theſe excepted caſes, where he did not find his reward in this life? If the dark and diſtant intimations of a future ſtate were ſufficient to encourage and excite his obedience in *theſe* circumſtances, they muſt have been ſufficient to encourage and excite it in *all* circumſtances, that is, they muſt have been a proper and adequate ſupport of Religion, without the miracles or ſupernatural interpoſitions above-

divine interpoſitions, were not ſufficient to preſerve religion, without the doctrine of a fu-

mentioned. Conſequently, theſe Miracles were *unneceſſary*.

On the other hand, if theſe dark and diſtant intimations were not ſufficient to encourage and excite obedience in the circumſtances here ſuppoſed; I aſk, why *plain* and *clear* ones were not given in their room?

In vain will the learned writer attempt to prove, that the principle of a future ſtate was neceſſary to help out the defects of this extraordinary providence. For if it became a motive of action in caſes to which this providence did not extend, it muſt have been equally ſo in *other* circumſtances, and conſequently muſt have rendered the extraordinary interpoſitions unneceſſary. If it did not become a motive of action, in theſe caſes, it would not have helped out the defect we ſpeak of.

If the extraordinary Providence was not ſufficient to ſupport the Law, the doctrine of future rewards and puniſhments muſt have been neceſſary for this purpoſe, and conſequently ought to have been taught and inculcated as an *additional* SANCTION of the *Moſaic* Inſtitutes. This very candid and learned Writer will pardon me, if I take the liberty to point out the difficulties, with which he will encumber and clog his ſyſtem, if he maintains that the belief of a future ſtate was neceſſary to help out the extraordinary providence, and to ſupport the Religion of the ancient *Jews*.

On this ſuppoſition, a future ſtate muſt have been intended for the *ſanction* of the Jewiſh Religion, and conſequently ought to have been revealed in it with the

utmoſt

a future ſtate. To this I reply, that this objection muſt needs be ſupported by ſomething

utmoſt *perſpicuity* and *clearneſs*. It would therefore have been a *diſgrace* to the Law, to offer *dark* and *diſtant* intimations of a future life, under the cover of *types* and *emblems*.

If he will ſay that this doctrine was intended for the *ſanction* of the Religion of the ancient Jews, he muſt either prove againſt the Deiſts that it was *plainly* and *explicitly* revealed to them, or give up the truth and divinity of their religion. And as he aſſerts the *ſleep of the ſoul*, during the interval between death and the reſurrection, he can have no pretence to ſay the doctrine of a future ſtate was revealed, till the *reſurrection* was diſcovered and brought to light. He muſt therefore either give up the divine authority of the books of *Moſes*, or prove that the *reſurrection* is *plainly* and *explicitly* revealed in them.

The learned Doctor is the laſt man who ſhould aſſert, that a future ſtate was eſſential to the ſupport of the patriarchal and jewiſh Religions, as his notion concerning *the ſleep of the (a) ſoul*, will diſable him from proving

---

(a) I have not called this an *old exploded Hypotheſis*, *(b)*, with a deſign to intimate, that any conſiderations of *this ſort* would be ſufficient to diſcredit and overthrow it. It's truth or falſhood, as a ſcripture doctrine, muſt be determined by the authority of Scripture; and how far it may be invalidated or eſtabliſhed by this teſtimony,

 is

(b) P. 60.

thing very curious and extraordinary in the art of reaſoning, if while they maintain that theſe interpoſitions were *neceſſary* to ſupply

proving that it was ſufficiently revealed in either of theſe ſyſtems. For who would pretend to diſcover the doctrine of the *reſurrection* in any of the books of *Moſes?* It will be neceſſary for him to ſhew how he can ſuppoſe, conſiſtently with the following paſſages, that the principle of a future ſtate has been always neceſſary to ſupport religion.

" Notwithſtanding there might always be ſome *extra-*
" *ordinary* perſons, who had a more enlarged proſpect of
" things, and entertained more worthy ſentiments of the
" divine Providence, ſuch as *Enoch*, *Abraham*, *Noah*,
" and the like; yet theſe were far ſuperior to the times
" in which they lived; and we have reaſon to think
" that *the generality* both in this and ſome *later ages*, ex-
" tended their views no farther than *the preſent life*, and
" its conveniencies *(a)*."

If Religion was able to ſubſiſt among the *generality* of the faithful in the patriarchal times, without the conſideration

---

is a point, which I ſhall willingly leave to the examination of others. I have quoted the learned Doctor (p. 262.) as maintaining that the ancient Pagans had three hundred *ſupreme* Gods. And this I ſuppoſe him to advance with a deſign to ſhew, that *the one God* was publickly worſhiped by them. But as this is not *expreſsly* aſſerted by him, I deſire that what is there ſaid may be applied to his aſſertion only, and not to the *view* and *intention* with which he made it.

(a) Conſiderations, p. 74.

ſupply the abſence and omiſſion of a future ſtate in the religious ſyſtem of the ancient *Jews*; they will yet contend, that the knowledge

ſideration of a future ſtate; how will the learned writer prove that this doctrine was neceſſary to ſupport it among the *generality* of the ancient Jews?

Agreeably to the tenour of the paſſage juſt recited, he contends with *Le Clerc*, that neither *Job* nor his friends had the knowledge of another life; and yet he ſuppoſes that they were perfectly well acquainted with the "Unity, omnipotence, and ſpirituality of God; *the* "*Juſtice of his Providence* and *other Fundamentals* of "Religion (*b*)." Now the knowledge of a future ſtate could not be eſſential to Religion, if the belief of all theſe articles might be eſtabliſhed without it.

If therefore the learned writer ever argues on the contrary ſuppoſition, his reaſoning muſt be inconſiſtent with his own conceſſions.

Thus the learned Doctor will involve himſelf in great difficulties, if he ſhould make the knowledge of a future ſtate neceſſary to ſupply the defects of the extraordinary providence, which was adminiſtered under the Law.

For, 1ſt, he will be obliged to prove, that the *Reſurrection* was as plainly revealed by Moſes, as by Jeſus; not only without any warrant from the *old* teſtament, but alſo in direct oppoſition to the *new*.

2dly, He will be obliged to recede from his declarations, which ſuppoſe that Religion had ſubſiſted a long time without the doctrine of a future ſtate: or if he will adhere

(*b*) P. 66, 7, 8.

ledge of a future ſtate was neceſſary to ſupply the defects of this extraordinary providence. For then they muſt ſuppoſe that this providence could not have been brought into the *Jewiſh* Syſtem, without excluding the doctrine of a future ſtate; and muſt ſuppoſe alſo that it could anſwer no end after it was brought in, without the additional aid and aſſiſtance of the excluded doctrine.

The Followers of the *firſt Philoſophy* will ſay, that theſe Miracles make the hiſtory of the old Teſtament incredible. His Lordſhip tells them, that they were neceſſary to ſupply the want of *the better hopes*, which are revealed in the Goſpel. Theſe Gentlemen reply, that they were not ſufficient for this purpoſe. And what will his Lordſhip ſay to this? What becomes of his vindication of theſe miracles, if they were not ſufficient for this purpoſe? And if they were, what neceſſity was there for the doctrine of a future ſtate *(a)*?

If

adhere to theſe, he muſt ſhew, why an extraordinary providence was not as able to ſupport Religion in the age of the Law, as it had been before.

