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THE  
**MORNING WATCH;**  
OR  
QUARTERLY JOURNAL ON PROPHECY,  
AND  
THEOLOGICAL REVIEW.

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WATCHMAN, WHAT OF THE NIGHT? WATCHMAN, WHAT OF THE NIGHT?  
THE WATCHMAN SAID, THE MORNING COMETH, AND ALSO THE NIGHT: IF  
YE WILL INQUIRE, INQUIRE YE: RETURN, COME. *ISAIAH XXI. 11, 12.*

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THE  
MORNING WATCH.

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MARCH 1831.

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PROPHETIC ASPECT OF THE CHURCH ; ITS PRIVILEGES  
AND POWERS.

**O**H that we had the voice of a trumpet, and could utter it to the ends of the earth ; that every Jew and Gentile might hear, and start from their drowsy slumber at the cry, "Awake, awake ; put on thy strength, O Zion ; put on thy beautiful garments, O Jerusalem....shake thyself from the dust : arise and sit down, O Jerusalem : loose thyself from the bands of thy neck, O captive daughter of Zion !" For now assuredly is the time arrived when the Lord invokes us, by every precursor of his coming, by every sign predicted as the immediate harbinger of his appearing, to prepare for his approach ; when, not in an advent of humiliation to suffer and die for sinners, but in an advent of the glory of his Majesty, "he ariseth to shake terribly the earth ;" and when it may with still greater emphasis be proclaimed before him, for the comfort and assurance of his people, "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 !....O Zion, that bringest good tidings, get thee up into the high mountain ; O Jerusalem, that bringest good tidings, lift up thy voice with strength ; lift it up, be not afraid : say unto the cities of Judah, Behold your God !"

And now, while it is called *TO-DAY* ; while this accepted time, this day of salvation, lasteth ; before the night cometh, in which no man can work ; in the *end*, far more emphatically than in the *beginning*, should the ministers of Christ respond to the command, "Go ye into all the world, preach the Gospel to every creature : " "Fill up that which is behind of the afflictions of Christ : " "Fully preach the word of God ; even the mystery, which hath been hid from ages and from generations but now is made manifest to his saints....the riches of the glory of this mystery....which is, CHRIST in you *the hope of glory.*"

For these ends are the Jews preserved a people, for this purpose was the church appointed : not for their own sakes were the one or the other chosen and preserved, but to be true witnesses for the truth of God ; and in proportion as they fulfil this their appointment shall they be favoured and blessed by HIM. For thirty centuries have the Jews, separated from all the nations of the earth, witnessed to the true God, and to the veracity of his promises and his threatenings ; for eighteen centuries has the Christian church witnessed to the love of God, its infinitude, its freeness, its unchangeableness. But should the Jewish people seek to amalgamate with the nations, or should the Christian church falsify its witness, God will vindicate his own truth : he will carry back to the land of promise such Jews as cleave to him, and destroy the sinners who forsake him ; and he will gather his own people out of Babylon and every false church, and cast the apostates into the lake of fire.

These things would be assented to, in such general terms as the above, by almost all Christians ; but very few have followed out the investigation into particulars, although it is these alone that give value to the general doctrine, although our life is wholly made up of particulars, and nothing else can render any doctrine instructive, influential, or practical. Having therefore cleared our way, by the discussion of many preliminary questions on former occasions ; and having treated on the Perils of the Church and the Judgment of the nations in our last ; we would now turn to the church itself ; endeavour to ascertain from the word of God what are her bulwarks and defences, what cheering hopes and prospects are set before her in the many perils which environ her ; that she may betake her to the stronghold, and be clothed with her beautiful garments ; that her sons may put on the whole armour of God, and her daughters be adorned as a bride for her husband, full of power and of grace from the Spirit of our God.

