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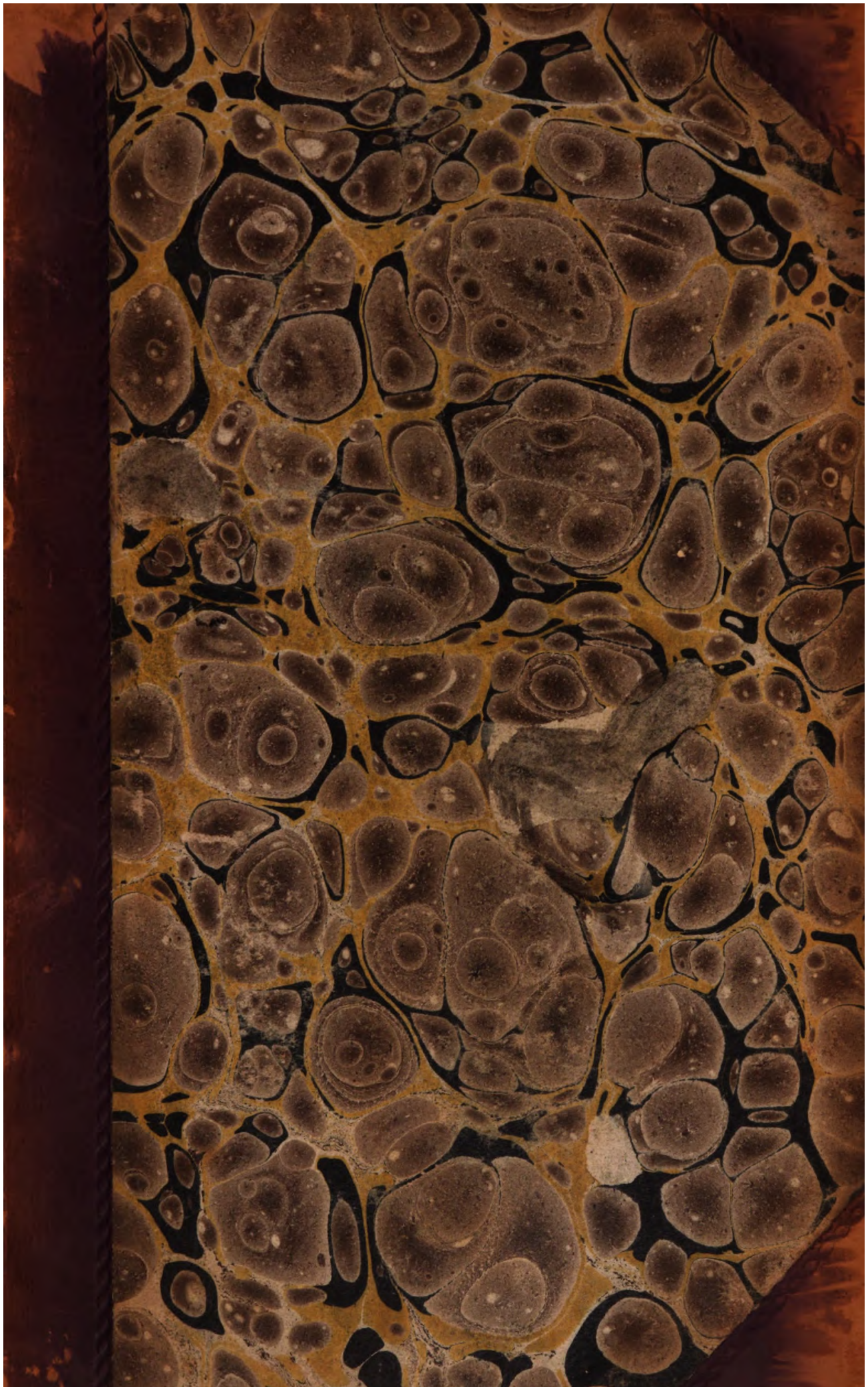
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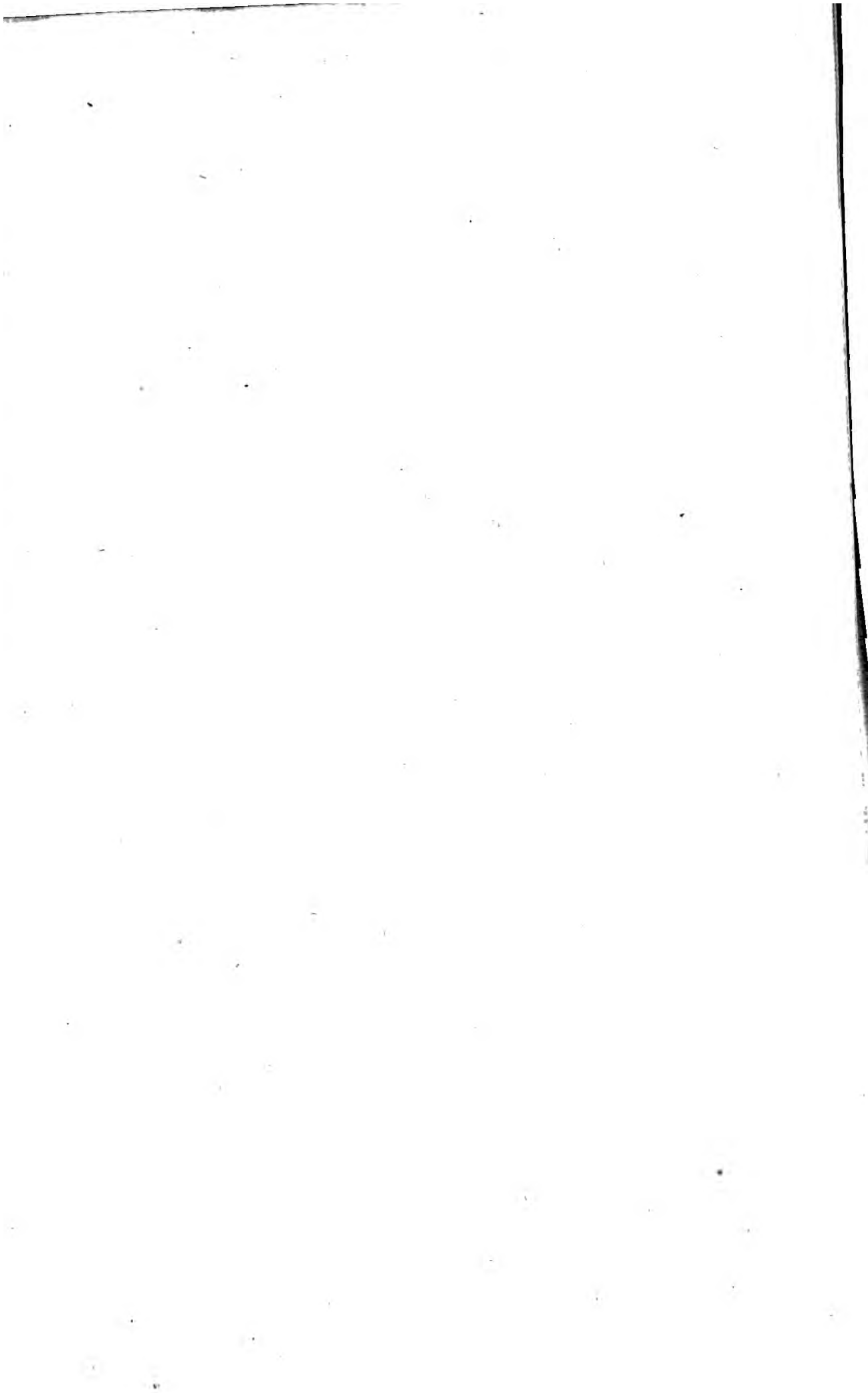




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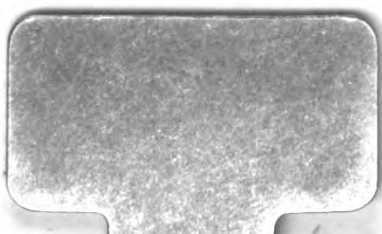




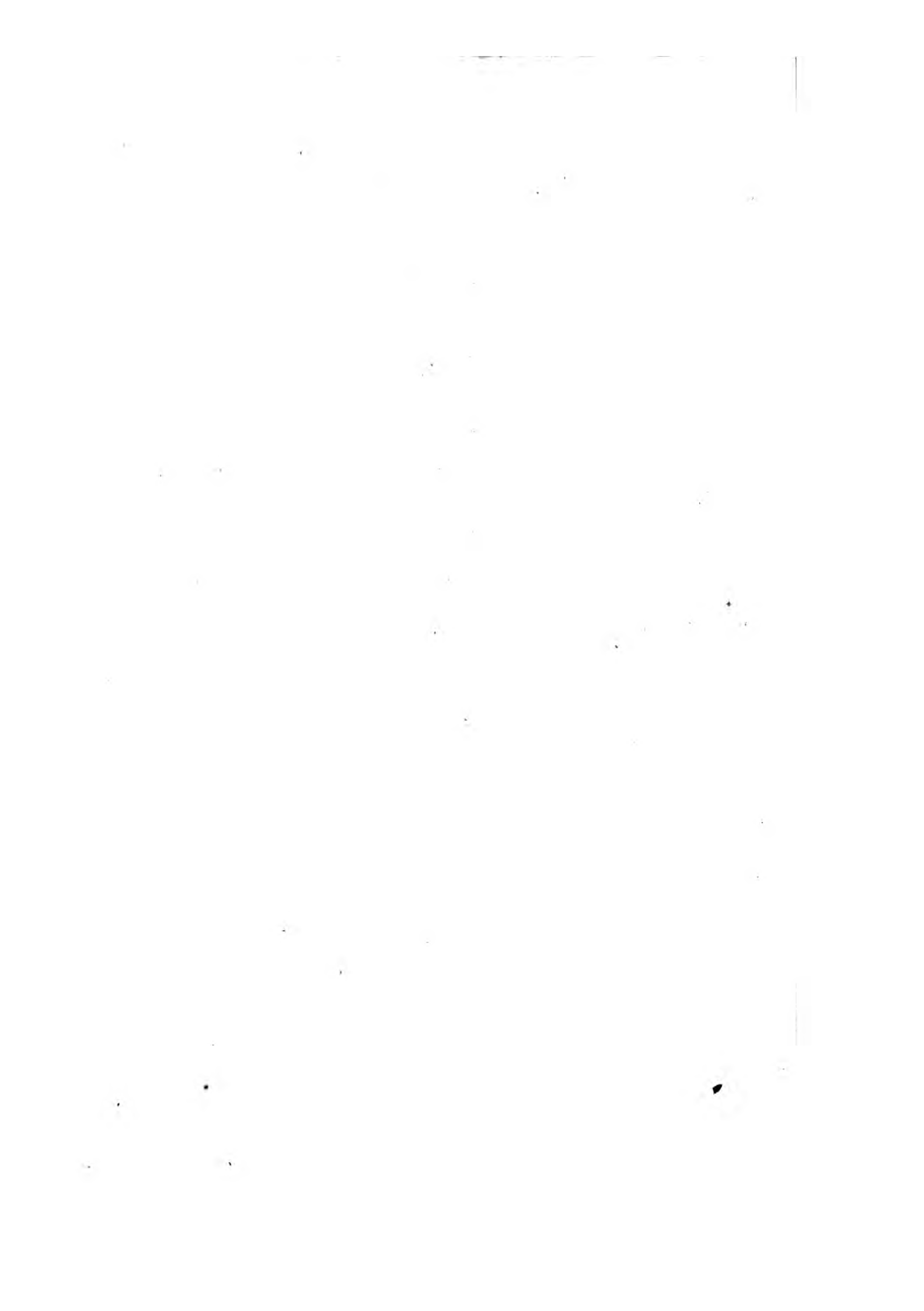
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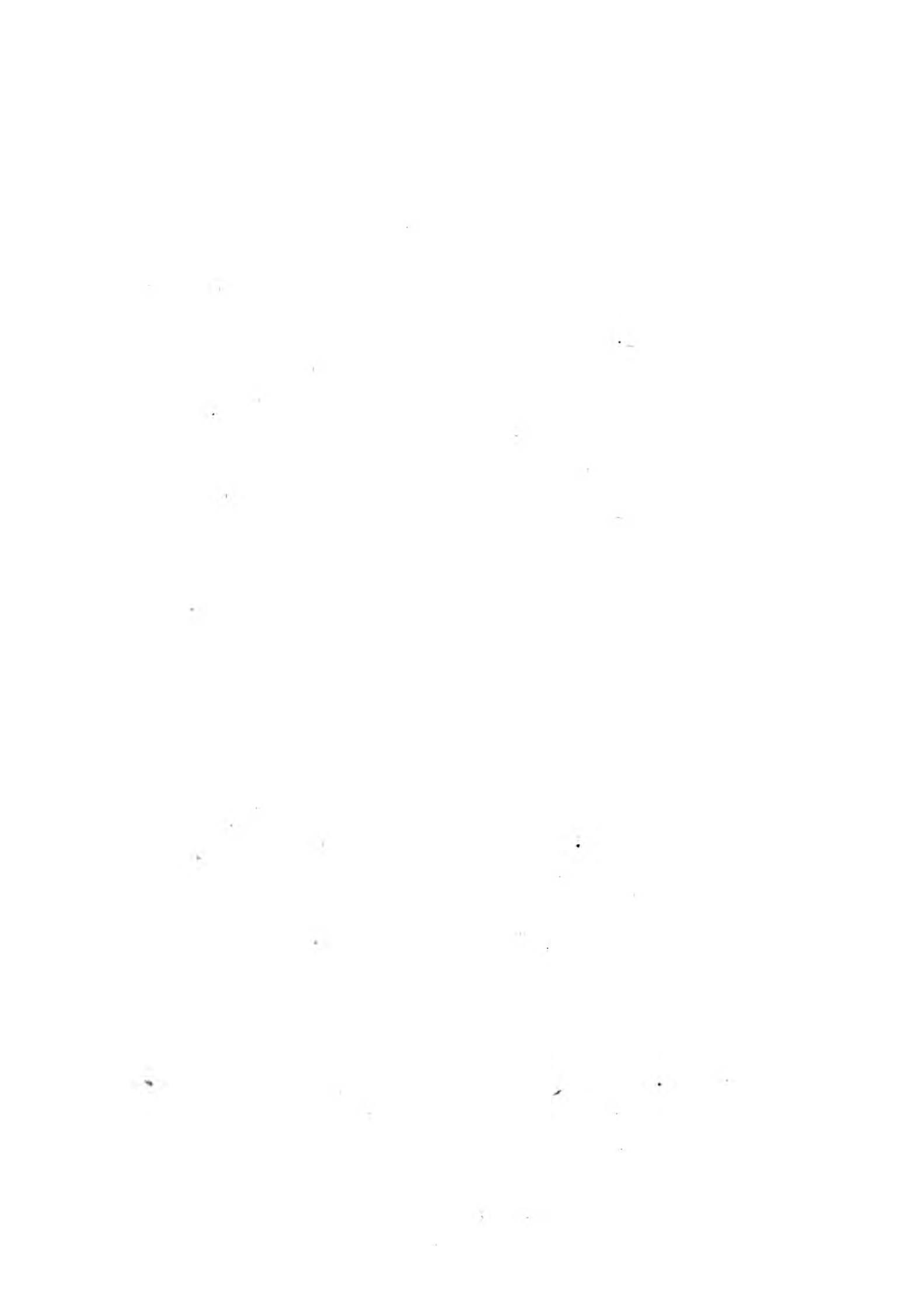
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PROPHECIES.

THE UNIVERSITY OF CHICAGO

14. 1829.
J

PROPHECIES
OF
CHRIST AND CHRISTIAN TIMES,

SELECTED FROM THE

Old and New Testament,

AND ARRANGED

ACCORDING TO THE PERIODS IN WHICH THEY
WERE PRONOUNCED.



BY
A LAYMAN.



EDITED BY
THE REV. H. CLISSOLD, A.M.
MINISTER OF STOCKWELL CHAPEL, LAMBETH.



Search the Scriptures, for in them ye think ye have eternal life, and they are
they which testify of me.—*John v. 39.*
The testimony of Jesus is the spirit of prophecy.—*Rev. xix. 10.*



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PREFACE.

THE text in the following work is merely a compilation from the Bible, but by collecting together the Christian Prophecies, the course and plan and objects of prophetic communication are more distinctly shewn, the spirit and force and meaning of prophetic language more easily understood, the strength of prophetic evidence more powerfully developed, and the importance and necessity of attending to it more pointedly displayed.

Prophecy is a test of truth, and the fulfilment of Christian prophecy one of the pillars upon which Christianity rests. If we are plainly and distinctly and repeatedly assured that a Redeemer and Saviour should come, that he should bruise the Serpent's head and be a blessing unto all nations ; if we find his lineage pointed out, the place of his birth and time of his coming specified, and many of his personal qualities and the events of his life detailed ; if we find his distress, his rejection by the Jewish rulers, the indignities he should receive and the scorn with which he should be treated, his death, his burial, his resurrection, his

ascension and his future power and glory clearly foretold, and we find each and every of these particulars verified in Jesus Christ and in no other person, who can doubt but that he was sent from God, and that he was, what he assumed to be, the true Messiah? Do we wish to be informed, as far as is permitted man to know, what was his real nature, whether he was God as well as man, and man as well as God, whence can we get such assistance as from prophecy? Turn to the prophecies which speak of him as king, and look forward to the nature and extent and duration of his kingdom, attend to the assurances that his kingdom shall be different from all the former kingdoms upon earth, that his dominion shall be an everlasting dominion, and his kingdom that which shall not be destroyed, that all kings shall fall down before him, all nations shall do him service, that the mountain of the Lord's house (the spiritual Church of Christ) shall be established on the top of the mountains, and exalted above the hills, that all nations shall flow unto it, and that the gates (or councils) of hell shall not prevail against it, and see how these prophecies have been from our Saviour's time and still are fulfilling, and we can without difficulty answer the question, whether Christianity is the religion God sanctions and requires. Look to the pains prophecy takes to bring mankind to Christ, to make them become

his servants and obey his laws, see the denunciations it pronounces against those who oppose, or despise, or neglect him; and we can then form a judgment if it be matter of indifference whether we be believers or not, and whether we act up to or disregard the duties Christianity requires. Lastly the denunciations against the Israelites, the prophecies of the destruction of Jerusalem, the intimations of their future conversion and restoration to God's favour, the efforts God promises to make for advancing it, the vengeance he threatens upon those who should obstruct it, and the retaliation he menaces upon those who should oppress them, whilst they furnish fresh proofs of the attention God pays to the success of Christianity, and supply a reason for their being still continued a distinct and marked and peculiar people, are calculated to make them more the objects of our attention and regard, to direct our thoughts to the singular manner in which God has dealt with them, and to put us upon our guard as to our conduct towards them. If there is to be some extraordinary interposition of Providence to bring about their conversion, if we as Gentiles are to co-operate, if they are to be distinguished by signal marks of God's favour, if any oppression towards them is to meet with its return, any obstruction to their belief to be followed by a heavy portion of divine vengeance, and if they are to take them captives whose cap-

tives they have been, we can no longer look upon them with indifference, we are constrained to consider them as objects of the highest interest.

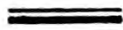
Let it not be surmised, that the Scriptures might have been written, or the prophecies inserted, after our Saviour's time. The Old Testament is in the keeping of the Jews, and their copies contain the same prophecies as ours. Their copies too were translated into Greek near 300 years before the birth of Christ, and that translation is still in existence and in use.—The Samaritans also, the ancient rivals of the Jews, have their copy of the five books of Moses—and that copy corresponds substantially with ours. That the Gospels of Matthew Mark and Luke were written before the destruction of Jerusalem, is a point upon which no doubt ever has been cast. They are referred to by the earliest Christian writers, and it would have been impossible to have imposed them upon the Christian Church at a later period.—Addison's and Chalmers' Evidences of Christianity will satisfy any reasonable mind upon these particulars, and the continuance of Christianity to the present time, (which is a fulfilment of some of the prophecies those Gospels contain,) makes any lengthened discussion upon the question unnecessary.

In the summaries in *Italics* under the several numbers, the object has been to give the passage its true application, and to furnish a short abstract

of its contents: but the reader must be upon his guard, particularly as to *the application of the passage*, because with the most anxious wish to be correct, misapprehension may occasionally have occurred.

May this attempt draw the attention of abler men to the important parts of Scripture it sets forth, that mistakes may be corrected, and clearer lights given, that this vital part of Christianity may be better understood, and mankind strengthened in their faith, and improved in their conduct. And may He, from whom alone all light and wisdom come, prosper every work which has for its objects the improvement and happiness of man, and the glory of God.

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CHAPTER I.

PROPHECIES—LOOKING FORWARD TO CHRIST AND CHRISTIAN TIMES.

FROM THE CREATION TO THE DEATH OF MOSES, 1451 YEARS
BEFORE THE CHRISTIAN ÆRA.

No. I.

*Contemplating Christ as "the Seed of the Woman," and "the
Opposer and Vanquisher of Satan."*

No. 1. THE Lord God said unto the serpent, "I will put
"enmity between thee and the woman, and between thy^a
"seed, and her^b seed; it^c shall bruise thy^d head, and
"thou shalt bruise his^e heel." *Gen. iii. 15.*

^a "Thy seed," i. e. "the wicked," those who adopt Satan for
their father, and he adopts for his sons.

^b "HER seed," referring probably, though covertly, to the
miraculous conception.

^c "It," and "his," in the singular number—looking forward
to one person only.

^d "Bruise thy head," i. e. "wound thee mortally, and triumph
"over thee."—See *Isa. xxv. 9. Hos. xiii. 14.*—The head a vital
part, the heel not.

^e "Bruise his heel," i. e. "obstruct his progress:" give him
"every annoyance." It may also refer to the "sufferings" he
should undergo in his human state.—*Kidder's Demonstration*,
Pt. I. ch. 7. sect. 1. fol. ed. p. 69.—And *Hale's Trinity*, I.
113, 114.

No. II.—VII.

Pointing out his Lineage, (the Line in which he should come in the Flesh,) and noticing him as "a Blessing unto all Mankind."

No. 2. In thee (i. e. Abraham) shall all families of the earth be blessed. *Gen. xii. 3.*

No. 3. All the nations of the earth shall be blessed in him (i. e. Abraham). *Gen. xviii. 18.*

No. 4. In thy (i. e. Abraham's) seed shall all the nations of the earth be blessed. *Gen. xxii. 18.*

No. 5. In Isaac shall thy (i. e. Abraham's) seed be called. *Gen. xxi. 12.*

No. 6. The Lord appeared unto him (Isaac) and said, "In thy seed shall all the nations of the earth be blessed." *Gen. xxvi. 2. 4.*

No. 7. And he (i. e. Jacob) dreamed, and behold the Lord said, "In thee^f and in thy seed shall all the families of the earth be blessed." *Gen. xxviii. 12, 13, 14.*

No. VIII.

Carrying down his Lineage to Judah—referring to his superiority and victory—shewing within what Time he should come—the gathering of the Nations unto him, and (perhaps) intimating the Vengeance he should take upon his Opponents.

No. 8. Judah, thou art *He*, whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall fall down before thee: Judah is a lion's whelp: from the prey, my Son, thou art gone up: he stooped down, he couched as a lion, and^g as an old lion, who shall rouse him up: the sceptre shall not

^f "And" or "even." The latter is frequently the meaning of the Hebrew and Greek connective Particles η and *Kai*.

^g "And" or "even."

depart ^h from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him *shall* the gathering ¹ of the people *be*: binding his foal unto the vine, and his ass's colt unto the choice vine, he washed his garments in wine, and his clothes in the blood of grapes: his eyes *shall be* red with wine, and his teeth white with milk. *Gen. xlix. 8 to 12.*

No. IX.

Looking forward to his Kingdom, the Vengeance he should take upon his Opponents, and the Success and Extent of his Religion.

No. 9. I shall see him, but not now—I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth ^k: and Edom ^k shall be a possession; Seir ^k also shall be a possession for his enemies, and Israel ^k shall do valiantly:

^h “Depart,” &c. Is there still a sceptre in Judah, or a lawgiver between his feet? was there when the Jews told Pilate, (*John xviii. 31.*) “It is not lawful for us to put any man to death,” and (*John xix. 15.*) “We have no king but Cæsar?” And if the Sceptre be departed, then is Shiloh come. And who is Shiloh? who but He, who in language similar to v. 11. is described, (*Isa. lxiii. 1, 2.*) as “coming with dyed garments from Bozrah, as red in his apparel, like him that treadeth in the wine vat; and is called in the Revelations, (*Rev. v. 5.* in the language of v. 9,) “The Lion of the tribe of Judah.” See *Justin Martyr*, 1st Apol. sect. 40. *Mede*, B. I. Disc. 8. p. 34. *Kidder's Demonstration*, Pt. 1. c. 3. fol. ed. p. 25. *Bp. Newton's fourth Dissertation*, and *Hale's Trinity*, I. 174.

¹ “The gathering,” &c. contemplating “the coming in of all nations to his worship.”

^k “Moab,” &c. “Moab and Sheth, and him that remaineth of the city,” are perhaps put for the active adversaries of Christianity; “Moab and Sheth,” for the heathen opponents, and “him that remaineth of the city” for the unbelieving Jews, who ought

out of Jacob shall come he that shall have dominion, and shall destroy him^k that remaineth of the city. *Numb.* xxiv. 17, 18, 19.¹

No. X. and XI.

Upon Christ's prophetic Character—his acting under God—the Duty of regarding him, and the Vengeance upon those who should not.

No. 10. The Lord thy God will raise up unto thee (i. e. the Israelites) a prophet from the midst of thee, of thy brethren, like^m unto me (i. e. Moses;) unto him shall ye hearken. *Deut.* xviii. 15.

No. 11. And the Lord said unto me (i. e. Moses), “ I

to have been “ God's own citizens and people.” “ Edom and Seir” are possibly intended for other Gentile nations, and “ Israel” for Christ, or Christ's own people. It is common in prophetic language to speak of the future enemies of Christianity, by the name of the nations who had been the great opposers of the Israelites, God's former people, and Moab was a nation which took an active part in opposing their settlement in Canaan. In the prophetic account of the success of Christianity, (*Isa.* xxv. 10.) it is said that “ MOAB shall be trodden down, even as “ straw is trodden down for the dunghill.”

¹ That this is a prophecy of Christ, see *Kidder's Pentateuch* and Bp. *Newton's fifth Dissertation*, see it also commented upon and explained, *Hale's Chronology*, II. 227. and *Hale's Trinity*, I. 179.

^m “ Like,” &c. Eusebius has pointed out many particulars in which there was a similarity between our Saviour and Moses: Dr. Jortin has enlarged upon them: Bishop Newton has set them forth in his 6th Dissertation. The great points of resemblance are these: each was a Prophet: each a Mediator between God and man: and each the Founder of a new religious system. See *Kidder on the Pentateuch*. *Kidder's Demonstration*, pt. i. c. 4. fol. ed. p. 31, 32. *Jortin's Remarks*, and *Bishop Newton's sixth Dissertation*.

“ will raise them (i. e. the Israelites) up a prophet from
 “ among their brethren, like unto thee, and will put ⁿ my
 “ words in his mouth, and he shall speak unto them all
 “ that I shall command him : and it shall come to pass,
 “ *that* whosoever will not hearken unto my words which
 “ he shall speak in my name, I will require *it* of him.”
Deut. xviii. 17, 18, 19 °.

Note.—The denunciations in *Deut.* xxviii. refer probably to all times of the continuance of any of the Israelites, and look forward prophetically, amongst other points, to

ⁿ “ Put,” &c. So *Isaiah* xlii. v. 1. “ I have put my Spirit upon him” and *Isaiah* li. 16. “ I have put my words in thy mouth.” And our Saviour accordingly professed to speak under God’s influence: “ I speak to the world *those things I have heard of him* (i. e. God the Father) *I do nothing of myself*: but “ *as my Father hath taught me, I speak these things.*” *John* viii. 26, 28. And again, *John* xii. 49, 50. “ *I have not spoken of myself, but the Father which sent me, he GAVE ME a commandment what I should say, and what I should speak : whatsoever I speak therefore, even as the Father said unto me, so I speak.*”

° This Prophecy is referred to by St. Peter, *Acts* iii. 22. and by Stephen, *Acts* vii. 37, and with what view could either of them have done so, except to intimate that it was written of, and verified in, Jesus Christ? St. Peter, after noticing the death, and resurrection, and ascension of our Saviour, and its accordance with what God before had shewn by the mouth of all his prophets, says, “ For Moses truly said unto the Fathers, “ *A Prophet shall the Lord your God raise up unto you of your brethren, like unto me : him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear THAT PROPHET shall be destroyed from among the people. Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.*” *Acts* iii. 22—24. And St. Stephen, in speaking of Moses, says, “ This is that Moses, which said unto the children of Israel, ‘ A PROPHET shall the Lord your God raise up unto you of your brethren, like unto me : him shall ye hear.’ ” *Acts* vii. 37.

the destruction of Jerusalem by the Romans, and the dispersion of the Jews. See *Kidder on the Pentateuch*, and *Bishop Newton's seventh Dissertation*. I have set forth therefore below such of them as appear to have a reference, though perhaps in part only, to those events^p.

^p “ It shall come to pass if thou (i. e. the people of Israel,) wilt not hearken unto the voice of the Lord thy God, to observe to do all his Commandments * and his Statutes, which I (i. e. Moses,) command thee this day,—the Lord shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth : a nation whose tongue thou shalt not understand ; a nation of fierce countenance,—which shall not regard the person of the old, nor shew favour to the young : and he shall eat the fruit of thy cattle, and of thy land, until thou be destroyed : which shall not leave thee *either* corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee : and he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst throughout all thy land : and he shall besiege thee in all thy gates throughout all thy land which the Lord thy God hath given thee. And thou shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, which the Lord thy God hath given thee, in the siege and in the straitness, wherewith thine enemies shall distress thee : so *that* the man *that is* tender amongst you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children which he shall leave : so that he will not give to any of them of the flesh of his children whom he shall eat : because he hath nothing left him in the siege and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter, and † toward her

* “ All his commandments,” and one was, TO HEARKEN UNTO THE PROPHET LIKE UNTO MOSES.

† “ And,” or “ even.”

“ young one that cometh out from between her feet, and toward
 “ her children which she shall bear : for she shall eat them for
 “ want of all *things* secretly in the siege and straitness, wherewith
 “ thine enemy shall distress thee in thy gates. If thou wilt not
 “ observe to do all the words of this law, that are written in this
 “ Book, that thou mayest fear this glorious and fearful name, ‘ *The*
 “ *Lord thy God*’, then the Lord will make thy plagues wonderful,
 “ and the plagues of thy seed, even great plagues, and of long
 “ continuance, and sore sicknesses, and of long continuance:
 “ moreover, he will bring upon thee all the diseases of Egypt,
 “ which thou wast afraid of, and they shall cleave unto thee.
 “ Also every sickness, and every plague, which *is* not written in
 “ the book of this law, them will the Lord bring upon thee, until
 “ thou art destroyed. And ye shall be left few in number,
 “ whereas ye were as the stars of heaven for multitude, because
 “ thou wouldest not obey the voice of the Lord thy God. And
 “ it shall come to pass, *that* as the Lord rejoiced over you to do
 “ you good, and to multiply you ; so the Lord will rejoice over
 “ you to destroy you, and to bring you to nought ; and ye shall
 “ be plucked from off the land whither thou goest to possess it.
 “ And the Lord shall scatter thee among all people, from the
 “ one end of the earth even unto the other ; and there shalt thou
 “ serve other gods, which neither thou nor thy fathers have
 “ known, *even* wood and stone.—And among these nations shalt
 “ thou find no ease, neither shall the sole of thy foot have rest,
 “ but the Lord shall give thee there a trembling heart, and failing
 “ of eyes and sorrow of mind : and thy life shall hang in doubt
 “ before thee, and thou shalt fear day and night, and shalt have
 “ none assurance of thy life. In the morning thou shalt say,
 “ ‘ would God it were even.’ And at even thou shalt say,
 “ ‘ would God it were morning :’ for the fear of thy heart
 “ wherewith thou shalt fear, and for the sight of thine eyes
 “ which thou shalt see. And the Lord shall bring thee into
 “ Egypt again with ships, by the way whereof I spake unto thee,
 “ ‘ Thou shalt see it no more again,’ and there ye shall be sold
 “ unto your enemies for bondmen and bondwomen, and no man
 “ shall buy *you*.” *Deut. xxviii. 15. 49—68* *.

* This prophetic denunciation perhaps referred *in part only* to the destruction
 of Jerusalem by the Romans, and in part to other visitations. The passage for

CHAPTER II.

PROPHECIES OF CHRIST AND CHRISTIAN TIMES.

IN DAVID'S TIME, RATHER MORE THAN 1000 YEARS BEFORE THE
CHRISTIAN ERA.

No. XII.

*Shewing David to be the Line through which Christ should come :
pointing out the Relation he should bear to God—treating his
Kingdom and God's Kingdom as the same, and promising its
everlasting Continuance.*

No. 12. THE word of God came to Nathan, saying,
“ Go and tell David my servant, Thus saith the Lord of
Hosts—I tell thee that the Lord will build thee a
house : and it shall come to pass, when thy days be ex-
pired, that thou must go *to be* with thy fathers, that I
will raise up thy seed after thee, which shall be of thy
sons : and I will establish his kingdom. He shall build ^a
me a house, and I will stablish his throne for ever. I
will be his ^b father, and he shall be my son, and I will not

^a “ He shall build,” &c. The house Christ has built is the
Christian Church.

^b “ His Father.” As one of the proofs that Christ was made
better than the angels, this passage is referred to Heb. i. 5,
“ for unto which of the angels said he at any time, ‘ I will be
“ ‘ to him a Father, and he shall be to me a son.’ ”

instance of their serving other gods, even wood and stone, if not figurative, may refer to some earlier period of their history : but the particulars, in general, correspond so accurately with the details in Josephus of the siege and destruction of Jerusalem by the Romans, and with the subsequent state of the Jews, that it is difficult to believe that those events were not contemplated when these denunciations were made.—Bishop Newton's *seventh* Dissertation enters very fully into the subject.

take my mercy away from him as I took *it* from him ° that was before thee : but I will settle him in my house and in my kingdom for ever : and his throne shall be established for evermore." 1 *Chron.* xvii. 3, 4. 10, 11, 12, 13, 14.