(a) Dr. *Jortin* ſpeaks much of the temporal Bleſſings promiſed by the Law, and likewiſe of the extraordinary inter-

If my Lord Biſhop and the Doctor ſhould ſay, that God interpoſed for the purpoſe above-

interpoſitions, which were the neceſſary conſequence of them. "Though the Law promiſed temporal bleſſings "to the good, yet the Jews (living in the time of our "Saviour) knew by long experience that thoſe promiſes "had not been fulfilled at all times, and to all perſons. "Extraordinary interpoſitions in behalf of the righteous "were grown *leſs frequent*, which was an intimation of "a future ſtate, and an argument by which it might be "proved." *Diſcourſes concerning the Chriſtian Religion.* P. 12.

As he affirms, that the *Declenſion* and *Abatement* of theſe extraordinary interpoſitions, was an intimation of a future ſtate; he muſt needs ſuppoſe they had *once* been ſo *regular* and *frequent*, as to afford no intimation of this doctrine. I would aſk therefore, how he will prove, that *ſuch* a diſpenſation was needful, on the ſuppoſition that the *Jews* had the doctrine of a future ſtate? Would God both reveal the doctrine, and interpoſe in an extraordinary manner to ſupply the want of it?

He owns that the extraordinary interpoſitions *during the firſt ages of the Law*, were ſo very *frequent* and *numerous*, as to ſuperſede the uſe of the doctrine of a future ſtate. He muſt own therefore that the argument of the *D. L.* may, in its full extent, be applied to the *more early ages* of the *Jewiſh* Hiſtory, and that the miſſion of *Moſes* may be inferred by the medium, which Dr. *Warburton* has employed for this purpoſe.

As for the *ſubſequent* Relaxations and Abatements in the vigour of this extraordinary providence; I ſhall only

abovementioned, they muſt ſay his interpoſitions were as frequent and numerous as the

only concern myſelf ſo far with them as to obſerve that Dr. *Jortin's* Syſtem will be greatly diſtreſſed and embroiled by them.

He contends, that the extraordinary interpoſitions were ſufficient to maintain Religion in the *firſt* and *more early ages* of the Law; but that the knowledge of a future ſtate became neceſſary, after theſe declined and relaxed, or grew leſs numerous and frequent. If ſo, this Knowledge became neceſſary, as an additional *Sanction* of the Law. The Followers therefore of the *Firſt philoſophy* will aſk, why it was only INTIMATED, inſtead of being *plainly* and *expreſsly* revealed? for that it greatly diſcredits any revealed Syſtem to ſuppoſe its *ſanctions* were only *intimated*, or left to be collected by *Deduction* and *Inference*.

"The expreſs promiſes (ſays he) made in the Law to "the righteous were of temporal good things, and theſe "promiſes began to be leſs and leſs fulfilled, to the diſap-"pointment of many pious perſons, who *ſcarcely knew* "how to reconcile theſe ways of providence with the "holy Scriptures" (*a*). If they *ſcarcely knew how* to account for theſe ways of providence, they would be much more embarraſſed to deduce a future ſtate from the *promiſes of temporal good things*. And why, ſay the Followers of Lord *Bolingbroke*, were they left under all this

(*a*) Diſcourſes on the Chriſtian Religion. (P. 181.)

the intereſts of Religion required. They therefore preclude and debar themſelves the liberty

this *perplexity* and *embarras*, if the doctrine was neceſſary to be known, or Religion was unable to ſubſiſt without it?

As the learned Doctor holds this laſt poſition, he lays himſelf under a neceſſity of proving that this notion was delivered to the ancient Jews in a *full*, *clear*, and *ſatisfactory* manner, as the SANCTION of a *revealed* Syſtem ought to be. And how will he ſet about doing this, while he holds that the notion of a future ſtate, was *ſecreted* under the cover and veil of Types; and contends alſo that prophecies, *relating to temporal affairs*, were given on purpoſe to ſupply the *Abſence* and *Omiſſion* of it?

If he ſhould ſay, the *Jews* had a *clear* and *ſatisfactory* knowledge of a future ſtate; either by Tradition, or immediate Revelation; then let him reconcile this ſuppoſition to the paſſages produced out of the new teſtament in the firſt Chapter of this examination.

He muſt explain too, why Moſes and the Prophets were, in their preaching, limited and confined to the *temporal* Sanctions of the Law (*a*), if the doctrine of a future ſtate was neceſſary to enforce the obedience of the people, and was intended for an additional *Sanction* of their Religion.

There is the leſs need to produce other teſtimonies, ſince the learned Writer himſelf owns, "that the doctrine

(*a*) See above, P. 42, and 5.

liberty of offering any objections on this head, or of ſuppoſing that the facts and circum-

" trine of a future ſtate had not been delivered in a " *clear*, *full*, and *ſatisfactory* manner in the Law or in " the Prophets" (*b*). And what more *clear*, *full*, and *ſatisfactory* argument can be deſired to prove that it neither was originally appointed for *the ſanction* of the *Jewiſh* Religion, nor afterwards revealed for this purpoſe?

He owns, that no *clear* and *full* Revelation was given by Moſes or the Prophets; and he may probably perceive by this time, that nothing but ſuch a *clear* and *full* Revelation will do his argument any ſervice.

My deſign in this note was only to remind the learned Dr. that he muſt encounter great and unſurmountable difficulties, if he ſhall undertake the defence of the *Jewiſh* Religion, on the ſuppoſition that a future ſtate was neceſſary and eſſential to it. However, if he be able to diſcharge theſe ſeveral objections, or to ſtrike out any *new Lights* in ſupport of the old ſyſtem, he has now a fair opportunity of reſtoring it to its old honours.

This learned Perſon and Dr. *Law* ſhould both reflect, that they allow the *Moſaic* Covenant no SANCTIONS but what are *Temporal*. Now this acknowledgment will eternally embarraſs them, and put them under inextricable difficulties, if they ſhould ſuppoſe the *Jews* had this doctrine of a future ſtate, either by Tradition, or immediate Revelation. It is ſurprizing they ſhould not ſee, that the argu-

(*b*) *Diſcourſes on the Chriſtian Religion*, P. 181.

circumſtances, which have been produced from the Jewiſh hiſtory for this purpoſe, will prove that the interpoſitions were not frequent and numerous enough to preſerve the Religion of this people (*a*).

We have ſhewn that Dr. *Stebbing*'s principles will diſable him from defending the miracles in queſtion. It may now be proper to examine how far he has invalidated, (as he has ſtrenuouſly laboured the point in two large pamphlets,) the proof, which the author of the *D. L.* has brought to eſtabliſh the Reality of theſe Miracles.

We are told, it will be dangerous to argue with Unbelievers, on the ſuppoſition that the *Jewiſh* Religion had not the ſanction of a future ſtate: for that this ſuppoſition will

arguments, alledged to prove that this doctrine was delivered as the *Sanction* of the patriarchal Religion, will equally prove that it was delivered alſo as the *Sanction* of the Law.

(*a*) Dr. *Leland* maintains, that theſe interpoſitions were not *frequent* enough to ſupply the abſence and omiſſion of a future ſtate, and therefore very conſiſtently affirms that they were not wrought for this purpoſe. On the other hand, Dr. *Stebbing* contends that they were wrought for this very purpoſe, and yet were not frequent and numerous enough to anſwer it.

enable

enable them to convict it of falſhood and impoſture.

This is ſometimes objected by Dr. *Stebbing*. However he owns, in the ſame breath, that there is a ſtrict connexion between an *extraordinary* providence, and the *omiſſion* of a future ſtate (*a*). This Omiſſion therefore, if allowed, will enable the author of the *D. L.* to prove the reality of that long ſeries of Miracles, or divine interpoſitions, recorded in the old Teſtament.