We discuss not at present the several questions concerning the church, as one, apostolic, holy, catholic, infallible, &c. ; each of which heads would occupy more space than we can now afford ; but we take the word Church in its popular and familiar sense of the whole body of professing Christians ; desiring, on the one hand, to avoid the presumption of placing ourselves in God's judgment-seat, and pronouncing who are, who are not his people ; and, on the other hand, not to confound all distinction, by allowing those persons to be the "*called of God*" who are continually dishonouring HIM, and causing his NAME to be blasphemed among men. This familiar sense of the word is also its original sense in Scripture, for it properly denotes nothing more than an assembly *called out from* the rest of mankind for a religious purpose. A church did not at first necessarily and invariably mean an orderly or lawful assembly ; for the word is used Acts xix. 32

for an assembly (church) which was "*confused*, and the more part knew not wherefore they were come together," though they had been *called together* (ver. 25). But this assembly had not been called by any *lawful* authority, for the town-clerk appeased the tumult by recommending an appeal to a *lawful* assembly (church) (ver. 39), and so dismissed that assembly (church). In the Greek version of the Old Testament, the word for church is used in a bad, as well as in a good sense: as Psalm xxvi. 5, "I have hated the congregation (church) of evil doers;" and in a good sense ver. 12, "In the *congregations* (churches) I will bless the Lord." Hesychius defines it, *synod*, *synagogue* or *congregation*, *general assembly*. And in the classic writers it answers to *concio*, *cætus convocatus*, and, like our word *church*, often denoted the place of meeting as well as the convoked assembly. We state these things but in passing, and to justify the broad sense in which we shall now consider the church, meaning to include in it all the *called*, out of whom again the *election* is *chosen*: "Many are called, but few chosen."

But, to guard against mistake of another kind, we must add, that, although the privileges and powers which we are about to inquire into belong to the universal church, yet, as they will appear in different degrees of vigour in different national or local churches, so do we call these particular churches true or false in proportion to their vigour or decline, down to the degree of total smothering of the truth, when a church becomes wholly false. By a church, therefore, we understand "A religious assembly *called out from the world* by the preaching of the Gospel." By a *true* church, we mean "A congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered, according to Christ's ordinance." And as the leading idea of a church is the being *called*, so a congregation thus called may fall away into error and apostasy, and then becomes a *false* church. "As the church of Jerusalem, Alexandria, and Antioch have erred; so also the church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of faith." (Art. xix. Ch. Eng.)

Every true church may, as a portion of the church universal, be considered under three aspects: 1. As a visible church of professing Christians, containing both true and false professors, both wheat and tares: 2. As the fold of Christ, the enclosure of Christ's own people; known to God, and predestinated, called, and justified by him (Rom. viii. 29), but necessarily unknown to man; the chosen of the Father, whose names are written in heaven (Heb. xii. 23): 3. As an ecclesiastical polity or government, set apart by lawful calling and power given to preach the word, to administer the sacraments, and to exercise sacred discipline. To the first of these aspects belong all those expressions

of catholic, universal, and unfailing, which do truly apply to the visible church, considered as the body of Christ, as one whole, irrespective of time or place; but which do not apply inalienably, or in their fulness to any one separate portion of the church, whether Greek, Roman, or Protestant; whether at Constantinople, Augsburg, or Trent. To the second aspect belong all those expressions which denote unity, infallibility, and perfection of every kind, whether of love, knowledge, or power; all of which we must apply to the election, the spiritual church within the visible: though it is greatly erroneous to make these the only characters of the church visible, or fix upon these as criteria for determining individual membership. To the third aspect belong those ascriptions of authority to, and claims of reverence towards, the church; which, though they emanate from the power and dignity conferred by God upon the spiritual within the visible (as the soul of man gives nobility and dignity to the body it animates, and through which it acts), yet are they to be regarded as justly due to the visible church, so long as it contravenes not the spiritual, of which the word of God is the test.

The Romanists have erred in putting these three aspects together, and applying to the aggregate all those characters and attributes which are true and intelligible of the three conditions severally, but which when thus confused not only produce three-fold error and obscurity, but necessitate hypocritical semblance of perfection on the one hand, and a debased standard of requirement on the other. The Dissenters, on the contrary, recognising but one of these three aspects of the church—namely, the spiritual—stint and debar themselves of the promises and privileges given to the other two aspects; either denying their application to the church altogether, or giving them a figurative meaning, devoid of substance and reality. But if we apply catholicity, and its attendant grace of charity, to the whole visible church; unity, infallibility, and their attendant graces of faith and hope, to the spiritual church; and authority, with the duties of subjection and reverence, to every rightly constituted church, no important truth is lost, and all things are kept in their proper places.