No. XIII.

Psalm ii.—*Upon the Opposition Christ should meet with, and the Scorn with which God should treat it : of God's establishing Christ as his (God's) King, of the Relation Christ should bear to God, the extent of his Dominion, and the Vengeance he should take.*

No. 13. WHY do the heathen so furiously rage together, and why do the people imagine a vain thing? The kings of the earth stand up, and the rulers take counsel against the Lord, and against his anointed ; " Let us break their bonds asunder, and cast away their cords from us." He that dwelleth in Heaven shall laugh them to scorn, the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure, " Yet have I set my king, upon my holy hill of Sion." I will preach the Law whereof the Lord hath said unto me, " thou art my Son : this day have I begotten thee. Desire of me, and I will give thee the Heathen for thine inheritance, and the utmost parts of the earth for thy possession. Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel." Be wise now therefore, O ye kings, be learned ye that are judges of the earth. Serve the Lord in fear, and rejoice unto him with reverence. Kiss the Son, lest he be angry, and so ye perish from the right way : if his wrath be kindled, yea, but a little, blessed are all they that put their trust in him. *Ps.* ii. 1—12^d.

° " Him that was before thee," i. e. " Saul."

^d The prophetic character of this Psalm, and its application to our Saviour, seem clearly established by *Acts* iv. 25., &c.

No. XIV.

Psalm xvi.—Intimating Christ's Trust in God, the Persons to whom his Blessings should be given, and the Nature of those Blessings, his Resurrection and Exaltation.

No. 14. Preserve me, O God, for in thee have I put my trust. O *my soul*, thou hast said unto the Lord, thou art my God: my goods are nothing unto thee. All my delight is upon the saints that are in the earth, and upon such as excel in virtue. But they that run after another

Acts xiii. 33. Heb. i. 5. and Heb. v. 5. When Peter and John reported to the Christian converts what the Jewish council had said unto them, forbidding them to speak or teach in the name of Jesus, the converts lifted up their voices to God with one accord, and said, "Lord, thou art God, which hast made heaven and earth and the sea, and all that in them is, who by the mouth of thy servant David hast said, '*Why did the heathen rage, and the people imagine vain things: the kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ: for of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, to do whatsoever thy hand and thy council determined before to be done.*'" *Acts iv. 25—28.* Part of St. Paul's discourse in the Synagogue at Antioch was, "We declare unto you glad tidings, how that the Promise which was made unto the fathers, God hath fulfilled the same unto us their children, in that he hath raised up Jesus again," as it is also written in the 2nd Psalm, "*Thou art my Son, this day have I begotten thee.*" *Acts xiii. 32, 33.* In *Heb. i. 5.* as a proof of Christ's superiority over the angels, this question is put, "unto which of the angels said he at any time, '*Thou art my Son, this day have I begotten thee.*'" And in *Heb. v. 5.* it is said, "Christ glorified not himself to be made a High Priest, but he that said unto him, '*Thou art my Son, this day have I begotten thee.*'" And if *this passage* were addressed prophetically to Christ, the prophetic character and the application of the whole Psalm is established.

god, shall have great trouble: their drink offerings of blood will I not offer, neither make mention of their names within my lips. The Lord himself is the portion of mine inheritance and of my cup: thou shalt maintain my lot. The lot is fallen unto me in a fair ground: yea, I have a goodly heritage. I will thank the Lord for giving me warning: my reins also chasten me in the night season. I have set God always before me; for *he is* on my right hand, therefore I shall not fall. 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 thine holy one to see corruption. Thou shalt shew me the path of life: in thy presence *is* the fulness of joy: and at thy right hand *there is* pleasure for evermore. *Psalm xvi. 1—12* ^e.

^e The evidence as to the character and application of this Psalm seems complete. In St. Peter's spirited address, immediately after the Gift of Tongues, he says, "him (Jesus) God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it; for David speaketh concerning him, '*I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved. Therefore did my heart rejoice, and my tongue was glad—moreover also my flesh shall rest in hope: Because thou wilt not leave my soul in hell, neither wilt thou suffer thine holy one to see corruption. Thou shalt make known to me the ways of life, thou shalt make me full of joy with thy countenance.*'" "Men and brethren, let me freely speak unto you of the Patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a Prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne, he seeing this before, spake of the Resurrection of Christ, that *His* soul was not left in Hell, neither *His* flesh did see corruption." *Acts ii. 24—31.* St. Paul, in his discourse in the Synagogue at Antioch, says, "As concerning that he (God) raised him (Jesus) from the dead, now no more to return to corruption,

No. XV.

Psalm xxi.—Upon the Deliverance and Exaltation of Christ, the Vengeance he should take upon those who had attempted to destroy him, and the Failure of that Attempt.

No. 15. The King ^f shall rejoice in thy strength, O Lord, exceeding glad shall he be of thy salvation. Thou hast given him his heart's desire, and hast not denied him the request of his lips. For thou shalt prevent him with the blessings of goodness; and shalt set a crown of pure gold upon his head. He asked life ^g of thee, *and* thou gavest him a long life, *even* for ever and ever. His honour *is* great in thy salvation; glory and great worship shalt thou lay upon him. For thou shalt give him everlasting felicity; and make him glad with the joy of thy countenance. And why? because the King putteth his trust in the Lord; and in the mercy of the most Highest he shall not miscarry; all thine enemies shall feel thy hand: thy right hand shall find out them that hate thee. Thou shalt make them like a fiery oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them. Their fruit shalt thou

“ he said on this wise, ‘ I will give you the sure mercies of David.’ (*Isa.* lv. 3.) Wherefore he saith also in another *Psalm*, “ ‘ *Thou shalt not suffer thy holy one to see corruption;*’ for “ David, after he had served his own generation by the will of “ God, fell on sleep, and was laid unto his fathers, and saw corruption, but he, whom God raised again, saw no corruption.” *Acts* xiii. 34—37. See *Mede*, B. i. Disc. 13. p. 49.

‘ “ The King.” How properly Christ is spoken of under this title may be seen from Nos. 9. 12. and 13. According to No. 9. *the sceptre* was to be his; according to No. 12. he was to have the throne of his Father, and to be established in what God calls “ *my kingdom;*” and in No. 13. God gives him the appellation of *my King*.

‡ “ Life,” &c. See *Psalm* xxii. 20.

root out of the earth, and their seed from among the children of men. For they intended mischief against thee, and imagined *such* a device as they are not able to perform. Therefore shalt thou put them to flight: and the strings of thy bow shalt thou make ready against the face of them. *Psalm xxi. 1—12* ^h.

No. XVI.

Psalm xxii.—Foretelling God's temporary Desertion of Christ, his Humiliation, the Scorn with which he should be treated, his Distress, the Death he should suffer, the parting his Garments and casting Lots for his Vesture, his anxious Prayer to God for Deliverance, his Thanksgiving for receiving it, the coming in of the Gentiles to God's Worship, the Establishment of God's Kingdom, the Redemption of Man through Christ, and the Foundation of Christ's Church.

No. 16. My God, my God, why hast thou forsaken me: *and art* so far from my health, and from the words of my complaint? O my God, I cry in the day time, but thou hearest not; and in the night season also I take no rest: and thou *continuest* holy, O thou worship of Israel. Our fathers hoped in thee, they trusted in thee, and thou didst deliver them. They called upon thee, and were holpen: they trusted in thee, and were not confounded. But as for me, I *am* a worm, and no man: a very scorn of men, and the outcast of the people. All they that see me laugh me to scorn: they shoot out their lips and shake their heads, *saying*, "He trusted in God, that he would deliver him; let him deliver him, if he will have him." But thou *art* he that took me out of my

^h I am not aware that this Psalm is expressly mentioned in the New Testament as referring to our Saviour: but some of the best writers so consider it; it is applicable to him in every particular, and the language seems far too high for any other person.

mother's womb ; thou *wast* my hope, *when I hanged yet*
 upon my mother's breasts. I have been left unto thee
 ever since I was born : thou *art* my God, even from my
 mother's womb. O go not from me, for trouble is hard
 at hand, and there is none to help me. Many oxen are
 come about me : fat bulls of Basan close me in on every
 side. They gape upon me with their mouths, as it were
 a ramping and a roaring lion. I am poured out like
 water, and all my bones are out of joint ; my heart also
 in the midst of my body is even like melting wax. My
 strength is dried up like a potsherd, and my tongue cleav-
 eth to my gums : and thou shalt bring me into the dust of
 death. For many dogs are come about me, and the coun-
 sel of the wicked layeth siege against me. They pierced
 my hands and my feet : I may tell all my bones : they
 stand staring and looking upon me. They part my gar-
 ments among them, and cast lots upon my vesture. But
 be not thou far from me, O Lord ; thou art my succour :
 haste thee to help me. Deliver my soul from the sword :
 my darling from the power of the dog. Save me from the
 lion's mouth : thou hast heard me also from among the
 horns of the unicorns. I will declare thy name unto my
 brethren : in the midst of the congregation will I praise
 thee. O praise the Lord, ye that fear him, magnify him,
 all ye of the seed of Jacob, and fear him, all ye seed of
 Israel : for he hath not despised nor abhorred the low
 estate of the poor : he hath not hid his face from him ;
 but when he called unto him, he heard him. My praise
is of thee in the great congregation : my vows will I per-
 form in the sight of them that fear him. The poor shall
 eat, and be satisfied : they that seek after the Lord shall
 praise him : your heart shall live for ever. All the ends
 of the world shall remember themselves, and be turned
 unto the Lord : and all the kindreds of the nations shall
 worship before him. For the kingdom *is* the Lord's, and
 he is the Governor among the people. All *such as be*
 fat upon earth, have eaten and worshipped. All they

that go down into the dust shall kneel before him: and no man hath quickened his own soul. My seed shall serve him: they shall be counted unto the Lord for a generation. They shall come, and the heavens shall declare his righteousness, unto a people that shall be born, whom the Lord hath made. *Psalm xxii. 1—32.*

ⁱ There can be no doubt of the prophetic character and application of this Psalm. When our Saviour was on the cross, and cried out with a loud voice, it was in the words with which this Psalm begins, "*My God, my God, why hast thou forsaken me?*" *Matt. xxvii. 46. Mark xv. 34.* "They that passed by whilst he was on the cross, *reviled him, wagging their heads.*" *Matt. xxvii. 39.* When the chief Priests with the Scribes and Elders mocked him, part of their language was "*he trusted in God, let him deliver him now, if he will have him.*" *Matt. xxvii. 41—43.* In crucifixion, which was a Roman, not a Jewish punishment, the hands and the feet were nailed to the cross, so that the prophecy, "*they pierced my hands and my feet,*" was thereby verified, and the prediction, "*they part my garments among them, and cast lots upon my vesture,*" was literally and singularly fulfilled. St. Matthew says "they parted his garments, casting lots, that it might be fulfilled which was spoken by the Prophet, '*they parted my garments among them, and upon my vesture did they cast lots!*'" Mark states only, that "they parted his garments, casting lots upon them what every man should take;"—the passage in Luke (*Luke xxiii. 34.*) is only, "they parted his raiment, and cast lots;"—but St. John is more particular. His statement is this—"The soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat—now the coat was without seam—woven from the top throughout.—They said therefore among themselves, 'Let us not rend it, but cast lots for it, whose it shall be.' That the Scripture might be fulfilled, which saith, '*they parted my raiment among them, and upon my vesture did they cast lots.*' These things therefore the soldiers did." *John xix. 23, 24.*

XVII.

Noticing the Deliverance God should give to Christ, and the Purposes of Christ's Coming, viz. to be God's Servant, to do God's Will, to inculcate Righteousness, and to take upon himself and make an Atonement for, the Sins of the World, with an anxious Prayer to God for Aid, and an Intimation of Vengeance upon his Opponents.

No. 17. I waited patiently for the Lord, and he inclined unto me, and heard my calling. He brought me also out of the horrible pit, out of the mire and clay, and set my feet upon the rock, and ordered my goings. And he hath put a new song in my mouth, *even* a thanksgiving unto our God. Many shall see *it*, and fear, and shall put their trust in the Lord. Blessed *is* the man that hath set his hope in the Lord, and turned not unto the proud, and to such as go about with lies. O Lord my God, great are the wondrous works *that* thou hast done, like as be also thy thoughts *which are* to us ward, and yet there is no man that ordereth them unto thee. *If* I should declare them, and speak *of them*, they should be more than I am able to express. Sacrifice and meat offering thou wouldest not, but mine ears hast thou opened. Burnt offerings and sacrifice for sin hast thou not required; then said I, "Lo, I come. In the volume of the book it is written of me, that I should fulfil thy will, O my God; I am content to do it; yea, thy law *is* within my heart. I have declared thy righteousness in the great congregation; lo, I will not refrain my lips, O Lord, and that thou knowest. I have not hid thy righteousness within my heart, my talk has been of thy truth, and of thy salvation. I have not kept back thy loving mercy and truth, from the great congregation. Withdraw not thou thy mercy from me, O Lord: let thy loving kindness and thy truth alway preserve me. For innumerable trou-

“bles are come about me; my sins ^k have taken such
 “hold upon me that I am not able to look up, yea, they
 “are more in number than the hairs of my head, and my
 “heart hath failed ^l me. O Lord, let it be thy pleasure
 “to deliver me, make haste, O Lord, to help me. Let
 “them be ashamed and confounded together that seek
 “after my soul to destroy it: let them be driven back-
 “ward, and put to rebuke, that wish me evil. Let them
 “be desolate, and rewarded with shame, that say unto
 “me, ‘Fie upon thee, Fie upon thee.’ Let all those that
 “seek thee, be joyful and glad in thee, and let such
 “as love thy salvation, say always, ‘The Lord be praised.’
 “As for me, I *am* poor and needy, *but* the Lord careth
 “for me. Thou *art* my helper and redeemer, make no
 “long tarrying, O my God.” *Psalm xl. 1—21* ^m.

^k “My sins.” How can this apply to Christ, God’s righteous servant, (*Is. liii. 11.*) who did no sin, neither was guile found in his mouth? (*Is. liii. 9. 1 Pet. ii. 22.*) The answer is obvious: “God laid upon him the iniquity of us all,” (*Is. liii. 6.*) “and he ‘bare the sins of many,’” (*Is. liii. 11, 12.*) God making “him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” *2 Cor. v. 21.*

^l “Failed,” &c. Looking forward, probably, more especially to, as it was clearly verified in “*his agony*” at Gethsamene, immediately before his apprehension, when he prayed, “Oh my Father, if it be possible, let this cup pass from me,” *Matt. xxvi. 39. Mark xiv. 35. Luke xxii. 42.* and when from his agony and the earnestness of his prayer, “his sweat was as it were “great drops of blood falling to the ground.” *Luke xxii. 44.* (See *Hebr. v. 7.*)

^m The application of this Psalm to our Saviour is made out by *Hebr. x. 5, 6, 7.* “When he (i. e. Christ) cometh into the “world he saith, ‘*Sacrifice and offering thou wouldest not, “but a body hast thou prepared me. In burnt offerings and “sacrifice for sin thou hast had no pleasure: then said I, Lo, I “come, (in the Volume of the Book it is written of me) to do “thy will, O God.*’” The difference between “A body hast “thou prepared me,” in the Hebrews, “and mine ears hast thou

XVIII.

Upon the Pre-eminence and Exaltation of Christ, his Vengeance upon his Opponents, and the perpetual Duration and Righteousness of his Kingdom.

No. 18. My heart is inditing of a good matter : I speak of the things I have made unto the king. Thou art fairer than the children of men : full of grace are thy lips, because God hath blessed thee for ever. Gird thee with thy sword upon *thy* thigh, O thou *most* mighty, according to thy worship and renown : good luck have thou with thine honour : ride on because of the word ⁿ of truth, of meekness *and* righteousness, and thy right hand shall teach thee terrible things. Thy arrows *are* very sharp, and the people shall be subdued unto thee, even in the midst among the king's enemies. Thy seat, O God, *endureth* for ever : the sceptre of thy kingdom is a right sceptre : thou hast loved righteousness, and hated iniquity, wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. *Psalm* xlv. 1. 3—8°.

“ opened,” in the Psalms, arises probably from a small variation in three Hebrew Letters : and the meaning of either expression is substantially the same : “ thou hast fitted me to be thy servant.” See *Mede*, book v. c. 4. *Kidder's Demonstration*, part ii. c. 4. sect. 14. fol. ed. p. 89—93.

ⁿ “ The word,” &c. How aptly does this description, “ the word of truth, of meekness and righteousness,” suit the character of the Gospel ?

° The 7th and 8th verses are clearly considered, in the Epistle to the Hebrews, as applicable to our Saviour, and if *they* applied to him, so must *the whole Psalm*. “ *Unto the Son,*” he saith, “ *Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity, wherefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.*” *Heb.* i. 8, 9.

No. XIX.

Foretelling Christ's Ascension—his Victory over Satan, and the Blessings he obtained for Man.

No. 19. Thou art gone up on high, thou hast led captivity captive, and received gifts for men, *yea even* for thine enemies, that the Lord God might dwell *among them*. *Psalm lxxviii.* 18^p.

XX.

Contemplating the Distress Christ should suffer, and his Appeals to God for Aid: the Opposition he should experience, and the Scorn with which he should be treated, ascribing it to his Zeal for God—his forlorn and deserted State, and the Greatness of his Misery: part of his Treatment on the Cross—Denunciations against his Opponents—looking forward to his own Deliverance, and to the Blessings God should give his Servants.

No. 20. Save me, O God, for the waters are come in, *even unto my soul*. I stick fast in the deep mire,

^p St. Paul evidently considers this verse as spoken prophetically of Christ. "Unto every one of us (he says) is given grace according to the measure of the gift of Christ." Wherefore he saith, "*when he ascended up on high, he led captivity captive, and gave gifts unto men*. Now that he ascended, what is it but that he also descended first into the lower parts of the earth: he that descended is the same also that ascended up far above all heavens, that he might fill all things," &c. *Eph.* iv. 8. and Justin M. looks upon this as a proof that the Psalm referred to the Messiah; so do Bellarmine, Dr. Hammond and Mr. Vaillant. *Justin M. Dial. cum Tryphone*, 258. 313.—*Bellarmino de Christo*. Lib. i. c. 4. p. 282. *Hamm.*—and *Vaill.* 34.—*Kidder*, part i. c. 9. p. 107. remarks that the words, "thou hast led captivity captive," very fitly agree with the conquest Christ obtained over death and Satan.

where no ground *is*: I am come into deep waters, so that the floods run over me. I am weary of crying, my throat is dry: my sight faileth me for waiting so long upon my God. They that hate me without a cause are more than the hairs of my head: they that are my enemies, and would destroy me guiltless, are mighty. I paid them the things that I never took: God, thou knowest my simple-ness, and my faults are not hid from thee. Let not them that trust in thee, O Lord God of Hosts, be ashamed for my cause; let not those that seek thee, be confounded through me, O Lord God of Israel. And why? for thy sake have I suffered reproof: shame hath covered my face. I am become a stranger unto my brethren: even an alien unto my mother's children. For the zeal of thy house hath even eaten me, and the rebukes of them that rebuked thee are fallen upon me. I wept *and chastened* myself with fasting; and that was turned to my reproof: I put on sackcloth also, and they jested upon me. They that sit in the gate speak against me; and the drunkards make songs upon me. But Lord, I make my prayer unto thee, in an acceptable time. Hear me, O Lord, in the multitude of thy mercy: even in the truth of thy sal-
 vation. Take me out of the mire, that I sink not; O let me be delivered from them that hate me, and out of the deep waters. Let not the water-floods drown me, neither let the deep swallow me up: and let not the pit shut her mouth upon me. Hear me, O Lord, for thy loving kind-ness *is* comfortable; turn thee unto me, according to the multitude of thy mercies: and hide not thy face from thy servant, for I am in trouble: O haste thee, and hear me. Draw nigh unto my soul, *and* save it: O deliver me, be-
 cause of mine enemies. Thou hast known my reproof, my shame, and my dishonour: my adversaries *are* all in thy sight. Thy rebuke hath broken my heart: I am full of heaviness. I looked *for some* to have pity on me, but *there was* no man: neither found I any to com-
 fort me. They gave me gall to eat, and when I was

thirsty, they gave me vinegar to drink. Let their table be made a snare to take themselves withal: and let *the things that should have been* for their wealth, be *unto them* an occasion of falling ⁹. Let their eyes be blinded, that they see not, and ever bow thou down their backs. Pour out thine indignation upon them, and let thy wrathful displeasure take hold of them. Let their habitation be void, and no man to dwell in their tents. For they persecute *him* whom thou hast smitten, and they talk how they may vex them whom thou hast wounded. Let them fall from one wickedness to another, and not come into thy righteousness. Let them be wiped out of the book of the living, and not be written among the righteous. As for me, when I *am* poor and in heaviness, thy help, O God, shall lift me up. I will praise the name of God with a song: and magnify it with thanksgiving. *This* also shall please the Lord, better than a bullock that hath horns and hoofs. The humble shall consider *this*, and be glad: seek ye after God, and your soul shall live: for the Lord heareth the poor, and despiseth not his prisoners. Let heaven and earth praise him: the sea, and all that moveth therein. For God will save Sion, and build the cities of Judah: that men may dwell there, and have it in possession. The posterity also of his servants shall inherit it: and they that love his name shall dwell therein. *Psalms* lxix. 1—37 ¹.

⁹ This and the following verses may be predictions, not imprecations. However in citing verses 23, 24. St. Paul states them as imprecations, and a prophetic imprecation is properly “a warning,” a denunciation how God will treat given conduct.

¹ When our Saviour drove out of the Temple those that sold oxen, and sheep, and doves, and overthrew the tables of the money-changers, his disciples remembered that it was written (as in v. 9.) “*The zeal of thine house hath eaten me up.*” *John* ii. 15—17,—as if they considered the passage as written of *him*. St. Paul writes (*Rom.* xv. 3,) “even Christ pleased not

" himself; but, as it is written, (v. 9.) ' *The reproaches of them*
 " " *that reproached thee fell on me,*' " as if he considered that part
 of v. 9. as written prophetically of *Christ*. In *Rom. xi. 9, 10.*
 he refers to v. 23, 24. " *Let their table be made a snare, and a*
 " *trap, and a stumbling-block, and a recompence unto them;*
 " *let their eyes be darkened that they may not see, and bow*
 " *down their back alway;*" as if David had in view the conduct
 of the Jews in *their rejection of Christ*. Lastly, our Saviour,
 when upon the cross, " knowing that all things were now accom-
 " plished, that the Scripture might be fulfilled, saith ' I thirst.'
 " Now there was set a vessel full of vinegar: and they filled a
 " sponge *with vinegar*, and put it upon hyssop, and put it to his
 " mouth. When Jesus therefore had received the vinegar, he
 " said, It is finished, and he bowed his head, and gave up the
 " ghost." *John xix. 28, 29, 30.* St. Matthew says, " when they
 " were come unto a place called Golgotha, *they gave him vine-*
 " *gar to drink, mingled with gall:* and when he had tasted
 " thereof, he would not drink." St. Luke's quotation is, " The
 " soldiers also mocked him, giving him *vinegar.*" *Luke xxiii. 36.*
 Now whether he had vinegar only, or vinegar and gall, to
 what other Scripture could our Saviour have referred, or meant
 to have fulfilled, but this, " they gave me gall to eat, and when
 " I was thirsty, they gave me vinegar to drink?" These pas-
 sages seem to establish satisfactorily that the parts to which they
 refer are prophetic, and applied to Christ; and if this be the case
 as to these parts, it must be so also with the first thirty-one verses,
 for they are all in the mouth of the same speaker; there is no
 change of person. This Psalm too is so much in unison with
 Psalm xxii., that if *that* be prophetic and applied to Christ, there
 can be no doubt that this is equally so.

XXI.

Contemplating the Righteousness and Justice of Christ's Government, his peculiar Attention to the Poor, his Aversion to Oppression and Wrong, the Extent and Duration of his Kingdom, the Submission that should be made to him, and the Worship he should receive.

No. 21. Give the king thy judgments, O God, and thy righteousness unto the king's son: then shall he ^s judge thy people according unto right, and defend the poor: the mountains also shall bring peace, and the little hills righteousness ^t unto the people: he shall keep the simple folk by their right, defend the children of the poor, and punish the wrong doer. They shall fear thee as long as the sun and moon endureth: from one generation to another. He shall come down as the rain into a fleece of wool^u, even as the drops *that* water the earth. In his time shall the righteous flourish, yea, and abundance of peace, so long as the moon endureth. His dominion ^x shall be also from the one sea to the other: from the flood unto the world's end. They that dwell in the wilderness shall kneel before him: his enemies shall lick the dust. The kings of Tharsis and of the isles shall give presents: the kings of Arabia and Saba shall bring gifts. All kings shall fall down before him: all nations shall do him ser-

^s "He" not "they," to denote that "the King" and "the King's son" refer to one and the same person. In the Septuagint the verb in this verse is in the infinitive mood, but in the 4th, 5th, 6th, and 7th. verses they are in the third person singular.

^t "Peace" and "Righteousness;" for corresponding prophetic accounts of the *character* of Christ's kingdom see post, *Is.* ii. 4. *Is.* ix. 6, 7. *Is.* xi. 3, 4, 5. *Is.* lii. 7.

^u "A fleece of wool," or "the mown grass, B. T." The object is to intimate the blessings he should confer.

^x "His dominion, &c." so post 89. *Ps.* xxv. & *Zech.* ix. 10.

vice. For he shall deliver the poor when he crieth : the needy also and *him* that hath no helper. He shall be favourable unto the simple and needy : and shall preserve the souls of the poor. He shall deliver their souls from falsehood and wrong, and dear shall their blood be in his sight. He shall live, and unto him shall be given of the gold of Arabia : prayer shall be made ever unto him, *and* daily shall he be praised. There shall be a heap of corn in the earth, high upon the hills ; his fruit shall shake like Libanus, and shall be green in the city, like grass upon the earth. His name shall endure for ever : his name shall remain under the sun among the posterities : which shall be blessed^y through him : and all the heathen shall praise him. *Psalm lxxii. 1—17.*

XXII.

Upon the perpetual Duration of Christ's Kingdom : the Assistance he should have from God : the Inefficacy of all Attempts against him—the Vengeance upon his Opponents : the Extent of his Dominion—his Relation to God : the continual Duration of his Church, and the Punishment even upon his Followers who should not keep his Commandments and act up to his Injunctions.

No. 22. I (i. e. God) have made a covenant with my chosen ; I have sworn unto David my servant, “ thy seed “ will I establish for ever, and set up thy throne from one “ generation to another.” *Psalm lxxxix. 3, 4^z.*

Thou (i. e. God) spakest sometimes in visions to thy saints, and saidst, “ I have laid help upon one that is “ mighty, I have exalted one chosen out of the people : I “ have found David my servant, with my holy oil have I “ anointed him : my hand shall hold him fast ; and my arm “ shall strengthen him. The enemy shall not be able to “ do him violence, the son of wickedness shall not hurt

^y “ Blessed.” See ante No. II.

^z See ante No. 12. 1 *Chron. xvii. 18.*

“ him : I will smite down his foes before his face, and
 “ plague them that hate him : my truth also and my mercy
 “ *shall be* with him, and in my name shall his horn be
 “ exalted. I will set his dominion ^a also in the sea, and
 “ his right hand in the floods ; he shall call me, ‘ Thou
 “ ‘ *art* my father, my God, and my strong salvation,’ and
 “ I will make him *my* first born, higher than the kings
 “ of the earth. My mercy will I keep for him for ever-
 “ more, and my covenant shall stand fast with him. His
 “ seed also will I make *to endure* for ever, and his throne
 “ as the days of heaven. But if his children ^b forsake my
 “ law, and walk not in my judgments ; if they break my
 “ statutes, and keep not my commandments ; I will visit ^c
 “ their offences with the rod, and their sin with scourges.
 “ Nevertheless my loving kindness will I not utterly take
 “ from him, nor suffer my truth to fail. My covenant
 “ will I not break, nor alter the thing that is gone out of
 “ my lips : I have sworn once by my holiness, that I will
 “ not fail David. His seed shall endure for ever ; and his
 “ seat is like as the sun before me. He shall stand fast
 “ for evermore as the moon, and *as* the faithful witness
 “ in heaven.” *Psalm lxxxix. 20—36.*

No. XXIII.

Foretelling Christ's Trust in God, and God's Support of him.

No. 23. Whoso dwelleth under the defence of the Most High, shall abide under the shadow of the Almighty.

^a “ His dominion,” &c. See note p. 23.

^b “ His children,” i. e. Christians.

^c “ Visit,” &c. to intimate the difference that will be made even amongst Christians, between those who act up to what Christianity requires, and those who do not. So in the prophetic parable of the marriage feast, (*Matt. xxii. 2—13.*) the guest who had not furnished himself with a wedding garment was cast into outer darkness.

I will say unto the Lord, "*thou art* my hope, and my strong hold, my God, in him will I trust:" for he shall deliver thee from the snare of the hunter, *and* from the noisome pestilence: he shall defend thee under his wings, and thou shalt be safe under his feathers. His faithfulness and truth *shall be thy* shield and buckler. Thou shalt not be afraid for any terror by night, *nor* for the arrow that flieth by day: for the pestilence that walketh in darkness, nor for the sickness *that* destroyeth in the noon day. A thousand shall fall beside thee, and ten thousand at thy right hand, *but* it shall not come nigh thee. Yea, with thine eyes shalt thou behold; and see the reward of the ungodly: for thou, Lord, art my hope—thou hast set thy house of defence very high. There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to bear thee in all thy ways. They shall bear thee in *their* hands, that thou hurt not thy foot against a stone. Thou shalt go upon the lion and adder: the young lion and the dragon shalt thou tread under thy feet. "Because he hath set his love upon me, therefore will I deliver him: I will set him up, because he hath known my name. He shall call upon me, and I will hear him: yea, "I *am* with him in trouble—I will deliver him, and bring him to honour. With long life will I satisfy him: and "shew him my salvation." *Psalm xci. 1—16*^d.

^d During our Saviour's temptation, the Devil refers to the 11th and 12th verses of this Psalm, as if it were clear they were written with reference to the Messiah. "If thou be the Son of God, cast thyself down, (from a pinnacle of the Temple) for it is written, *He shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.*" *Matt. iv. 6. and Luke iv. 9, 10, 11.* This passage seems to justify the conclusion, that this Psalm refers to the Messiah; if not, how could the quotation have been relevant? Dr. Hales considers the Psalm prophetic, applying to the Messiah, and so must Chrysostom,

[*The xciii. Psalm is probably prophetic, and applies to Christ. Dr. Hammond says of it, "It is resolved by the Jews, R. Saad Gavn Raci and Kimchi, to have its fullest completion in the Messiah;" and Bishop Horne says, "The Jews acknowledge that the kingdom of Messiah is prophesied of in it, and in the Psalms which follow to the hundredth." (Mant.) There is however no reference to it in the New Testament, nor is there any thing in it so peculiarly applicable to Christ, as to enable one to say with moral certainty, that it was written prophetically of him. It is therefore omitted in this Collection.*]

[*Psalm xcvi. is probably prophetic also, looking forward to the exaltation and judicial functions of Christ. Mant says of it, "By common consent of Jews and Christians, it is applied to the times of the Messiah." Justin Martyr evidently so considers it in his Dialogue cum Tryphone; and in his 1st Apology, s. 52, he introduces the first ten verses (with some little variation) with this observation: "And again in another prophecy by the same David, to shew that Christ should reign after his crucifixion, the prophetic spirit thus speaks; 'Sing unto the Lord all the whole earth, be telling of his salvation from day to day,' &c. &c. Upon the grounds however upon which the 93d Psalm is omitted, this is omitted also.*]

[*Psalm xcvii. is probably prophetic also, and foretells the exaltation of Christ, the vengeance he should take upon his opponents, and the deliverance that should be afforded to his followers. Heb. i. 6. is supposed to refer to v. 7. The passage is this "When he bringeth in the first begotten into the world, he saith 'and let all the angels of God worship him;'" and this verse is the only part of Scripture to which the author can be supposed to have referred. It is nevertheless omitted, and the reader is referred for it to his Bible or his Prayer Book.*]

for by the adder, in v. 13, he understands that old serpent, *the Devil. Chrys. I. Basil. Edn. 945.* There appear to be three speakers in this Psalm—the Psalmist, Christ, and God: verses 2 and 9 being in the mouth of Christ, and the last three verses in that of God.

[*Psalms xcvi. and xcix. are probably prophetic, and refer to Christ. Mant says as to Psalm xcvi. "The Prophet, transported by the spirit into the times of the Messiah, speaks of the "great deliverance as already effected," and in his Dialogue with Trypho, Justin Martyr considers the 99th Psalm as applying to Christ. They are however omitted.]*

No. XXIV.

Noticing the Pre-existence of Christ, and his Concurrence in the Creation.

No. 24. Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands. They shall perish, but thou shalt endure: they all shall wax old as doth a garment. And as a vesture shalt thou change them, and they shall be changed; but thou *art* the same, and thy years shall not fail. The children of thy servants shall continue, and their seed shall stand fast in thy sight. *Psalm cii. 25—28* ^e.

XXV.

Foretelling the Exaltation of Christ: the Support God should give him: the Extent of his Influence and Power: the Numbers who should come to his worship: his Priesthood: and the Vengeance which should be inflicted upon his Opponents.

No. 25. The Lord said unto my ^f Lord, sit thou on

^e This passage is applied unequivocally to Christ, *Heb. i. 8. 10, 11, 12.* "Unto the Son," he saith, "Thy throne, O God, is "for ever and ever," &c. &c. and "Thou Lord in the beginning "hast laid the foundations of the earth: and the heavens are the "works of thy hands. They shall perish, but thou remainest: "and they all shall wax old as doth a garment; and as a vesture "shalt thou fold them up, and they shall be changed: but thou "art the same, and thy years shall not fail."

^f Ver. 1. The Hebrew does not use here, as we do, the same

my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy power out of Sion: be thou ruler even in the midst among thine enemies. In the day of thy power *shall* the people offer thee free-will offerings with a holy worship: the dew of thy birth is of the womb of the morning. The Lord sware, and will not repent: "thou *art* a priest for ever after the order of Melchizedec." The Lord upon thy right hand, shall wound even kings in the day of his wrath. He shall judge among the heathen, he shall fill *the places* with the dead bodies, and smite in sunder the heads over divers countries. He shall drink of the brook in the way, therefore shall he lift up his head. *Psalm cx. 8.*

word both for God the Father, and for the Son; but it uses the word "Jehovah" for the former, and "Adonai" for the latter. "Jehovah" is the word at the beginning of ver. 1, and ver. 2, and 4, and "Adonai" in this place, and in ver. 5.