It will then enable him to prove, that the *Jewiſh* Religion was all along *adminiſter'd* and *conducted*, either by the immediate hand, or the immediate direction of God. And if he extorts this confeſſion from Unbelievers, is not the long controverſy at an end? For what did *he* undertake, or what do *they* demand, further, or more than this?

They are at liberty to diſpute, whether this religion was adminiſter'd and conducted by God. But if the *omiſſion* of this doctrine, which omiſſion they allow, will prove that it was *really* adminiſter'd and conducted by

(*a*) See *the Argument of the D. L. &c.* P. 84—5.

him;

him; what excuſe have they for continuing in their unbelief? There can be no room to queſtion the equity and juſtice of the thing done, where God is allowed to be the Doer. After this is once ſuppoſed, all their other objections muſt of courſe fall to the ground, as God cannot act inconſiſtently with his nature and attributes.

Dr. *Stebbing* would diſſuade the author of the *D. L.* from inſiſting on this topic, as it will only "furniſh out more handles to un-"believers *(a)*." But is it poſſible this topic ſhould furniſh *more handles* to unbelievers, while it cuts away the very ground of all, by eſtabliſhing the *reality* of the *extraordinary* interpoſitions above-mentioned, or which is the ſame thing, the *divine* adminiſtration of the Law?

The Deiſts were wont to object *the omiſſion of a future ſtate*, as a circumſtance which was ſufficient to impeach the pretended truth and divinity of the *Jewiſh* Religion. The Doctor adviſes them to renew their attack, and ſtill to inſiſt on this circumſtance. They do this. He then tells them, that the divine admi-

(*a*) Examination, p. 132.

adminiſtration of the Law, may be inferred from this very topic *(b)*. It is evident he plays booty. But, is it for, or is it againſt, Religion?

(b) Dr. *Stebbing* pretends that the author of the *D. L.* has furniſhed "Unbelievers with freſh handles," by venturing to argue with them on the ſuppoſition that the *Jewiſh* Religion was not eſtabliſhed on the ſanction of a future ſtate. We have already obſerved the general force of this argument; let us now conſider its particular force as addreſſed to one certain writer, who ſpeaks of the *miraculous Hiſtory* of the old teſtament with great inſolence and ſcorn.

We are to judge of paſt facts, ſays Mr. *Hume*, only by experience and our preſent obſervation. Now experience and our preſent obſervation do *not* inform us of any Religion which ſubſiſted without the doctrine of a future ſtate. And as the appetites and paſſions of men have been the ſame at all times and in all places, we muſt conclude (if we take *experience* and *preſent obſervation* for our guide) that no Religion would ever have been able to ſubſiſt without it, *under a common and ordinary providence.*

What then are we to infer from *experience* and *obſervation*, but that the *Jewiſh* Religion was adminiſter'd and ſupported by Miracles?

Experience and *obſervation* therefore are ſo far from making us reject, that they oblige us to admit, the Exiſtence of Miracles. And this is left with Mr. *Hume*, to conſider at his leiſure.

By

By adviſing them to inſiſt on *this circumſtance*, he obliges them to admit the miraculous and ſupernatural interpoſitions, recorded in the Old Teſtament. And will he after this adviſe them to deny the divinity of the Religion, which was adminiſtered and ſupported by them? This would be telling them they muſt *ſuppoſe* it *true*, in order to *prove* it *falſe*.

So far on the Dr's own conceſſions it is ſhewn, that there can be *no danger* in arguing with unbelievers on the ſuppoſition that the *Jewiſh* Religion had not the doctrine of a future ſtate. For how can it *be hurt* by a circumſtance, which proves that it was really adminiſtered and diſpenſed by God?

There muſt be ſomething ſtrangely perplexed and confuſed in his ideas, to pretend that the omiſſion of a future ſtate would both furniſh the Deiſt with freſh objections, and at the ſame time enable the author of the *D. L.* to prove that the Jewiſh Religion was ſupported by an extraordinary providence. For this is nothing leſs than affirming, that the very ſame circumſtance, in the hands of one, will diſprove, and in the hands of another, will eſtabliſh, the reality of the miracles recorded in the Old Teſtament.

All theſe abſurdities ariſe from his ſuppoſing, that there is a ſtrict connexion between an extraordinary providence and the omiſſion of a future ſtate, or his allowing that the one may be inferred from the other. To give his argument an air of plauſibility, he ſhould have ſaid, the *Jewiſh* Religion, if deſtitute of this doctrine, would have been unworthy of God; and therefore we muſt conclude that he did not interpoſe to ſupport it by miracles, or an extraordinary providence. He ſhould, indeed, have diſclaimed all connexion between theſe two things, and have declared the one was incompatible with the other.

However, as this extraordinary Providence did not deſcend ſo far as to puniſh and reward *every* obſerver and tranſgreſſor of the Law; he will ſay, perhaps, that many difficulties will occur on the ſuppoſition that the *Jewiſh* Religion had not the doctrine of a future ſtate: To this let me obſerve, that theſe difficulties, even on the Dr's own conceſſions, are removed. For he owns, that an extraordinary providence, or the divine adminiſtration of the Law, may be inferred from the omiſſion of a future ſtate. Now if the extraordinary Providence, or the divine adminiſtration of the Law, *be previouſly eſtabliſhed*; no diffi-

culties, however plauſible, or even inexplicable, they may be, can be ſuppoſed to have any weight againſt it [a].

The excellent Dr. *Clarke* obſerves, "that "the *eternity* and *immenſity* of God are at- "tended with great and inſuperable *difficulties*, "notwithſtanding they are capable of demon- "ſtration [b]." Now if any one ſhould allow his previous demonſtration of theſe attributes, and afterwards urge theſe difficulties as a proof that it had no real ſolidity and force; Dr. *Stebbing* would be amongſt the firſt to treat the futility of this cavil with the contempt that it deſerves.

My deſign in theſe papers was not to conſider the ſeveral objections, which have, or may be, alledged againſt the argument of the *D. L.* but only to ſhew the impoſſibility of defending revealed Religion, on the ſuppoſition that the knowledge of a future ſtate was always neceſſary and eſſential to the ſupport of it.

But, as my Lord Biſhop undertakes its defence on this principle, and maintains that the doctrine of life and immortality was

[a] See a View of L. Bolingbroke's Philoſophy, lett. iv. p. 24, 5.

[b] Defence of the letter to Dodwell, p. 190, &c. 5th Edition.

revealed immediately after the fall, in order to be the *ſanction* of Religion in that and the ſucceeding ages of the world, I will here enumerate ſome of the principal objections which ſeem to lie againſt this opinion.

1. The followers of the *Firſt philoſophy* will aſk, how the ſuppoſition of ſuch an early revelation, can be reconciled to the paſſages of the New Teſtament, produced in the firſt chapter? And here they will have the malignant pleaſure to obſerve, that my Lord Biſhop's own expoſition of ſome of theſe paſſages plainly and expreſly declares, that the doctrine of life and immortality had been a myſtery ever ſince the world began, and was originally revealed by Jeſus Chriſt.

2. They will aſk, how ſuch a ſuppoſition can be reconciled to the accounts, which his Lordſhip has given of the ancient Prophecies? For he maintains that *ſome* of them were contrived to cover and hide, and that *others* were appointed to ſupply the abſence and omiſſion, of this doctrine [c].

3. They will ſay, his Lordſhip is inconſiſtent, in ſuppoſing the doctrine was always neceſſary to the ſupport of Religion; ſince he holds that the worſhipers of the true God, in the time of *Job*, limited the exerciſe of

[c] See above.

divine

divine providence to the preſent life, without extending their proſpect beyond the grave.