These few remarks will, we trust, be sufficient to shew the sense in which we are now using the word church: we limit not its meaning to any one age of the church, or to any national church, or to any form of polity; but speak of the whole church, apart from time, place, or circumstance; the body of Christ, the bride of the Lamb, wherever its members may be at present scattered; the one *thing* (πᾶν, John vi. 39) of which Christ shall lose no part; the *whole thing* (πᾶν) made up of *every person* (πᾶς, John vi. 40) believing in Christ, whom he shall raise up at the last day. And still less do we mean our remarks to apply to the

*invisible* church,—a term often used to mystify and evade. With the departed members of the church, man has nothing to do; they are in the hand of God: and the church on earth, we maintain, cannot but be visible; “a city set on a hill *cannot* be hid:” if its light *burn*, it cannot but *shine*; or if the light be put *under a bushel*, it must be quickly extinguished, or burn the thing that hides it. An invisible church on earth we hold to be a contradiction in terms: “Whosoever shall be ashamed of Christ before men, of him shall the Son of Man be ashamed, when he cometh in his glorious majesty.” Confession is essential to a church.

The church is an unity consisting of many parts: we may not divide the unity, by transferring it to the several parts; nor annihilate the severalty by merging the distinction of the parts in the unity of the whole. The unity now consists in the mutual dependence of the several members upon each other, and all of them on Christ. To the whole church Christ hath given the glory which he had received of the Father (John xvii. 22). But there is a most important distinction to be borne in mind: Christ *himself* received the whole, to be manifested in his *one person*: the church *collectively* receives the whole, to be manifested in no one member, but in *all the members collectively*. “The body is not one member, but many:” yet there should be “no schism in the body; but that the members should have the same care one for another: and whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it” (1 Cor. xii. 14, 26). This manifestation of the glory of Christ, which is the privilege of the whole body, is by the Father given severally, as he willeth, to each of the members: and as those members of the body which seem to be more feeble are necessary (1 Cor. xii. 22); and as in a great house there are vessels, some to honour, and some to dishonour (2 Tim. ii. 20); so each of us now has his proper office, for the discharge of which God has endowed us amply, and in which we may manifest that portion of the glory of Christ in the church for which God has sent us into the world. And though each member may lawfully “covet earnestly the best gifts,” “for the edifying of the body of Christ,” there is yet “a more excellent way,” which the lowest members may exercise towards the whole,—“charity, which is the bond of perfectness” (Col. iii. 14).

And not only must there be of necessity a diversity, and therefore disparity, among the members of Christ’s body now, calling for reciprocal help and mutual forbearance from each other; but no one member can yet discover the full extent of the glory which he himself is preparing, and even *working out*, in the present time. For not only is it to be remembered, that “eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the things which God hath prepared for them

that love him;" and not only is it evident that the just proportion of the several members of the body, and the fashion of the lively stones of the temple, cannot be fully appreciated till they shall be seen in the revealed bride, in the finished building, where in the last days they shall be manifested in completed beauty and perfect symmetry: but even those things which to the eye of man seem just the reverse shall in the ages to come work out a "far more exceeding, an eternal weight of glory," not only to the sufferer himself, but to God, whom he had glorified in his sufferings, and to the church, dignified thereby. And this glorious hope, laid up for us in heaven, and to be revealed at the coming of the Lord, might well enable each member to say to his fellow-members, "I now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church. . . . Christ in you the hope of glory" (Col. i. 24, 27).