⁸ There can be no doubt either of the prophetic character of this Psalm, or of its reference to Christ. When our Saviour asked the Pharisees, "What think ye of Christ; whose Son is he?" and they said unto him, "the Son of David;" he puts to them this question, "How then doth David in spirit call him Lord? saying 'The Lord said unto my Lord, sit thou on my right hand, till I make thine enemies thy footstool.' If David then call him Lord, how is he his Son?" *Matt. xxii. 42—45. Mark xii. 35—37. Luke xx. 41—44.* In St. Peter's address the day the apostles received the gift of the Holy Ghost; when he is asserting the resurrection of Christ, and its accordance with ancient prophecy, he says, "David is not ascended into the heavens; but he saith himself, 'The Lord said unto my Lord, sit thou on my right hand, until I make thy foes thy footstool.'" In *Heb. i. 13.* where Christ's superiority over the angels is the matter in discussion, this question is put, "to which of the angels said he at any time, 'Sit on my right hand, until I make thine enemies thy footstool;'" and in *Heb. x. 12, 13.* he considers the prediction verified in Christ, "This man (*i. e.* Jesus Christ) after he had offered one sacrifice for sin, for ever sat down on the right hand of God, from thenceforth expecting

XXVI.

Contemplating the Rejection of Christ by the Jews, and his subsequent Exaltation.

No. 26. The same stone *which* the builders refused, is become the head *stone* in the corner. This is the Lord's doing; and it is marvellous in our eyes. *Psalm cxviii. 22, 23*^h.

"*till his enemies be made his footstool.*" In *Heb. v. 6.*—*Heb. vii. 17. 21.* the 4th verse, "*Thou art a priest for ever after the order of Melchisedec,*" is treated clearly as spoken prophetically of Christ. See also *Heb. v. 10.* and *Heb. vi. 20.* See *Kidder*, pt. i. c. 9. p. 108. Justin Martyr sets forth the early part of this Psalm with this introduction, "But that God was to raise Christ from the dead, and receive him into heaven, and was to keep him there till he should have subdued the devils who opposed him, and till the number of those whom he foreknew would be good and virtuous should be fulfilled, hear the words of the prophet David: '*The Lord said unto my Lord,*' &c."

^h These verses are applied to our Saviour by himself and by St. Peter. When Jesus was reasoning with the chief priests and the elders of the people, and had just intimated to them, by the prophetic parable of the wicked husbandman, that they would put him to death, he said unto them, "Did ye never read in the Scriptures, '*The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvellous in our eyes,*' and '*whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it shall grind him to powder.*'" *Matt. xxi. 42. 44. Mark xii. 10. Luke xx. 7.* St. Peter, in his spirited address to the high priest, the rulers and elders and scribes, says of our Saviour, "*This is the stone which was set at nought of you builders, which is become the head of the corner, neither is there salvation in any other; for there is no other name under heaven given among men, whereby we must be saved.*" *Acts iv. 11, 12.* Again,

St. Peter, after referring to another prophecy in Isaiah, applies this passage to Christ, "Wherefore also it is contained in Scripture, (*Isa. xxviii. 16.*) 'Behold I lay in Sion a chief corner-stone, elect, precious : and he that believeth on him shall not be confounded.' Unto you, therefore, which believe, he is precious : but unto them which be disobedient, '*the stone which the builders disallowed, the same is made the head of the corner,*'" *1 Pet. ii. 6, 7.* "A stone" is the figure under which Christ and Christ's kingdom is elsewhere spoken of in Scripture. The prophecy, *Isa. xxviii. 16.* is one instance. In the interpretation of Nebuchadnezzar's dream, *Dan. ii.* the fifth kingdom, the kingdom which the God of heaven should set up, which should break in pieces and consume the four former kingdoms of the earth, viz. the kingdom of Christ, is spoken of under the figure of *a stone cut out without hands, a stone that became a great mountain, and filled the whole earth,* and in *Eph. ii. 19, 20.* St. Paul speaks of the converts to whom he writes as "Fellow citizens with the saints, of the household of God, built upon the foundation of the apostles and prophets, Jesus Christ himself being the *chief corner-stone,*" and St. Peter says, "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." *1 Pet. ii. 5.*

CHAPTER III.

PROPHECIES—LOOKING FORWARD TO CHRIST AND CHRISTIAN TIMES.

SHORTLY BEFORE AND DURING THE BEGINNING OF ISAIAH'S TIME :
FROM ABOUT 800 TO 710 YEARS BEFORE THE CHRISTIAN ÆRA—
IN THE TIMES OF JOEL ^a, AMOS, HOSEA, AND MICAH.

No. XXVII.

A prophetic Intimation of the Gifts of the Spirit in Christian Times ; of the Conversion of the Israelites to Christianity ; of the Vengeance that should be taken upon those who had op-

^a Joel is supposed to have prophesied about eighty years before the destruction of the kingdom of Israel, nearly two hundred years before the commencement of the Babylonish captivity, and about eight hundred years before the Christian æra. The whole of his book is evidently prophetic. The first and early part of the second chapter perhaps contemplate the destruction of Jerusalem by the Romans. The middle part of chap. ii. from ver. 15. to 27. may be a prophetic intimation of the coming in of the Israelites to Christianity, of God's readiness to receive them, and of the spiritual blessings he should give them. The conclusion of chap. ii. we have the authority of St. Peter for considering as referring to the gift of the Holy Ghost, and the extraordinary spiritual assistance which should be vouchsafed to advance Christianity: and chap. iii. appears to intimate the vengeance that should be taken upon those who should have oppressed the Israelites, and the establishment of Israel in the Church of Christ. The extracts in this chapter are confined to what seem to relate *clearly* to Christian times.

pressed them; of the full Establishment of Christ's Church; and of the Israelites being amongst its Members.

No. 27. It shall come to pass afterward ^b, *that* I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and handmaids in those days will I pour out my Spirit. And I will shew wonders in the heavens and in the earth, blood and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, *that* whosoever shall call on the name of the Lord shall be delivered ^c; for in Mount Sion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. *Joel ii. 28—32.*

^b “Afterwãrd,” i. e. in the last days—the times of the Messiah. *Dr. Lowth.*

^c St. Peter considers this passage as written prophetically of the times of the Messiah, for when the gift of the Holy Ghost was conferred upon the day of Pentecost, he says, “This is that which was spoken by the prophet Joel, ‘*And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy: and I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.*’” *Acts ii. 16—21.* The original in the Acts agrees almost verbatim with the Septuagint; the chief difference is, it substitutes “in the last days,” ἐν ταῖς ἔσχαταις ἡμέραις for “afterwards” μετὰ ταῦτα.

No. 28. For ^d behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and *for* my heritage Israel, whom they have scattered among the nations, and parted my land; and they have cast lots for my people, &. &c. and have given, &c. &c.

The Lord also shall roar out of Sion, and utter his voice from Jerusalem: and the heavens and the earth shall shake: but the Lord *will be* the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall be no strangers pass through her any more. And it shall come to pass in that day, *that* the ^e mountains shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt ^f shall be a desolation, and Edom ^f shall be a desolate wilderness, for the violence *against* the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation: for I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion. *Joel* iii. 1—3. 16—21.

^d “For,” &c. This follows immediately after the preceding extract; as if it were a reason or consequence of what preceded.

^e “The Mountains, &c.” see Amos ix. 13. next page.

^f “Egypt and Edom,” put for the spiritual enemies of God’s people: the opposers of the coming in of the Israelites.

XXIX.

A prophetic Intimation of the Dispersion of the Israelites, and of their subsequent Restoration.

No. 29. Behold, the eyes of the Lord God *are* upon the sinful kingdom, and I will destroy it from off the face of the earth : saving that I will not utterly destroy the house of Jacob, saith the Lord. For, lo, I will command, and I will sift the house of Israel among all nations, like *as* corn is sifted in a sieve, yet shall not the least grain fall upon the earth : all the sinners of my people shall die by the sword, which say, “ the evil shall not overtake nor prevent us.” In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old : that they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the Lord of hosts that doeth this ^g. “ Behold the days “ come,” saith the Lord, “ that the plowman shall over- “ take the reaper, and the treader of grapes him that “ soweth seed, and the mountains shall drop sweet wine, “ and all the hills shall melt, and I will bring again the “ captivity of my people of Israel, and they shall build ^h “ the waste cities, and inhabit *them*; and they shall plant “ vineyards, and drink the wine thereof : they shall also “ make gardens, and eat the fruit of them : and I will “ plant them upon their land, and they shall no more be “ pulled up out of their land which I have given them,” saith the Lord thy God. *Amos* ix. 8—15 ⁱ.

^g Amos prophesied in the time of Uzziah, king of Judah : about 787 years before Christ ; rather earlier than Isaiah.

^h “ Shall build,” &c. See post, *Isa.* lxii. 10 ;—lxv. 21.

ⁱ For a commentary upon the 11th and 12th verses, see Bishop Chandler’s Defence, 168.

XXX. XXXI.

Contemplating the Conversion and Restoration of the Israelites, the Encouragement God should give them, the Protection he should afford them, and the Prosperity they should enjoy.

No. 30. Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered: and it shall come to pass, that in the place where it was said unto them, “ye *are* not my people,” *there* it shall be said unto them, “ye *are* the sons of the “living God.” Then shall the children of ⁱ Judah and the children of Israel be gathered together, and appoint themselves one head: and they shall come up out of the land: for great shall be the day of Jezreel. *Hos.* i. 9, 10, 11^j.

No. 31. Behold, I will allure her (i. e. Israel), and bring her into the wilderness, and speak comfortably unto her. And I will give her vineyards from thence, and the ^k valley of Achor for a door of hope: and she shall sing

ⁱ “The children of Judah and the children of Israel;” *both* kingdoms.

^j Hosea was contemporary with Isaiah. He prophesied in the reigns of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah; and of Jeroboam, son of Joash, king of Israel: (*Hos.* i. 1.) beginning about 785 years before the Christian æra, and ending about 725. The kingdom of Israel was destroyed about 720 years before the Christian æra, and has never yet been restored; but some of the descendants of the ten tribes are still living as a distinct people.

^k “The valley of Achor.” This was one of the acquisitions of the Israelites in the land of Canaan: (*Josh.* vii. 24. 26.) an earnest that God should give them the *whole* land. It is probably named here to intimate that God will give them similar encouragement to induce them to embrace the Gospel. See *Dr. Lowth*. It is mentioned again, and probably with the same view,

there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And in that day I will make a covenant for them with the beasts of the field, and with the fowls of heaven, and *with* the creeping things of the ground : and I will break ¹ the bow and the sword and the battle out of the earth, and will make them to lie down safely : and I will betroth thee unto me for ever : yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercies. I will even betroth thee unto me in faithfulness, and thou shalt know the Lord. And it shall come to pass in that day, I will hear, saith the Lord, I will hear the heavens, and they shall hear the earth, and the earth shall hear the corn, and the wine, and the oil ; and they shall hear Jezreel. And I will sow her unto me in the earth : and I will have mercy upon her that had not obtained mercy ; and I will say to them *which were* not my people, “ thou art “ my people ;” and they shall say “ *Thou art my God.*” *Hos. ii. 14, 15. 18—23.*

XXXII.

Contemplating the desolate State of the Israelites, and their Conversion to Christianity.

No. 32. The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and *without* teraphim : afterward shall the children of Israel return, and seek the Lord their God, and David their king : and shall fear the Lord and his goodness in the latter days. *Hos. iii. 4, 5.*

Isa. lxxv. 10. “ I will bring forth a seed out of Jacob, and out of “ Judah an inheritor of my mountains : and mine elect shall “ inherit it, and my servants shall dwell there : and Sharon shall “ be a fold of flocks, and *the valley of Achor a place for the herds* “ *to lie down in, for my people that have sought me.*”

¹ “ Break,” &c. See *Is. ix. 3, 4. xi. 6.*

XXXIII.

A prophetic Intimation of willingness in the Israelites to embrace Christianity, of the Arrival of a Time when they should come within the Covenant of Forgiveness, of God's Readiness to receive them, and of the Blessings he should bestow upon them.

No. 33. Come, and let us return unto the Lord, for he hath torn, and he will heal us; he hath smitten, and he will bind us up. After two days he will revive us: in ^m the third day he will raise us up, and we shall live in his sight: then shall we know, *if* we follow on to know the Lord, his going forth is prepared as the ⁿ morning, and he shall come unto us as the rain, as the latter *and* former rain unto the earth. *Hos. vi. 1, 2, 3.*

XXXIV.

A prophetic Intimation of God's Forgiveness of Israel, of his becoming their King, of his putting away their Iniquity, and conferring upon them the full Benefits of Christ's coming.

No. 34. O Israel, thou hast destroyed thyself: but in me *is* thy help. I will be thy king, where *is any other* that may save thee in all thy cities?—The iniquity of Ephraim ^o *is* bound up: his sin *is* hid.—I will ransom ^p them from the power of the grave: I will redeem ^p them

^m "The third day," &c. Dr. Lowth considers this as a prophecy of our Saviour's resurrection.

ⁿ "The morning," and "the rain," contemplating the *spiritual* blessings of the Gospel by the temporal blessings light and rain produce. See ante No. XXI. *Psalms* lxxii. 4.

^o "Ephraim," i. e. "the ten tribes," those who formed the kingdom of Israel. See *Isa. vii. 5. 8. 17.*

^p "Ransom" and "redeem." So *Isa. xxv. 8.* "he will swallow up death in victory."

from death: O death, I will be thy ^a plagues: O grave, I will be thy destruction. Repentance ^r shall be hid from mine eyes. *Hos.* xiii. 9. 10. 12. 14.

XXXV.

A Prophecy of the Destruction of Jerusalem, of the Cause of it, viz. the Sinfulness and Presumption of the People, of the Establishment of Christianity, its Prevalence and Nature.

No. 35. Truly ^s I am full of power by the Spirit of the Lord, and of judgment and of might, to declare unto Jacob his transgression, and to Israel his sin. Hear this I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment, and pervert all equity. They build up Zion with blood, and Jerusa-

^a "Thy plagues," &c. St. Paul refers to this passage and to that in *Isa.* xxv. 8. in his masterly discussion upon the resurrection of the dead. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory: O death, where is thy sting? O grave, where is thy victory? The sting of death is sin: and the strength of sin is the law: but thanks be to God, which giveth us the victory through our Lord Jesus Christ.'" *1 Cor.* xv. 54—57.

^r "Repentance," &c. i. e. (probably) according to the expression, *Ps.* lxxxix. 34., "my covenant will I not break, nor alter the thing that is gone out of my lips;" and *Ps.* xc. 4. "The Lord sware, and will not repent," &c.

^s Micah prophesied in the days of Jotham, Ahaz, and Hezekiah, kings of Judah, from about 750 to 710 years before the birth of Christ, and he prophesied concerning Samaria, the capital of the kingdom of Israel, as well as Jerusalem, the capital of the kingdom of Judah: he lived in Isaiah's time, but some of Isaiah's prophecies are earlier than his.

lem with iniquity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet^t will they lean upon the Lord, and say, "Is not the Lord among us? none evil can come upon us." Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps; and the mountain^u of the house as the high places^x of the forest. But in the last days^y it shall come to pass, *that* the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, "Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths:" for "the law shall go forth of Zion, and the word of the Lord from Jerusalem." And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more: but they shall sit every man under his vine^z, and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it. *Micah* iii. 8. to the end; iv. 1—4.

^t "Yet," &c. So *Is.* lviii. 2.

^u "The mountain of the house," i. e. the hill on which the temple stood at Jerusalem, Mount Moriah. "The mountain of the house of the Lord," i. e. God's spiritual temple, not built with hands, the Church of Christ.

^x "The high places," &c. "in a desolate, wild, uncultivated state."

^y "The last days," i. e. Christian times. After the commencement of the *last* kingdom of the world—the kingdom the God of heaven should set up, the spiritual kingdom of Christ. See *Dan.* ii. 44. vii. 14. and Dr. Lowth.

^z "His vine," See ante *Gen.* xlix. 11. and *Zech.* iii. 10.

XXXVI.

A Prophecy as to the Place of Christ's Birth, as to the Rejection of the Israelites for a Time, and their future Restoration and Pre-eminence.

No. 36. Now gather thyself in troops, thou daughter of troops: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek. But thou, Bethlehem Ephratah, *though* thou be little among the thousands of Judah, *yet* out of thee shall he^a come forth unto me *that is* to be ruler in Israel, whose goings forth *have been* from of old, from everlasting. Therefore^b will

^a There can be no doubt but that this is a prophecy as to the Messiah. When Herod demanded of the chief priests and scribes of the people where Christ (or the Christ, ὁ Χριστός) should be born, and they said unto him in Bethlehem of Judea, they added this as the foundation of their answer: for thus it is written by the prophet: "*And thou Bethlehem in the land of Judah, art not the least among the princes of Judah: for out of thee shall come a governor, that shall rule my people Israel.*" *Matt.* ii. 4—6. And in *John* vii. 41, 42., when it is asked, "Shall Christ come out of Galilee?" the question is supported by this observation, "Hath not the Scripture said, that Christ cometh out of the seed of David, and out of the town of Bethlehem." See *Kidder*, part I. p. 22. *Ib.* part I. c. x. p. 131. *Bishop Chandler's Defence*, p. 150.

^b Or "nevertheless," *Dr. Lowth, Bishop Chandler*.—Bishop Chandler gives an explanation of this part of the prophecy, which appears to make it very plain. "Notwithstanding (i. e. though God shall send his ruler) he will let Israel remain in captivity until Sion [she which travaileth] hath gone the full time of her labour, and then her sorrows shall have a joyful issue, then the remnant of his brethren shall return with the children of Israel, and he (the Messiah) shall stand and feed in the strength of the Lord, &c. &c. and he shall be the peace. But if the Assyrian shall come into our land, and tread in our

he give them up, until the time *that* she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God, and they shall abide: for now shall he be great unto the ends of the earth; and this *man* shall be ^o the peace: when the ^d Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrance thereof: thus shall he deliver *us* from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob shall be among the Gentiles in the midst of many people

“ palaces, then shall we raise against him seven shepherds, &c.—
 “ thus shall he (the Messiah) deliver us from the Assyrian, when
 “ he comes into our land, and treads within our border.” “They,”
 adds he, “ that are of Mr. Mede’s opinion, that many prophecies
 “ are yet to be fulfilled, at the conversion of the Jews, find no
 “ difficulty in the exposition of this whole passage. For surely it
 “ is none, that the future adversaries of the Jews, after their re-
 “ turn, should be described under the name of the Assyrians and
 “ Babylonians, their known cruel adversaries in Micah’s time.”
Chandler’s Defence, c. ii. § 1. p. 158.

^c “ The peace.” One of the prophetic appellations of Christ, *Isa.* ix. 6. is “ the Prince of Peace,” he is referred to *Hag.* ii. 9. by the term “ peace,” and part of the song of the heavenly host upon his birth was “ on earth peace,” *Luke* ii. 14. Our translation has a comma only after the word peace: but a full stop, which Bishop Chandler adopts, or a colon, seems preferable.

^d “ The Assyrian,” put figuratively for “ the adversaries of
 “ Christianity: those who oppose its establishment or progress.”

as a lion among the beasts of the forest, as a young lion among the flocks of sheep. *Micah* v. 1—8.

XXXVII.

A prophetic Intimation of God's ultimate Forgiveness of the Israelites, and of his again receiving them into his Favour.

No. 37. Who *is* a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth *in* mercy: he will turn again: he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, *and* the mercy to Abraham, which thou hast sworn unto our fathers from the days of old. *Micah* vii. 18—20.

CHAPTER IV.

PROPHECIES—LOOKING FORWARD TO CHRIST AND
CHRISTIAN TIMES.

IN ISAIAH ^a.

FROM ABOUT 760 TO 698 YEARS BEFORE THE BIRTH OF CHRIST.

XXXVIII.

The first five Chapters of Isaiah seem to look to Christian Times. The beginning of the second undoubtedly does, but it is already set forth in the Extracts from Micah iv. There is not, however, the same certainty as to the rest, of those five chapters and the Extracts from them, therefore, are only inserted in the Notes ^b.

^a Isaiah prophesied in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. It was in his time, about 721 years before the birth of Christ, that the ten tribes which constituted the kingdom of Israel were carried away captive by the king of Assyria, and that kingdom utterly destroyed. The Babylonish captivity, when the Jews, the kingdom of Judah, were carried to Babylon, commenced about 606 years before the birth of Christ, and to that event some of the prophecies in Isaiah are supposed to refer. It is not improbable that some had a double view: that they looked to that event in the first instance, and had a further relation to Christian times. That many of them had an exclusive application to Christ is beyond all question.

^b *Isa. i. 1—28.* The verses 2 to 9, in this chapter, speak of the rebellion and sinfulness of the Jewish nation, and denounce upon it desolation. Verses 10 to 15, intimate the inefficacy and abolition of sacrifice, and the inutility of such prayer as comes

No. XXXIX.

An Intimation of the spiritual Blindness of the Jews : of its Con-

only from the lips. Verses 16 and 17, state what God will require, viz. purity of heart, and rectitude of conduct. Verses 18 to 20, propose reward for goodness, and punishment for sin. Verses 21 to 23, foreshew the reprobate state of Jerusalem, verses 24, 25, intimate its destruction, and verses 26 and 27, its future purity and perfection. The supposition that it has never yet been in this state strengthens the probability that the whole relates to Christian times. Justin Martyr refers to verses 3 and 4, and 13, 14, 15, as if he thought they looked to Christian times, and to verse 7, as though it looked forward to the destruction of Jerusalem. *1st Apol.* § 47. 62.

The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear O earth, for the Lord hath spoken. I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner, and the ass his master's crib: *but* Israel doth not know, my people doth not consider. Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord, they have provoked the holy One of Israel unto anger, they are gone away backward. Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head *there is* no soundness in it, *but* wounds, and bruises, and putrifying sores; they have not been closed, neither bound up, neither mollified with ointment. Your country *is* desolate, your cities are burned with fire: your land, strangers devour it in your presence, and *it is* desolate, as overthrown by strangers. And the daughter of Sion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city. Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been like unto Gomorrah. Hear the word of the Lord ye rulers of Sodom,

tinuance until after the Desolation of their Land, and of the

give ear unto the law of our God, ye people of Gomorrah. To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hands, to tread my courts? Bring no more vain oblations, sacrifice is an abomination unto me: the new moons and Sabbaths, the calls of assemblies, I cannot away with, *it is iniquity*, even the solemn meeting. Your new moons and your appointed feasts my soul hateth, they are a trouble unto me: I am weary to bear *them*. And when ye spread forth your hands, I will hide mine eyes from you: yea, when ye make many prayers, I will not hear, your hands are full of blood. Wash you, make you clean, put away the evil of your doings from before mine eyes: cease to do evil: learn to do well: seek judgment: relieve the oppressed: judge the fatherless: plead for the widow. Come now and let us reason together, saith the Lord, though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but if ye refuse and rebel, ye shall be devoured with the sword, for the mouth of the Lord hath spoken *it*. How is the faithful city become an harlot, it was full of judgment: righteousness lodged in it—but now murderers: thy princes *are* rebellious, and companions of thieves, every one loveth gifts, and followeth after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them. Therefore saith the Lord, the Lord of Hosts, the mighty one of Israel,—Ah, I will ease me of mine adversaries, and avenge me of mine enemies: and I will turn my hand upon thee, and purely purge away thy dross, and take away all thy sin: and I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called “The city of righteousness,” “The faithful city.” Zion shall be redeemed with judgment, and her converts with righteousness. And the destruction of the transgressor and of the sinner *shall be* together: and they that forsake the Lord shall be consumed. *Isa. i. 1—28.*

leaving a Remnant therein.

No. 39. Go and tell this people, “hear ye indeed, but

A prophetic Intimation of the Reasons why the Jews should be cast off, of the Terrors attending the Destruction of Jerusalem, and of the utter Desolation of their Land.

Therefore thou hast forsaken thy people, the house of Jacob, because they be replenished * from the east, and *are* soothsayers like the Philistines, &c. &c., therefore forgive them not. Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty: for the day of the Lord of Hosts *shall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he shall be brought low: and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. *Isa. ii. 6. 10. 12. 19.* Behold the Lord, the Lord of Hosts doth take away from Jerusalem and from Judah the stay and the staff, the whole stay of bread, and the whole stay of water, the mighty † man, and the man of war, the judge and the prophet, and the prudent and the ancient, the captain of fifty, and the honourable man and the counsellor, and the cunning artificer, and the eloquent orator, and I will give children *to be* their princes, and babes shall rule over them, and the people shall be oppressed, every one by another, and every one by his neighbour, &c. &c. for Jerusalem is ruined, and Judah is fallen down: because their tongue and their doings *are* against the Lord, to provoke the eyes of his glory. *Isa. iii. 1—5. 8 ‡.*

* “Replenished,” &c. i. e. “because they trust on other means and cast off “God.”

† “The mighty man,” &c. including in the enumeration every species of human power.

‡ Calovius considers this prophecy as referring, in the first instance, to the destruction of the Babylonians; and secondly, to that of the Romans. See *Pole's Synopsis*.

“ understand not, and see ye indeed, but perceive not.

A prophetic Intimation of the low State to which the Israelites should be reduced, of the Perfection of those who should turn to Christianity, and of the extraordinary Protection and Blessings God should give them.

In that day seven * women shall take hold of one man, saying, “ we will eat our own bread, and wear our own apparel : “ only let us be called by thy name, to take away our reproach.” In that day shall the † branch of the Lord be beautiful and glorious, and the fruit of the earth *shall be* excellent and comely for them that are escaped of Israel : and it shall come to pass, *that he that is left in Zion, and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem : when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every dwelling-place of Mount Zion, and upon her assemblies, a cloud ‡ and smoke by day, and the shining of a flaming fire by night : for upon all the glory shall be a defence. And there shall be a tabernacle for a shadow in the day time from the heat, and for a place of refuge, and for a covert from storm and from rain. Is. iv. 1—6.*

A prophetic Intimation of the Efforts God would make to save Israel, and his Vengeance upon them for withstanding him.

What could have been done more to my vineyard, that I have

* “ Seven women,” &c. to intimate the low condition to which they should be reduced.

† “ The branch.” This is the title by which in after-times Zechariah prophesies of Christ. “ Behold, I will bring forth my servant *the branch.*” *Zec.* iii. 8. And “ Behold the man, whose name is *the branch* : and he shall grow “ up out of his place, and shall build the temple of the Lord.”

‡ “ A cloud,” &c. vouchsafing them as signal instances of his protection, as upon the deliverance from Egypt ; when he went before them by day in a pillar of a cloud, and by night in a pillar of fire. *Exod.* xiii. 21, 22.

“ Make the heart of this people fat, and make their ears
 “ heavy, and shut their eyes, lest they see with their eyes,

not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; *and* break down the wall thereof, and it shall be trodden down; and I will lay it waste: it shall not be pruned, nor digged; but there shall come up briars and thorns. I will also command the clouds that they rain no rain upon it; for the vineyard of the Lord of Hosts *is* the House of Israel, and the men of Judah his pleasant plant: and he looked for judgment, but behold oppression; for righteousness, but behold a cry. *Is. v. 4—7.*

A Prophecy of the Destruction of Jerusalem, probably by the Romans—and the Cause of it, the Sins of the People.

As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of Hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against his people, and he hath stretched forth his hand against them, and hath smitten them. And the hills did tremble, and their carcasses *were* torn in the midst of the streets; for all this his anger is not turned away, but his hand *is* stretched out still. And he will lift up an ensign to the nations from far, and will hiss unto them from the end of the earth: and behold, they shall come with speed quickly. None shall be weary nor stumble among them, none shall slumber nor sleep; neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken. Whose arrows *are* sharp, and all their bows bent, their horses' hoofs shall be counted like flint, and their wheels like a whirlwind. Their roaring *shall be* like a lion, and they shall roar like young lions: yea, they shall roar, and lay hold of the prey, and shall carry it away safe, and none shall deliver *it*. And in that day they shall roar against them like the roaring of the sea: and if *one* look upon the land, behold darkness *and* sorrow, and the light is darkened in the heavens thereof. *Is. v. 24—30.*

“ and hear with their ears, and understand with their heart, and convert, and be healed.” Then said I, Lord, how long? And he answered, “ Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate: and the Lord shall have removed men far away, and *there be* a great forsaking in the midst of the land: but yet in it *shall be* a tenth, and *it* shall return, and shall be eaten: as a teil tree, and as an oak, whose substance *is* in them, when they cast *their leaves*. So the ^c holy seed *shall be* the substance thereof.” *Isa.* vi. 9—13. ^d.

^c “ The holy seed,” &c. i. e. (probably) “ the body of Israelites that shall be converted to Christianity:” it is with a view to *them* that this remnant shall be left. See post *Isa.* lxxv. 8.

^d St. Matthew and St. Paul consider this prophecy as fulfilled in our Saviour’s time, though they do not state expressly that it was written prophetically with a view to the times of Christ; but St. John says distinctly, that Isaiah said these things, when he saw his (i. e. Christ’s) glory and spake of him. “ In them (says St. Matthew) is fulfilled the prophecy of Isaiah, which saith, *By hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive: for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes have they closed: lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.*” *Matt.* xiii. 14, 15. St. Paul says, *Acts* xxviii. 25, “ Well spake the Holy Ghost by Isaiah the prophet unto our Fathers, Go unto this people and say, ‘ *Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive, for the heart of this people is waxed gross,*’ ” &c. as in St. Matthew; and again, *Rom.* xi. 7, 8. “ Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded, according as it is written, God hath given them the spirit of slumber, *eyes that they should not see, and ears that they should not hear.*” The passage in St. John is this, “ Though he (i. e. Christ) had done so many miracles before them, yet they believed not on him: that the saying of Isaiah the prophet

No. XL.

A Prophecy of the miraculous Conception and Divinity of Christ.

No. 40. Behold a virgin shall conceive, and bear son, and shall ^e call his name ^f Immanuel. Butter and honey shall he eat, ^g that he may know to refuse the evil, and choose the good: for before ^h the child ⁱ shall know

“ might be fulfilled, which he spake, ‘ Lord who hath believed
 “ ‘ our report? and to whom hath the arm of the Lord been re-
 “ ‘ vealed?’ (*Isa.* lii. 1.) Therefore they could not believe, be-
 “ cause that Isaiah said again, ‘ *He hath blinded their eyes, and*
 “ ‘ *hardened their heart, that they should not see with their eyes,*
 “ ‘ *nor understand with their heart, and be converted, and I should*
 “ ‘ *heal them.*’ These things said Isaiah, *when he saw His glory,*
 “ *and spake of Him.*” *John* xii. 37—41.

^e “ Shall call his name,” i. e. “ he shall be,” he shall be entitled to this name. *Dr. Lowth.*

^f “ Immanuel.” After giving an account of the miraculous conception, and of the angel’s communication to Joseph, St. Matthew adds, “ Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
 “ ‘ *Behold a virgin shall be with child, and shall bring forth a*
 “ ‘ *son, and they shall call his name Immanuel, which being*
 “ ‘ *interpreted is, God with us.*’ ” *Matt.* i. 22, 23.

^g “ That he may,” rather, “ till he shall.” The meaning is, he shall be reared and pass through childhood as *an ordinary child.*

^h “ For before,” &c. This form of expression probably suggested a similar one in Virgil’s *Pollio* :

“ At simul heroum laudes et facta parentis
 Jam legere, et quæ sit poteris cognoscere virtus
 Molli paulatim flavescet campus aristâ
 Incultisque rubens pendebit sentibus uva,
 Et duræ quercus sudabunt roscida mella.”

That Eclogue indeed, which was written about thirty-five years

to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings. *Isa.* vii. 14, 15, 16. ^k.

No. XLI.

Upon the Place of Christ's Ministry upon Earth; the Joy upon his Coming; his Victory and Triumph over the Powers of

before the birth of Christ, contains so many expressions similar to Isaiah's prophecies, as to Christ and Christ's character and influence upon the world, and the change it should occasion, as to raise the strongest presumption that Virgil had seen the writings of Isaiah, and that they were not unknown to the Roman people. The "paulo majora," in l. 1.—the "nova progenies," in l. 4.—the "cara deum soboles," in l. 49.—the "ultima ætas," in l. 4.—the "occidet et serpens," in l. 49.—the "Saturnia Regna," in l. 6., and the "gens aurea, in l. 9., can hardly be accounted for but upon this supposition. This was clearly the impression upon the Emperor Constantine's mind in his *Oratio ad Sanctorum Cætum*, recorded by Eusebius, chap. xix. 20, 21. The passages from this oration, with Virgil's *Pollio*, will be found in the Appendix.

ⁱ "The child." A difficulty has been supposed to exist in understanding Christ to be the person to whom this term applied, and it has been conjectured that Isaiah referred to his son Shear-jashub, whom he was directed to take with him. *Chandler's Defence*, 329. But why may it not mean, that before Christ should attain the age of discerning right from wrong, the land Ahab abhorred, i. e. Samaria and Syria, should cease to be kingdoms? And the kingdom of Israel, of which Samaria was the head, was accordingly carried away captive within little more than twenty years after this prophecy, and Syria was made a Roman province about sixty-three years before the birth of Christ.

^k See a dissertation upon this prophecy, and upon its application to our Saviour. *Kidder's Demonstration*, Pt. ii. fol. ed. p. 97.

Darkness; and the Establishment, Duration, and Nature of his Kingdom.