4. In ſupport of this charge of inconſiſtency, they may urge ſome paſſages in his *Diſcourſes on prophecy*; eſpecially where he declares, that a plain and open expoſition of the ſpiritual bleſſings promiſed in the Goſpel, "would have carried the *Jews* beyond the "bounds of knowledge, which God pre-"ſcribed to that age."

5. Laſtly they will ſay, that the ſuppoſition of a *plain* and *early* revelation of a future ſtate, will break in upon, and deſtroy the order and uniformity of the long chain of Prophecies ſo much inſiſted on by him.

Indeed, as his Lordſhip maintains that God's covenant of life and immortality was revealed immediately after the Fall, he muſt hold that the Patriarchal and Chriſtian Religion were the ſame, as to their fundamental and eſſential articles; ſince both preſcribed the worſhip of the one true God, and both were eſtabliſhed on the ſanction of eternal life. The conſequence of this, is, that he muſt ſuppoſe the final and ultimate Religion of the Goſpel was revealed *before* the preparatory and introductory ſyſtem of the Law.

What occaſion could there be to put the Jews under the ſervile regimen of a

preparatory and introductory Syſtem, if they were duly qualified and prepared to receive the grand article of the final and ultimate?

Would not the revelation of this article have been premature, as it muſt have tempted the *Jews* to ſhake off their obedience to the hard and galling yoke of the *Moſaic* Law?

Would it not be abſurd in my Lord Biſhop to ſuppoſe a future ſtate was intended for the ſanction of all, or of any the revelations preceding the Goſpel; ſince he contends that they all left it *involved in doubts and uncertainties?*

As he holds that the principle of the Reſurrection was neceſſary to eſtabliſh the doctrine of a future ſtate; he muſt either give up the *Patriarchal* and *Jewiſh* Diſpenſations, or prove that the Reſurrection is as plainly and diſtinctly revealed in the Pentateuch, as in the books of the New Teſtament.

He aſſerts that the ancient Jews had the knowledge of life and immortality, at the expence of many of the miracles recorded in the Old Teſtament. For he contends that theſe miracles were only neceſſary to ſupply the abſence and omiſſion of this doctrine.

He ſeems to evacuate the whole temporal Covenant by the aſſertion juſt mentioned.

For

For if, according to his Lordſhip's ſuppoſition, the Chriſtian Covenant, with its grand promiſe of life and immortality, was revealed ſo long before the Law; ſuch foreign and adventitious helps, as a *temporal Covenant*, and a *Theocracy*, would have been no more neceſſary then, than they were in the ages of the Goſpel.

To ſay the temporal and ſpiritual Covenants were revealed together, to the ancient Jews, would be ſaying that the *rudiments* and *elements*, and the moſt *ſublime* branches of ſcience, or the *doctrine of perfection*, were properly taught to the ſame perſons at the ſame time.

Many more conſiderations may be deduced from the foregoing ſheets to ſhew the impoſſibility of defending revealed Religion, on the ſuppoſition that a future ſtate was always neceſſary and eſſential to the ſupport of it. Whenever theſe objections are diſcharged to the ſatisfaction of the Public, I ſhall readily acquieſce in his Lordſhip's ſyſtem. All my view is, to get the queſtion fairly and impartially examined, and therefore I have often addreſſed myſelf to two ingenious and learned writers [e], who ſeem to be well qualified for this taſk. I have no objection to ſuppoſe

[e] Dr. *Jortin* and Dr. *Law*.

a future ſtate has always been neceſſary and eſſential to Religion; if ſo be they are able to prove that it was always as *plainly* and *explicity* delivered, as the SANCTION of a revealed ſyſtem ought to be. If they can produce no proof that it was thus plainly and explicitly revealed, it may be dangerous to aſſert its neceſſity; as this would be pointing out to the Deiſts an eaſy and effectual way of impeaching the divinity and truth both of the patriarchal and Jewiſh Diſpenſations.

To conclude, in the words of a very excellent perſon, "If I have argued amiſs, "I ſhall ſurely hear of it. Every man of "common ſenſe is judge of theſe arguments; "and I only wiſh they may be impartially "examined."

ADDENDA.

ADDENDA.

Note 1. *To be added in chapter* i. *page* 11. *line* 15.

Dr. Stebbing ſeems to be ſenſible that if our Saviour was a *light* to the JEWS, or that if they were a people *ſitting in darkneſs, and in the region and ſhadow of death*, we ſhall be obliged to deny them the revealed doctrine of life and immortality. He contends therefore that the GENTILES were the people ſitting in the *region and ſhadow of death*, and that Jeſus Chriſt was ſent to be a *light* to them only, excluſive of the Jews. "Chriſt is ſaid to be a "light to the *Gentiles*, but I do not remember any paſſage "in which Chriſt is characterized as a light to the *Jews*." (*Examination*, p. 74.)

What will he ſay to the paſſage, in which St. Paul declares, "that Chriſt came to ſhew light unto the PEOPLE, "and the GENTILES?" (*Acts* xxvi. 23.) It may ſeem extraordinary that he ſhould not remember this paſſage, ſince he quotesthe adjoining verſes in the very next page. He does indeed quote them to prove, in direct contradiction to this paſſage, that "Chriſt did *not* come to ſhew "light unto the People, as well as the Gentiles.

According to the Lord Biſhop of London, St. Peter tells all Chriſtians, *Jews* as well as *Gentiles*, "that they "are called out of darkneſs into God's marvelous "light *."

St. John, evidently addreſſing himſelf to the *Jewiſh* converts, declares that "the *darkneſs* is paſt, and the "*true light* now ſhineth." (1 *John* ii. 8.)

We are told, that "Jeſus Chriſt is a light, which "lighteneth *every man* †." Upon what grounds or authority therefore does the Doctor reſtrain the words, *every man*, to the Gentiles, excluſive of the Jews?

* *Diſcourſes on prophecy*, p. 7, 8. † *John* i. 9.

Accord-

Accordingly the word, φωτισθεντες, *enlightened*, is applied to the *Jews*, (*Hebrews*, vi. 4, 10, 32.)

" The day-ſpring from on high hath viſited US."

" To give light to them that ſit in darkneſs, and in " the ſhadow of death; to guide OUR feet in the way of " peace *.

Our feet, or the feet of *the Jews*, are ſaid to wander *in darkneſs*; and therefore *they* muſt have been the people, ſitting in the *ſhadow of death*.

" I will give thee for a covenant of the people, for a " light of the Gentiles."

" To open the blind eyes, to bring out the priſoners " from the priſon, and them that *ſit in darkneſs* out of " the priſon houſe." (*Iſaiah*, xlii. 6, 7.) We ſhall be told, this was only a deſcription of the Gentiles: but if we may believe St. *Paul*, the Jews alſo were in the ſame ſituation, i. e. *ſhut up in a priſon-houſe*, before the coming of our Saviour. " But before Faith came, we were " kept under the Law, *ſhut up* unto the faith, which " ſhould afterwards be revealed †." Mr. Locke paraphraſes theſe words in the following manner; " But " before Chriſt, and the doctrine of juſtification by faith " in him came, we *Jews* were ſhut up as a company of " priſoners together under the cuſtody and inflexible " rigour of the Law, &c.

The Apoſtle declares that the *Jews*, before the coming of our Saviour, were *pent* and *ſhut up in* priſon: And the Prophet informs us, that the perſons, confined in priſon, *ſat in darkneſs*, and that their eyes were *blind*, and wanted *opening*.

" Ariſe, *ſhine* (or *be enlightened*) for *thy light* is " come, and *the glory* of the Lord is riſen upon thee ‡." Now as theſe words were addreſſed to the Jewiſh church, do they not plainly intimate that Chriſt was to be *the light*, as well as *the glory* of his people Iſrael; and that *they* were to be *enlightened* by him as well as the Gentiles?