But if in the early days such were the hopes set before the members of the church, when eighteen centuries had to run their course before they could be realized, with how much greater confidence may we appeal to them—we, who live upon the very verge of their accomplishment? And we shall need them too, and all the greater confidence which the nearness of the reward can inspire: for an hour of trial is close at hand, such as never has been from the beginning of the world; but which the church may meet without dismay, if she cling to her "anchor, sure and stedfast" (Heb. vi. 19), and even "lift up her head with joy, as knowing that her redemption draweth nigh." And in the knowledge of God, who "hath called us to glory and virtue, and given us exceeding great and precious promises, that by these we might be partakers of the Divine nature," we call upon our brethren, fellow-members of Christ's body, to give all diligence, and add to their faith virtue, and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity: "for if these things be in us, and abound, we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ: but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, *the rather*, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall: for so an entrance shall be ministered unto you *abundantly* into the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11).

Christ, as the Alpha and Omega, is the head over all things: by him all things were created, and for him: and he is before all things, and by him all things consist (Col. i. 17). But as head of the church he stands in a new relationship. Christ became its "beginning," as "the first-born from the dead" (ver. 18). For, though



“ chosen in him before the foundation of the world, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved,” yet is it *through his blood* that we have redemption, at the time when he died for our sins. And “ in the dispensation of the fulness of times, when God shall gather together in one all things in Christ,” the church has a nearer and dearer privilege, of which the Holy Spirit of promise is the earnest and the seal, until the redemption of the purchased possession, unto the praise of his glory. By Him, “ the eyes of your understanding being enlightened, ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, *when he raised him from the dead...*and gave him to be the head over all things to the church, which is his body; the fulness of him that filleth all in all” (Eph. i. 4, 7, 10, 18, 23).

At the first advent, of humiliation, Christ laid the foundation-stone of the church; at his second advent, in glory, he shall crown the finished building with the chief corner-stone: between these periods lies the day of grace, the accepted time, the day of salvation. If this time be passed without that light and oil which will secure an admission, the door of the church will be shut, and the foolish virgins shall knock in vain. How soon this may be, we know not; how soon it may *not* be, no man can tell: it may be before the year is out, for all the preceding signs, all the appointed notes of warning, have been accomplished; and we stand now in awful expectation of that tremendous day when “ the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in the heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven, with power and great glory.” Believing these things to be so near, and looking at the state of all things around us, especially in the church, our soul is bowed down within us; and we could weep over our brethren, as our Lord did over Jerusalem; and would not only spend and be spent to save them, but be accounted the offscouring of all things for their sakes. But another feeling has come over our soul, for which we were not prepared. We thought that our belief in these things was so strong, and so realizing, that the actual coming of them could not more engross our minds; but that we should be as free to reason with a brother, and lay out the details of Scripture on which our convictions rested, at the near approach of the day of the Lord as when it was seen from a distance. But it is not so: the events of the last

six months, at once so rapid and so wide-spread, have forced upon the senses, as well as upon the understanding, the appalling truth, that, when God gives the word, time and place are nothing; that we may at any hour be summoned to meet the Son of Man in glory: and the events which every day multiply and thicken around us, seem, every one, like a voice from heaven, reiterating, in louder and louder peals, one warning call, **PREPARE TO MEET THY GOD!** This solemn impression, which we know will be received with scoffs by the multitude on its bare avowal, renders it impossible to answer those trivial objections and cavils which an unbelieving heart suggests, and which we ourselves, years ago, could have sympathized with and removed. The near approach of the crisis, which has solved so many difficulties, and converted so many points of belief into the certainties of fact, has also opened larger and more interesting objects of faith and hope, which allow not the mind to turn back to those lower regions, which it has passed through, but now surveys from an eminence which, though commanding all the relations and bearings of the several starting-points and avenues behind, does also open a prospect before us so infinitely grand, and so transcendently glorious, that to turn from it for a moment is the highest instance of charity and self-denial. To many of our brethren we can now give nothing but our prayers, and are obliged to say, with the virgins in the parable, "Lest there be not enough for us and you: go ye rather to them that sell, and buy for yourselves."

But, however disqualified for doing the work ably and logically, and now prevented from putting it in an elementary and systematic form by the rush of events, with which ourselves are hurried along; we must endeavour to give a hasty outline of the ample privileges of the church, and of the glorious prospects which lie immediately before her, even at the very door. And, however deficient in man's wisdom the statement may be, we pray that God, who useth the foolish things of this world to confound the wisdom of the wise, and who knoweth that it cometh from the heart, may send it home to the heart of the reader; so that, knowing our privileges and our prospects, we may confess it is our own sin and condemnation if we fall short of them.