No. 41. Nevertheless¹ the dimness *shall not be* such as *was* in her vexation, when at the first he lightly afflicted the land^m of Zabulon and the land of Napthali, and afterwards did more grievously afflict *her by* the way of the sea, beyond Jordan, in Galilee of the nations: the people that walked in darkness have seen a great light, they that dwell in the land of the shadow of death, upon them hath the light shined; thou hast multiplied the nation, and notⁿ increased the joy: they joy before thee, accord-

¹ "Nevertheless," &c. Mr. Mede allots the beginning of this verse to the preceding chapter, and makes the latter part correspond with the citation in Matthew mentioned in the next note. "The land of Zabulon," &c. &c. Dr. Lowth, and Bishop Lowth, Kidder, and Dodson, follow him. The explanation he gives, is this:—It was upon the land of Zabulon and Napthali that the calamity, in the time of Tiglath-pileser, king of Assyria, first fell: they were carried away captive to Assyria about 721 years before Christ. *2 Kings xv. 29.* And as they were foremost in that captivity, they should have the first opportunity for that *spiritual* deliverance Christ was to bring. See *Mede, Disc. xxv. p. 101.*

^m "The land," &c. St. Matthew refers to this passage, as written prophetically of Christ. "Leaving Nazareth, he (i. e. Jesus) came and dwelt in Capernaum, which is on the sea-coast, in the borders of Zabulon and Nephthaim, that it might be fulfilled which was spoken by Isaiah the prophet, saying, *The land of Zabulon and the land of Nephthaim, by the way of the sea, beyond Jordan, Galilee of the Gentiles, the people which sat in darkness saw a great light; and to them which sat in the region and shadow of death, light is sprung up.*" *Matt. iv. 13—16.* Upon referring to the accounts of the Evangelists, it will be found that our Saviour was chiefly at Capernaum, and other parts of Galilee, and was rarely at Jerusalem, except at the feasts.

ⁿ "And not," rather, "and hast;" "and not," is quite at variance with the context.

ing to the joy in harvest, *and* as *men* rejoice when they divide the spoil: for thou hast broken the yoke of his burden, and the staff of his shoulder, the rod of his oppressor, as in the day of Midian: for every ° battle of the warrior is with confused noise, and garments rolled in blood, but *this* shall be with burning *and* fuel of fire. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God^P, the Everlasting Father, the Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it, with judgment and with justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this. *Is. ix. 2—7.*

No. XLII.

An Intimation that Christ should come in David's Line—of his personal Character and Talents—his Hatred of Sin, and Vengeance upon Sinners—his Regard to the Poor and Lowly—the peaceable and spiritual Nature of his Religion and Kingdom—and the Coming in of the Gentiles to his Service.

No. 42. There shall come forth a rod out of the stem of Jesse (i. e. David's father), and a branch shall grow out of his roots, and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of

° “Every battle,” &c. The object, perhaps, is to distinguish Christ's from other warfares and victories—his, a warfare without the conflict of troops; and a victory, which will bring about the destruction of all earthly weapons. See *Is. xi. 9. lxxv. 25.*

^P When the angel made the annunciation to the Virgin Mary, he adopted some of the ideas and language this prophecy contains:—“He (i. e. Christ) shall be great, and shall be called “the Son of the Highest, and the Lord God shall give unto “him the throne of his father David: and he shall reign over “the house of Jacob for ever: and of his kingdom there shall “be no end.” *Luke i. 32, 33.*

counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the ⁹ earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice-den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. *Is. xi. 1—10.*

No. XLIII. and XLIV.

An Intimation of God's Desire and Exertions to facilitate the Conversion of the ten Tribes and of the two—of the Concurrence of the Gentiles in bringing it to pass—of the perfect Reconciliation and Harmony of all the Tribes of Israel—and of the Advantages they should have, over their Oppressors—probably looking forward to Times not yet arrived.

No. 43. And it shall come to pass in that day, that

⁹ "The earth," i. e. "the men of this world, ungodly men." *Dr. Lonth.* It corresponds with "the wicked," at the end of the verse.

the Lord shall set his hand again the ^r second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea: and he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of ^s Ephraim shall depart, and the adversaries of Judah shall be cut off. Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines towards the west, they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian Sea: and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt. *Is.* xi. 11—16.

No. 44. The Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall

^r "The second time." This expression is perhaps intended to intimate, that in times yet to come, when the times of the Gentiles shall be complete, and the fulness of the Gentiles shall have come in, a second effort shall be made to bring in the Jews and the ten tribes. See *Deut.* xxx. 3—5. xxxii. 43. *Is.* xxvii. 12, 13. xlv. *Is.* 17, &c. xlix. 6, &c. lix. 20. 60—66. *Jer.* xxiii. 8. xxx. 8—10. xxxi. 36—40. l. 4. *Ezek.* ix. 17. xxi. 34. xxxiv. 13. xxxvi. 24. xxxvii. 21. *Hos.* i. 11. iii. 5. *Joel* ii. 4—9. *Amos* ix. 14, 15. *Ob.* 17. *Mic.* xvii. 14, 15. *Zech.* viii. 7. 13. x. 9. xii. 10. xiv. 8. *Rom.* xi. 15. 26. *2 Cor.* iii. 16. See also Dr. Lowth, from whom these references are taken.

^s "Ephraim," i. e. the ten tribes, the kingdom of Israel.

cleave to the house of Israel: and the people ^t shall take them, and bring them to their place. And the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives whose captives they were; and they shall rule over their oppressors. *Is. xiv. 1, 2.*

No. XLV.

Looking forward to the coming in of the greatest Opposers of Christianity, Gentiles as well as Jews, their Reconciliation amongst themselves, and their Concurrence in one common Worship.

No. 45. In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of Hosts: one shall be called, the city ^u of destruction. 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 to the Lord: and it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a Saviour, and a great one, and he shall deliver them. 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 perform *it*. And the Lord shall smite ^w Egypt: he shall smite and heal *it*: and they shall return *even* to the Lord, and he shall be intreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria: and the As-

^t "The people," i. e. the "Gentile nations."

^u "Of destruction," in reference, perhaps, to her former violence.

^w "Smite," i. e. (probably) "correct, chasten," treating them as children; so *Isa. i. 4.* "Why should ye be *stricken* any "more?"

syrian * shall come into Egypt, and the Egyptian * into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, blessed *be* Egypt my people, and Assyria the work of my hands, and Israel my inheritance. *Isa.* xix. 18—25.

No. XLVI.

Looking forward to some of God's Judgments upon Israel, probably the Destruction of Jerusalem by the Romans, with an Intimation that some shall nevertheless escape.

No. 46. Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof: and it shall be as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him: the land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. When thus it shall be in the midst of the land among the people, *there shall be* as the shaking^y of an olive tree, *and* as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. *Isa.* xxiv. 1, 2, 3. 13, 14.

No. XLVII.

A prophetic Intimation of the Blessings of the Gospel, of the Removal of Ignorance and Sorrow, of Christ's Victory and Triumph over Death, of the Salvation he should vouchsafe to

* "The Assyrian" and "the Egyptian," the chief oppressors of God's people.

^y "The shaking," &c. i. e. "a small Remnant." so *Isa.* vi. 13. xvii. 6.

his Followers, and the Vengeance he should take upon his Opponents.

No. 47. In this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the ^z covering cast over all people, and the vail that is spread over all nations. He will ^a swallow up death in victory: and the Lord God will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth—for the Lord hath spoken *it*. And it shall be said in that day, “Lo, this *is* our God; we have waited for him, and he will save us: “this *is* the Lord; we have waited for him, we will be glad and rejoice in his salvation”—for in this mountain shall the hand of the Lord rest: and ^b Moab shall be trodden down under him, even as straw is trodden down for the dunghill. *Isa.* xxv. 6—10.

No. XLVIII.

A prophetic Song of Triumph upon the Victory Christ should gain: an Intimation that his Resurrection should be followed by Man's, and a Recommendation to God's People to withdraw from the Scene of his Vengeance.

No. 48. In that day shall this song be sung in the land of Judah: “We have a strong city; salvation will *God* appoint *for* walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in:

^z “The covering,” and “the vail,” either 1st. “the symbols of sorrows and mourning,” or 2^{ndly}. “ignorance, prejudice, and blindness of heart:” or 3^{dly}. both “the covering and vail” Adam's fall occasioned.

^a “Swallow,” &c. See ante *Hos.* xiii. 14.

^b “Moab.” See ante note on *Numb.* xxiv. 17.

thou wilt keep *him* in perfect peace, *whose* mind *is* stayed *on thee*, because he trusteth in thee.—Trust ye in the Lord for ever; for in the Lord Jehovah *is* everlasting strength, &c. Thy dead *men* shall live, *together* ^c *with* my dead body shall they arise: awake and sing, ye that dwell in dust; for thy dew *is as* the dew of herbs, and the earth shall cast out the dead. Come my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast: for behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. In that day the Lord with his sore and great and strong sword shall punish Leviathan, the piercing serpent, even Leviathan that crooked serpent: and he shall slay the dragon that *is* in the sea. *Isa.* xxvi. 1—4. 19—21.; and xxvii. 1.

No. XLIX.¹

A Prophecy of the Restoration and Conversion of the Israelites, and of the Joy they should have, and the Assistance they should receive from Him.

No. 49. It shall come to pass in that day, *that* the Lord shall beat off from the channel of the ^d river unto the stream ^d of Egypt, and ye shall be gathered ^e one by one, O ye children of Israel: and it shall come to pass in that day, *that* the great trumpet shall be blown, and they

^c Is not this an intimation that Christ's resurrection shall be followed by the resurrection of man? and that through Christ a way is made to escape from everlasting death? See *Mede*, b. iii. p. 578.

^d "The river," i. e. "the Euphrates," "the stream of Egypt," i. e. "the Nile," to signify the *extent* of the call—from one end of the earth to the other.

^e "One by one," to notice the care with which it should be done: so that not one should be omitted.

shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the Holy^f Mount at Jerusalem. In that day shall the Lord of Hosts be for a crown of glory, and for a diadem of beauty, unto the residue of his people, and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. *Isa.* xxvii. 12, 13.; xxviii. 5, 6.

No. L.

An Intimation that no Contrivance should extricate from God's Judgments, and that at Christ's coming his Justice should be strict, and his Vengeance should reach all except his Followers.

No. 50. Hear the word of the Lord, ye scornful men, that rule this people which *is* in Jerusalem: because ye have said, we have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God, “ Behold
 “ I lay in Zion for a foundation a^g stone, a tried stone,
 “ a precious corner *stone*, a sure foundation: he that believeth shall not make^h haste: judgment also will I lay
 “ to the line, and righteousness to theⁱ plummet: and

^f “ The Holy Mount at Jerusalem,” i. e. (perhaps) figuratively, “ the Church of Christ.”

^g “ A stone.” See ante note on *Ps.* cxviii. and next Page, note l.

^h “ Make haste,” he shall have no occasion to do so—because God shall protect him.

ⁱ “ Lay to the line,” and “ to the plummet:” metaphors from the practice of builders: the line and plummet are the means and test for making and trying the correctness of their buildings—an intimation of the strictness with which Christ should include in his vengeance all but his followers, sitting like a refiner of silver, making a strict distinction between the righteous

“ the hail shall sweep away the refuge of lies, and the
 “ waters shall overflow the hiding place; and your cove-
 “ nant with death shall be disannulled, and your ^k agree-
 “ ment with hell shall not stand: when the overflowing
 “ scourge shall pass through, then ye shall be trodden
 “ down by it.” *Isa.* xxviii. 14—18¹.

No. LI.

A Prophecy of the spiritual Blindness of the Jews, and of its Cause, viz. because their Worship is from the Lips only, not from the Heart.

No. 51. The Lord said, forasmuch as this people draw ^m near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men; therefore, behold, I will proceed to do a marvellous work among this people, *even* a marvellous work and a

and the wicked, between him that serveth God, and him that serveth him not. See *Mal.* iii. 2, 3. 18. and iv. 1.

^k See *Ezek.* xx. 32. *Matt.* xiii. 47—50. xxii. 11—13.

¹ St. Peter refers to verse 16, as written prophetically of Christ, “ Ye also as lively stones, are built up a spiritual house, “ a holy priesthood, to offer up spiritual sacrifices, acceptable “ to God by Jesus Christ—wherefore also it is contained in the “ Scripture, ‘ Behold I lay in Zion a chief corner stone, elect, “ ‘ precious—and he that believeth on him shall not be con- “ ‘ founded.’ ” *1 Pet.* ii. 5, 6.

^m Our Saviour considers this verse as spoken prophetically of the *Jews of his time*, for after shewing how they had incroached upon the fifth commandment, and made it, in some instances, of no effect by their traditions, he says, “ Ye hypocrites, well did “ Esaias prophecy of you, saying, ‘ This people draweth nigh “ ‘ unto me with their mouth, and honoureth me with their lips, but “ ‘ their heart is far from me: but in vain do they worship me, “ ‘ teaching for doctrines the commandments of men.’ ” *Matt.* xv. 7—9. *Mark* vii. 6, 7.

wonder: for the wisdom of their wise *men* shall perish, and the understanding of their prudent men shall be hid. *Isa.* xxix. 13, 14.

No. LII.

Of the Nature of Christ's Kingdom—to teach the Ignorant, to encourage the Meek, to put down the Haughty and the Wicked.

No. 52. In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase *their* joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel: for the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off. *Isa.* xxix. 18—20.

No. LIII.

Of the future coming in of the Israelites.

No. 53. Thus saith the Lord, who redeemed Abraham, concerning the house of Jacob, “Jacob shall not now be ashamed, neither shall his face now wax pale. But when he seeth his children, the work of mine hands, in the midst of him, they shall sanctify my name, and sanctify the Holy One of Jacob, and shall fear the God of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine. *Isa.* xxix. 22—24.

No. LIV.

Of God's Forbearance towards the Israelites—to give them every Opportunity of coming in, and his Readiness to receive them.

No. 54. Therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord *is* a God of judgment; blessed *are* all they that wait for him. For the people shall dwell in Sion at Jerusalem: thou shalt weep

no more: he will be very gracious unto thee at the voice of thy cry: when he shall hear it, he will answer thee. *Isa.* xxx. 18, 19.

No. LV.

Of the Characteristics of Christ's Kingdom, Justice, Benevolence, and Light.

No. 55. Behold a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as a hiding place from the wind, and a covert from the tempest—as rivers of water in a dry place, as the shadow of a great rock in a weary land. And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly. The vile person shall be no more called liberal, nor the churl said to *be* bountiful. *Isa.* xxxii. 1—5.

No. LVI.

Of the desolate State in which the Land of Judea and Jerusalem shall continue until the coming in of the Israelites, until the Establishment amongst them of Christ's Kingdom.

No. 56. Upon the land of my people shall come up thorns *and* briars; yea, upon all the houses of joy *in* the joyous city: because the palaces shall be forsaken, the multitude of the city shall be left, the forts and towers shall be for dens for ever, a joy of wild asses, a pasture of flocks; until the spiritⁿ be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest: then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace, and the effect of righteousness, quietness, and as-

ⁿ "The Spirit," &c. See ante *Joel* ii. 28.

urance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, &c. *Isa.* xxxii. 13—18.

No. LVII, LVIII.

Upon the Condition of the Israelites when they shall embrace Christianity.

No. 57. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle *that* shall not be taken down: not one of the stakes thereof shall ever be removed, neither shall any of theⁿ cords thereof be broken. But there the glorious Lord *will be* unto us a place of broad rivers *and* streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby. For the Lord *is* our judge, the Lord *is* our lawgiver, the Lord *is* our king. He will save us: and the inhabitant shall not say "I am sick:" the people that dwell therein *shall be* forgiven *their* iniquity. *Isa.* xxxiii. 20—22. 24.

No. 58. The wilderness and the solitary place shall be glad for them: and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it: the excellency of Carmel and Sharon, they shall see the glory of the Lord, *and* the excellency of our God. *Isa.* xxxv. 1, 2.

No. LIX.

A prophetic Encouragement to embrace Christianity—noticing the Protection God should give, the Vengeance he should take, the Blessings it contains, the Facilities he should afford, and the Exclusion of the wicked from its Benefits.

No. 59. Strengthen ye the weak hands, and confirm the

ⁿ "Stakes" and "cords," the means for keeping up and fixing a tabernacle or tent. See post *Isa.* liv. 2.

feeble knees : say to them *that are* of a fearful heart, “be strong, fear not : behold your God will come *with* vengeance, *even* God *with* a recompence, he will come and save you.” Then the eyes of the ° blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame *man* leap as an hart, and the tongue of the dumb sing : for in the wilderness shall waters break out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water : in the habitation of dragons, where each lay, *shall be* grass with reeds and rushes. And a highway shall be there, and a way, and it shall be called the way of holiness : the^p unclean shall not pass over it but it *shall be* for those—the way-faring men, though fools, shall not err *therein*, no lion shall be there : nor *any* ravenous beast shall go up thereon : it shall not be found there : but the redeemed shall walk *there* : and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads : they shall obtain joy and gladness, and sorrow and sighing shall flee away. *Isa.* xxxv. 3—10.

No. LX.

A spirited Intimation of Christ's coming, and of his Purpose, viz. to offer Pardon for Sin.

No. 60. Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto

° Our Saviour probably meant to intimate indirectly that this was written prophetically *of him* in his answer to the question from John the Baptist, “Art thou he that should come, or seek we for another?” “Go your way, and tell John what things ye have seen and heard : how that *the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached.*” *Luke* vii. 22. See post *Isa.* xlii. 6.

^p “The unclean,” &c. See post, p. 80. *Is.* lii. 2.

her, that her warfare is^a accomplished, her iniquity is^r pardoned: for she hath received of the Lord's hands double^r for all her sins. *Isa.* xl. 1, 2.

No. LXI.

A Prophecy of the coming of a Forerunner, to prepare the Way for Christ.

No. 61. The voice of him^s that crieth in the wilderness, "Prepare ye the way of the Lord, make strait in the desert a highway for our God. Every^t valley shall

^a "Is" i. e. not *absolutely*, but upon terms, the means are put within her reach.

^r "Double" i. e. what shall be so esteemed. So *Isa.* lxi. 7. "For your shame ye shall *have double*."

^s "Him," i. e. "John the Baptist." *Matt.* iii. 3. states distinctly that it was *of him* this prophecy was written. "This is he that was spoken of the prophet *Esaias*, saying, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait.'" Mark says, "As it is written in the prophets, 'Behold I send my messenger before thy face, which shall prepare thy way before thee.' (*Mal.* iii. 1.) The voice of one crying in the wilderness, 'Prepare ye the way of the Lord, make his paths strait,' John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." *Mark* i. 2—4. St. Luke says, "He (i. e. John) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of *Esaias* the prophet, 'The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths strait. Every valley shall be filled, &c., and all flesh shall see the salvation of God.'" *Luke* iii. 3—6. And when John the Baptist was questioned, "who art thou, what sayest thou of thyself," he refers to this prophecy for his answer, "I am the voice of one crying in the wilderness, make strait the way of the Lord, as said the prophet *Esaias*." *John* i. 22, 23.

^t "Every valley," &c. So *Isa.* xlix. 11.

“ be exalted, &c. And the glory of the Lord shall be
 “ revealed, and all flesh shall see it together: for the
 “ mouth of the Lord hath spoken *it*.” *Isa.* xl. 3—5.

No. LXII.

*Encouragement to the Forerunner's Energy, and an Intimation
 of some of the Qualities of Christ—Divinity, Strength, Recom-
 pence, and Kindness.*

No. 62. O thou that bringest^v good tidings to Zion,
 get thee up into the high mountain, O thou that ^v bring-
 est good tidings to Jerusalem, lift up thy voice with
 strength, lift *it* up, be not afraid, say unto the cities of
 Judah, “ behold your God.” Behold the Lord God will
 come with strong hand, and his arm shall rule for him:
 behold his reward is with him, and his work before him.
 He shall feed his flock like a shepherd; he shall gather
 the lambs with his arm, and carry them in his bosom,
 and shall gently lead those that are with young. *Isa.* xl.
 9—11.

No. LXIII.

*On the Character and Office, and some of the personal Qualities
 of Christ.*

No. 63. Behold my servant, whom I uphold: my elect,
in whom my soul delighteth: I have put my spirit^u upon
 him: he shall bring forth judgment unto the Gentiles.
 He shall not cry, nor lift up, nor cause his voice to be
 heard in the street. A bruised reed shall he not break,
 and the smoking flax shall he not quench; he shall bring
 forth judgment unto truth. He shall not fail, nor be dis-

^v This is the reading in the margin of the Bible which, says
 Dr. Lowth, gives a much better sense.

^u “ My spirit.” See ante *Deut.* xviii. “ I will put my words
 “ in his mouth,” &c.; and post *Isa.* li. 16.

couraged till he have set judgment in the earth: and the isles shall wait for his law. *Isa.* xlii. 1—4. ^x.

No. LXIV.

Upon the Assistance God should give to Christ, and the Purposes of his coming, to give Light, and Deliverance from Sin.

No. 64. Thus saith God the Lord, he that created the heavens, and stretched them out, he that spread forth the earth, and that which cometh out of it, he that giveth breath unto the people upon it, and spirit to them that walk therein, I the Lord have called thee in righteousness, and will hold thy hand, and will keep thee, and give thee for ^y a covenant of the people, for ^z a light

^x In recording an instance of our Saviour's prudence in the early part of his ministry to avoid the notice of the Pharisees before he had fulfilled what he intended, and before he put himself into their power; St. Matthew refers to this prophecy to shew its accordance with our Saviour's conduct: "The Pharisees held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence, and great multitudes followed him: and he healed them, and charged them that they should not make it known, that it might be fulfilled which was spoken by Esaias the prophet, '*Behold my servant, whom I have chosen: my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry: neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, until he send forth judgment unto victory: And in his name shall the Gentiles trust.*'" *Matt.* xii. 14—21. Dr. Lowth observes upon this passage, "that it cannot, with any shew of probability, be expounded of any other person than Christ," and he discusses and refutes the opposite opinion. See *Lowth*.

^y "A covenant," &c. So *Isa.* xlix. 8.

^z "A light," &c. So *Isa.* xlix. 6. and *Luke* ii. 32. and *Acts* xiii. 47.

of the Gentiles, to ^a open the blind eyes, to ^b bring out the prisoners from the prison, and them that sit in darkness out of the prison house. *Isa.* xlii. 5—7.

No. LXV.

Upon the Universality of the Christian Dispensation, the Extent of Christ's Dominion.

No. 65. *There is* no God else beside me, a just God and a Saviour, *there is* none beside me. Look unto me, and be ye saved, all the ends of the earth; for I *am* God, and *there is* none else. I have sworn by myself, the word is gone out of my mouth *in* righteousness, and shall not return, that unto me every ^c knee shall bow, every tongue shall swear. In the Lord shall all the seed of Israel be justified, and shall glory. *Isa.* xlv. 21—23. 25.

No. LXVI.

Upon God's Attention to Christ, his calling him from the Womb, naming him before his Birth, giving him excellency of Speech, affording him extraordinary Protection, and treating him as the Saviour, by whom God was to be glorified, with an Intimation that he should not have all the Success he ought.

No. 66. Listen, O isles, unto me, and hearken ye people from far; the Lord hath called me from the womb: from the bowels of my mother hath he made mention ^d of

^a "To open," &c. See ante *Isa.* xxxv. 5.

^b "To bring," &c. See *Isa.* xlix. 9., lxi. 1.

^c "Every knee," &c. St. Paul quotes this passage as a proof that we shall all stand before the judgment-seat—*of whom? of Christ!*—"we shall all stand before the judgment-seat of *Christ*—for it is written, 'as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.' So "then every one of us shall give account of himself to God." *Rom.* xiv. 10—12.

^d According to St. Matthew the angel of the Lord which appeared unto Joseph in a dream, and announced to him that the

my name. And he hath made my mouth^e like a sharp sword; in the^f shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me: and said unto me, "thou *art* my Servant, O Israel, in whom I will be glorified." Then I said, "I have laboured in^g vain, I have spent my strength for nought, and in vain^g: *yet* surely my judgment *is* with the Lord, and my work with my God." *Isa.* xlix. 1—4.

No. LXVII.

An Intimation of Backwardness in the Jews to embrace Christianity, its Extension to the Gentiles, and its Success with them, and with the great Men of the Earth.

No. 67. And now saith the Lord that formed me from the womb *to be* his servant, to bring Jacob again to him, "Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength:" and he said, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will^h also give

child which was conceived in her was of the Holy Ghost, commanded him, "thou shalt *call his name Jesus*, for he shall save his people from their sins." And when St. Luke says, "his name was called Jesus," he says, "*he was so named of the angel before he was conceived in the womb.*"

^e In the description of our Saviour, *Rev.* i. 16., one particular is, "out of his mouth went a *sharp two-edged sword.*" See post *Isa.* l. 4. "The Lord God hath given me the tongue of the learned."

^f "In the shadow," &c. So post *Isa.* li. 16.

^g "In vain," referring probably to his rejection by the Jews.

^h St. Paul clearly considers this verse as prophetic and looking forward to Christ. When he gave up the Jews at Antioch because they opposed him and blasphemed, and declared his intention of turning to the Gentiles, he and Barnabas refer to this passage as their warrant, "for so hath the Lord commanded us,

“ thee for a light to the Gentiles, that thou mayest be my
 “ salvation unto the end of the earth.” Thus saith the
 Lord, the Redeemer of Israel, *and* his Holy One, to him
 whom man despiseth, to him whom the nation abhorreth,
 to a servant of rulers, kings shall see and arise, princes
 also shall worship ; because of the Lord that is faithful,
and the Holy One of Israel, and he shall choose thee.
Isa. xlix. 5, 6, 7.

No. LXVIII.

*Of the Offices of Christ, to give Freedom and Light, of the Com-
 fort and Blessings Christians should enjoy, and the Facilities
 and Encouragement God should give to bring all People from
 all Quarters to the Christian Faith, and the Numbers who should
 come accordingly.*

No. 68. Thus saith the Lord, “ In an ⁱ acceptable time
 “ have I heard thee, and in a day of salvation have I
 “ helped thee ; and I will preserve thee, and give thee for
 “ a covenant of the people, to establish the earth, to
 “ cause to inherit the desolate heritages ; that thou mayest
 “ say to the prisoners, ‘ Go forth ;’ to them that *are* in
 “ darkness, ‘ Shew yourselves.’ They shall feed in the
 “ ways ^k, and their pastures *shall be* in all ^k high places.

*saying, “ I have set thee to be a light of the Gentiles, that thou
 shouldest be for salvation unto the ends of the earth.” Acts xiii:
 46, 47. See also the Song of Simeon, Luke ii. 29—32. “ Lord,
 “ now lettest thou thy servant depart in peace,” &c.*

ⁱ St. Paul refers to this verse, as though he considered it pro-
 phetic, and looking forward to the time of Christ. “ We then,
 “ as workers together with him (Christ) beseech you also, that
 “ ye receive not the grace of God in vain : (for he saith, ‘ *I have
 “ ‘ heard thee in a time accepted, and in the day of salvation
 “ ‘ have I succoured thee : behold, now is the accepted time : be-
 “ ‘ hold now is the day of salvation.’ ” 2 Cor. vi. 1, 2.*

^k “ The ways” and “ high places” where no pasturage could
 be expected ; an intimation of the large supply of *spiritual* food

“ They shall not hunger nor thirst ; neither shall the heat
 “ nor sun smite them : for he that hath mercy on them
 “ shall lead them, even by the springs of water shall he
 “ guide them : and I will make ¹ all my mountains a way,
 “ and my high ways shall be exalted. Behold these shall
 “ come from far : and lo, these from the north and from the
 “ west ; and these from the land of Sinim.” *Isa.* xlix. 8—12.

No. LXIX, LXX, LXXI.

A prophetic Intimation that the Blessings of the Gospel would be offered to the Jews, that they would have no Right to say that God had forsaken them, that on the contrary they were the Objects of his special Regard, that (LXX.) he would stir up the Gentiles to forward their Conversion, that when they should be converted they should have Proofs of their Superiority and Distinction, but (LXXI.) that the real Cause of their desolate State would be, not want of Power in God, but Sinfulness and want of Disposition in them ; not that God had cast off them, but that they had cast off God.

No. 69. Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains, for the Lord hath comforted his people, and will have mercy upon his afflicted. But Zion said, “ the Lord hath forsaken me, “ and my Lord hath forgotten me.” Can a woman forget her sucking child, that she should not have compassion on the son of her womb ? Yea, they may forget, yet will not I forget thee. Behold I have graven thee upon the palms of *my* hands, thy walls *are* continually before me. *Isa.* xlix. 13—16.

Christianity should supply. So *Ps.* lxxii. 16. “ There shall be a “ heap of corn upon the earth, *high upon the hills.*”

¹ “ Make,” &c. by lowering the mountains, and raising the low grounds, agreeable to *Isa.* xl. 4. “ Every valley shall be “ exalted, and every mountain and hill laid low.” See *Dr. Louth.*

No. 70. Thus saith the Lord God, "Behold, I will lift up mine hand to the Gentiles, and set up my standard to the people, and they shall bring thy sons in *their* arms, and thy daughters shall be carried upon *their* shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet: and thou shalt know that I *am* the Lord, and they shall not be ashamed that wait for me. And all flesh shall know that I the Lord *am* thy Saviour^m and thy Redeemer, the mighty One of Jacob." *Isa.* xlix. 22, 23. 26.

No. 71. Thus saith the Lord, "Whereⁿ *is* the bill of your mother's divorcement, whom I have put away? or which of my creditors *is it* to whom I have sold you? Behold for your iniquities have ye sold yourselves, and for your transgressions is your mother put away: wherefore, when I came, *was there* no^o man? when I called, *was there* none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness, I clothe the heavens with blackness, and I make sack-cloth their covering." *Isa.* l. 1—3.

^m "Thy Saviour," &c. So *Isa.* lx. 16. the same language is used.

ⁿ "Where," &c. and "is my hand shortened," &c. The same argument occurs *Isa.* lix. 1, 2, &c. So *Rom.* xi. 1. "Hath God cast away his people? God forbid. For I also am an Israelite," &c.

^o "No man," i. e. "to receive me, to stand by me, to acknowledge my claims."

No. LXXII.

A prophetic Account of some of the personal Qualifications of the Messiah, viz. Knowledge, Obedience to God, Endurance, Confidence in God's Support, and Assurance of Success, with an Intimation of the Indignities he should undergo.

No. 72. The Lord God hath given me the^p tongue of the learned, that I should know how to speak a word in season to *him that is weary*: he wakeneth morning by morning, he wakeneth my ear to hear as the learned. The Lord God hath opened^q mine ear, and I was not rebellious, neither turned away back. I gave my back^r to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting. For the Lord God will help me: therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed. *He is near that justifieth*: who will contend with me? let us stand together; who *is* mine adversary? let him come near to me. Behold the Lord God will help me: who *is* he *that* shall condemn me? lo they all shall wax old^s as a garment: the moth shall eat them up." *Isa.* 1. 4—9.

No. LXXIII.

A prophetic Recommendation to trust in God and Christ, and an Intimation of the Difference that shall be made between those who do, and those who trust to themselves.

No. 73. Who *is* among you that feareth the Lord,

^p "The tongue." See *Isa.* xlix. 2. "He hath made my mouth like a sharp sword."

^q "Opened," &c. the same expression as in *Ps.* xl. 8. ante p. 16.

^r "My back, &c. for an account of the fulfilment of this prophecy, and the indignities our Saviour received, see *Matt.* xxvi. 67. xxvii. 26—30. *Mark* xiv. 65. xv. 15—19. *Luke* xxii. 63, 64. *John* xviii. 22. xix. 1. 3.

^s "Old" the same expression as *Ps.* cii. 6. ante p. 28.

that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light: let him trust in the name of the Lord, and stay upon his God. Behold all ye that kindle^t a fire, that compass *yourselves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled: this ye shall have of mine hand; ye shall lie down in sorrow. *Isa.* l. 10, 11,

No. LXXIV.

Reasons why the Israelites in particular should have Confidence in God, from the miraculous Manner in which they were made a Nation, a prophetic Assurance of their Conversion, and of the great Blessings they shall enjoy.

No. 74. Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock^v whence ye are hewn, and to the hole^v of the pit whence ye are digged: look unto Abraham your father, and unto Sarah *that* bare you: for I called him alone^u, and blessed him and increased him: for the Lord shall comfort Zion: he will comfort all her waste places: and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving, and the voice of melody. *Isa.* li. 1—3.

^t "Kindle," &c. i. e. rely on *your own* means, trust to *your own* powers.

^v "The rock" and "the hole of the pit," referring to the extreme ages of Abraham and Sarah when Isaac was conceived. See *Gen.* xvii. 1. 17. xviii. 11. "He who against the ordinary course of nature brought you into existence, will not easily be disposed to desert, and wants neither inclination nor power to preserve you." See *Rom.* iv. 16—22.

^u "Alone," i. e. (probably) "before he had any child." See *Gen.* xii. 3. ante p. 2.

No. LXXV, LXXVI.

A prophetic Intimation of the Establishment of a new religious System under Christ, of the coming in of the Gentiles to his Worship, and of the perpetual Duration of that System, of the Protection to those who should embrace it, and the Vengeance upon its Opponents.

No. 75. Hearken unto me, my people^x, and give ear unto me, O my nation: for a law^y shall proceed from me, and I will make my judgment to rest for a light of the people. My righteousness *is* near, my salvation is gone forth, and my arms shall judge the people: the isles^z shall wait upon me, and on mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens^a shall vanish away like smoke, and the earth^a shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever^b, and my righteousness shall not be abolished. *Isa. li. 4—6.*

^x “My people” and “my nation” as if he were addressing the Israelites (or Jews) in particular, and calling their recollection to the peculiar favour and protection he had shewn *to them*.

^y “A Law,” &c. so that there was to be a substitution for, or an addition to, the Mosaic dispensation.

^z “The isles,” i. e. the places where the Gentiles dwelt, so that *they* should be part of God’s people who had not been so, and the Gentiles should form part of Christ’s church.

^a “The heavens,” and “the earth,” probably “the then establishments of the world:” looking forward to “that kingdom which the God of heaven should set up,” Dan. ii. 44. ; to what St. Peter calls “new heavens and a new earth, wherein dwelleth “righteousness,” 2 Pet. iii. 12.

^b “For ever,” prophecies still fulfilling—the perpetual duration of Christ’s kingdom.

No. 76. Hearken unto me, ye that know righteousness, the people in whose heart *is* my law : fear ye not the reproach of men, neither be ye afraid of their revilings ; for the ^c moth shall eat them up like a garment, and the worm shall eat them like wool : but my righteousness shall be for ever, and my salvation from generation to generation. *Is. li. 7, 8.*

No. LXXVII.

A prophetic Intimation of the Exertions God should make to advance Christianity, and by calling to mind what he had done for the Israelites in former Times, giving them Encouragement to embrace it.