The Doctor ſeems much to triumph in the expreſſion, " that Chriſt was *a light* to lighten the Gentiles, and

* *Luke*, i. 78, 79. † *Gal.* iii. 2, 3. ‡ *Iſaiah*, lx. 1.

" was

" was *the glory* of his people Iſrael *;" as if *the light* and *the glory* were things ſpecifically different. But does not *Iſaiah*, in the paſſage above quoted, make them one and the ſame?

And indeed what was *the glory* but a bright and ſplendid light? " Ariſe, ſhine (or *be enlightened*) for *the glory* of " the Lord is *riſen* upon thee," — is a plain alluſion to the day-ſtar riſing to diffuſe his light, and ſhed his influence on a dark and benighted world.

The *glory* was to riſe upon them, and they were to *ſhine*, or be *enlightened*, by it.

" The Lord ſhall be unto thee an everlaſting *light* †, " and thy God thy *glory*."

Here the Lord is ſaid to be both the *light*, and the *glory* of the Jews. Indeed the Doctor did not apprehend that the idea of *light*, was included in the word *glory*; and conſequently did not ſee that the *glorious light*, called the *ſhekinah*, which ſettled upon the tabernacle, and was declarative of the divine preſence, is here alluded to.

In a word, Dr. *Stebbing* was the laſt man, that ſhould have inſiſted on this diſtinction, as he contends that the doctrines exhibited under types were purpoſely ſecreted and concealed from the ancient *Jews*. For if the great and leading principles of the Goſpel had been covered and enveloped in ſuch thick darkneſs, the perſon, who clearly and perfectly revealed them, muſt have been *a light* to the *Jews*, as well as *Gentiles*.

Note 2. *Chapter* i. *page* 22. *line* 16.

Let us attend to the ſeveral poſitions advanced by his Lordſhip in the paſſage above cited. " The *whole* deſign " of the Goſpel is ſtyled a myſtery; the *hidden wiſdom of* " *God, which was kept ſecret, ſince the world began.*"

Now what was *the deſign* of the Goſpel, but the reſtoration of mankind to the loſt inheritance of eternal life? This reſtoration therefore, according to his Lordſhip, muſt have been a myſtery during the ages preceding the Goſpel.

* *Examination*, p. 74. † *Iſaiah*, lx. 19.

If

If you ſay, this reſtoration was not *the whole* of the Goſpel; I reply, that the *Goſpel* muſt neceſſarily include every important and eſſential article of the chriſtian faith. Since therefore this reſtoration was one of theſe eſſential articles, it muſt have been a myſtery, if the whole Goſpel was ſo.

When his Lordſhip therefore affirms that the Law afforded a *good proof* of a future life *, *i. e.* of a reſtoration to this loſt inheritance, and ſuppoſes that nothing more than the particular article of the reſurrection was reſerved to be revealed by Jeſus Chriſt, he, in effect, declares, that *the whole deſign of the Goſpel was* NO *myſtery*; in contradiction to his own repreſentation of the ſcripture doctrine.

" A myſtery 'tis called, becauſe it was kept ſecret ſince " the world began, God not having opened or declared " his *gracious purpoſes* before the coming of Chriſt."

What can his Lordſhip mean by theſe *gracious purpoſes*, but " the *grace* and *purpoſe* which God had given us in " Chriſt Jeſus before the world?" And if his Lordſhip holds that this *grace* and *purpoſe* was a myſtery before the coming of Chriſt; what has he to object to Dr. *Warburton's* interpretation of this text?

If we limit the new revelation of Jeſus Chriſt to the particular doctrine of the reſurrection, we ſhall limit it to a particular and ſmall part of this *gracious purpoſe* and *deſign*. — " With reſpect to this time of *ſecrecy* and " *ſilence* the Goſpel is called a myſtery."

How could this be called a time of *ſecrecy* and *ſilence* with reſpect to the Goſpel, if the Law offered a *good proof* of a future life, which was the grand and eſſential article of the Goſpel?

It ought not ſurely to be ſtyled a time of *ſecrecy* and *ſilence* with reſpect to the Goſpel, becauſe the article of the reſurrection, or *one particular* doctrine of the Goſpel, was not publiſhed and promulged in it.

However his Lordſhip inſiſts withal, that, even in theſe ages of *ſecrecy* and *ſilence*, the redeemer of mankind was *manifeſtly deſcribed* by the prophets; " that the time

* *Sixth Sermon*, vol. i.

" and

" and place of his birth were appointed, his great " works, his glories, and his ſufferings were foretold *."

We ſhall indeed find that his Lordſhip has been very liberal to theſe ages of *ſecrecy* and *ſilence*, if we recollect that he ſuppoſes, in his *ſecond* Diſſertation, that even the doctrine of the reſurrection had been revealed in the age of *Job*, if not much ſooner, or about the time of the flood †.

— " To him (ſays the Apoſtle) that is of power to " eſtabliſh you according to my goſpel, and *the preach-* " *ing of Jeſus Chriſt*, according to the revelation of the " myſtery, which was kept ſecret ſince the world " began; but now is made manifeſt, and by the ſcrip- " tures of the prophets, according to the commandment of " the everlaſting God, made known to all nations for " the obedience of faith ‡."

On theſe words, his Lordſhip obſerves as follows, " This great work was a myſtery in all ages, being kept " ſecret in the counſels of God; but, ſince the coming " of Chriſt, 'tis no longer a myſtery, but is manifeſt " and made known to all nations and people."

Well then, if St. *Paul* aſſerts in his epiſtle to the *Romans*, that this myſtery was firſt manifeſted *by the preaching of Jeſus Chriſt*; I think that he might reaſonably hold, in his epiſtle to *Timothy*, that life and immortality were brought to light by him, in the ſtrict and proper ſenſe of thoſe words.

His Lordſhip affirms, and proves, p. 132, 3. that *the whole* Goſpel is often ſtyled a myſtery; he proceeds to obſerve that the ſeveral parts of it are ſtyled ſo too, p. 134, 5. He then adds, " In this ſenſe the Goſpel is full " of myſteries, as containing the ſecret purpoſes of " God's hidden wiſdom in the redemption of the world, " which were made manifeſt by *Chriſt Jeſus*, who " *brought life and immortality to light* ‖."

The ſecret purpoſes of God's hidden wiſdom in the redemption of the world, can mean only what St. Paul in the

* *Diſcourſes on prophecy*, p. 145, 6. 151.
† *Ibid.* p. 237, 8. ‡ *Romans*, xvi. 25, 26.
‖ *Sermons*, vol. i. p. 134.

epiſtle

epiſtle to Timothy calls " The *grace* and *purpoſe* which " God gave us in Chriſt Jeſus before the world." Now if his Lordſhip allows that this *grace* and *purpoſe* was a *myſtery*, he muſt confeſs that there was NO GOOD PROOF of redemption and a future ſtate in the Law.

If this *grace* and *purpoſe* remained a myſtery, the doctrine of life and immortality was not merely *illuſtrated* and *enlightened*, but *brought to light* in the ſtrict ſenſe of the words by Jeſus Chriſt. When his Lordſhip therefore was attempting to ſhew, that the word, φωτίζω will not bear this ſenſe, he is attempting to ſhew that it will not bear the ſenſe which St. Paul, Suidas, Stephens, and what is more than all, himſelf has evidently aſſigned to it.