The privileges of the church are summed up in one word, **THE MIND OF CHRIST.** The church is "the fulness of Christ" (Eph. iv. 13); "the fulness of him that filleth all in all" (i. 23). In Christ "dwelleth all the fulness of the Godhead bodily; and ye are complete in him, which is the head of all principality and power" (Col. ii. 9.) This endowment was the parting promise of our Lord: "Lo, I am with you always, even unto the end of the world" (Matt. ult.) He had before told the disciples, "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. 7). "But the Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John xiv. 26). "When He, the Spirit of Truth, is come, he will guide you into all truth, and he will shew you things to come" (xvi. 13). And after the descent of the Holy Spirit, on the day of Pentecost, the Apostles continually make this their high endowment the ground of appeal to every Christian, that by the nobility of rank to which Christ had advanced them, by the infinite endowments with which he had enriched them, by the peculiar privileges he had conferred upon them, and by the glorious prospects set before them, they might be incited to contend with all earnestness, and to the death, for the crown of glory, which the Lord shall give to all those that love his appearing. (2 Tim. iv. 8; Tit. ii. 13; 1 Pet. i. 7, 11, 13.) They are addressed as "bought" and "dwelt in" by God, to manifest his glory (1 Cor. vi. 20): as called to be "holy, as God is holy, and perfect, as their heavenly Father is perfect" (1 Cor. iii. 17; 1 Pet. i. 16; Eph. i. 4; 2 Pet. iii. 11; Matt. v. 48; Col. iv. 12): as amply endowed for this their calling, "filled with all the fulness of God" (Eph. iv. 13; Phil. iv. 13; 2 Pet. i. 3): as "heirs of God, and joint heirs with Christ," destined to be "glorified together with him" (Rom. viii. 17; Tit. iii. 7; Jam. ii. 5): and as raised up "that in the ages to come God might shew the exceeding riches of his grace, in his kindness towards us through Jesus Christ" (Eph. ii. 7); "to the intent that now unto the principalities and powers in heavenly places might be known, by the church, the manifold wisdom of God" (iii. 10).

The first gift to the church, and which prepares for all the rest, is knowledge: "Ye have an unction from the Holy One, and ye know all things" (1 John ii. 20). But all the treasures of wisdom and knowledge are hid in Christ (Col. ii. 3); and therefore the Spirit communicates knowledge, not immediately from himself, but from Christ derived, rendered intelligible to us by the gift of spiritual discernment, and applied to our souls by the preparation of the Holy Ghost within us. The Spirit shall not speak of himself, but whatsoever he shall hear that shall he speak. "He shall glorify me," saith Christ, "for he shall receive of mine, and shall shew it unto you" (John xvi. 4): and thus the blindness of the natural man is converted into the discernment of the spiritual, and the mind of the man becomes the mind of Christ. "The natural man receiveth not the things of the Spirit of God, because they are spiritually discerned: but he that is spiritual discerneth all things, yet he himself is discerned of no man." (For who hath known the mind

of the Lord, that he may instruct him?) But we have the MIND OF CHRIST" (1 Cor. ii. 16). Here we see, not only that the Spirit of God is necessary for the discernment and reception of the truth of Christ, but that every stage of its communication to others, every attempt at declaring it, will be powerless and ineffectual without spiritual discernment to receive it; and teaches us a lesson of forbearance and patience towards our disbelieving brethren; desiring not to be found warring after the flesh; "for the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds" (2 Cor. x. 4; Eph. vi. 13); "Praying always, with all prayer and supplication in the Spirit, and watching thereunto with all perseverance;" that in this also we may have THE MIND OF CHRIST.