No. 77. Awake, awake, put on strength, O arm of the Lord : awake, as in the antient days, in the generations of old. *Art* thou not it that hath cut ^d Rahab, *and* wounded the dragon ? *Art* thou not it which hath dried the sea, the waters of the great deep ; that hath made the depths of the sea a way for the ransomed to pass over ? Therefore the ^e redeemed of the Lord shall return, and come with singing unto Zion : and everlasting joy *shall be* upon their head : they shall obtain gladness and joy ; *and* sorrow and mourning shall flee away. *Is. li. 9—11.*

^c "The moth." See ante *Is. li. 8.* ante LXXV.

^d "Rahab ;" i. e. Egypt.

^e "The redeemed" &c. i. e. probably, those who shall embrace Christianity—those whom Christ shall redeem.

No. LXXVIII

*A prophetic Intimation of one of the Objects of Christ's Coming ;
viz. to establish a new religious system.*

No. 78. I have put ^f my words in thy mouth, and I have covered ^g thee in the shadow of mine hand, that I may ^h plant the heavens, and lay the foundations of the earth, and say unto Zion, " thou art my people." *Is. li. 16.*

No. LXXIX.

A strong Appeal to the Jews—an Intimation that it will not succeed—that the Desolation and Destruction of Jerusalem will be the Consequence—with an Assurance that God will nevertheless, perhaps in Times not yet arrived, take the Jews again into his Favour, and punish those by whom they shall have been oppressed.

No. 79. Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury, thou hast drunken the dregs of the cup of trembling, and wrung them out. *There is* none to guide her among all the sons *whom* she hath brought forth; neither *is there any* that taketh her by the hand of all the sons *that* she hath brought up. These two *things* are come upon thee, who shall be sorry for thee? Desolation, and Destruction, and ⁱ the famine, and the sword. By whom shall I comfort thee? Thy sons have fainted; they lie at the head of all the streets, as a wild bull in a net: they are full of the fury

^f "Put," &c. in accordance with *Deut. xviii.* "I have put my words in his mouth:" and see ante *Is. xlix. 2.* and *l. 4.*

^g So *Is. xlix. 2.* "In the shadow of his hand hath he hid me."

^h "Plant," &c. See note on ver. 6. ante p. 77.

ⁱ "And," or "even;" i. e. "desolation by famine," and "destruction by the sword."

of the Lord, the rebuke of thy God. Therefore hear now this, thou afflicted and drunken, but not with wine. Thus saith thy Lord, the Lord, and thy God *that* pleadeth the cause of his people, "Behold I have taken out of thine
 " hand the cup of trembling, *even* the dregs of the cup
 " of my fury : thou shalt no more drink it again : but I
 " will put it into the hand of them that afflict thee : which
 " have said to thy soul, ' Bow down, that we may go over,'
 " and thou hast laid thy body as the ground, and as the
 " street, to them that went over." *Is. li. 17—23.*

No. LXXX.

A prophetic statement of what should be expected from Christians, viz. the putting on of Righteousness, and putting off of Sin, with an Intimation that the oppressive manner in which the Jews should be treated would induce God to use great efforts to bring them to the true Worship.

No. 80. Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city ; for henceforth there shall no more come^j into thee the uncircumcised and the unclean : shake thyself from the dust, arise, *and* sit down, O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Sion : for thus saith the Lord, " Ye have sold yourselves for
 " nought, and ye shall be redeemed without money." For thus saith the Lord God, " my people went down
 " aforetime into Egypt to sojourn there, and the Assyrian
 " oppressed them without cause. Now therefore what
 " have I here, saith the Lord, that my people is taken
 " away for nought ? they that rule over them make them
 " to howl, saith the Lord, and my name continually every
 " day is blasphemed. Therefore my people shall know
 " my name : therefore *they shall know* in that day that I
 " *am* he that doth speak. Behold *it is* I." *Isa. lii. 1—6.*

^j " Come," &c. See *Is. xxxv. 8, 9.*

No. LXXXI.

A prophetic Account of the Joy Christianity should be calculated to produce ; of the Nature of its Blessings, viz. Peace and Salvation ; of their Extent, viz. to the Ends of the Earth ; of the Requisites necessary to partake of its Benefits, viz. Purity and Holiness ; and of the Protection God should give to those who should embrace it.

No. 81. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace : that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, “ thy God reigneth.” Thy watchmen shall lift up the voice : with the voice together shall they sing : for they shall see eye to eye, when the Lord shall bring again Zion. Break forth into joy, sing together ye waste places of Jerusalem : for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations : and all the ends of the earth shall see the salvation of our God. Depart ye, depart ye, go ye out from thence : touch no unclean *thing*, go ye out of the midst of her : be ye clean that bear the vessels of the Lord ; for ye shall not go out with haste, nor go by flight ; for the Lord will go before you ; and the God of Israel *will be* your rereward. *Isa. lii. 7—12.*

No. LXXXII.

Upon the Prudence and Exaltation of Christ ; of his want of worldly appearance ; of the Extent nevertheless of his Influence, —the spread of his Religion.

No. 82. Behold my servant shall deal prudently ; he shall be exalted and extolled, and be very high. As many were astonished at ^j thee ; his visage was so marred more than any man, and his form more than the sons of

^j “ Thee,” or (possibly) “ him.”

men: so shall he sprinkle ^k many nations: the kings shall shut ^l their mouths at him: for *that* ^m which had not been told them shall they see: and *that* which they had not heard shall they consider. *Isa.* lii. 13—15 ⁿ.

No. LXXXIII.

A prophetic Intimation of the Rejection and Sufferings of Christ.

No. 83. Lord, who ^o hath believed our report? and to whom is the arm ^p of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness, and when we shall see him *there is* no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief: and we hid as it were *our* faces from him: he was despised, and we esteemed him not. *Isa.* liii. 1—3.

No. LXXXIV.

Upon the Cause and Object of Christ's Sufferings: the Sins of Man the Cause; to make Atonement and procure Pardon for them, the Object.

No. 84. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he *was* wounded for our transgressions, *he was* bruised for our iniquities; the chastisement of our peace *was* upon him: and with his stripes we

^k "Sprinkle," i. e. purify, cleanse, hallow.

^l "Shut their mouths," i. e. "from respect and reverence."

^m "That," &c. i. e. new knowledge shall be revealed, fresh information communicated.

ⁿ For a commentary on this and the following chapter, see Bishop Chandler's Defence, p. 178.

^o "Who," &c. see the note at the end of the chapter.

^p "The arm," &c. see *Isa.* lii. 10.

are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. *Isa.* liii. 4—6.

No. LXXXV.

*A prophetic Account of some of the Proceedings against Christ ;
of his Demeanour, Death, and Burial.*

No. 85. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison^q and from judgment, and who shall declare his generation, for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked^r, and with the rich^r in

^q “From prison and from judgment.” This may perhaps refer to *the rapidity* of the proceedings against him, so as to allow no time for evidence to justify his pretensions, to shew the character of his life, and the mighty works that he had done. It was *night* when he was apprehended, and *at noon* the next day he was upon the cross. See *Matt.* xxvii. 45. *Mark* xv. 25—33. *Luke* xxiii. 33—44. *John* xix. 14. See *Lightfoot*, vol. i. p. 266.

^r “With the wicked,” &c. These singular predictions “that he should make his grave with the wicked, and (yet be) with the rich in his death,” were verified in Christ. Two thieves were crucified with him, *Matt.* xxvii. 38. so as to fulfil one prediction, and Joseph of Arimathea, a rich man, begged the body of Jesus, and wound it (with spices, myrrh, and aloes, about an hundred pounds weight, *John* xix. 39, 40.) in fine linen, (*Mark* xv. 46.) and laid it in his own new tomb, which he had hewn out in the rock, wherein was never man yet laid (*Matt.* xxvii. 57—60. *Mark* xv. 43—46. *John* xix. 38—42.) so as to fulfil the other.

his death ; because he had done no violence, neither *was any* deceit in his mouth. *Isa. liii. 7—9.*

No. LXXXVI.

A prophetic Intimation that Christ's Sufferings would be agreeable to God's Will: that he should have Reason afterwards to be satisfied with the beneficial Effects they should produce, for by bearing the Iniquities of many, he should entitle them to be treated as though they had been Just, and free from Sin.

No. 86. Yet it pleased the Lord to bruise him, he hath put *him* to grief: when thou shalt make his soul an offering for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, *and* shall be satisfied : by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. *Isa. liii. 10, 11.*

No. LXXXVII.

A prophetic Intimation of the Exaltation of Christ, and of its Causes, viz. his Death, his Humiliation, his Atonement, and Intercession.

No. 87. Therefore will I divide him *a portion* with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors, and he bare the sins of many, and made intercession for the transgressors. *Isa. liii. 12^s.*

^s This chapter is so repeatedly referred to in the New Testament, that there can be no doubt of its prophetic character and application. St. John says, "though he (i. e. Christ) had done so many miracles before them, yet they believed not on him, that

No. LXXXVIII.

A prophetic Invitation to the Gentile World, and an Intimation of its Acceptance and Success.

No. 88. Sing, O barren, thou *that* didst not bear; break forth into singing, and cry aloud, thou *that* didst not travail with child; for more *are* the children of the desolate ^t than the children of the ^t married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not,

“ the saying of Esaias the prophet might be fulfilled, which he spake, ‘ Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed ? ’ ” John xii. 37, 38. St. Paul refers to the same verse, “ they have not all obeyed the Gospel, for Esaias saith, ‘ Lord, who hath believed our report ? ’ ” Rom. x. 16. St. Peter applies parts of the fifth, sixth, and ninth verses to our Saviour, “ who did no sin, neither was guile found in his mouth, by whose stripes ye were healed, for ye were as sheep going astray.” 1 Pet. ii. 22—25. When the Eunuch put the question to Philip, “ of whom spake the prophet,” the seventh and eighth verses, (“ he was led as a sheep to the slaughter,” &c.) “ of himself, or some other person ? ” Philip began at the same Scripture and preached unto him *Jesus*, Acts viii. 34, 35. The fact of crucifying our Saviour with the two thieves draws from St. Mark this observation, “ the Scripture was fulfilled which saith, ‘ and he was numbered with the transgressors.’ ” Mark xv. 28. And our Saviour had said before he was betrayed, “ this that is written must yet be accomplished in me, ‘ and he was reckoned among the transgressors.’ ” Luke xxii. 37.

^t “ The barren” and “ the desolate” signify the Gentiles, who had produced none of the children of God, no true worshippers: and “ the married wife,” the Jews or Israelites. St. Paul cites this, Gal. iv. 27. “ Jerusalem,” says he, “ which is above, is free. For it is written, ‘ Rejoice thou barren, that bearest not, break forth and cry thou that travailest not, for the desolate hath many more children than she which hath an husband.’ ”

lengthen thy ^u cords, and strengthen thy ^v stakes, for thou shalt break forth on the right hand, and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. *Is.* liv. 1—3.

No. LXXXIX.

A prophetic Encouragement to the Gentiles to embrace Christianity.

No. 89. Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker *is* thine husband, the Lord of Hosts *is* his name; and thy Redeemer, the Holy One of Israel, the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer. For this *is as* the waters of Noah unto me: for *as* I have sworn that the waters of Noah should no more go over the earth, so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. *Is.* liv. 4—10.

O thou afflicted, tossed with tempests, *and* not comforted, behold I will lay thy stones with fair colours, and lay thy foundations with sapphires.—And all ^v thy

^u “Thy cords,” and “thy stakes,” by which their tents were supported. An intimation of *the numbers* that should embrace Christianity.

^v Our Saviour cites this passage, and argues from it, as if written prophetically of him. “It is written in the prophets,

children *shall be* taught of the Lord, and great *shall be* the peace of thy children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee. No weapon that is formed against thee shall prosper: and every tongue *that* shall rise against thee in judgment thou shalt condemn. This *is* the heritage of the servants of the Lord, and their righteousness *is* of me, saith the Lord. *Is.* liv. 11. 13, 14. 17.

No. XC.

A prophetic Invitation and Encouragement to all Mamkind to become Christians, with an Intimation of the Success of Christianity.

No. 90. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy, and eat—yea, come, buy wine and milk without money, and without price. Wherefore do ye spend money for *that which is* not bread? and your labour for *that which* satisfieth not? hearken diligently unto me, and eat ye *that which is* good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live: and I will make an everlasting covenant with you, *even* the sure ^w mercies of David. Behold I have

“ says he, ‘ *and they shall be all taught of God.*’ Every man, “ therefore, that hath heard, and hath learned of the Father, “ cometh unto me.” *John* vi. 45. Coming to Christ, therefore, was what God taught, and whoever was taught of God, would come to Christ.

^w St. Paul must have considered this expression as applying prophetically to Christ; for in discussing the point of Christ’s resurrection, he says, “ as concerning that he (i. e. God) raised “ him (i. e. Christ) from the dead, now no more to return to “ corruption, he said on this wise, ‘ *I will give you the sure “ ‘ mercies of David.*’ ” *Acts* xiii. 34.

given him *for* a witness to the people, a leader and commander to the people. Behold thou shalt call a nation *that* thou knowest not; and nations *that* knew not thee shall run unto thee, because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee. *Is. lv. 1—5.*

No. XCI.

A prophetic Intimation of the Wisdom of a prompt Adherence to Christianity—of the Conditions it requires, viz. Abstinence from Sin and sinful Thoughts, and Dependence upon God, of the Blessings it confers; viz. Forgiveness of Sin, and every Description of Happiness, and of its Success and Prevalence.

No. 91. Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon: for my thoughts *are* not your thoughts, neither *are* your ways my ways, saith the Lord. For *as* the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in *the thing* whereto I send it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap *their* hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign *that* shall not be cut off. *Is. lv. 6—13.*

No. XCII.

Another prophetic Intimation that it will be to the Good only that the Benefits of Christ's Coming will ensue: but that they will be open to the Good of every Nation and Description without Distinction.

No. 92. Thus saith the Lord, "Keep ye judgment, and do justice: for my salvation *is* near to come, and my righteousness to be revealed. Blessed *is* the man *that* doeth this, and the son of man *that* layeth hold on it: that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger that hath joined himself to the Lord, speak, saying, 'the Lord hath utterly separated me from his people,' neither let the eunuch say, 'Behold I *am* a dry tree.' For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose *the things* that please me, and take hold of my covenant, even unto them will I give in my house and within my walls a place and a name better than of sons and of daughters; I will give them an everlasting name that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices *shall be* accepted upon mine altar, for my ^{*} house shall be called a house of prayer for all people." *Is. lvi. 1—7.*

^{*} Our Saviour refers to this passage, as though he considered it as written prophetically of Christian times. When he cast out them that bought and sold in the temple, &c. he said, "Is it not written, '*my house shall be called of all nations the house of prayer*, but ye have made it a den of thieves?"

No. XCIII.

A prophetic Forewarning that the Times contemplated will also be Times of Vengeance, and that the Cause of it will be the Inattention, the Disregard of Warnings, and the selfish Pursuits and Indulgences of those who ought to be watchful—viz. their Teachers.

No. 93. All ye beasts of the field, come to devour, *yea*, all ye beasts in the forest. His watchmen *are* blind; they are all ignorant; they *are* all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. *Yea*, they *are* greedy dogs which can never have enough, and they *are* shepherds that cannot understand: they all look to their own way, every one for his gain, from his quarter. "Come ye," *say they*, "I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant." *Isa.* lvi. 9—12.

No. XCIV.

A prophetic Intimation of God's Readiness to confer the Benefits of Christ's coming to all who trust in Him, the Contrite and the Humble, and his Willingness to overlook their Sins.

No. 94. He that putteth his trust in me shall possess the land, and shall inherit my holy mountain, and shall say, "Cast ye up, cast ye up, prepare the way, take up the stumbling-block out of the way of my people."

Mark xi. 17. The English in St. Mark differs from our English translation in Isaiah: the Greek in St. Mark agrees with the Greek in the Septuagint; and the rendering in St. Mark, perhaps, would be nearer the original, were it rendered as the passage is in Isaiah: "ὁ οἶκος μου, οἶκος προσευχῆς κληθήσεται πᾶσι τοῖς ἔθνεσιν." St. Luke only describes our Saviour to have quoted part of the sentence, "my house is the house of prayer." *Luke* xix. 46.

For thus saith the High and Lofty One that inhabiteth eternity, whose name *is* Holy, " I dwell in the high and " holy *place*, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to " revive the heart of the contrite ones : for I will not contend for ever, neither will I be always wroth : for the " spirit should fail before me, and the souls *which* I have " made." *Isa.* lvii. 13—16.

No. XCV.

Upon the true Nature of Christ's Religion: not a Religion of Shew and Ceremony, but a Religion of practical Benevolence, Obedience, and Reverence; a Religion of Reality, a Religion of the Heart.

No. 95. Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet^y they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God: they ask of me the ordinances of justice, they take delight in approaching to God. " Wherefore have we fasted," say they, " and thou seest not? *wherefore* have we afflicted our soul, and thou takest no knowledge?" ^z Behold in the day of your fast ye find pleasure, and exact all your labours. Behold ye fast for strife and debate, and to smite with the fist of wickedness. Ye shall not fast as *ye do this* day, to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? *is it* to bow down his head as a bulrush, and to spread sackcloth and ashes *under him*? Wilt thou call this a fast, and an acceptable day to the Lord? *Is not this* the fast that I have chosen? to loose

^y " Yet," &c. The pretences of those who rely upon *outward* acts, upon compliance with *external* forms. See ante p. 40, *Micah* iii. 11.

^z " Behold," &c. God's answer to these pretences.

the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? *Is it* not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thy health shall spring forth speedily: and thy righteousness shall go before thee, the glory of the Lord shall be thy ^z rereward. Then shalt thou call, and the Lord shall answer: thou shalt cry, and he shall say, "Here I *am*."—If thou take away from the midst of thee the yoke, the putting ^a forth of the finger, and speaking vanity, and *if* thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in ^b obscurity, and thy darkness *be* as the noon day: and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water, whose waters fail not. And *they that shall be of thee* shall build the old waste places: thou shalt raise up the foundation of many generations, and thou shalt be called "The Repairer of the breach;" "The Restorer of paths to dwell in." If thou turn away thy foot from the Sabbath, *from* doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own* words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken *it*. *Isa.* lviii. 1—14.

^z "Thy rereward," i. e. behind thee, to guard thee against all danger. See ante p. 81. *Is.* lii. 12.

^a "The putting forth," &c. i. e. in derision, in scorn.

^b "In obscurity," i. e. when it is dark elsewhere; thy light shall shine when it is most wanted, i. e. in times of gloom.

No. XCVI.

An Intimation that Sin will be the Obstruction to the Benefits of Christ's coming, and that a dreadful Distinction will be made between the Followers of Christ and his Opponents.

No. 96. Behold, the Lord's hand is not ^c shortened, that it cannot save: neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God: and your sins have hid *his* face from you, that he will not hear. Yea, truth faileth, and he *that* departeth from evil maketh himself a ^d prey; and the Lord saw *it*, and it displeased him that *there was* no judgment. And he saw that *there was* no man, and wondered that *there was* no intercessor; therefore his arm brought salvation unto him, and his righteousness it sustained him. For he put on righteousness as a breast-plate, and a helmet of salvation upon his head: and he put on the garments of vengeance *for* clothing, and was clad with zeal as with a cloak. According to *their* deeds, accordingly he will repay; fury to his adversaries, recompence to his enemies: to the islands he will repay recompence. So shall they fear the name of the Lord from the west, and his glory from ^e the rising of the sun: when the ^f enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the ^g Redeemer shall come

^c "Not shortened," so ante *Isa.* l. 2.

^d "A prey," i. e. "an object of persecution."

^e "The Rising," i. e. "the East."

^f "The enemy," i. e. (perhaps) the great enemy of Christianity, "Satan."

^g St. Paul uses this passage with a little variation: after stating that blindness in part had happened unto Israel, until the fulness of the Gentiles should come in, but that then "all Israel should be saved, as it is written, 'There shall come out of Sion' 'the Deliverer, and shall turn away ungodliness from Jacob.'" *Rom.* xi. 25, 26.

to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this *is* my covenant with them, saith the Lord ; my Spirit that *is* upon thee, and my ^h words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. *Isa.* lix. 1, 2. 15—21.

No. XCVII.

Upon (perhaps) the Conversion and Re-establishment of the Israelites, the Co-operation of the Gentiles, and the Favour God should shew them. It certainly relates to Christian Times. See ante Isa. xiv. 1, 2.

No. 97. Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee : for behold, the darkness shall cover the earth, and gross darkness the people ; but the Lord shall arise upon thee, and his glory shall be seen upon thee ; and the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see : all they gather themselves together, they come to thee : thy sons shall come from far, and thy daughters shall be nursed at *thy* side : then thou shalt see, and flow together, and thy heart shall fear and be enlarged : because the abundance of the sea shall be converted unto thee ; the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee : the dromedaries of Midian and Ephah ⁱ : all they from Sheba shall come : they shall bring gold and incense ; and they shall shew forth the praises of the Lord. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee ; they shall come up with acceptance on mine

^h " My words," &c. see ante *Deut.* xviii. 18.

ⁱ " Midian and Ephah," their former oppressors. See *Judg.* vi. 1, &c. Ephah was a son of Midian, see *Gen.* xxv. 4.

altar, and I will glorify the house of my glory. Surely the isles shall wait for me; and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee, for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually: they shall not be shut day nor night; that *men* may bring unto thee the forces of the Gentiles, and *that* their kings *may be* brought. For the nation and kingdom that will not serve thee shall perish: yea, *those* nations shall be utterly wasted. The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my feet glorious. The sons^j also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet, and they shall call thee, "The city of the Lord;" "The Zion of the Holy One of Israel." Whereas thou hast been forsaken and hated, so that no man went through *thee*, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord *am* thy Saviour^k, and thy Redeemer, the Mighty One of Jacob. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers Peace, and thine exactors Righteousness. Violence shall no more be heard in thy land; wasting nor destruction within thy borders: but thou shalt call thy walls Salvation, and thy gates Praise. The sun shall be no more thy light by day, nei-

^j "The sons," &c. so ante *Isa.* xiv. 2. "they shall take them captives whose captives they were," &c.

^k "Thy Saviour," &c. the very same language as *Isa.* xlix. 26.

ther for brightness shall the moon give light unto thee ; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself : for the Lord shall be thy everlasting light, and the days of thy mourning shall be ended. Thy people also *shall be* all ¹ righteous : they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation ; I the Lord will hasten it in his time. *Isa. lx. 1, to the end.*

No. XCVIII.

Upon the Office of Christ at the Times contemplated ; the Blessings that should be conferred—the Joy that should be infused.

No. 98. The Spirit ^m of the Lord God is upon me ; because the Lord hath anointed me to preach good tidings

¹ “ All righteous.” See ante p. 87. “ All thy children shall “ be taught of the Lord.”

^m Our Saviour distinctly applies to himself the early part of this prophecy, as if he meant unequivocally to intimate that it was written prophetically of him. “ He came to Nazareth, “ where he had been brought up : and as his custom was, he “ went into the synagogue on the Sabbath-day, and stood up for “ to read. And there was delivered unto him the book of the “ prophet Esaias : and when he had opened the book, he found “ the place where it was written, ‘ *The Spirit of the Lord is upon “ me, because he hath anointed me to preach the Gospel to the “ poor, he hath sent me to heal the broken hearted, to preach “ deliverance to the captives, and recovery of sight to the blind, “ to set at liberty them that are bruised, to preach the accept- “ able year of the Lord.*’ And he closed the book, and he gave “ it again to the minister, and sat down : and the eyes of all “ them that were in the synagogue were fastened on him. And “ he began to say unto them, ‘ This day is this Scripture fulfilled “ in your ears.’” *Luke iv. 16—21.*

unto the ^m meek ; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the ⁿ opening of the prison to *them that are* bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God : to comfort all that mourn : to appoint unto them that mourn in Zion, to give unto them beauty for ^o ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness : that they might be called “ Trees of righteousness,” the “ Planting of the “ Lord,” that he might be glorified. They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And ^p strangers shall stand and feed your flocks, and the sons of the alien *shall be* your plowmen and vinedressers=but ye shall be named the priests of the Lord : *men* shall call you the ministers of our God=ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves. For ^q your shame *ye shall have* double, and *for* ^q confusion they shall rejoice in their portion : therefore in their land they shall possess the double : everlasting joy shall be unto them. For I the Lord love judgment ; I hate robbery for burnt offering : and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed shall be known among the Gentiles, and their offspring among the people : all that see them shall acknowledge them, that they are the seed *which* the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God ; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh *himself* with ornaments, and as a

^m “ The meek,” to intimate the qualities that would recommend to God’s favour.

ⁿ “ The opening,” &c. So ante *Isa.* xlii. 7.

^o “ For,” i. e. “ instead of.”

^p “ Strangers,” &c. See ante *Isa.* xiv. 2. lx. 14.

^q “ For” i. e. “ to make amends for.”

bride adorneth *herself* with her jewels: for as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all the nations. *Isa.* lxi. 1—11.

No. XCIX.

Upon the great Exertions which should be made to bring the Israelites to Christianity, and of God's concurrence in effecting it.

No. 99. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp *that* burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name: thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed "forsaken," neither shall thy land any more be termed "desolate;" but thou shalt be called "Hephzibah," and thy land "Beulah:" for the Lord delighteth in thee, and thy land shall be married = for *as* the young man marrieth a virgin, *so* shall thy sons marry thee = and *as* the bridegroom rejoiceth over the bride, *so* shall thy God rejoice over thee.

I have set watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest, till he establish and till he make Jerusalem a praise in the earth. The Lord hath sworn by his right hand, and by the arm of his strength, "Surely " I will no more give thy ^r corn *to be* meat for thine enemies; " and the sons of the ^r stranger shall not drink thy wine,

^r "Thy corn" and "the stranger." One of the prophetic denunciations at the commencement of Isaiah was, "*Your land,*

“ for which thou hast laboured: but they that have gathered
 “ it shall eat it and praise the Lord : and they that have
 “ brought it together shall drink it in the courts of my holi-
 “ ness.” Go through, go through the gates : prepare ye the
 way of the people : cast up, cast up the highway, gather
 out the stones, lift up a standard for the people. Behold,
 the Lord hath proclaimed unto the end of the world, “ Say
 “ ye to the daughter of Zion, ‘ behold thy salvation
 “ ‘ cometh, behold his reward *is* with him, and his work
 “ ‘ before him.’” And they shall call them, “ The holy
 “ people, The redeemed of the Lord,” and thou shalt be
 called “ Sought out, a city not forsaken.” *Isa.* lxii. 1—12.

No. C.

*Prophetic Intimations of Vengeance upon those who should oppose
 the coming in of the Israelites : Recollections of God's peculiar
 Favour towards them in Times of old, a Suggestion of his fa-
 vourable Disposition towards them, and anxious Appeals by
 them to be again allowed to be his People.*

No. 100. “ Who *is* this that cometh from^s Edom, with
 “ died garments from Bozrah ? this *that is* glorious in his
 “ apparel, travelling in the greatness of his strength ?” “ I^t
 “ that speak in righteousness, mighty to save.” “ Where-
 “ fore *art thou* red in thine apparel, and thy garments

“ *strangers devour it in your presence.*” *Isa.* i. 7. And it was
 amongst the curses for disobedience in *Deut.* xxviii. 31—33.
 that their oxen should be slain before their eyes, but they should
 not eat thereof, &c. &c., and that the fruit of their land and all
 their labours should be eaten up by a nation whom they knew
 not. See also *Micah* vi. 15. “ Thou shalt sow, but thou shalt
 “ not reap,” &c., and post *Isa.* lxxv. 21. &c.

^s “ Edom” was one of the adversaries of Israel, God's people
 in early times : and under that name the prophecy looks to the
 adversaries of God's future people, “ the Christians.”

^t “ I,” &c. i. e. “ the Messiah—Christ.”

“ like him that treadeth in the wine fat ? ” “ I have trod-
 “ den the wine press alone, and of the people *there was*
 “ none with me : for I will tread them in my anger, and
 “ trample them in my fury ; and their blood shall be
 “ sprinkled upon my garments, and I will stain all my
 “ raiment : for the day of vengeance *is* in my heart, and
 “ the year of my redeemed is come. And I looked and
 “ *there was* none to help, and I wondered that *there was*
 “ none to uphold : therefore my own arm brought salva-
 “ tion unto me, and my fury, it upheld me. And I will ^u
 “ tread down the people in my anger, and make them
 “ drunk in my fury, and I will bring down their strength to
 “ the earth.” I will mention the loving kindnesses of the
 Lord, *and* the praises of the Lord, according to all that
 the Lord hath bestowed on us, and the great goodness
 toward the house of Israel, which he hath bestowed on
 them according to his mercies, and according to the multi-
 tude of his loving kindnesses ; for he said, “ Surely they *are*
 “ my people ; children *that* will not lie : ” so he was their
 Saviour. = In all their affliction he was afflicted, and the
 angel of his presence saved them : in his love and in his
 pity he redeemed them : and he bare them, and carried
 them all the days of old. But they rebelled, and vexed
 his Holy Spirit : therefore he was turned to be their enemy,
and he fought against them. Then he remembered the days
 of old, Moses *and* his people, *saying*, “ where *is* he that
 “ brought them up out of the sea with the shepherd of
 “ his flock ? where *is* he that put his Holy Spirit within
 “ him ; that led *them* by the right hand of Moses with his
 “ glorious arm, dividing the water before them, to make
 “ himself an everlasting name ? that led them through the
 “ deep,” &c. “ Look down from heaven, and behold
 “ from the habitation of thy holiness and of thy glory :
 “ where *is* thy zeal, and thy strength, the sounding of

^u “ Will tread,” “ make,” “ and will bring,” rather “ trod,”
 “ made,” and “ brought ; ” the verbs in the Septuagint and vulgar
 Latin are in the past tense. *Dr. Louth.*

“ thy bowels and of thy mercies toward me? are they
 “ restrained? Doubtless thou *art* our Father, though
 “ Abraham be ignorant of us, and Israel acknowledge us
 “ not=thou, O Lord, *art* our Father, our Redeemer; thy
 “ name *is* from everlasting. O Lord, why hast thou
 “ made us to err from thy ways, *and* hardened our heart
 “ from thy fear? return for thy servants’ sake, the tribes
 “ of thy inheritance. The people of thy holiness have
 “ possessed *it* but a little while: our adversaries have
 “ trodden down thy sanctuary. We are *thine*=thou
 “ never barest rule over them: they were not called by
 “ thy name. Oh that thou wouldest rend the heavens,
 “ that thou wouldest come down, that the mountains
 “ might flow down at thy presence, as *when* the melting
 “ fire burneth, the fire causeth the waters to boil, to make
 “ thy name known to thine adversaries, *that* the nations
 “ may tremble at thy presence! When thou didst terri-
 “ ble things *which* we looked not for, thou camest down,
 “ the mountains flowed down at thy presence: for since
 “ the beginning of the world *men* have not heard, nor
 “ perceived by the ear, neither hath the eye seen, O God,
 “ beside thee, *what* he hath prepared for him that waiteth
 “ for him. Thou meetest him that rejoiceth and worketh
 “ righteousness, *those that* remember thee in thy ways.
 “ Behold thou art wroth, for we have sinned: in those is
 “ continuance and we shall be saved. But we are all as
 “ an unclean *thing*, and all our righteousnesses are as
 “ filthy rags, and we all do fade as a leaf, and our ini-
 “ quities like the wind, have taken us away. And *there*
 “ *is* none that calleth upon thy name, that stirreth up
 “ himself to take hold of thee: for thou hast hid thy face
 “ from us, and hast consumed us, because of our iniqui-
 “ ties. But now, O Lord, thou *art* our Father; we *are*
 “ the clay, and thou our potter, and we all are the work
 “ of thy hand. Be not wroth very sore, O Lord: neither
 “ remember iniquity for ever; behold, see, we beseech
 “ thee, we *are* all thy people. Thy holy cities are a wil-

“ derness, Zion is a wilderness, Jerusalem a desolation =
 “ Our holy and our beautiful house, where our fathers
 “ praised thee, is burned up with fire, and all our plea-
 “ sant things are laid waste. Wilt thou refrain thyself
 “ for *these* things, O Lord? wilt thou hold thy peace, and
 “ afflict us very sore?” *Isa.* lxiii. 1. to the end of chap-
 ter lxiv.

No. CI.

A prophetic Answer to the Appeal of the Israelites, noticing the Readiness with which the Gentiles should have embraced Christianity, the Stubbornness with which the Jews should have rejected it; a Denunciation of the Vengeance with which on that Account they should be visited, an Intimation that a Remnant should nevertheless be spared, but that amongst them a Difference should be made between those who should embrace Christianity, and those who should reject it, with an Intimation of the Blessings the former should enjoy, and of the Watchfulness and Attention they should have from God.

No. 101. “ I am sought of *them*^x *that* asked not for
 “ me, I am found of *them that*^x sought me not; I said,
 “ ‘ Behold me, Behold me,’ unto a nation *that* was not
 “ called by my name.—I have spread out my hands all
 “ the day unto a ^y rebellious people, which walketh in a
 “ way *that was* not good, after their own thoughts. = A
 “ people that provoketh me to anger continually to my
 “ face: that ^z sacrificeth in gardens, and burneth incense
 “ upon altars of brick; which remain among the graves,
 “ and lodge in the monuments, which eat swine’s flesh,

^x “ Them that asked not for me,” and “ them that sought me not,” i. e. “ the Gentiles.”

^y “ A rebellious people.” i. e. “ the Jews.”

^z “ That sacrificeth,” &c. referring to the *false worshippers* of later times by what were the means of *false worship* at the time the prophet wrote.

“ and broth of abominable *things is in* their vessels : which
 “ say, ‘ Stand by thyself; come not near to me, for I am
 “ ‘ holier than thou.’ These *are* a smoke in my nose, a
 “ fire that burneth all the day. Behold, *it is* written
 “ before me, I will not keep silence, but will recompence,
 “ even recompence into their bosom, your iniquities,
 “ and the iniquities of your fathers together,” saith the
 Lord, “ which have burned incense upon the mountains,
 “ and blasphemed me upon the hills: therefore will I
 “ measure their former work into their bosom.”