What was the *ſecret purpoſe* of God's *hidden* wiſdom, which was made manifeſt *by bringing life and immortality to light?* It could be only his deſign of redeeming mankind. Now if this deſign had continued a myſtery or ſecret, the doctrine of life and immortality could not be revealed. For how could men have been ignorant of God's deſign of redeeming, if they had been taught the doctrine of redemption.

According to his Lordſhip's own interpretation, the myſtery of God's purpoſe of redeeming mankind was diſcovered by bringing life and immortality to light. Life and immortality therefore muſt either have been *the whole*, or a very great and eſſential part of the Goſpel myſtery.

It ſeems ſtrange his Lordſhip ſhould contend, that God's purpoſe of redeeming mankind *was a myſtery*, and that this myſtery was diſcovered by bringing life and immortality to light; and ſhould yet contend that this life and immortality *was not a myſtery*.

Note 3. *Chapter* i. *page* 39. *line* 5.

" According to the revelation of the myſtery which " was kept ſecret *ſince the world began*; but now is made " manifeſt." *Rom.* xvi. 25, 26.

I am

I am told, that the words, *ſince the world began*, ſignify no more, than ſince the beginning of *the ſecular times*, or the times *under the Law*. For that this is the meaning of αιωνες, and χρονοι αιωνιοι in other places of the New Teſtament, which relate to this ſubject. And here I am referred to 1 *Cor.* ii. 7. *Titus* i. 2. 2 *Tim.* i. 9. *Epheſ.* iii. 9. *Luke* i. 70.

It might be ſufficient to reply, that as I am here arguing on my Lord Biſhop's own conceſſions, I may fairly aſſume his expoſition of the phraſe in queſtion, without concerning myſelf to remove the objections which are brought againſt it.

In the firſt of theſe paſſages, St. *Paul* ſpeaks of "*the* "*hidden wiſdom* which God ordained *before the world* "unto our glory," 1 *Cor.* ii. 7. Now this *hidden wiſdom* was the ſcheme of our redemption by *Jeſus Chriſt*. But would St. *Paul*, when deſigning to ſet forth the great and ſuperlative excellence of this ſcheme, ſay, that it was formed *before the ſecular ages of the Law*, and not before *the beginning of the world?* Is it not uſual for the ſacred writers to ſpeak of it as intended and deſigned before the grand *æra of creation?*

St. *Paul* ſays, "*God* choſe us in *Chriſt*, not only before "the Law, but even before *the foundation of the world* *." προ καταβολης κοσμυ.

St. *Peter* and St. *John* ſpeak of the redemption of mankind by *Jeſus Chriſt*, as having been ordained in the counſels and decrees of *God* προ and απο καταβολης κοσμυ †.

Thus, the names of men are ſaid to have been written in the book of Life απο καταβολης κοσμυ ‡.

Another of the objected paſſages, is, *Titus* i. 2. "In "hope of eternal life, which *God*, that cannot lie, pro-"miſed *before the world began.*" And what was this promiſing (*i. e.* determining to promiſe) eternal life, but the *eternal purpoſe* and decree, by which *God* choſe us in *Chriſt* προ καταβολης κοσμυ?

* *Epheſ.* i. 4. † 1 *Pet.* i. 20. *Revel.* xiii. 8.
‡ *Revel.* xvii. 8.

The

The third of theſe paſſages, is, 2 *Tim.* i. 9. " According " to his own purpoſe and grace, which *was given us in* " *Chriſt Jeſus*, before the world began."

The *purpoſe* and *grace*, given us in *Chriſt Jeſus*, muſt be the ſame with our *election by God in Chriſt*, or our predeſtination to eternal life, in virtue of the Lamb, *foreordained*, or ſlain from the *foundation of the world*, mentioned *Epheſ.* i. 4. 1 *Peter* i. 20. *Rev.* xiii. 8.

Now, it would be ridiculous to interpret theſe paſſages as ſignifying only from *the commencement, or beginning of the Jewiſh Law.*

In this paſſage of the Epiſtle to *Timothy*, St. *Paul* is evidently ſpeaking of the Scripture doctrine of *predeſtination* or the *election*, which *God* originally made of mankind in *Jeſus Chriſt*. And would it not be low and trifling to ſay, that this had been projected and deſigned in the divine counſels and decrees, *before the inſtitution of the Jewiſh Law?*

Dr. *Benſon* indeed pretends, that it would be much for St. *Paul's* purpoſe, to aſſert, that *God* intended the offer of life and immortality *before the Law was given*, becauſe this would prove againſt the *Judaizers*, that it could not depend on the obſervation of the Law *. But would not his argument have been equally pertinent and concluſive, if he was ſuppoſed to tell the *Gentiles*, that they had been elected in *Chriſt* before *the foundation of the world*; as if he was only ſuppoſed to ſay, that they had been elected in *Chriſt*, before the *time of the Jewiſh Law?* And does not the analogy of Scripture oblige us to prefer the firſt of theſe ſenſes? The other three texts produced above, are, *Epheſ.* iii. 9. *Luke* i. 70. *Acts* iii. 21.

" And to make all men ſee, what is the fellowſhip of " the myſtery, which, *from the beginning of the world*, hath " been hid in *God*, who *created all things in Jeſus Chriſt*," *Epheſ.* iii. 9.

Who created all things in Jeſus Chriſt. Mr. *Locke* obſerves, that St. *Paul* here ſpeaks of the *new creation* by *Jeſus Chriſt*. This *new creation* then, was the manifeſtation of the myſtery, which had been hid in *God* from the beginning of the world. Now, that this *new creation* in

* *Benſon on* 2 *Tim.* i. 9, 10.

Chriſt

Chriſt had been predeſtinated *from the beginning of the world*, in the ſtrict and exact ſenſe of the words, has been ſufficiently proved by the paſſages above-quoted. *Epheſ.* i. 4. 1 *Pet.* i. 20. *Rev.* xiii. 8.

St. *Paul*, in the next verſe but one tells us, that this myſtery was, "according to the *eternal* purpoſe which "*God* had purpoſed in *Chriſt Jeſus.*" He has alſo informed us in the firſt chapter (even according to Mr. *Locke's* own interpretation) that this *eternal* purpoſe was made, "not only before *the Law*, but even before *the* "*foundation of the world.*"

Luke i. 10. runs thus; "As he ſpake by the mouth of "his holy prophets, which have been ſince the world "began." The very ſame words are repeated, *Acts* iii. 21. In theſe paſſages, therefore, the word αιων evidently takes in the *whole* period of the ancient Prophecies, and conſequently muſt extend beyond the age of the Law, if any Prophecies were given before this period.

Note 4. *Chap.* i. *page* 72. *line* 11.

We are told, "that the divine Laws, eſpecially thoſe "of the Chriſtian diſpenſation, are chiefly a *declaration* of "*the natural and neceſſary* effects of ſin—given to fore-"warn us of the natural conſequences of our own acts "and habits, and to prevent thoſe moral evils, to which "we are expoſed by the *very conſtitution of* our being."

"If heaven be not ſo much the *reward* of religion, as "the *natural conſequence* of a religious frame of mind, and "*vice verſa*; then how abſurd is it *," &c.

If heaven be only the *natural conſequence* of a religious frame of mind, it will follow, that the ſacrifice of *Chriſt* was ſuperfluous and unneceſſary. There was only occaſion for a *divine Teacher*, to point out, and lay open this *natural* and *neceſſary* connexion between virtue and *eternal* happineſs.

"Eye hath not ſeen, nor ear heard, neither have "enter'd into the heart of man, the things which "God has prepared for them that love him." 1 *Cor.* ii. 9. Had not the bliſs and glory of heaven in-

* *Notes on King on the Origin of Evil*, p. 495, 6. ed. iii.

finitely exceeded the *natural effect* of human virtue, it never would have been deſcribed in ſo pompous and magnificent a manner.