Thus saith the Lord, as the new wine is found in the
 cluster, and *one* saith, “ Destroy it not, for a ^a blessing *is*
 “ in it:” so will I do for my servant’s sake, that I may not
 destroy them all: and I will bring forth a seed out of
 Jacob, and out of Judah an inheritor of my mountains,
 and mine ^b elect shall inherit it, and my servants shall
 dwell there.= And Sharon shall be a fold of flocks, and
 the valley of ^c Achor a place for the herds to lie down in,
 for my people that have sought me. But ye *are* they
 that forsake the Lord, that forget my holy mountain, that
 prepare a table for that ^d troop, and that furnish the drink
 offering unto that ^d number. Therefore will I number
 you to the sword, and ye shall all bow down to the slaugh-
 ter, because when I called, ye did not answer; when I
 spake, ye did not hear; but did evil before mine eyes,
 and did choose *that* wherein I delighted not. Therefore
 thus saith the Lord God, “ Behold, my servants shall eat,
 “ but ye shall be hungry; behold, my servants shall drink,
 “ but ye shall be thirsty; behold, my servants shall re-
 “ joice, but ye shall be ashamed; behold, my servants

^a “ A blessing,” &c. i. e. (perhaps) what is called, *Is.* vi. 13.
 “ the holy seed;” Israelites who shall be converted.

^b “ Mine elect;” i. e. (probably) “ my servants, the true wor-
 “ shippers, Christians.”

^c “ Of Achor,” mentioned *Hos.* ii. 15. “ for a door of hope.”

^d “ That troop,” and “ that number,” rather “ Gad and
 “ Meni,” two objects of heathen worship. See note 3, on ver. 3.

“ shall sing for joy of heart, but ye shall cry for sorrow
 “ of heart, and shall howl for vexation of spirit. And ye
 “ shall leave your name for a curse unto my chosen ; for
 “ the Lord God shall slay thee, and call his servants by
 “ another name, that he who blesseth himself in the earth
 “ shall bless himself in the God of truth, and he that
 “ sweareth in the earth shall swear by the God of truth =
 “ because the former troubles are forgotten, and because
 “ they are hid from mine eyes. For behold I create new
 “ ^e heavens and a new earth, and the former shall not be
 “ remembered, nor come into the mind. But be ye glad,
 “ and rejoice for ever *in that* which I create, for behold,
 “ I create ^f Jerusalem a rejoicing, and her people a joy.
 “ And I will rejoice in Jerusalem, and joy in my people,
 “ and the voice of weeping shall be no more heard in
 “ her, nor the voice of crying. There shall be no more
 “ thence an infant of days, nor an old man that hath not
 “ filled his days : for the child shall die an hundred years
 “ old, but the sinner *being* an hundred years old shall be
 “ accursed. And they shall build houses, and inhabit
 “ *them* : and they shall plant vineyards, and eat the fruit
 “ of them. They shall not build, and another ^g inhabit ;
 “ they shall not plant, and another eat ; for as the days
 “ of a tree *are* the days of my people, and my elect shall
 “ long enjoy the work of their hands. They shall not
 “ labour in vain, nor bring forth for ^h trouble, for they

^e “ New heavens,” &c. i. e. probably, “ a new religious sys-
 “ tem :” see ante *Is.* li. 16. and note there.

^f “ Jerusalem.” It may be a question, whether in this, and
 many other passages, “ Jerusalem” is put for *the ancient Jewish*
capital, or whether it does not refer to the Church of Christ, the
spiritual city of David ; a city not made with hands, but a city
 that hath foundations, whose builder and maker is God. *Heb.*
 xi. 10.

^g “ Another inhabit ;” see ante 98. note on *Is.* lxii. 10.

^h “ For trouble ;” i. e. “ so as to have *misery* the result.”

“*are* the seed of the blessed ⁱ of the Lord, and their
 “offspring with them. And it shall come to pass, that
 “before they call, I will ^k answer; and while they are yet
 “speaking, I will hear. The wolf ^l and the lamb shall
 “feed together, and the lion shall eat straw like the bul-
 “lock: and dust *shall be* the ^m serpent’s meat. They
 “shall not hurt nor destroy in all my holy mountain,”
 saith the Lord. *Is. lxxv. 1 to the end.*

No. CII.

A prophetic Intimation that in Christian Times God will regard Humility and Reverence, not Sacrifice; that he will deliver Christians from Persecution, that he will give wonderful Facilities to whoever is disposed to embrace Christianity, especially to the Israelites, that he shall protect those who embrace it, but take signal Vengeance upon those who oppose it, that he will gather together the Christians of all Nations, that they shall facilitate the Conversion of the Israelites, that the Israelites shall be selected as the Priests and Ministers in the Christian Service, and that all Mankind shall join in one Worship.

No. 102. Thus saith the Lord, the heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me, and where *is* the place of my rest: for all those *things* hath my hand made, and all those *things* have been, saith the Lord: but to this *man* will I look, *even to him that is* poor, and of a contrite spirit, and trembleth at my word. He that killeth an ox *is as if* he slew a man; he that sacrificeth a lamb, *as if* he cut off a dog’s neck—he that offereth an oblation, *as if* he offered

ⁱ “The blessed;” i. e. perhaps, Christ. Sed vide Septuagint.

^k “Will answer;” so attentive shall God be to all their wants.

^l “The wolf,” &c. referring to the *peaceable* character of Christ’s kingdom. So *Is. xi. 6.*

^m “The serpent’s;” i. e. “Satan’s;” agreeably to the denunciation against him, *Gen. iii, 14.* “Dust shalt thou eat all the “days of thy life.”

swine's blood ; he that burneth incense, *as if* he blessed an idol. Yea, they have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions, and will bring their fears upon them : because when I called, none did answer ; when I spake, they did not hear = but they did evil before mine eyes, and chose *that* in which I delighted not.

Hear the word of the Lord, ye that tremble at his word : your brethren that hated you, that cast you out for my name's sake, ⁿ said, " let the Lord be glorified : " but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city ; a voice from the temple ; a voice of the Lord that rendereth recompence to his enemies. Before ^o she travailed, she brought forth ; before her pain came, she was delivered of a man child : who hath heard such a thing ? who hath seen such things ? Shall the earth be made to bring forth in one day ? *or* shall a nation be born at once ? for as soon as Zion travailed she brought forth her children. Shall I bring to the birth, and not cause to bring forth ^p ? saith the Lord : shall I cause to bring forth, and shut *the womb* ? saith thy God.

Rejoice ye with Jerusalem, and be glad with her, all ye that love her : rejoice for joy with her, all ye that mourn for her : that ye may suck, and be satisfied with the breasts of her consolations = that ye may milk out, and be delighted with the abundance of her glory. For thus saith the Lord God, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream : then shall ye suck, ye shall be borne upon *her* sides, and be dangled upon *her* knees. As one whom

ⁿ " Said ; " i. e. in insult and derision.

^o " Before, " &c. An intimation of the almost preternatural means which should be afforded to encourage the extension of Christianity.

^p " To bring forth ; " i. e. " shall I not accomplish what I have " begun ? "

his mother comforteth, so will I comfort you : and ye shall be comforted in Jerusalem. And when ye see this, your heart shall rejoice, and your bones shall flourish like an herb : and the hand of the Lord shall be known towards his servants, and *his* indignation towards his enemies.

For behold the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire : for by fire and by his sword will the Lord plead with all flesh : and the slain of the Lord shall be many. They that sanctify themselves and purify themselves in the gardens behind one *tree* in the midst, eating swine's flesh, and the abomination and the mouse, shall be consumed together, saith the Lord. For I *know* their works and their thoughts. It shall come, that I will gather all nations and tongues, and they shall come, and see my glory : and I will set a sign among them, and I will send those that escape of them unto the nations, *to* Tarshish, Pul, and Lud, that draw the bow ; *to* Tubal and Javan ; *to* the isles afar off, that have not heard my fame, neither have seen my glory ; and they shall declare my glory among the Gentiles. And they shall bring all your brethren *for* an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests *and* for Levites, saith the Lord : for as the new heavens and the new earth which I will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, *that* from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcasses of the men that have transgressed against me : for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh. *Is. lxvi. 1 to the end.*

CHAPTER V.

PROPHECIES—LOOKING FORWARD TO CHRIST AND CHRISTIAN TIMES.

SHORTLY BEFORE AND DURING THE BABYLONISH CAPTIVITY ; IN
THE TIMES OF HABAKKUK, JEREMIAH, EZEKIEL, AND DANIEL.
FROM ABOUT 630 TO 534 YEARS BEFORE THE BIRTH OF CHRIST.

FROM HABAKKUK^a.

No. CIII.

*Upon the Certainty of Christ's coming, but at God's appointed
Time.*

No. 103. I (i. e. Habakkuk) will ^b stand upon my watch, and set me upon the tower, and will watch to see what he (i. e. God) will say unto me, and what I shall answer when I am reproved. And the Lord answered me, and

^a The exact time when Habakkuk lived is not known. The date ascribed to him in the margin of our Bible is 626 years before the birth of Christ, and his first chapter, in which he speaks of the future invasion of the land by the Chaldeans, implies that he wrote before the Babylonish captivity.

^b "Will stand." The prophet had been calling upon God in the preceding chapter to notice the visitations upon his people, and had asked, "How long shall I cry, and thou wilt not hear; even "cry unto thee of violence, and thou wilt not save?" &c. and he here betakes himself to his station, like a watchman, to receive God's answer.

said, "Write^c the^d vision, and make *it* plain upon tables, " that he may run that readeth it : for the vision *is*^e yet " for an appointed time, but at the end it^f shall speak^g, " and not lie ; though it^f tarry^h, wait for it^f, because " it^f will surely come, it^f will not tarryⁱ = behold^k his " soul *which* is lifted up is not upright in him, but the " just shall live by his faith." *Habak. ii. 1—4.*

^c " Write," &c. as if it were, not only for the people of *that period*, but for men of *after-times*.

^d " The vision ;" i. e. probably, " the chief subject of prophecy ;" the " deliverance by the Messiah : " the same word as in *Dan. ix. 24.*

^e " Yet," &c. not to be expected *speedily ; certain*, but to come in God's *appointed* time.

^f " It," or " he," and " him : " so it is, says Bishop Chandler, in all the ancient versions. The Septuagint certainly is " wait for *him*, for *he* will surely come : " ὑπόμεινον αὐτόν, ὅτι ἐρχόμενος ἥξει : and αὐτόν and ἐρχόμενος, masculines, cannot agree with ὄρασις, the vision, which is feminine.

^g " Speak and not lie ;" or " appear and not disappoint."

^h " Tarry," or " delay ;" the Septuagint is " ὑστερήση."

ⁱ " Tarry," or " wait beyond his appointed time." The Septuagint is χρονίση.

^k " Behold," &c. According to the Septuagint, the translation here should be, " If any one draw back, my soul shall have no pleasure in him, but the just who hath faith or confidence in me shall live." Ἐὰν ὑποστειλῆται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ, ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται. And the Epistle to the Hebrews, which applies this passage to the coming of Christ at the destruction of Jerusalem, cites in nearly the very words of the Septuagint. ὁ ἐρχόμενος ἥξει, καὶ οὐ χρονιεῖ—ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται—καὶ ἐὰν ὑποστειλῆται, οὐκ εὐδοκεῖ ἡ ψυχὴ μου ἐν αὐτῷ. " For yet a little while, and he that shall come will come, " and will not tarry. Now the just shall live by faith : but if " any man draw back, my soul shall have no pleasure in him." *Heb. x. 37, 38.*

No. CIV.

FROM JEREMIAH ¹.*A Prophecy of the Coming in and Restoration of the Israelites upon their hearty Repentance and earnest Supplications.*

No. 104. "It shall come to pass, when ye be multiplied "and increased in the land, in those days," saith the Lord, "they shall say no more, the ark of the covenant of the " Lord, neither shall it come to mind : neither shall they re- " member it," &c. At that time they shall call Jerusalem ^m, " The Throne of the Lord : " and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem : neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel : and they shall come together out of the land of the north to the land that I have given for an inheritance unto your fathers. But I said, " How shall I put thee among the children, and give thee " a pleasant land, a goodly heritage of the hosts of na- " tions ? " And I said, " thou shalt call me ' my Father, ' " and shalt not turn away from me. " " Surely *as* a wife " treacherously departeth from her husband, so have ye " dealt treacherously with me, O house of Israel," saith the Lord. A voice was heard upon the high places, weeping ⁿ *and* supplications, of the house of Israel, for they

¹ Jeremiah began to prophecy in the thirteenth year of the reign of Josiah, and continued till the eleventh year of the reign of Zedekiah, (*Jer.* i. 2, 3.) from about 628 to 588 years before the birth of Christ. He was contemporary with Ezekiel and Daniel. They were carried to Babylon : but he remained at Jerusalem. The Babylonish captivity commenced 606 years before the birth of Christ.

^m " Jerusalem," i. e. (probably) the spiritual Jerusalem—the Church of Christ.

ⁿ " Weeping." See *Jer.* xxxi. 9, and the note there.

have perverted their way, *and* they have forgotten the Lord their God. "Return ye backsliding children, *and* "I will heal your backslidings." "Behold we come unto thee, for thou *art* the Lord our God." Truly in vain *is* salvation hoped for from the hills, *and* from the multitude of mountains: truly in the Lord our God *is* the salvation of Israel. For shame hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their daughters. We lie down in our shame, and our confusion covereth us: for we have sinned against the Lord our God, we and our Fathers from our youth, even unto this day, and have not obeyed the voice of the Lord our God. "If thou wilt return, O Israel," saith the Lord, "return unto me; and if thou wilt put away thy abomination out of my sight, then shalt thou not remove. And thou shalt swear 'the Lord liveth in truth, 'in judgment, and in righteousness.' And the nations shall bless themselves in him, and in him shall they glory." *Jer.* iii. 16—25. *Jer.* iv. 1, 2.

No. CV, CVI, CVII, CVIII, CIX.

Prophetic Intimations of the Coming of Christ, the Repentance and Conversion of the Israelites, and the Exertions God should make on their Behalf.

No. 105. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper. In his days Judah shall be saved, and Israel ° shall dwell safely; and this *is* his name

° The kingdom of Israel was put an end to 721 years before the birth of Christ, near a century before Jeremiah began to prophecy. In this and other passages, therefore, where Jeremiah mentions Israel, and mentions it, not figuratively for Christians, but with reference to the people of that name, he must refer to them as blended with the Jews, or as a distinct people. In some of the passages the latter seems to be the case. See *Jer.* iii. 12. &c. and post *Jer.* xxxi.

whereby he shall be called "THE LORD OUR RIGHTEOUS-
 "NESS." Therefore, behold the days come, saith the
 Lord, that they shall no more say, "The Lord liveth,
 "which brought up the children of Israel out of the land
 "of Egypt," but "The Lord liveth, which brought up,
 "and which led the seed of the house of Israel out of the
 "north country, and from all countries whither I had
 "driven them, and they shall dwell in their own land."
Jer. xxiii. 5—8.

No. CVI.

No. 106. "Lo, the days come," saith the Lord, "that I
 "will bring again^p the captivity of my people Israel and
 "Judah," saith the Lord: "and I will cause them to return
 "to the land that I gave to their fathers, and they shall
 "possess it. For it shall come to pass in that day," saith
 the Lord of Hosts, "*that* I will break his yoke from
 "off thy neck; and will burst thy bonds, and strangers
 "shall no more serve themselves of him, but they shall
 "serve the Lord their God, and David their king, whom
 "I will raise up unto them. Therefore fear thou not, O
 "my servant Jacob," saith the Lord, "neither be dis-
 "mayed, O Israel; for, lo, I will save thee from afar, and
 "thy seed from the land of their captivity—and Jacob
 "shall return, and shall be in rest, and be quiet, and none
 "shall make *him* afraid: for I *am* with thee, saith the Lord,
 "to save thee: though I make a full end of all nations
 "whither I have scattered thee, yet will I not make a full
 "end of thee: but I will correct thee in measure, and will
 "not leave thee altogether unpunished." *Jer.* xxx. 3. 8.
 9, 10, 11.

^p "Bring again," &c. i. e. "bring home the captive Israelites
 "and Jews;" put an end to their captivity. See *Jer.* xxxiii. 26.
 "I will cause your *captivity to return*, and have mercy upon
 "them."

No. 107. "I will be the God," saith the Lord, "of all the families of Israel^a, and they shall be my people. I will build thee, and thou shalt be built, O virgin of Israel thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry: thou shalt yet plant vines upon the mountains of Samaria; the planters shall plant, and shall eat *them* as common things. For there shall be a day that the watchmen upon Mount Ephraim shall cry, 'Arise ye, and let us go up to Zion unto the Lord our God.' For thus saith the Lord, 'Sing with gladness for Jacob, and shout among the chief of the nations: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel.' Behold, I will bring them from the north country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child, and her that travaileth with child together; a great company shall

^a This prophecy seems to refer to an event not yet accomplished, "the restoration of the *ten tribes*." Israel was the name of their kingdom, Samaria their capital, and they were occasionally called "Ephraim," to distinguish them from the people of *Judah*; (See *Isa.* vii. 8, 9. 17. *Hos.* iv. 5—7.;) and from the almost exclusive use of these terms in the early part of this chapter, without ever having recourse to any appropriated to the kingdom of *Judah*, it should seem that at least this prophecy, if not the preceding one, was contemplating the restoration, not of the kingdom of *Judah*, whose captivity in *Babylon* was just commencing, but of the *ten tribes*, who had been carried into captivity from which they have never yet returned. It was about 136 years before this prophecy in *Jeremiah*, that *Isaiah* had foretold the destruction of the *ten tribes*—"Within threescore and five years shall Ephraim be broken, that it be not a people." *Isa.* vii. 8. Had the prophecy been in terms appropriated to the kingdom of *Judah*, not to that of *Israel*, it might have been supposed to look forward to, and to have been verified in, the return from the *Babylonish* captivity. But there are other prophecies which use words to include the *ten tribes* and the *two*, and this circumstance makes it more probable that this relates to the *ten tribes*.

“ return thither. They shall come with weeping, and
 “ with supplications will I lead them : I will cause them
 “ to walk by the rivers of waters in a strait way, wherein
 “ they shall not stumble—for I am a father to Israel, and
 “ Ephraim is my first-born. Hear the word of the Lord,
 “ O ye nations, and declare *it* in the isles afar off, and
 “ say, he that scattered Israel will gather him, and keep
 “ him as a shepherd *doth* his flock : for the Lord hath
 “ redeemed Jacob, and ransomed him from the hand of
 “ *him that was* stronger than he.” *Jer.* xxxi. 1. 4—11.

No. 108. “ I have surely heard Ephraim bemoaning
 “ himself—‘Thou hast chastised me, and I was chastised:
 “ ‘ turn thou me, and I shall be turned : for thou art the
 “ ‘ Lord my God.’ Is Ephraim my dear son? is he a
 “ pleasant child? for since I spake against him, I do ear-
 “ nestly remember him still : therefore my bowels are
 “ troubled for him : I will surely have mercy upon him,”
 saith the Lord. “ Set thee up way-marks, make thee high
 “ heaps : set thine heart toward the highway, *even* the
 “ way which thou wentest ; turn again, O virgin of Israel,
 “ turn again to these thy cities.” *Jer.* xxxi. 18. 20, 21.

No. 109. “ Behold the days come,” saith the Lord,
 “ that I will sow the house of Israel and the house of Ju-
 “ dah with the seed of man, and with the seed of beast :
 “ and it shall come to pass, *that* like as I have watched
 “ over them to pluck up and to break down, and to throw
 “ down, and to destroy and to afflict : so will I watch
 “ over them to build and to plant,” saith the Lord. *Jer.*
 xxxi. 27, 28.

No. CX.

*A prophetic Intimation of the Establishment of Christianity
 (a Religion of the Spirit and of the Heart,) amongst the
 Israelites, and of Forgiveness of their Sins.*

No. 110. “ Behold, the days come,” saith the Lord,
 “ that I will make a new covenant with the house of Israel,

“ and with the house of Judah, not according to the covenant that I made with their fathers in the day *that* I took them by the hand to bring them out of the land of Egypt, which my covenant they brake, although I was a husband unto them,” saith the Lord; “ but this *shall be* the covenant that I will make with the house of Israel: “ After those days,” saith the Lord, “ I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people: and they shall teach no more every man his neighbour, and every man his brother, saying, ‘ Know the Lord,’ for they shall all know me, from the least of them unto the greatest of them,” saith the Lord: “ for I will forgive their iniquity, and I will remember their sin no more.” *Jer. xxxi. 31—34.*

No. CXI.

A prophetic Intimation of the Continuance of the Seed and Nation of Israel.

No. 111. Thus saith the Lord, which giveth the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts *is* his name: “ If those ordinances depart from before me,” saith the Lord, “ *then* the seed of Israel also shall cease from being a nation before me for ever.” Thus saith the Lord, “ If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done,” saith the Lord. *Jer. xxxi. 35—37* ^r.

^r See *Jer. xxxiii. 7—9. 11.*

No. CXII.

A Renewal of the Promise of Christ's Coming—of the Justice of his Government and the Duration of his Kingdom, and the unlimited Number of his Followers.

No. 112. "Behold the days come," saith the Lord, "that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah: in those days, and at that time, will I cause the branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this *is the name* wherewith he shall be called, 'THE LORD OUR RIGHTEOUSNESS.'" For thus saith the Lord, "David shall never want a man to sit upon the throne of the house of Israel; neither shall the priests, the Levites, want a man before me to offer^s burnt offerings, and to kindle meat offerings, and to do sacrifice continually." Thus saith the Lord, "If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season, *then* may also my covenant be broken with David my servant, 'that he should not have a son to reign upon his throne;' and with the Levites, the priests, my ministers. As the host of heaven cannot be numbered, neither the sand of the sea measured, so will I multiply the seed of David, my servant, and the Levites that minister unto me." *Jer. xxxiii. 14—18. 20—22.*

No. CXIII.

A prophetic Assurance of the Restoration of the twelve Tribes.

No. 113. The word of the Lord came to Jeremiah, say-

^s "To offer," &c. not literally, but "to perform the offices of the temple," signifying the *future* offices by what were the offices *at that time*.

ing, "Considerest thou not what this people have spoken, saying, 'The two families' which the Lord hath chosen, he hath even cast them off.' Thus they have despised my people, that they should be no more a nation before them." Thus saith the Lord, "If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant; so that I will not take *any* of his seed to be rulers over the seed of Abraham, Isaac, and Jacob; for I will cause their captivity to return, and have mercy on them." *Jer. xxxiii. 23—26.*

FROM EZEKIEL ^u.

No. CXIV, CXV.

A Prophecy of the Establishment of Christ and Christianity, and of the Distinction that should be made between different Persons according to their Works.

No. 114. Thus saith the Lord God: "I will also take of the highest branch of the high cedar, and will set *it*: I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent. In the mountain of the height of Israel will I plant it, and it shall bring forth boughs, and bear fruit, and be a goodly cedar; and under it shall dwell all fowl of every wing: in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I, the Lord, have brought down the high tree, have exalted the low tree, have dried up the green tree, and

^t "The two families;" i. e. "the kingdoms of Israel and Judah."

^v Ezekiel prophesied whilst amongst the captive Jews at Babylon, from about 595 to 574 years before Christ.

“ made the dry tree to flourish ; I the Lord have spoken,
 “ and have done *it*.” *Ezek.* xvii. 22—24.

No. 115. Thus saith the Lord God, “ Behold, I, even
 “ I, will judge between the fat cattle and between the
 “ lean cattle ; I will save my flock, and they shall no
 “ more be a prey, and I will judge between cattle and
 “ cattle : and I will set up one shepherd over them,
 “ and he shall feed them, even my servant David : he
 “ shall feed them, and he shall be their shepherd : and
 “ I the Lord will be their God, and my servant David a
 “ prince among them ; I the Lord have spoken it : and I
 “ will make with them a covenant of peace,” &c. *Ezek.*
 xxxiv. 20. 22—25.

No. CXVI.

*Of the Restoration of the ten Tribes—of their Union with the
 Jews under Christ's Government—of their Obedience to God's
 Law—of their perpetual Continuance in Christ's Service—and
 of the Protection they should receive from God.*

No. 116. Thus saith the Lord God, “ Behold, I will
 “ take the children of Israel from among the heathen, whi-
 “ ther they be gone, and will gather them on every side,
 “ and bring them into their own land : and I will make
 “ them one nation in the land upon the mountains of Is-
 “ rael, and one king shall be king to them all : and they
 “ shall be no more two nations, neither shall they be di-
 “ vided into two kingdoms any more at all : neither shall
 “ they defile themselves any more with their idols, nor
 “ with their detestable things, nor with any of their trans-
 “ gressions=but I will save them out of all their dwelling
 “ places wherein they have sinned, and will cleanse them ;
 “ so shall they be my people, and I will be their God : and
 “ David, my servant, shall be king over them, and they all
 “ shall have one shepherd : they shall also walk in my
 “ judgments, and observe my statutes and do them. And
 “ they shall dwell in the land that I have given unto Jacob
 “ my servant, wherein your fathers have dwelt ; and they

“ shall dwell therein, *even* they and their children, and
 “ their children’s children for ever; and my servant David
 “ *shall be* their prince for ever. Moreover, I will make
 “ a covenant of peace with them; it shall be an ever-
 “ lasting covenant with them: and I will place them,
 “ and multiply them, and will set my sanctuary in the
 “ midst of them for evermore: my tabernacle also shall be
 “ with them; yea, I will be their God, and they shall be
 “ my people. And the heathen shall know that I the Lord
 “ do sanctify Israel, when my sanctuary shall be in the
 “ midst of them for evermore.” *Ezek. xxxvii. 21—28.*

FROM DANIEL v.

No. CXVII. CXVIII.

*A prophetic Account of the Successive Kingdoms of the Earth—
 of the Establishment of Christ’s Kingdom, its Destruction of
 the other Kingdoms, and its own unlimited Extent, and perpetual
 Duration.*

No. 117. Thou v, O king, (Nebuchadnezzar,) sawest,
 and behold a great image. This great image, whose
 brightness *was* excellent, stood before thee: and the form
 thereof *was* terrible. This image’s head *was* of fine
 gold, his breast and his arms of silver, his belly and his
 thighs of brass, his legs of iron, his feet part of iron and
 part of clay. Thou sawest till that a stone was cut out
 without hands, which smote the image upon his feet *that
 were* of iron and clay, and brake them to pieces: then
 was the iron, the clay, the brass, the silver, and the gold
 broken to pieces together, and became like the chaff of the
 summer threshing-floors, and the wind carried them away,

v Daniel, when young, was carried captive to Babylon (*Dan. i.*
6.) in the year before Christ 606, and he remained there during
 the whole of the Babylonish captivity. He was contemporary
 with Jeremiah and Ezekiel, much younger than the former, and
 probably younger than the latter.

that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream : and we will tell the interpretation thereof before the king. “ Thou, O king, “ art a king of kings ; for the God of heaven hath given “ thee a kingdom, power, and strength, and glory.— “ And wheresoever the children of men dwell, the beasts “ of the field and the fowls of the heaven hath he “ given into thy hand, and hath made thee ruler over “ them all. Thou *art* this head of gold. And after thee “ shall arise another ^x kingdom inferior to thee, and another third ^x kingdom of brass, which shall bear rule over “ all the earth ; and the fourth ^x kingdom shall be strong “ as iron. And in the days of these kings shall the God “ of heaven set up a kingdom which shall never be destroyed ; and the kingdom shall not be left to other “ people, *but* it shall break in pieces, and consume all “ these kingdoms, and it shall stand for ever^y.” *Dan.* ii. 31—35. 37—40. 44^z.

No. 118. I saw in the night visions, and behold, *one* like the Son^a of man came with the clouds of heaven, and came to the antient of days, and they brought him near before him : and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him : his dominion is an everlasting^y dominion, which shall

^x “ Another kingdom,” &c. The second kingdom was that of the Medes and Persians, which destroyed the Babylonian ; the third, the Macedonian or Grecian ; and the fourth, the Roman. *Chandler's Defence*, p. 120. *Newton's 13th Dissertation*.

^y “ For ever” and “ everlasting dominion.” The perpetual duration of Christ's kingdom is continually occurring as a subject of prophecy, and it has been fulfilling uninterruptedly since our Saviour's time, and is still fulfilling.

^z For a commentary upon this prophecy, see *Bishop Chandler's Defence*, p. 115, &c., and *Bishop Newton's 13th Dissertation*.

^a “ The Son,” rather “ a Son.” There is no article either in the Hebrew or in the Septuagint.

not pass away, and his kingdom *that* which shall not be destroyed. *Dan. vii. 13, 14^b.*

No. CXIX.

A prophetic Intimation of the Time of Christ's coming and its Purpose, and of the Destruction of Jerusalem.

No. 119. Seventy weeks^a are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy: know, therefore, and understand, that from the going forth of the commandment^d to restore and to build

^b For a commentary on this prophecy, see *Bishop Newton's 14th Dissertation*, and *Bishop Chandler's Defence*, p. 128.

^c A week in prophetic language stands for seven years, (see *Ezek. iv. 6.*; *Numb. xiv. 34.*;) so that seventy weeks are 490 years. See *Dr. Louth. Kidder*, part I. c. 3. p. 26.; *Chandler's Defence*, p. 136.

^d "The commandment," &c. There was a decree in the seventh year of Artaxerxes, (set forth *Ezra vii. 11*, &c.) which, if the chronology in our Bibles be correct, would bring the end of the seventy weeks exactly to the period of our Saviour's crucifixion. That, however, was not a decree literally to *build Jerusalem*; and therefore, unless the word "build" is used in a figurative sense, that is not the commandment from which the computation is to begin. That decree provided, that all they of the children of Israel, and of the priests and Levites in the realm, who were minded of their own free will might go up to Jerusalem with Ezra; and in addition to offerings from the king, his counsellors, and others, which Ezra was carrying up to purchase sacrifices for the altar in the house of God in Jerusalem, it authorized Ezra to take out of the king's treasure-house whatever more should be needful for the house of God, and directed the king's treasurers beyond the river (the Euphrates) to supply Ezra with

Jérusalem unto the Messiah, the Prince, shall be seven* weeks, and three score and two weeks: the street shall be

whatever he required, to the extent of "100 talents of silver, 100 "measures of wheat," &c. &c.; and if this, which would again restore the worship of God in the temple, can be considered figuratively as building the city, there is no occasion to inquire for any other commandment. There was, however, another order in the twentieth year of Artaxerxes, mentioned *Nehemiah* ii. 2—8, under which Nehemiah was sent expressly *to build* the city; and the keeper of the king's forests was directed to supply timber to make beams for the gates of the palace, and for the walls of the city, and for the house into which Nehemiah was to enter; and it is very possible, if the chronology of that distant period were accurately known, that a computation from the twentieth year of Artaxerxes, would lead to as satisfactory a result as that I have noticed from the seventh. Each commandment is so near the period, that there can be no reasonable doubt but that the computation ought to be made either from one or the other. See *Chandler's Defence*, p. 136—145.

* "Seven weeks," &c. The seventy weeks are broken into three parts; seven weeks, sixty-two weeks, and one week, and the last week is again divided into two halves. What is the reason for this division it is perhaps impossible to say with any thing like certainty, and what is here offered, is offered as conjecture only. It takes as its basis the computation from the seventh year of Artaxerxes. The seven weeks might be allotted for part of what was foretold, viz. "the sealing up the vision and the prophecy," for there was no vision or prophecy after Malachi; and though the chronology adopted in our Bibles places him (i. e. Malachi,) about the year 397 before Christ, which is sixty years after the seventh of Artaxerxes, he does not, as many other prophets do, fix the date of his prophecies; and they might have been complete eleven years before that time. At the end of the sixty-ninth week, or the beginning of the seventieth, John the Baptist began his ministry; and in the middle of the seventieth week, when Jesus began to be about thirty years of age, (*Luke* iii. 24,) he resisted with effect the temptations of Satan, established his victory over sin and death, began that career by which he made reconciliation for iniquity, confirmed

built again, and the wall, even in troublous times: and after threescore and two weeks shall Messiah be cut off, but not^f for himself: and the people of the^g Prince that shall come, shall destroy the city and the sanctuary, and the end thereof *shall be* with a flood, and unto the end of the war desolations are determined. And he shall confirm^h the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to ceaseⁱ, and for the^k overspreading of abominations he shall make it desolate, even until the^l consummation, and that deter-

the covenant, the new covenant of mercy, with many, by forgiving their sins, and put an end to the efficacy of the Mosaic sacrifice and oblation by dedicating himself to the service and redemption of man, and submitting to become a sin-offering for his followers and servants.

^f "Not for himself." See ante, *Isa.* liii. 4—6.

^g "The people of the Prince that shall come;" i. e. (according to the event) "the Romans."

^h "Confirm," &c.; i. e. (perhaps) by preaching and acting upon the terms of the new covenant, viz. repentance, faith, and forgiveness of sins.

ⁱ "To cease," i. e. (perhaps) not literally, but making them of no effect, destroying their efficacy; by preaching and making that all-sufficient sacrifice, oblation, and satisfaction, of which those under the Mosaic dispensation, were mere types.

^k "The over-spreading of abominations;" i. e. (probably,) if this be the correct reading, "the exceeding greatness of her sins;" but the marginal reading is, "upon the battlements shall be the "idols of the desolator;" and from the expression in our Saviour's prophecy of the destruction of Jerusalem, "when ye shall "see *the abomination of desolation* spoken of by Daniel the prophet stand in the holy place," *Matt.* xxiv. 15. = it is probable the marginal reading is right.

^l "The consummation," &c., i. e. (probably) until that period shall arrive, when the times of the Gentiles shall be fulfilled; when the Israelites shall have suffered what God shall have thought right; and when they shall come into and embrace the Christian faith.

mined shall be poured upon the desolate. *Dan. ix.*
24—27^m.

^m The particularity of this prophecy as to *the time* of Christ's coming, probably gave rise to that general expectation mentioned by Tacitus, Suetonius, and Josephus. "Pluribus persuasio in-
"erat," says Tacitus, (c. 13,) "antiquis sacerdotum libris conti-
"neri, eo ipso tempore fore, ut valesceret oriens, profectique Ju-
"dæâ rerum potirentur."—"Percrebuerat oriente toto," says
Suetonius, "constans opinio, esse in fatis, ut eo tempore Judæi
"profecti rerum potirentur." *Suetonius in Vespasianum*, c. 4.
The passage in Josephus is thus translated: "That which chiefly
"excited them (i. e. the Jews) to war, was an ambiguous pro-
"phesy, which was also found in the sacred books; that at that
"time some one within their country should arise, that should
"obtain the empire of the whole world. For this they had re-
"ceived by tradition, that it was spoken of one of their own
"nation, and many wise men were deceived with the interpre-
"tation; but in truth, Vespasian's empire was contemplated in
"this prophecy, who was created emperor in Judea." *Josephus*
de Bello Judaico, c. vii. p. 31. See *Chandler's Defence*, p. 25,
&c. See also *Virgil's 4th Eclogue* in the Appendix. This
supposition, that Vespasian's empire was contemplated, scarcely
requires refutation.—He was not of the lineage of Jacob, Judah,
or David, and had none of the characteristics of the Messiah.—
The question, *Matt. xi. 3.*, and *Luke vii. 19*: "Art thou *he* that
"should come, or do we look for another," is in conformity with
the expectation mentioned in this note. For commentaries on
this prophecy, see *Chandler's Defence*, p. 132, and *Dr. Lenth.*
See also *Latimer's Sermons*, p. 283.

CHAPTER VI.

PROPHECIES—LOOKING FORWARD TO CHRIST AND CHRISTIAN TIMES.

AFTER THE END OF THE BABYLONISH CAPTIVITY, AND AT AND AFTER
THE BUILDING OF THE SECOND TEMPLE—FROM ABOUT 520 TO
397 YEARS BEFORE THE BIRTH OF CHRIST.

FROM HAGGAI ^a, ZECHARIAH, AND MALACHI.

No. CXX.

*Upon the Time of Christ's coming, viz. during the Continuance of
the second Temple.*

No. 120. THUS saith the Lord of Hosts, "Yet once, it is
" a little while and I will shake the heavens and the earth,
" and the sea and the dry *land*: and I will shake all na-
" tions, and the desire ^b of all nations shall come, and I will
" fill this ^c house with glory," saith the Lord of Hosts.=
" The silver is mine, and the gold is mine," saith the Lord

^a Haggai prophesied in the second year of Darius, (Hystaspes,) *Hagg.* i. 1., ii. 1., shortly after the conclusion of the Babylonish captivity, about 520 years before the birth of Christ.=He was contemporary with Zechariah.

^b "The Desire of all nations;" i. e. "the Messiah, Christ, in
" whom all the nations of the earth were to be blessed.

^c "This house," i. e. "the second temple." It was then lying waste, *Hagg.* i. 4.=but was shortly afterwards built, (*Ezra* vi. 15.) and the object of this prophecy seems to have been to encourage the building it.

of Hosts. “The glory of this latter house shall be “greater ^d than of the former,” saith the Lord of Hosts, “and in this place will I give peace ^e,” saith the Lord of Hosts. *Hagg.* ii. 6—9 ^f.

FROM ZECHARIAH ^g.

No. CXXI.

^h *Upon the Want of worldly Pomp in Christ's Appearance, the peaceable Character of his Religion, and the Extent of his Dominion.*

No. 121. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy ⁱ King cometh unto

^d “Greater,” because Christ, the Desire of all nations, shall be in it.

^e “Peace.” See ante, *Mich.* v. 5.—“This man shall be *the Peace.*” And in the next page, *Zech.* ix. 10, “He shall speak *peace* unto the Heathen.”

^f For a commentary upon this prophecy, see *Chandler's Defence*, p. 86—102.

^g Zechariah prophesied at the same time with Haggai, shortly after the end of the Babylonish captivity—in the early part of the reign of Darius (Hystaspes), about 520 years before the birth of Christ, at the time the second temple was building.—The prophecies of Haggai and Zechariah encouraged the people, and forwarded their exertions. *Ezra* v. 1., vi. 14.

^h There are several other parts in Zechariah here omitted, which appear to look forward to Christian times, viz. *Zech.* ii. 10—13; *Zech.* iii. 8—10; *Zech.* vi. 9—12; *Zech.* viii. 7, 8, 14—17, and 20—23; *Zech.* ix. 12 to the end; *Zech.* x. 6—12; *Zech.* xiv. 1—21; and as to *Zech.* iii. and vi. see *Chandler's Defence*, p. 242, &c.

ⁱ “Thy King,” &c. St. Matthew and St. John both refer to this passage, as written of and verified in our Saviour upon his last entry into Jerusalem, where he sent two of his disciples for an ass and her colt, that he might ride into Jerusalem. St. Matthew says, “All this was done, that it might be fulfilled which

thee—he *is* just, and having salvation; lowly and riding upon an ass, and ^k upon a colt, the foal of an ass. And I will cut ¹ off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off; and he shall speak peace unto the heathen. And his ^m dominion *shall be* from sea *even* to sea, and from the river ⁿ *even* to the ends of the earth. As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit ^o wherein there *is* no water. *Zech. ix. 9—11 P.*

No. CXXII.

A prophetic Intimation of the Misconduct of the Jewish Rulers, their selfish Attention to themselves, and their Disregard of the People under their Charge—of God's leaving the Jews to themselves, and withdrawing from them his peculiar Care—of the

was spoken of the prophet, saying, ‘*Tell ye the daughter of Sion, “ behold thy King cometh unto thee, meek, and sitting upon an “ ass, and (or even) a colt, the foal of an ass.”*’ *Matt. xxi. 4, 5.* The passage in St. John is, “ Jesus, when he had found a young “ ass, sat thereon, as it is written, ‘*Fear not, daughter of Sion, be- “ hold thy King cometh, sitting on an ass’s colt.*’ These things “ understood not his disciples at the first; but when Jesus was “ glorified, then remembered they that these things were *written “ of him.*” *John xii. 14—16.*

^k “ And,” rather “ even.”

¹ “ Cut off,” &c. i. e. destroy or make useless all implements of hostility, by inculcating peace upon earth, good will amongst men. See *Isa. ix. 5; Isa. xi. 6.*

^m “ His dominion,” &c. So in the same words, *Ps. lxxii. 8.*

ⁿ “ The river,” i. e. “ the Euphrates.”

^o “ The pit wherein there is no water,” where destruction seemed inevitable; from whence all chance of escape was hopeless.

^P For a commentary on this prophecy, see *Chandler’s Defence*, p. 102—107.

Price that should be set upon Christ, and the Purpose to which that Price should be applied.

No. 122. Thus saith the Lord, my God: "Feed the flock^a of the slaughter, whose possessors slay them, and hold themselves not guilty: and they that sell them say, 'Blessed be the Lord, for I am rich,' and their own shepherds pity them not: for I will no more pity the inhabitants of the land," saith the Lord. "But, lo! I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*. And I will feed the flock of slaughter, *even* you, O poor of the flock." And I took unto me two staves; the one I called Beauty, and the other Bands: and I fed the flock. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, "I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another." And I took my staff, *even* Beauty, and cut it asunder, that I might break my^r covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the Lord: and I said unto them, "If ye think good, give *me* my price; and if not, forbear:" so they weighed for my price thirty^s *pieces* of silver. And the

^a "The flock of the slaughter;" i. e. (probably) "the Jews;" that people upon whom, for its wickedness and unbelief, God's vengeance was to fall.

^r "My covenant;" i. e. (perhaps) "that they should be God's people."

^s "Thirty," &c. St. Matthew mentions this as the price the Jews covenanted to give Judas for betraying Jesus: "Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, 'What will ye give me, and I will deliver him unto you?' And they covenanted with him *for thirty pieces*

Lord said unto me, “ cast it unto the potter ; a goodly “ price that I was priced at of them.” And I took the thirty *pieces* of silver, and cast them to the ^t potter in the house of the Lord. Then I cut asunder mine other staff, *even* Bands, that I might break the brotherhood between Judah and ^u Israel. *Zech.* xi. 4—14.

No. CXXIII.

A prophetic Intimation of future Favour and Deliverance (perhaps in Times not yet arrived) to the Jews, of God's extraordinary Interposition on their behalf, of the Vengeance that should be taken upon their Opponents, and of their Repentance and Conversion.

No. 123. The burthen of the word of the Lord for Israel, saith the Lord, which ^x stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the

“ of silver.” *Matt.* xxvi. 14, 15. Mark and Luke only say they promised to give him “ money ;” they are silent as to the amount. *Mark* xiv. 11 ; *Luke* xxii. 5.

^t “ The potter,” &c. It is to this passage St. Matthew refers, when he mentions the purchase of the potter's field with the thirty pieces of silver Judas had received, though he names “ Jeremiah” as the prophet, not Zechariah : “ Then was fulfilled that which “ was spoken by Jeremy the prophet, saying, ‘ *And they took the “ ‘ thirty pieces of silver, the price of him that was valued, whom “ ‘ they of the children of Israel did value, and gave them for “ ‘ the potter's field, as the Lord appointed me.’*” *Matt.* xxvii. 9, 10.

^u “ Israel.” If Israel is here put for the ten tribes, as distinct from the Jews, the reason why a difference should be made between the two is obvious. The Jews, the two tribes, were alone guilty of rejecting and crucifying Christ ; and it was upon them alone, therefore, that the punishment for it ought to fall.

^x “ Which stretcheth,” &c. A solemn exordium, to signify the importance of what follows.

spirit of man within him, "Behold, I will make Jerusalem
 " a cup of ^y trembling unto all the people round about,
 " when they shall be in the siege both against Judah
 " *and* against Jerusalem. And in that day will I make
 " Jerusalem a burdensome stone for all people: all that
 " burden themselves with it shall be cut in pieces, though
 " all the people of the earth be gathered together against
 " it. In that day," saith the Lord, " I will smite every
 " horse with astonishment, and his rider with madness:
 " and I will open mine eyes upon the house of Judah, and
 " will smite every horse of the ^z people with blindness.
 " And the Governors of Judah shall ^a say in their heart,
 " ' The Inhabitants of Jerusalem *shall be* my strength in
 " ' the Lord of Hosts, their God.' In that day will I make
 " the governors of Judah like an hearth of fire among the
 " wood, and like a torch of fire in a sheaf; and they shall
 " devour all the people round about on the right hand and
 " on the left; and Jerusalem shall be inhabited again in her
 " own place, *even* in Jerusalem." The Lord also shall
 save the tents of Judah first, that the glory of the house of
 David, and the glory of the inhabitants of Jerusalem do
 not magnify *themselves* against Judah. In that day shall
 the Lord defend the inhabitants of Jerusalem: and he
 that is feeble among them at that day shall be as David,
 and the house of David *shall be* as God, as the angel of the
 Lord before them: and it shall come to pass in that day,
that I will seek to destroy all the nations that come against
 Jerusalem. And I will pour upon the house of David, and
 upon the inhabitants of Jerusalem, the Spirit of grace and
 of supplications: and they shall look upon me ^b whom they

^y "Of trembling," i. e. "the *cause* of it in others—not the *object* of it herself."

^z "The people," i. e. "those who should be gathered against
 " Judah."

^a "Shall say," i. e. "shall have reason to say."

^b "Him," &c. St. John refers to this passage as written prophetically of Christ. When they were about to take down our

have pierced, and they shall mourn for him, as one mourneth for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* first-born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart, all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness. *Zech. xii. 1—12; Zech. xiii. 1 c.*

No. CXXIV.

Upon the Death of Christ; the Desertion of him by his Apostles; the Proportion between those who should embrace his Religion and those who should not; the Trials the former should undergo; and the Vengeance which should be taken upon the latter.

No. 124. “Awake, O sword, against my^d shepherd, “and against the man^e *that is my fellow*,” saith the Lord of Hosts: “Smite the^f shepherd, and the sheep shall be

Saviour from the cross, and would have broken his legs had he not been already dead, one of the soldiers pierced his side with a spear, and forthwith came thereout blood and water. St. John saw it, and his observation upon it is this: “For these things “were done, that the Scripture should be fulfilled,” “A bone “of him shall not be broken.” And again, another Scripture saith, “*They shall look on him whom they pierced.*”

^c For a commentary on the latter part of this passage, see *Chandler’s Defence*, p, 107—115.

^d “My shepherd.” See *Isa. xl. 11.* “He shall feed his flock “*like a shepherd.*”

^e “The man that is my fellow.” A singular expression! aptly suiting Christ, as “very God of very God,” otherwise difficult to be explained.

^f “Smite,” &c. Our Saviour refers to this passage, as if written prophetically of him and the twelve Apostles: “Jesus saith unto

“ scattered; and I will turn my hand upon the little
 “ ones. And it shall come to pass, *that* in all the land,”
 saith the Lord, “ two parts therein shall be cut off *and*
 “ die; but the third shall be left therein. And I will
 “ bring the third part through the fire, and will refine
 “ them as silver is refined, and will try them as gold is
 “ tried: they shall call on my name, and I will hear them.
 “ I will say, ‘ *It is my people,*’ and they shall say, ‘ The
 “ ‘ *Lord is my God.*’ ” *Zech. xiii. 7—9.*

FROM MALACHI ^c.

No. CXXV.

*A Prophecy of the coming of John the Baptist and of Christ—of
 the strict Justice and Judgment of Christ—and of his Severity
 against Sin and Oppression.*

No. 125. “ Behold, I will send my ^h Messenger, and he
 “ shall prepare the way before me: and the Lord whom

“ them, ‘ All ye shall be offended because of me this night; for
 “ ‘ it is written, *I will smite the shepherd, and the sheep of the*
 “ ‘ *flock shall be scattered abroad.*’ ” *Matt. xxvi. 31.*

^s The exact time when Malachi prophesied is not known. The margin of the Bible states it to have been *about 397* years before the birth of Christ.

^h Our Saviour unequivocally considers this as referable to John the Baptist: “ This is *he* of whom it is written, ‘ *Behold, I send*
 “ ‘ *my messenger before thy face, which shall prepare thy way*
 “ ‘ *before thee.*’ ” *Matt. xi. 10. Luke vii. 27*; and St. Mark refers this prophecy, and one in Isaiah, to John: “ As it is written in
 “ the prophets, ‘ *Behold, I send my messenger before thy face,*
 “ ‘ *which shall prepare thy way before thee.*’ The voice of one
 “ crying in the wilderness, ‘ Prepare ye the way of the Lord,
 “ ‘ make his paths strait,’ ” *John* did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. *Mark i. 2—4.*

“ ye seek shall suddenly come to his temple, even the Messenger of the covenant, whom ye delight in ; behold, he shall come,” saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he *is* like a refiner’s fire, and like fuller’s soap : and he shall sit *as* a ⁱ refiner and purifier of silver ; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. “ And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in *his* wages, the widow and the fatherless, and that turn aside the stranger *from his right*, and fear not me,” saith the Lord of Hosts ; “ for I *am* the Lord ; I change not.” *Mal.* iii. 1—6 ^k.

No. CXXVI.

Upon the Difference that shall be made between the righteous and the wicked, the Blessings that shall be bestowed upon the one, and the Vengeance inflicted on the other.

No. 126. A book of remembrance was written before him for them that feared the Lord, and that thought upon his name. “ And they shall be mine,” saith the Lord of Hosts, “ in that day when I make up my jewels ; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return, and discern between the righteous and the wicked ; between him that serveth

ⁱ “ A refiner,” &c. See *Zech.* xiii. 9.

^k For a commentary upon this prophecy, see *Chandler's Defence*, p. 63—77.

“ God, and him that serveth him not : for behold the day
 “ cometh, that shall burn as an oven ; and all the proud,
 “ yea, and all that do wickedly, shall be stubble : and the
 “ day that cometh shall burn them up,” saith the Lord of
 Hosts, “ that it shall leave them neither root nor branch.
 “ But unto you that fear my name shall the Sun of Righte-
 “ ousness arise with healing in his wings ; and ye shall go
 “ forth, and grow up as calves of the stall ; and ye shall
 “ tread down the wicked, for they shall be ashes under
 “ the soles of your feet in the day that I shall do *this*,”
 saith the Lord of Hosts. *Mal.* iii. 16—18 ; *Mal.* iv. 1—3.

No. CXXVII.

Upon the Coming and Office of John the Baptist.

No. 127. “ Behold, I will send you Elijah the Prophet
 “ before the coming of the great and dreadful day of the
 “ Lord ; and he shall turn the hearts of the fathers to ¹
 “ the children, and the heart of the children ¹ to their
 “ fathers, lest I come and smite the earth with a curse.
Mal. iv. 5, 6 ^m.

¹ “ To,” or “ with.” Fathers *and* children, so as to cause a general reformation.

^m For a commentary and explanation of this passage, see *Bishop Chandler's Defence*, p. 78.

CHAPTER VII.

PROPHECIES AS TO CHRIST AND CHRISTIAN TIMES.

BY THE ANGELS WHO WERE SENT TO ZACHARIAS, THE VIRGIN MARY,
AND THE SHEPHERDS; BY ZACHARIAS, BY SIMEON, AND JOHN
THE BAPTIST.

No. CXXVIII.

The Angel's Communication to Zacharias as to John the Baptist.

No. 128. Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine, nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. *Luke i. 13—17.*

No. CXXIX.

The Angel's Annunciation to the Virgin Mary, intimating her Conception; Christ's Relation to God; his human Lineage through David; the Kingdom God should give him; its perpetual Duration; and the Object of his Coming, viz. to save his People from their Sins.

No. 129. Fear not, Mary, for thou hast found favour with God: and behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his

father David : and he shall reign over the house of Jacob for ever : and of his kingdom there shall be no end. *Luke i. 30—33.* Thou shalt call his name Jesus : for he shall save his people from their sins. *Matt. i. 21.*

No. CXXX.

The prophetic Rapture of Zacharias upon the Birth of John, and in Contemplation of the Birth of Christ—looking to John as the Forerunner of Christ, and to Christ as the promised Messiah, whose Objects would be to give Light unto Mankind, and guide them into the Way of Peace.

No. 130. Blessed *be* the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began, that we should be saved from our enemies, and from the hand of all that hate us ; to perform the mercy *promised* to our fathers, and to remember his holy covenant, the oath which he swore to our father Abraham that he would grant unto us, that we being delivered out of the hand of our ^a enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life : and thou child, shalt be called the prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways, to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby 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. *Luke i. 67—79.*

^a " Enemies," i. e. probably, " spiritual enemies."

No. CXXXI.

The Annunciation by the Angel to the Shepherds, and the Concurrency of the heavenly Host, intimating the Blessings Christ should confer upon Mankind.

No. 131. Behold, I bring you good tidings of great joy, which shall be to all people, for unto you is born this day in the city of David a Saviour, which is Christ the Lord. Glory to God in the highest, and on earth peace, goodwill towards men. *Luke* ii. 10, 11. 14.

No. CXXXII.

The prophetic Song of Simeon, looking forward to the Salvation Christ should vouchsafe, and its Extension to all Mankind, to Gentiles as well as Jews.

No. 132. Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation; which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. *Luke* ii. 29—32.

No. CXXXIII, CXXXIV.

A prophetic Intimation that the Times of the Messiah, the Kingdom of Heaven, were at hand—of the high Pre-eminence of Christ, the Strictness of his Justice, and the Weight of his Punishments.

No. 133. Repent ye, for the kingdom ^b of heaven is at

^b “The kingdom of heaven;” i. e. “that kingdom which, according to *Dan.* ii. 44. the God of heaven should set up; that kingdom which, according to *Dan.* vii. 14. should not be destroyed; that, in which, according to 1 *Chron.* xvii. 14. God should settle one of David’s line for ever; that, wherein, according to *Isa.* xxxii. 1. the king should reign in righteousness, and princes should rule in judgment.”

hand. And now also the axe is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire : I indeed baptize you with water unto repentance, but he that cometh after me is mightier than I, whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost, and *with* fire : whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner : but he will burn up the chaff with unquenchable fire. *Matt.* iii. 2. 10—12. *Luke* iii. 3. 9. 16, 17.

No. 134. I (i. e. John) baptize with water : but there standeth one among you whom ye know not ; he it is, who coming after me is preferred before me, whose shoes' latchet I am not worthy to unloose.—“ Behold the Lamb
 “ of God, which taketh away the sin of the world. This
 “ is He, of whom I said, ‘ After me cometh a man which
 “ ‘ is preferred before me : for he was before me : and I
 “ ‘ knew him not, but that he should be made manifest to
 “ ‘ Israel, therefore am I come baptizing with water.—
 “ ‘ I saw the Spirit descending from heaven, like a dove,
 “ ‘ and it abode upon him. And I knew him not ; but he
 “ ‘ that sent me to baptize with water, the same said unto
 “ ‘ me,’ ‘ Upon whom thou shalt see the Spirit descend-
 “ ‘ ing, and remaining on him, the same is he which
 “ ‘ baptizeth with the Holy Ghost.’ And I saw and bare
 “ record, that this is the Son of God.” *John* i. 26, 27.
 29—34.

CHAPTER VIII.

PROPHECIES AS TO CHRIST AND CHRISTIAN TIMES.
BY CHRIST HIMSELF.

No. CXXXV to CXLIII.

Sect. I.—As to the Approach of his Kingdom—its Character and Nature.

No. 135. From that time (i. e. after John was cast into prison) Jesus began to preach, and to say, “ Repent : for “ the kingdom of heaven is at hand.” *Matt. iv. 17.*

“ The time is fulfilled, and the kingdom of God is at “ hand : repent ye, and believe the Gospel.” *Mark i. 15.*

No. 136. He (i. e. Jesus) went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God. *Luke viii. 1.*

No. 137. As ye (i. e. the twelve Apostles) go, preach, saying, the kingdom of heaven is at hand. *Matt. x. 7.*

He sent them to preach the kingdom of God. *Luke ix. 2.*

No. 138. The Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come, and said unto them, “ Into whatsoever city ye enter, say unto them, ‘ The king- “ ‘ dom of God is come nigh unto you.’ ” *Luke x. 1. 8, 9*

No. 139. “ If I cast out devils by the Spirit of God, “ then the kingdom of God is come unto you.” *Matt. xii. 28.*

No. 140. “ If I (Jesus) with the finger of God cast out “ devils, no doubt the kingdom of God is come upon “ you.” *Luke xi. 20.*

No. 141. When he was demanded of the Pharisees,

when the kingdom of God should come, he answered them and said, "The kingdom of God cometh ^a not with observation; neither shall they say, lo here, or lo there, for behold the kingdom of God is within you." *Luke xvii. 20, 21.*

No. 142. "Verily, verily, I (i. e. Jesus) say unto thee, "except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." *John iii. 3. 5.*

No. 143. "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but "now is my kingdom not from hence." *John xviii. 36.*

PROPHECIES = BY CHRIST HIMSELF.

No. CXLIV to CLXXXIX.

Sect. II.—As to what should happen to himself. The Rejection of him by the Jews—his Sufferings—his being betrayed by Judas, and deserted by the other Apostles—his Crucifixion—his Burial—his Continuance in the Grave—his Resurrection—Ascension—and sitting on the right hand of God.

No. 144. Jesus said unto them (the Jews), "Destroy this temple, and in three days I will raise it up:" but he spake of the temple of his body. *John ii. 19. 21.*

No. 145. As Moses ^b lifted up the serpent in the wilderness, even so must the Son of Man be ^c lifted up: that whosoever believeth in him should not perish, but have eternal life. *John iii. 14, 15.*

No. 146. As Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth. *Matt. xii. 40.*

^a "Cometh not," &c. i. e. is not an object of sight.

^b "As Moses," &c. See *Numb. xxi. 8, 9.*

^c "Lifted up;" i. e. "at his crucifixion." See *John xii. 33.*

No. 147. *What*, and if ye shall see the Son of Man ascend up where he was before? *John vi. 62.*

No. 148. "Yet a little while am I with you, and *then* " I go unto him that sent me : ye shall seek me, and shall " not find *me*, and where I am, *thither* ye cannot come." *John vii. 33, 34.*

No. 149. "When ye have lifted up the Son of Man, " then shall ye know that I am *he*, and *that* I do nothing " of myself," &c. *John viii. 28.*

No. 150. "I (i. e. Jesus) am the good shepherd : the " good shepherd giveth his life for the sheep." *John x. 11.*

No. 151. "I (i. e. Jesus) lay down my life for the " sheep." *John x. 15.*

No. 152. From that time ^d forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day. *Matt. xvi. 21.*

No. 153. He taught his disciples, and said unto them, "The Son of Man is ^e delivered into the hands of men, " and they shall kill him, and after that he is killed, he " shall rise the third day." *Mark ix. 31.*

No. 154. "The Son of Man must suffer many things, " and be rejected of the elders, and chief priests, and " scribes, and be slain, and be raised the third day." *Luke ix. 22.* So *Mark viii. 31.* "And he spake that " saying openly." *Mark viii. 32.*

No. 155. As they came down from the mountain (i. e. where his transfiguration took place) Jesus charged them, saying, "Tell the vision to no man, until the Son of Man be " risen again from the dead." *Matt. xvii. 9.* *Mark ix. 9.*

No. 156. Elias is come already, and they knew him not, but have done unto him whatsoever they listed : likewise shall also the Son of Man suffer of them. *Matt. xvii. 12.*

^d "That time;" i. e. "in the year 32.—six days before the " transfiguration." See *Matt. xvii. 1.*

^e "Is;" i. e. "is to be."

No. 157. They asked him (i. e. Jesus), saying, "Why say the scribes that Elias must first come?" And he answered and told them, "Elias verily cometh first, and restoreth all things; and how it is written of the Son of Man that he must suffer many things, and be set at nought." *Mark ix. 11, 12.*

No. 158. While they wondered every one at all things which Jesus did, he said unto his disciples, "let these sayings sink down into your ears, for the Son of Man shall be delivered into the hands of men." *Luke ix. 43, 44.*

No. 159. The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mark x. 45.*

No. 160. While they abode in Galilee, Jesus said unto them, "the Son of Man shall be betrayed into the hands of men, and they shall kill him, and the third day he shall be raised again." *Matt. xvii. 22, 23.*

No. 161. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." *Luke xii. 50.*

No. 162. "As the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day: but first he must suffer many things, and be rejected of this generation." *Luke xvii. 24, 25.*

No. 163. Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them, "Behold, we go up to Jerusalem, and the Son of Man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles^f to mock, and to scourge, and to crucify him, and the third day he shall rise again." *Matt. xx. 17—19.* So, with very little variation, *Mark x. 32—34.*

No. 164. "Behold, we go up to Jerusalem, and all^f "The Gentiles." And so it was: for Pontius Pilate was a *Gentile* governor, and crucifixion a *Gentile* punishment.

“ things that are written by the prophets concerning the
 “ Son of Man shall be accomplished : for he shall be de-
 “ livered unto the Gentiles, and shall be mocked, and
 “ spitefully intreated, and spitted on : and they shall
 “ scourge *him*, and put him to death : and the third day
 “ he shall rise again.” *Luke xviii. 31—33.*

No. 165. Hear another parable : there was a certain ^s householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first : and they did unto them likewise. But last of all he sent unto them his son, saying, “ they will reverence “ my son.” But when the husbandmen saw the son, they said among themselves, “ this is the heir, come, let us “ kill him, and let us seize on his inheritance :” and they caught him, and cast *him* out of the vineyard, and slew *him*. And when the chief priests and pharisees had heard his parables, they perceived that he spake of them. *Matt. xxi. 33—39. 45.* So, with very little variation, *Mark xii. 1—8. 12. Luke xx. 9—15. 19.*

No. 166. He (i. e. Jesus) said unto his disciples, “ Ye know “ that after two days is *the feast of* the passover, and the “ Son of Man is betrayed to be crucified.” *Matt. xxvi. 2.*

No. 167. There came unto him (i. e. Jesus) a woman having an alabaster box of very precious ointment—and poured it on his head as he sat *at meat*. But when his

^s “ A certain householder,” &c. “ The householder” in this parable is evidently “ God :” “ the vineyard” (as in *Isa. v. 1—7.*), “ the house of Israel, the Jews :” “ the husbandmen,” “ the “ chief priests and elders,” who ought to have given the people at large a right example and direction : “ the servants,” “ the prophets :” and “ the son,” “ Christ.” See *Isa. v. 1—7.*

disciples saw it, they had indignation, &c. When Jesus understood *it*, he said unto them, "Why trouble ye the woman? for she hath wrought a good work upon me: for in that she hath poured this ointment on my body, she did *it* for my burial." *Matt.* xxvi. 7, 8, 10, 12. So *Mark* xiv. 3, 6, 8.

No. 168. Jesus six days before the passover came to Bethany, &c. then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, &c. &c. then said Jesus, "Let her alone, against the day of my burying hath she kept this." *John* xii. 1, 3, 7.

No. 169. "I (i. e. Jesus) if I be lifted up from the earth, will draw all *men* unto me. = " This he said, signifying what death he should die. *John* xii. 32, 33.

No. 170. "There are some of you that believe not." For Jesus knew from the beginning, who they were that believed not, and who should betray him. *John* vi. 64.

No. 171. "Have not I (i. e. Jesus) chosen you twelve, and one of you is a devil?" He spake of Judas Iscariot, *the son* of Simeon: for he it was that should betray him, being one of the twelve. *John* vi. 70, 71.

No. 172. "Ye are clean, but not all"—for he knew who would betray him. *John* xiii. 10, 11.

No. 173. "I speak not of you all—I know whom I have chosen: but that the Scripture may be fulfilled, 'He that eateth bread with me hath lifted up his heel against me.' Now I tell you before it come, that when it is come to pass, ye may believe that I am *he*." *John* xiii. 18, 19.

No. 174. When Jesus had thus said, he was troubled in Spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me." Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one ^h of his

^h "One," &c. i. e. St. John—who records it. It is probable, that John put the question privately, so as not to be overheard by the others—especially not by Judas. St. Matthew is the only

disciples, whom Jesus loved. Simon Peter, therefore, beckoned to him that he should ask who it should be of whom he spake. He then lying on Jesus's breast saith unto him, "Lord, who is it?" Jesus answered, "He it is to whom I shall give a sop, when I have dipped it." And when he had dipped the sop, he gave it to ^h Judas Iscariot. *John* xiii. 21—26.

When the even was come, he sat down with the twelve: and as they did eat, he said, "Verily I say unto you, that one of you shall betray me.—He that dippeth *his* hand with me in the dish, the same shall betray me."—*Matt.* xxvi. 20, 21. 23. So *Mark* xiv. 18. 20.

Then Judas, which betrayed him, said, "Master, is it I?" He said unto him, "Thou hast said." *Matt.* xxvi. 25. "Behold, the hand of him that betrayeth me *is* with me on the table." *Luke* xxii. 21.

No. 175. "Little children, yet a little while I am with you: ye shall seek me, and as I said unto the Jews, 'Whither I go, ye cannot come,' so now I say to 'you.'" Peter said unto him, "Lord, whither goest thou?" Jesus answered him, "Whither I go, thou canst not follow me now, but thou shalt follow me afterwards." *John* xiii. 33. 36.

No. 176. "I go unto my Father." *John* xiv. 12.

No. 177. "I go away, and come *again* unto you— and now I have told you before, that when it is come to pass, ye might believe." *John* xiv. 28, 29.

No. 178. "A little while, and ye shall not see me ;

Evangelist that mentions the question put by Judas. It is not improbable it was put *privately*, and that Matthew alone, in addition to Judas, heard the question and the answer.

^h Judas had *previously* made his bargain with the chief priests. This is noticed by each of the other Evangelists (*Matt.* xxvi. 14, 15. *Mark* xiv. 10, 11. *Luke* xxii. 3—6. and see *John* xiii. 2.); so that it was not this conversation that *suggested* the wicked thought to Judas, the thought had previously been *conceived and acted upon*, and gave occasion to this conversation.

“ and again a little while, and ye shall see me, because I go to the Father.” *John* xvi. 16.

No. 179. “ I leave the world, and go to the Father.” *John* xvi. 28.

No. 180. “ Behold the hour cometh, yea, is now come, that ye shall be scattered, every man to his own—and shall leave me alone.” *John* xvi. 32.

No. 181. “ All ye (i. e. the disciples) shall beⁱ offended because of me this night, for it is written,^k ‘ I will smite ‘ the shepherd, and the sheep of the flock shall be scattered abroad,’ but after I am risen again, I will go before you into Galilee.” *Mat.* xxvi. 31, 32. *Mark* xiv. 27, 28.

No. 182. Peter answered and said unto him, “ though all *men* shall be offended because of thee, yet will I never be offended.” Jesus said unto him, “ verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice.” *Matt.* xxvi. 33, 34. so *Mark* xiv. 29, 30.

No. 183. The Lord said, “ Simon, Simon, Behold Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not=.”—And he said unto him, “ Lord, I am ready to go with thee both into prison and to death.” And he said, “ I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me.” *Luke* xxii. 31—34.

No. 184. Peter said unto him (i. e. Jesus), “ Lord, why cannot I follow thee now? I will lay down my life for thy sake.” Jesus answered him, “ wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice.” *John* xiii. 37, 38.

No. 185. “ I (i. e. Jesus) say unto you, that this that is written must yet be accomplished in me: ‘ and he was ‘ reckoned among the transgressors.’ ” *Luke* xxii. 37.

ⁱ “ Be offended; ” i. e. “ be disheartened, discouraged; disavow and deny me.”

^k “ Written.” *Zech.* xiii. 7. ante. 131.

No. 186. "Behold the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going, behold he is at hand that doth betray me." *Matt.* xxvi. 45, 46. so *Mark* xiv. 41, 42.

No. 187. "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." *Matt.* xxvi. 64. *Mark* xiv. 62.

No. 188. "Hereafter shall the Son of Man sit on the right hand of the power of God." *Luke* xxii. 69.

No. 189. "Go to my brethren, and say unto them 'I ascend unto my Father, and your Father, and to my God, and your God.'" *John* xx. 17.

PROPHECIES BY CHRIST HIMSELF.

No. CXC to CXCIV.

Sect. 3.—As to the Coming of the Holy Ghost.

No. 190. "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever: even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you." *John* xiv. 16, 17.

No. 191. "The Comforter, *which is* the Holy Ghost, whom the Father will send in my (i. e. Christ's) name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." *John* xiv. 26.

No. 192. "When the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of Truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning." *John* xv. 26, 27.

No. 193. "I go my way to him that sent me: nevertheless, it is expedient for you that I go away, for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." *John* xvi. 5, 7.

No. 194. "Behold I (i. e. Christ) send the promise of
 "my Father upon you: but tarry ye in the city of Jeru-
 "salem, until ye be endued with power from on high."
Luke xxiv. 49.