It is ſtill more difficult to ſuppoſe, that the Scripture doctrine of future puniſhments, was chiefly a *declaration* of the *natural effect of vice*. For, on this ſuppoſition, we muſt conclude, that they, who never heard of the Goſpel, are liable to much the ſame puniſhment with thoſe who live under it. And yet, this ſeems repugnant both to the voice of Reaſon and Scripture. Our Saviour certainly knew nothing of this connexion, when he ſaid, "The ſervant who knew his Lord's will, and prepared "not himſelf, neither did according to his will, ſhall be "beaten with *many* ſtripes; but he that knew not, and "and did commit things worthy of ſtripes, ſhall be beaten "with *few* ſtripes *."

The learned tranſlator of *King* aſſerts the *eternity* of future puniſhments †. Now, if this revelation was given to forewarn us of the *natural effects of vice*, it will follow, that *eternal* puniſhment was one of its *natural effects*. And if ſo, it ought to have been promulged long before the publication of the Goſpel. For men could not be liable to thoſe eternal puniſhments, 'till the doctrine had been revealed to them.

Whether the puniſhments, mentioned in the New Teſtament, are, or are not properly eternal; it is allowed on all hands, that they are much greater than thoſe diſcovered by the light of nature. The queſtion, therefore, will return, why were they not revealed ſooner? For the followers of Lord *Bolingbroke* will ſay, *that God actually deceived men, if he did not ſet before them the full conſequences of their diſobedience.*

According to this hypotheſis, the great end of *Revelation*, was to point out, and lay open the natural connexion between virtue and happineſs, and vice and miſery. The *revelation*, therefore, ought to have been univerſal, or to have extended to all times and places. For it would impeach the goodneſs, and even juſtice of God, to ſuppoſe, that he intended to inflict puniſh-

* *Luke* xii. 47, 48. † P. 447.

ments,

ments which had not been revealed, and were not diſcoverable by the light of nature.

As it was not therefore conſiſtent with the juſtice of God, ever to leave men without the revelation given in the Goſpel; what will become of the *progreſſive* ſcheme aſſerted by this learned writer, in which he ſuppoſes, that this revelation of the Goſpel had been gradually opened and unfolded from the time of *Adam*, to that of *Jeſus Chriſt?* For, the part of it relating to *future* puniſhments, ſhould have been perfectly revealed from the beginning, that men might have fair warning of the ſituation in which they ſtood.

Note 5. *Chap.* iii. *page* 169, *line* 6.

" *Eliphaz* appears quite aſtoniſhed, and aſks *Job* " where he had *this knowledge*, whether he had *the ſecret* " *of God*, and had engroſſed all wiſdom to *himſelf*; he " tells him, they were no ſtrangers to the ways of God, " but had heard as much from their fathers, as *Job:* " though he pretended to the knowledge of *ſuch ſecret* " *things. Art thou the firſt man that was born? Or waſt* " *thou made before the hills? Haſt thou heard the ſecret of* " *God? And doſt thou reſtrain wiſdom to thyſelf? What* " *knoweſt thou that we know not? What underſtandeſt thou* " *which is not in us?*

" After this ſtrong expoſtulation, he returns to his " old argument, and offers many proofs from ancient tra- " dition, *of God's immediate vengeance upon the wicked* *."

But whence does it appear, that *the ſecret*, which occaſioned this ſtrong expoſtulation, was the knowledge of the reſurrection and a future ſtate? Or, why might it not be the notion of an unequal or ordinary Providence, which his Lordſhip aſſures us, had been *aſſerted* by Job, and *denied* by his friends? This will be no improbable ſuppoſition, if the principal point in diſpute, between him and his friends, was, *whether the afflictions of this world, are certain marks of God's diſpleaſure, and an indication of the wickedneſs of thoſe that ſuffer!*

* *Diſcourſes on prophecy*, p. 242.

The context too ſeems to lead us to this ſenſe, ſince *Eliphaz*, after his expoſtulation, proceeds to offer many proofs of God's *immediate vengeance on the wicked.*

" The next (ſays his Lordſhip) who anſwers *Job*, is " *Bildad.*—He talks in the ſame ſtrain, and reproaches " *Job* with his pretence to *ſecret* knowledge above others. " *Wherefore*, ſays he, *are we counted as beaſts, and re-* " *puted vile in your ſight?* chap. xviii. 3. And becauſe " *Job* had talked as if the *heavens* ſhould *ceaſe to be*, and " that the *earth* and *its inhabitants* ſhould *fail*, and *the* " *rock be removed out of his place*; *Bildad* thinks him di- " ſtracted even with paſſion, and reproaches him with his " wild conceit. *He teareth himſelf in his anger; ſhall* " *the earth be forſaken for thee, and ſhall the rock be re-* " *moved out of his place?*" chap. xviii. 4. As if he had ſaid, " *What is this wonderful man, that he expects to ſee* " *all things deſtroyed, the earth and the heavens to paſs* " *away, that there may be a proper time to do him juſtice?* " *Is it not more reaſonable to think, that God will do juſtice* " *here, than that all the works of nature ſhould be deſtroyed,* " *to make way for judgment?*" He then proceeds, " *Yea,* " *the light of the wicked ſhall be put out, and the ſpark of* " *his fire ſhall not ſhine.*" ver. 5 *.

What *Bildad* means by *removing the rock out of his place*, appears to be *Job's* pleading for the ceſſation of the extraordinary Providence. For ſince *Bildad*, according to his Lordſhip, aſſerts *ſuch* a Providence, and makes it conſiſt in diſtributing good and evil to merit and demerit, which he conſiders as the *immoveable* terms of intercourſe between God and man; the denying and diſturbing ſuch a diſpenſation of things, is elegantly called *the removing the rock from its place.* And his proceeding immediately to aſſert the temporal puniſhment of the wicked fully ſupports this interpretation.

All then his Lordſhip has proved, is, that *Job's* friends reproached him with pretending to be wiſer than all men, and arrogating to himſelf *the ſecret* of God. But, that this charge aroſe from his aſſerting the doctrine of the reſurrection and a future ſtate, is only *ſuppoſed*, and not *proved.*

* P. 242, 243.

I was a little ſurprized, indeed, to find his Lordſhip affirming, that this knowledge was *peculiar* to *Job*, and a *ſecret* to his friends: But much more, to find him deſerted by his old ſecond, Dr. *Stebbing*; who maintains, that this doctrine was the *common traditionary* expoſition of the *Abrahamic* Covenant. For, if this were the caſe, it could not poſſibly be unknown to *Job's* friends, who, indeed, from the whole courſe and tenour of the book, ſeem to be rather better acquainted with the ancient diſpenſations of Providence to mankind, than even *Job* himſelf. But, his Lordſhip has here the mortification even of a *general deſertion*; for not only the ingenious and learned Dr. *Grey*, but even his Chaplain, Dr. *Brown*, ſuppoſes this was a common doctrine, and, as ſuch, no better known to *Job*, than to his friends. They will therefore be much embarraſſed in the defence of his Lordſhip's expoſition. For, by ſuppoſing that *Job's* friends were well acquainted with the doctrine of the reſurrection, they deprive his Lordſhip of the only argument, which he thinks ſufficient to repel the objection brought againſt this interpretation of the text.

The great difficulty to be accounted for, is, how *Job* came to be ſo well acquainted with this doctrine, while it remained a ſecret to his friends? His Lordſhip obſerves, that, in the age of *Job*, "there might poſſibly be among "the few faithful in the world, a traditionary expoſition "of the promiſes of God, grounded upon more expreſs "revelations, made either before, or ſoon after the "Flood, than have come down to our times *."