No. 195. "Truly John baptized with water; but ye
 "shall be baptized with the Holy Ghost not many days
 "hence." *Acts i. 5.*

PROPHECIES BY CHRIST HIMSELF.

No. CXCVI to CCIII.

*Sect. 4.—As to his disciples = the exertions they should make :
 the treatment they should receive : the powers they should
 possess : the protection they should have.*

No. 196. "Behold I give you (i. e. the seventy) power
 "to tread on¹ serpents and scorpions, and over all the
 "power of the enemy: and nothing shall by any means
 "hurt you." *Luke x. 19.*

No. 197. "Beware of men: for they will deliver you
 "up to the Councils, and they will scourge you in their
 "Synagogues, and ye shall be brought before governors
 "and kings for my sake, for a testimony against them
 "and the Gentiles: and the brother shall deliver up the
 "brother to death, and the father the child: and the
 "children shall rise up against *their* parents, and cause
 "them to be put to death: and ye shall be hated of all
 "men for my Name's sake; but he that endureth to
 "the ^mend shall be saved; but when they persecute

¹ "Serpents," &c. Q.—Is this put *figuratively*, for the oppo-
 nents of Christianity, the instruments and auxiliaries of Satan,
 or in its ordinary sense for the natural reptile?

^m "The end," i. e. (probably) "of the Jewish establishment."
 It is supposed not a single Christian perished at the destruc-
 tion of Jerusalem.

“ you in this city, flee ye into another—for verily I say
 “ unto you, ye shall not have gone over the cities of
 “ Israel, till the Son of Man be come.” *Matt.* x, 17,
 18, 21—23.

No. 198. “ They shall deliver you up to be afflicted,
 “ and shall kill you: and ye shall be hated of all nations
 “ for my Name’s sake: and then shall many be offended,
 “ and shall betray one another, and shall hate one ano-
 “ ther; and because iniquity shall abound, the love of
 “ many shall wax cold: but he that shall endure unto the
 “ end, the same shall be saved.” *Matt.* xxiv. 9, 10, 12,
 13, (so *Mark* xiii. 9, 12, 13, and *Luke* xxi. 12, 16, 17, 18—
 only what are in two chapters in *Matt.* viz. chap. x. and
 chap. xxiv. are in one in *Mark* and *Luke.*)

No. 199. “ They shall put you out of the Syna-
 “ gogues: yea the time cometh, that whosoever killeth
 “ you will think ⁿ that he doeth God service. These
 “ things have I told you, that when the time shall come,
 “ ye may remember that I have told you of them.” *John*
 xvi. 2. 4.

No. 200. “ Do ye inquire among yourselves of that I
 “ said ‘ a little while, and ye shall not see me, and again,
 “ ‘ a little while and ye shall see me: verily, verily, I say
 “ ‘ unto you, that ye shall weep and lament, but the world
 “ ‘ shall rejoice, and ye shall ^o be sorrowful, but your
 “ ‘ sorrow shall be ^o turned into joy; ye now have sor-
 “ ‘ row, but I will see you again, and your heart shall
 “ ‘ rejoice, and your joy no man taketh from you.’ ” *John*
 xvi. 19, 20, 22.

No. 201. “ These things I (i. e. Christ) have spoken
 “ unto you (i. e. the *Apostles*) that in me ye might have

ⁿ “ Think,” &c. How strongly was this exemplified in the
 instance of St. Paul?

^o “ Shall be,” &c. looking forward to the feelings his Cruci-
 fixation and Resurrection should occasion.

“ peace : in the world ye shall have tribulation, but be of good cheer, I have overcome the world.” *John xvi. 33.*

No. 202. “ Verily, verily, I (i. e. Christ) say unto thee, (i. e. Peter) when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest, but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry *thee* whither thou wouldest not.” This spake he, signifying by what^p death he (i. e. *Peter*,) should glorify God. *John xxi. 18, 19.*

No. 203. “ These signs shall follow them that believe ; In my (i. e. Christ’s) name shall they cast out devils : they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover.” *Mark xvi. 17, 18.*

PROPHECIES BY CHRIST HIMSELF.

No. CCIV to CCXXIV.

Sect. 5.—As to the Jews—their conduct and fate—their rejection of Christ, and the vengeance which should be inflicted upon them : the destruction of Jerusalem—the period within which it should occur, and the means Christians should take to escape being involved in it.

No. 204. “ I (i. e. Jesus) say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven ; but the^q children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth.” *Matt. viii. 11, 12.*

^p “ By what death,” &c. Peter was crucified in the persecution under Nero, A. D. 65—so that he lived 32 years after this prediction, so as to be *old*, and his crucifixion verified the other parts of this prophecy.

^q “ The children of the kingdom,” i. e. “ the Jews.”

No. 205. "There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob, and all the prophets, in the kingdom of God, and you *yourselves* thrust out." *Luke* xiii. 28.

No. 206. "The Son of Man shall come in the glory of his Father with his angels, and then he shall reward every man according to his works. Verily I say unto you, 'there be some standing here, which shall not taste of death, till they see the Son of man coming in 'his kingdom.'" *Matt.* xvi. 27, 28.

No. 207. "Verily I say unto you, that there be some of them that stand here, which shall not taste of death till they have seen the kingdom of God come with power." *Mark* ix. 1.

No. 208. "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." *Luke* ix. 27.

No. 209. "They caught him, and cast *him* out of the vineyard and slew *him*, (see ante *Matt.* xxi. chap. 8, § 1.) "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, 'He will miserably destroy those wicked men, and 'will let out *his* vineyard unto other husbandmen, which 'shall render him the fruits in their seasons.' Jesus saith unto them, Did ye never read in the Scriptures, 'the 'stone which the builders rejected, the same is become 'the head of the corner. This is the Lord's doing, and it is marvellous in our eyes.' Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof: and whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder." *Matt.* xxi. 39 to 44. (so *Mark* xii. 8 to 11, and *Luke* xx. 15, 16, but not so much at large^r.

^r Note in the accounts by Mark and Luke, the answer "he will destroy those wicked men," &c. is given by our Saviour,

No. 210. The kingdom of God is like unto a certain king, which made a^s marriage for his son, and sent forth his servants to call them that were bidden to the wedding^t; and they would not come. Again he sent forth other servants, saying, "tell them which are bidden, "Behold I have prepared my dinner: my oxen and *my fat-*
lings are killed, and all things are ready; come unto the
"marriage." But they made light of *it*, and went their ways, one unto his farm, another to his merchandize: and the remnant took his servants, and entreated *them* spitefully, and slew *them*. But when the king heard *thereof* he was wroth: and he sent forth his armies, and destroyed those murderers, and burned up their city. *Matt. xxii. 2—7.* (so *Luke xiv. 16—26* *.)

No. 211. Behold, I (i. e. Jesus) send unto you prophets, and wise men and scribes: and *some* of them ye shall kill and crucify, and *some* of them shall you scourge in your synagogues, and persecute *them* from city to city; that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias the son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you,

not by the husbandmen. They both too omit that part of the "prophecy, the kingdom of God shall be taken from you," &c.

^s "A marriage," i. e. "a marriage feast."

^t "The wedding or marriage feast," (the feast of fat things, the feast of wines on the lees well ripened, of fat things full of marrow—mentioned *Is. xxv. 6*, ante) "the gospel," and "them that were bidden," "the Jews, or their leaders."

^u St. Luke omits those parts which mention the ill usage to the servants, and the vengeance inflicted. Taken as it is in St. Matthew, the part here set forth of this prophetic parable looks forward clearly to the unsuccessful attempts to bring in the Jews to Christianity, their rejection of the gospel, and the vengeance that should be inflicted upon them and upon their city,—
 "The King," is evidently "God."

all these things shall come upon this generation. *Matt.* xxiii. 34—36; (so *Luke* xi. 49, 50, 51.)

No. 212. “O Jerusalem, Jerusalem, *thou* that killest
“the prophets, and stonest them that are sent unto thee,
“how often would I have gathered thy children together,
“even as a hen gathereth her chickens under *her* wings,
“and ye would not. Behold your house is left unto you
“desolate.” *Matt.* xxiii. 37, 38. *Luke* xiii. 34, 35.

No. 213. “Shall not God avenge his own^x elect,
“which cry day and night unto him, though he bear long
“with them? I tell you that he will avenge them speedily.” *Luke* xviii. 7, 8.

No. 214. He (i. e. Jesus,) beheld the City (i. e. Jerusalem,) and wept over it, saying, “If thou hadst known,
“even thou, at least in this thy day, the things *which*
“*belong* unto thy peace, but now they are hid from thine
“eyes: for the days shall come upon thee, that thine
“enemies shall cast a trench about thee, and compass
“thee round, and keep thee in on every side, and shall
“lay *thee* even with the ground, and thy children within
“thee: and they shall not leave in thee one stone upon
“another, because thou knewest not the time of thy
“visitation.” *Luke* xix. 41—44.

No. 215. Jesus departed from the temple, and his disciples came to *him* to shew him the^y buildings of the temple. And Jesus said unto them, see ye not all these things? Verily I say unto you, there shall not be left here one stone upon another, that shall not be thrown down. *Matt.* xxiv. 1, 2. *Mark* xiii. 1, 2. *Luke* xxi. 5, 6.

^x “His own elect,” i. e. “the Christians, the objects of persecution by the Jewish unbelievers.”

^y “The buildings,” &c. St. Mark’s introduction to this prophecy, is “One of his disciples said unto him as he went out of the temple, ‘Master, see what manner of stones and what buildings are here.’” St. Luke’s, “As some spake of the temple, how it was adorned with goodly stones and gifts.”

No. 216. As he (i. e. Jesus,) sat upon the mount of Olives, the ^z disciples came unto him privately, saying “tell us, when shall these things be, and what *shall be* “the sign of thy coming, and of the end of the ^a world?” And Jesus answered, and said, “Take heed that no man “deceive you : for many shall come in my name, saying I “am Christ, and shall deceive many. And ye shall hear “of wars and rumours of wars : see that ye be not troubled : for all *these things* must come to pass : but the “end is not yet.” *Matt.* xxiv. 3—6. *Mark* xiii. 3—7. *Luke* xxi. 7—9.

No. 217. This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. *Matt.* xxiv. 14. The Gospel must first be published among all nations. *Mark* xiii. 10.

No. 218. When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where ^b it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains, &c. &c. for *in* those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. *Mark* xiii. 14. 19. *Matt.* xxiv. 15—19.

No. 219. When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out, and let not them that are in the countries enter thereinto : for these be the days of vengeance, that

^z “The disciples,” i. e. according to St. Mark, “Peter and “James and John and Andrew.”

^a “The world.” Q. Should not the translation be “the “age,” the Jewish establishment? The original is *του αἰῶνος*. The question in Mark and Luke only is “when shall these “things be, and what shall be the sign when all these things “shall be fulfilled?” *Mark* xiii. 4. *Luke* xxi. 7.

^b “Where it ought not,” this is the language in St. Mark : St. Matthew says, “stand in the holy place.”

all things which are written may be fulfilled. But woe unto them that are with ^c child, and to them that give suck in those days: for there shall be great distress in the land, and wrath upon this people; and they shall fall ^d by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Luke* xxi. 20—24.

No. 220. As the lightning cometh out of the east, and shineth unto the west, so shall also the coming of the Son of Man be, for wheresoever the ^e carcass is, there will the eagles be gathered together. *Matt.* xxiv. 27.

No. 221. Immediately after the tribulation of those days shall the ^f sun be darkened, and the ^f moon shall not give her light, and the ^f stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign ^g of the Son of man in heaven: and then shall all the ^h tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory: and he shall send his angels with a great sound of a trumpet, and they shall gather together his ⁱ elect, from one end of heaven to the other. *Matt.* xxiv. 29—31. (so *Mark* xiii. 24—27.)

^c “With child,” &c. as not being in a condition to fly with the expedition that will be requisite.—A mode of intimating the *extraordinary urgency of the times*.

^d Fall, &c. “It is supposed that considerably more than 100,000 Jews were slain in Jerusalem and other parts of Judea.”

^e “Wheresoever,” &c. i. e. wherever an unbelieving Jew is, God’s vengeance shall find him out.

^f “The sun,” “the moon,” and “the stars,” i. e. the heads of the Jewish people.

^g “The sign,” i. e. (probably) in a *figurative* sense: Proof of Christ’s establishment and power.

^h “The tribes of the earth,” i. e. “the adversaries of Christ;” unbelievers.

ⁱ “His elect,” i. e. (probably) “Christians.”

There shall be signs in the sun, and in the moon, and in the stars: and upon the earth distress of nations, with perplexity: the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads: for your redemption draweth nigh. *Luke xxi. 25—28.*

No. 222. Now learn a parable of the fig tree: when his branch is yet tender, and putteth forth leaves, ye know that summer *is* nigh: so likewise ye, when ye shall see all these things, know that it ^k is near, *even* at the doors. Verily I say unto you, this generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. *Matt. xxiv. 32—35. Mark xiii. 28—31. Luke xxi. 29—33.*

No. 223. Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children: for behold, the days are coming, in the which they shall say, "Blessed *are* the barren, and the wombs that never bare."—*Luke xxiii. 28, 29.*

No. 224. "If I will that he (i. e. John,) tarry till ¹ I come, what *is that* to thee, (i. e. Peter,) follow thou me." Then went this saying abroad among the brethren, that that disciple should not die, &c. *John xxi. 22, 23.*

"Redemption," i. e. (probably) "deliverance from Jewish persecution."

^k "It," i. e. (as explained *Luke xxi. 31.*) "The kingdom of God." The passage in Luke is, "so likewise ye, when ye see these things come to pass, know ye that *the kingdom of God* is nigh at hand."

¹ "Till I come," i. e. "at the destruction of Jerusalem," which happened A. D. 70.—John did not die until long after that event.

PROPHECIES BY CHRIST HIMSELF.

No. CCXXV to CCXXX.

Sect. 6.—As to the Interval between his Death, and the Destruction of Jerusalem; the Uncertainty of that Interval, and the Manner in which he should expect his Disciples to employ it.

No. 225. “ Of that ^m day and hour knoweth no *man*,
 “ no, not the angels of heaven, but my Father only. But as
 “ the days of Noah *were*, so ⁿ shall also the coming of the
 “ Son of man be: for as in the days that were before the
 “ flood they were eating and drinking, marrying and giv-
 “ ing in marriage, until the day that Noah entered into
 “ the ark, and knew not until the flood came and took them
 “ all away; so shall also the coming of the Son of man be:
 “ watch, therefore, for ye know not what hour your Lord
 “ doth come. Be ye ready: for in such an hour as ye
 “ think not the Son of Man cometh.” *Matt. xxiv. 36—*
39. 42. 44.

No. 226. “ Who then is a faithful and wise servant,
 “ whom his Lord hath made ruler over his household, to
 “ give them meat in due season: blessed *is* that servant,
 “ whom his Lord when he cometh shall find so doing.
 “ Verily I say unto you, that he shall make him ruler
 “ over all his goods. But and if that evil servant shall
 “ say in his heart, ‘ My Lord delayeth his coming,’ and
 “ shall begin to smite *his* fellow servants, and to eat and
 “ drink with the drunken; the Lord of that servant shall
 “ come in a day that he looketh not for *him*, and in an
 “ hour that he is not aware of, and shall cut him asunder,
 “ and appoint *him* his portion with the hypocrites: there

^m “ That day,” &c. i. e. “ what is here spoken of under the
 “ expression of ‘ the coming of the Son of Man.’ ”

ⁿ “ So,” &c. i. e. “ it shall find men following their ordinary
 “ pursuits: not looking for Christ’s coming, and unprepared
 “ for it.”

“ shall be weeping and gnashing of teeth.” *Matt.* xxiv. 45—51.

No. 227. “ Of that day and *that* hour knoweth no man, “ no, not the angels which are in heaven, neither the Son, “ but the Father. Take ye heed, watch and pray, for “ ye know not when the time is. *For the Son of man is* “ as a man taking a far journey, who left his house, and “ gave authority to his servants, and to every man his “ work, and commanded the porter to watch: watch ye “ therefore, for ye know not when the master of the “ house cometh, at even, or at midnight, or at the cock “ crowing, or in the morning: lest coming suddenly, he “ find you sleeping. And what I say unto you, I say “ unto all—Watch.” *Mark* xiii. 32—37.

No. 228. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares: for as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. *Luke* xxi. 34—36.

No. 229. Then ° shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the ^P bridegroom. And five of them were wise, and five *were* foolish. They that *were* foolish took their lamps, and took no ^P oil with them: but the wise took oil in their vessels with their lamps. While the bridegroom

° “ Then;” i. e. “ at the time so often referred to by the expression ‘ the coming of the Son of man:’ i. e. it should seem, “ ‘ the time of the destruction of Jerusalem.’ ”

^P “ The bridegroom;” &c. “ The bridegroom” in this parable is evidently “ Christ:” “ the virgins,” “ those who ought to be “ ready to receive him:” “ the oil,” “ the preparation they ought “ to make for his reception.” And the Christian application of the parable is this: that unless the interval between Christ’s death and the destruction of Jerusalem is so employed as to

tarried, they all slumbered and slept. And at midnight there was a cry made, "Behold the bridegroom cometh, go ye out to meet him." Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, "Give us of your oil, for our lamps are gone out." But the wise answered, saying, "Not so: lest there be not enough for us and you, but go ye rather to them that sell, and buy for yourselves." And while they went to buy, the bridegroom came: and they that were ready went in with him to the marriage: and the door was shut. Afterwards came also the other virgins, saying, "Lord, Lord, open to us." But he answered and said, "Verily I say unto you, I know you not." Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh. *Matt. xxv. 1—13.*

[*Matt. xxv. 14—30.* sets out the prophetic parable of the ten *talents*—but it corresponds so closely with the parable of the ten *pounds*, which is inserted next, and its object is so manifestly the same, that it is not set out, but the reader is referred to it in the Bible.]

No. 230. He (Jesus) spake a ⁹ parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. "A certain nobleman went into a far country, to receive for himself a

qualify a man to be received under Christ's protection, he will be excluded, and involved in the destruction.

⁹ This parable is evidently prophetic. The nobleman is Christ—the servants, his apostles and disciples—his citizens, the Jews: and the prophetic intimation is, that there will be an interval before what is called the appearing of Christ's kingdom: before that event which is so often called "the coming of Christ"—that in that interval exertions will be expected from Christ's apostles and followers, that at the end of it, they will be called to an account, and be rewarded or punished accordingly; and that at that period the vengeance will be inflicted upon the unbelieving inhabitants of Jerusalem, and the Jewish opposers of Christ's religion.

“ kingdom, and to return. And he called his ten servants,
 “ and delivered them ten pounds, and said unto them,
 “ ‘ occupy till I come.’ ” But his citizens hated him, and
 “ sent a message after him, saying, ‘ We will not have this
 “ ‘ *man* to reign over us.’ And it came to pass, that when
 “ he was returned, having received the kingdom, he com-
 “ manded those servants to be called unto him, to whom
 “ he had given the money, that he might know how much
 “ every man had gained by trading. Then came the first,
 “ saying, Lord, thy pound hath gained ten pounds. And
 “ he said unto him, ‘ Well thou good servant, because thou
 “ ‘ hast been faithful in a very little, have thou authority
 “ ‘ over ten cities,’ &c. &c. But those mine enemies, that
 “ would not that I should reign over them, bring hither
 “ and slay *them* before me.” *Luke* xix. 11—17. 27.

PROPHECIES BY CHRIST HIMSELF.

No. CCXXXI to CCXXXVI.

*Sect. 7.—As to Christ's judicial Functions—their Universality—
 so as to include every one.*

No. 231. The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the ^r world; the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth. *Matt.* xiii. 47—50.

No. 232. The ^s wedding is ready, but they which were bidden were not worthy. Go ye, therefore, into the high-ways, and as many as ye shall find, bid to the marriage.

^r “ The world” or “ the age,” see ante note on *Matt.* xxiv. 3. The original here also is “ του αἰῶνος.” = *κοσμου* is the word used in *Matt.* xxv. 34.

^s “ The wedding,” see ante p. 152, No. 210.

So those servants went out into the highways, and gathered together as many as they found, both bad and good : and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? and he was speechless. Then said the king to the servants, bind him hand and foot, and take him away, and cast *him* into outer darkness: there shall be weeping and gnashing of teeth. *Matt.* xxii. 8—13.

No. 233. When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth *his* sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the king say unto them on his right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an ^s hungred, and ye gave me meat, &c. &c. Verily I say unto you, "Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me." Then shall he say unto them on the left hand, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungred, and ye gave me no meat; I was thirsty, and ye gave me no drink, &c. &c. Verily I say unto you, Inasmuch as ye did *it* not to the least of one of these, ye did *it* not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." *Matt.* xxv. 31—35. 40—42. 45. 46.

^s "An hungred," &c. a strong intimation how much of Christianity is practical: what a stress is laid upon *works of benevolence and charity!*

PROPHECIES BY CHRIST HIMSELF.

No. CCXXXIV to CCXXXVI.

Sect. 8.—As to the Extent and Duration of Christ's Kingdom.

No. 234. The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field : which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. *Matt. xiii. 31, 32. Mark iv. 30—32. Luke xiii. 18, 19.*

No. 235. The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened. *Matt. xiii. 33; (so Luke xiii. 20, 21.)*

No. 236. “Thou art Peter, and upon this Rock I “ (i. e. Jesus) will build my Church, and the Gates of “ Hell shall not † prevail against it.” *Matt. xvi. 18.*

† “Not prevail.” The continuance of Christianity, notwithstanding the restraints it imposes, and the opposition it meets with, is one of the strong proofs of its divine origin : The gates or councils of hell have made it the object of its bitter attack, but Christianity still prevails, (as Christ foretold it should,) and the attacks upon it only serve to make men search the Scriptures to see how these things are, and to keep alive a full recollection of the evidence by which it is supported, of the foundations upon which it stands.

THE END.

APPENDIX.



APPENDIX.

VIRGIL'S FOURTH ECLOGUE.

SICELIDES Musæ, paulo majora canamus.
Non omnes arbusta juvant, humilesque myricæ.
Si canimus sylvas : sylvæ sint Consule dignæ.
Ultima Cumæi venit jam carminis ætas :
Magnus ab integro sæclorum nascitur ordo.
Jam redit & virgo : redeunt Saturnia Regna.
Jam nova progenies cœlo demittitur alto.
Tu modo nascenti puero, quo ferrea primum
Desinet, ac toto surget gens aurea mundo,
Casta fave Lucina : tuus jam regnat Apollo.
Teque adeo decus hoc ævi, te Consule, inibit,
Pollio : & incipient magni procedere menses.
Te duce, si qua manent sceleris vestigia nostri
Irrita perpetuâ solvent formidine terras.
Ille Deûm vitam accipiet, Divisque videbit
Permistos heroas, & ipse videbitur illis,
Pacatumque reget patriis virtutibus orbem.
At tibi prima, puer, nullo munuscula cultu
Errantes hederas passim cum baccare tellus
Mixtaque ridenti colocasia fundet acantho !
Ipsæ lacte domum referent distenta capellæ
Ubera, nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores.
Occidet & serpens, & fallax herba veneni

Occidet : Assyrium vulgo nascetur amomum.
 At simul heroum laudes, & facta parentis
 Jam legere, & quæ sit poteris cognoscere virtus ;
 Molli paulatim flavescet campus aristâ,
 Incultisque rubens pendebit sentibus uva,
 Et duræ quercus sudabunt roscida mella.
 Pauca tamen suberunt priscae vestigia fraudis,
 Quæ tentare Thetim ratibus, quæ cingere muris
 Oppida, quæ jubeant telluri infindere sulcos.
 Alter erit tum Tiphys, & altera quæ vehat Argo
 Delectos heroas : erunt etiam altera bella :
 Atque iterum ad Trojam magnus mittetur Achilles.
 Hinc, ubi jam firmata virum te fecerit ætas,
 Cedet et ipse mari vector : nec nautica pinus
 Mutabit merces : omnis feret omnia tellus.
 Non rastros patietur humus, non vinea falcem.
 Robustus quoque jam tauris juga solvet arator,
 Nec varios discet mentiri lana colores.
 Ipse sed in pratis aries jam suave rubenti
 Murice, jam croceo mutabit vellera luto.
 Sponte suâ sandyx pascentes vestiet agnos.
 Talia sæcla, suis dixerunt, currite, fuis
 Concordes stabili fatorum numine Parcæ.
 Aggredere O magnos (aderit jam tempus) honores
 Cara Deûm soboles, magnum Jovis incrementum.
 Aspice convexo nutantem pondere mundum
 Terrasque, tractusque maris, cœlumque profundum
 Aspice, venturo lætentur ut omnia sæclo.
 O mihi tam longæ maneat pars ultima vitæ !
 Spiritus et, quantum sat erit tua dicere facta.
 Non me carminibus vincet nec Thracius Orpheus,
 Nec Linus : huic mater quamvis, atque huic pater adsit.
 Orphei Calliopea, Lino formosus Apollo.
 Pan etiam, Arcadiâ mecum si judice certet,
 Pan etiam Arcadiâ dicat se judice victum.
 Incipe, parve puer, risu cognoscere matrem,
 Matri longa decem tulerunt fastidia menses.
 Incipe, parve puer, cui non risere parentes
 Nec deus hunc mensâ, Dea nec dignata cubili est.

The Latin version of so much of Constantine's Oratio ad Sanctorum Cœtum as relates to the Pollio of Virgil, c. 19, 20, 21. Eusebius, Paris edit. 1678, vol. i. p. 489.

Huic (i. e. Augusto) successit Tiberius. Quo tempore Servatoris adventus orbi illuxit, et sanctissimæ religionis mysterium vigere cœpit: et nova quædam populi fœtura ac successio instituta est—de quâ princeps Latinorum poetarum sensisse mihi videtur, cùm dicit:

Jam nova progenies cœlo demittitur alto.

Et rursus in alio Bucolicorum loco:

Sicelides Musæ, paulo majora canamus.

Quid hoc apertius? Addit enim:

Ultima Cumæi venit jam carminis ætas.

Cumæam scilicet Sybyllam intelligens. Nec his contentus, ulterius progressus est, quasi necessitas ipsa Testimonium ejus requireret. Quid igitur dicit?

Magnus ab integro seclorum nascitur ordo
Jam redit et virgo, redeunt Saturnia Regna.

Quænam ergo est virgo illa quæ redit? Nonne illa quæ plena et gravida fuit spiritu sancto? Quid autem obstat, quo minus ea, quæ spiritu divino pregnans est, puella semper et virgo permaneat? Redibit etiam optabilis Rex, et orbem terrarum adventu suo sublevabit—Sic enim addit Poeta:

Tu modo nascenti puero, quo ferrea primum
Desinet, ac toto surget gens aurea mundo
Casta fave Lucina.
Hoc duce, si qua manent sceleris vestigia nostri
Irrita perpetuâ solvent formidine terras.

Quæ quidem aperte simul et obscure per Allegoriam dicta esse intelligimus. Nam iis quidem qui versuum vim ac sententiam altius scrutantur, divinitatem Christi oculis quodammodo subjicient. Ne vero quisquam ex regiæ urbis primoribus, poetam

criminari posset quod contra patrias leges scribere esset ausus, et traditas olim a majoribus de Diis opiniones everteret, veritatem de industriâ occultat. Norat enim, ut equidem censeo, beatum et salutare Servatoris nostri mysterium. Itaque ut immanem hominum * crudelitatem evitaret, audientium animos ad inolitam ipsis consuetudinem deduxit: aitque recens nato altaria ac templa esse extruenda, et sacra facienda.—Cætera quoque consentanea subjunxit, in gratiam eorum qui ita sentirent. Ait enim:

Ille Deûm vitam accipiet, Divisque videbit
 Permistos heroas, et ipse videbitur illis (Justis scilicet),
 Pacatumque reget patriis virtutibus orbem.
 Ac tibi prima puer nullo munuscula cultu
 Errantes hederas passim cum baccare tellus
 Mistaque ridenti colocasia fundet acantho.

Vir porro admirabilis, et omni doctrinæ genere excultus, cùm cognitam haberet illorum temporum crudelitatem, hæc addidit:

Ipsæ lacte domum referent distenta capellæ
 Ubera, nec magnos metuent armenta leones.

Vera utique dicens: neque enim Palatii Proceres formidatura erat Fides:

Ipsa tibi blandos fundent cunabula flores.
 Occidet et serpens, et fallax herba veneni
 Occidet: Assyrium vulgo nascetur amomum.

Quibus nihil verius, nihil Servatoris virtuti convenientius dici potest.—Ipsa enim Dei cunabula, divini spiritus vis tamquam flagrantissimos quosdam flores novellæ obtulit genti. Occidit vero serpens, et venenum serpentis sublatum est. Ejus scilicet serpentis qui primos homines in fraudem primus induxit, eorumque animos ab innatâ temperantiâ ad voluptatum traduxit illecebras: ut malum quod ipsorum capitibus incumbibat, minime intelligerent. Etenim ante Servatoris nostri in terras adventum, serpens ille mentes hominum ignoratione immortalis

* Vel "crudelitatem" ὀμότητος.

justorum vitæ occæcatas, ac nullâ bonorum spe fultas subverterat. Post passionem vero Domini nostri, cum corpus illud quod acceperat, a sanctissimæ animæ societate aliquanto tempore divulgum fuisset, patefacta est hominibus Resurrectionis fides: et si quæ labes humanorum scelerum remanserat, sacro-sancto lavacro penitus abstersa est. Tunc demum subditos suos bono animo Christus esse jubet, et ex venerandâ et illustri suâ Resurrectione, similia sperare. Jure ergo dictum est, occidisse omnium venenatorum genus. Occidit etiam mors ipsa: et Resurrectio confirmata est. Occidit quoque Assyriorum genus, qui fidei in Deum principes atque auctores extiterant. Amomum vero ubique nasciturum cum dicit, multitudinem Christianorum sic appellat. Quæ non secus ac innumerabiles rami amœnissimis floribus ornati, et modico rore irrigati, ex unâ radice pullulat. Docte igitur hæc a te dicta sunt, O Maro, Poetarum sapientissime. Sed et reliqua cum his consentiunt:

At simul heroum laudes, et facta parentis
Jam legere, et quæ sit poteris cognoscere virtus.

Per laudes heroum intelligit opera justorum virorum: per parentis virtutes, constitutionem mundi, et mansuram perpetuo constructionem. Fortasse etiam intelligit leges, quibus Deo amabilis Ecclesia utitur: ex justitiæ ac temperantiæ præceptis vitam instituens. Admiratione quoque digna est, vitæ hominum inter bonos malosque medio quodam gradu consistentium ad sublimiora promotio, cum tamen ejusmodi vita repentinam mutationem non admittat:

Molli paulatim flavescet campus aristâ.

Id est, fructus divinæ legis ad hominum utilitatem producet.

Incultisque rubens pendebit sentibus uva.

Quæ quidem in injustâ ac depravatâ hominum vitâ minime cernebantur.

Et duræ quercus sudabunt roscida mella.

Hominum illius temporis stuporem ac duritiem mentis designat. Ac fortasse etiam innuit, eos, qui Dei causâ labores pertulerint, tolerantiae suæ suavem fructum esse percepturos:

Pauca tamen suberunt priscae vestigia fraudis :
 Quae tentare Thetin ratibus, quae cingere muris
 Oppida, quae jubeant telluri infindere sulcos.
 Alter erit tum Tiphys, et altera quae vehat Argo
 Delectos heroas : erunt etiam altera bella
 Atque iterum ad Trojam magnus mittetur Achilles.

Recte, vates sapientissime, poeticam quippe licentiam quousque
 decebat provexisti. Neque enim tibi propositum erat oracula
 fundere, cum propheta non esses. Obstabat etiam credo praesens
 periculum, quod eorum capitibus qui institutas a majoribus cere-
 monias confutare vellent, imminebat. Provide itaque et tuto
 quantum fieri poterat, veritatem exponens intelligentibus, dum
 causam confert in turres ac bella, quae in hominum vita eti-
 annum cernuntur, describit servatorem ad Trojanum bellum
 proficiscentem. Per Trojam vero, orbem universum intelligit.
 Christus enim adversus oppositas nequissimorum Daemonum
 acies bellum gessit : partim providentiae suae arbitrio : partim
 summi Patris mandato in Terras missus. Sed quid postea idem
 Poeta dicit ?

Hinc ubi jam firmata virum te fecerit aetas :

id est, postquam virilem aetatem ingressus, cuncta quae huma-
 nam vitam infestant mala sustuleris, et universum orbem
 terrarum pacis legibus composueris :

Cedet et ipse mari vector, nec nautica pinus
 Mutabit merces : omnis feret omnia tellus.
 Non rastros patietur humus, non vinea falcem :
 Nec varios discet mentiri lana colores.
 Ipse sed in pratis aries jam suave rubenti
 Murice, jam croceo mutabit vellera luto.
 Sponte sua sandyx pascentes vestiet agnos.
 Aggredere O magnos (aderit jam tempus) honores
 Cara Deum soboles, magnum Jovis incrementum.
 Aspice convexo nutantem pondere mundum
 Terrasque, tractusque maris, caelumque profundum.
 Aspice, venturo laetentur ut omnia saeclo.
 O mihi tam longè maneat pars ultima vitae,
 Spiritus et, quantum sat erit tua dicere facta !

Non me carminibus vincet nec Thracius Orpheus
 Nec Linus : huic mater quamvis, atque huic pater adsit.
 Pan etiam Arcadiâ mecum si iudice certet,
 Pan etiam Arcadiâ dicat se iudice victum.

Aspice, inquit, nutantis mundi et omnium elementorum lætitiâ. Hæc fortasse aliquis ex numero eorum qui prudentiâ minus valent, de hominis ortu dici existimaverit. Verum quæ ratio est, ut hominis filio in lucem edito, nec aratrum ac sementem tellus, nec vitis falcem et reliquam culturam desideret? Quo modo hæc de hominis prole dicta esse intelligantur? Est enim natura divinæ voluntatis ministra, non humanis famulans jussionibus. Adde quod omnium elementorum lætitiâ, adventum Dei, non hominis cujuscumque conceptum designat. Jam vero quod poeta vitam sibi diutius prorogari optat, id plane argumentum est Deum invocantis. Vitam enim et salutem nobis a Deo postulare, non ab homine solemus.

THE END.

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