Now it happens, that *Job's* friends were amongſt *the faithful of thoſe times*; and therefore, according to the preſent ſuppoſition, could be no ſtrangers to this doctrine, if it had been the *common* traditionary expoſition of the revelations above-mentioned. His Lordſhip ſuppoſes the expoſition to have been *common* to *the few faithful*, as he aſſigns it to them without diſtinction.

The thing to be explained, is, how this knowledge came to be *peculiar* to *Job*, and the reaſon here aſſigned implies, that it was *not* peculiar to *Job*, but *common* to *the few faithful* of thoſe times.

* P. 237, 238.

His

His Lordſhip proceeds, " Or, as *Job* was tryed in a " very extraordinary manner, he might have as extra- " ordinary a degree of light, to ſupport and maintain him " in the conflict *." Here he ſuppoſes, that *ſuch an extraordinary degree of light* as the knowledge of a future ſtate, was only neceſſary to ſupport men under *great* and *extraordinary* trials. He muſt ſuppoſe too, that neither *Job*, nor the faithful of thoſe times, had any knowledge of a future ſtate *before* this *ſpecial* revelation was made. He muſt acknowledge, therefore, that there has been a time, when Religion was able to ſubſiſt unſupported by this doctrine.

Here too we are unable to reconcile what we learn of his Lordſhip. He tells us, that the ſentence pronounced upon our firſt parents, returned them to the duſt of the earth; and that Religion after this, would have had no real foundation and ſupport, unleſs the promiſe of a deliverance from the curſe of the fall, or of a reſtoration to life and immortality, had been *immediately* revealed †. How then was Religion able to ſubſiſt among *Job* and his friends, (who were acquainted with the hiſtory of the fall) before the doctrine of a future ſtate was revealed to them?

It will be neceſſary therefore for his Lordſhip, either to give up his expoſition of this firſt and original Prophecy, or his interpretation of the celebrated text in the book of *Job*; *i. e.* either to abandon the fundamental point he labours to inculcate in his *third Diſcourſe*, or that other, which he endeavours to ſupport in his *ſecond Diſſertation*.

I beg leave to conclude this note with a remark on the following criticiſm. " When a man gives up the " Ghoſt, *where is he?* The meaning of which queſtion " is explained in the following words, for *man lieth down*, " *and riſeth not till the heavens be no more.* Where is he " then, or what is he in the intermediate ſpace? You " may reply perhaps, that this expreſſion, *till the heavens* " *be no more*, may very well ſignify that man ſhall never " riſe more, and to ſhew the contrary, it ought at " leaſt to be proved that *Job* had a notion that the

* Vide *Third Diſcourſe on Prophecy.*

" heavens

" heavens ſhould one day be deſtroyed; and that new " heavens and a new earth ſhould ſucceed. But if " this expreſſion be doubtful, yet 'tis reaſonable to ex- " pound it to the ſenſe, which antient tradition beſt " ſupports. And this we certainly know from writers, " both ſacred and profane, that it was a very old opinion, " that the preſent frame of nature ſhould be one day diſ- " ſolved, and be ſucceeded by a renovation of all things, " by new heavens, and a new earth *."

His Lordſhip is certainly right in obſerving, that an objector may probably demand, upon what warrant and authority he affirms, that this opinion of a general renovation, or of new heavens and a new earth, was as old *as the time of Job*. And what anſwer does his Lordſhip make? Why, he aſſerts that the opinion was *very old*. But this is not enough. He ſhould prove that it was as old *as the age of Job*. Now as he has not attempted to do this, he ſeems to beg the queſtion, which he ſhould have proved.

But, what is ſtill more remarkable, his own reaſoning will not allow him to ſuppoſe, that ſuch an opinion prevailed ſo early as the time of *Job*. For on this ſuppoſition how can he ſuppoſe that the knowledge of it was *peculiar* to *Job*, and a ſecret to his friends?

* P. 225.

FINIS.

ERRATA.

Page	*Line*	
1.	7, 8.	*for* of the one as of the other *r.* of *their* religion then, as it is of *ours* now
12.	8.	*dele* for
13.	10.	he then *r.* then he
	25.	*dele* diſtinctly
16.	15.	they *r.* the types
17.	22.	them *r.* him
55.	14.	diſtinction *r.* deſtruction
End of the Note, add *Dodderidge.* Rom. vi. 6. " The word " καταργεομαι generally ſignifies, diveſting a " thing of ſome power, whether lawful or " uſurped, which it formerly had, and " reducing it to an incapacity of exerting that " energy any more." Dodderidge, 1 Cor. " xv. 24.		
58.	Note 1.	to *r.* of
59.	1.	ſays the Prophet Iſaiah, *r.* ſays Hezekiah in the Prophet Iſaiah,
	Note 5.	the citation *r.* his citation
65.	Note 2.	*after* redemption, *inſert* we ſhall only be the more puzzled to account for his perplexity and embarraſſment on this occaſion
66.	Note 10.	derives *r.* denies
79.	13.	religions *r.* religion
82.	5, 6.	that it was intended *r.* that was intended for this purpoſe.
	Note	*r.* thus, Vol. ii. p. 479, 480. 578, 579. Vol. i. p. 427, 8.
96.	1.	it *r.* or
109.	Note 18.	he cloſely follows *r.* thus he cloſely follows
	28.	Reaſoners *r.* Reaſoning,
113.	10.	by not ſetting *r.* as he did not ſet
117.	10.	ſame *r.* time
120.	16.	who ſaw the doctrine *r.* who ſaw, or ought to have ſeen the doctrine
133.	2.	it *r.* them
136.	23.	for they had taken *r.* for as they have taken
157.	5.	he will *r.* God will
160.	Note 2.	Prop. 2. *r.* page 102.
168.	14.	the reſurrection to be *r.* the reſurrection and a future ſtate to be
171.	24.	in *Job r.* on *Job*
175.	11, 12.	in being conſidered *r.* or in being conſidered
176.	6.	interpretations *r.* interpreters
177.	20.	New Teſtament *r.* Old and New Teſtament

ERRATA.

Page	*Line*	
179.	13.	ſince the two firſt were as much embarraſſed with this circumſtance of the inequality, and the other was as utter a ſtranger to the doctrine of the reſurrection, as if they had never ſeen any plain deſcription or *revelation* of this grand article of the Goſpel.
	19	conſiderable important *r.* conſiderable and important
215. Note	4.	ſee the publication *r.* ſee ſince the publication
217.	1.	*for interrogation put a colon*
218. Note	1.	every doctrine *r.* every principle
228.	24, 5, 6.	Whether the doctrine of eternal life had been revealed before the Law, or no, *r.* Whether the doctrine of eternal life was to be propagated and diſpenſed by the *Moſaic* Law.
254.	13.	*dele* likewiſe
256. Note	penult.	the required faith *r.* the faith required
257.	17.	not ſo fully opened *r.* was not ſo fully opened
271.	9.	*add* I am only reaſoning on my Lord Biſhop's own conceſſions, or urging an argument *ad hominem*, when I ſay Religion muſt have ſubſiſted before this time, excluſively of which the *D. L.* holds that it had for ſome centuries been a national doctrine amongſt the ancient *Jews*.
298. Note [b]		*r.* See p. 5, 6, 7, 8, 9.
299.	14.	*r.* but condeſcends to admit it, as to the *legal* covenant
316. Note	8.	*r.* future ſtate
Note [b]		*r.* p. 5, 48, 49, &c.
331.	3.	BEFORE *r.* AFTER