The other gifts we need not here dwell upon, having done so elsewhere: they are enumerated 1 Cor. xii. 8, Eph. iv. 7: Wisdom, by which we enter the church; then knowledge, faith, healing, miracles, prophecy, discernment, tongues, interpretation for the several members of the church;—the "talents" in the occupation or abuse of which it shall either be said, "Well done, good and faithful servant, I will make thee ruler over many things: enter thou into the joy of thy Lord;" or, "Take the talent from him, and give it unto him which hath ten talents.... and cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth." For this dispensation is the preparation for another and a higher. The hour draws near when we shall be called to account for the "goods" delivered to us by our Lord when he took his journey to a far country. Shortly will he return, and those only shall reign and rule with him then who have been diligent and faithful in the administration of the goods and talents committed to their trust now; the oil of *knowledge*, provided by the *wise* virgins, preparing them to enter in; the diligent use of the *gifts*, preparing them to *rule*; *brotherly kindness* and *charity* receiving the greeting, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. xxv. 1, 14, 31). If the church saw this rightly, we should not hear the inquiry, How much can be safely dispensed with of knowledge, of holiness, of charity? and, Where is the use of any thing beyond safety? Such persons know not the dignity of being a Christian, nor the fulness of the word "salvation," nor the mystery which God is now evolving, and shall exhibit to the universe through the church. But as surely as Christ is heir of all things, so surely are his people joint heirs with him; as surely as he shall reign, so surely shall they reign with him; as surely as he is glorified, so shall they be glorified together. And could we

realize as we ought the glorious promises to the church in the coming age, we should strain every nerve in ceaseless exertions to prepare for that exceeding, that eternal weight of glory.

The promise of reigning with Christ is one of the most frequent in Scripture. Of its fulfilment, this earth is declared to be the place, Rev. v. 10; and the participation of his sufferings in this age is the preparatory condition for rule in the next: as 2 Tim. ii. 12, "If we suffer, we shall also reign with him." But the fact of the reign being received, the consequences which follow are most important; for it carries with it deliverance from judgment with the world, rule over the universe, and never-ending blessedness with the Lord. The last oppressing power is destroyed by the Son of Man coming in the clouds of heaven; which act of coming is at once the judgment of the nations and the giving of the dominion to his saints. For it is written, Dan. vii. 13, "One like the Son of Man came to the Ancient of Days; 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 dominion, which shall not pass away, and his kingdom that which shall not be destroyed:" while, ver. 21, it is said, speaking of the very same time, "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom:" and so also in ver. 27;—the same kingdom being given both to the Son of Man and to his saints. This truth is also shewn out in Rev. ii. 26, compared with Psalms ii. cx.; the rule over the nations being exercised both by Christ and his people. And that this rule and judgment begins at a period called the *time of the end*, and runs on till the *end* of this dispensation, is manifest from the judgment being set (Dan. vii. 10), the body of the fourth beast destroyed, (ver. 11), and the rest of the beasts having their *dominion taken away* but their lives prolonged for a season (ver. 12), while the judgment sits and *takes away the dominion* of the fourth beast (ver. 26); and the dominion so *taken away*, and consequently the dominion of the *rest of the beasts taken away* (ver. 12), is given to the people of the saints of the Most High (ver. 27) during the time that the fourth beast is consumed and destroyed to the end (ver. 26), and while the lives of the rest of the beasts are prolonged for a season and a time (ver. 12). The little horn of the fourth beast, which makes war with the saints (Dan. vii. 21), is universally allowed to be the Papacy in the Roman Empire; which, though shaken to its very foundations, still subsists, and will make one more mighty effort previous to its destruction, which is reserved for the Son of Man and his saints, who shall shiver it like a potter's vessel. For this the martyred saints, against

whom the same horn made war and prevailed (Dan. vii. 21), wait beneath the altar, saying (Rev. vi. 10), "How long, O Lord, holy and true, dost thou not avenge our blood? And it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." This season expires at the destruction of Babylon (Rev. xviii. 24): "For in her was found the blood of prophets and of saints, and of *all that were slain* upon the earth:" being in her consummated and avenged, just as upon Jerusalem (Matt. xxiii. 35) came all the righteous blood shed upon the earth from the blood of righteous Abel; and we may say now, "Verily, all these things shall come upon this generation." Immediately on the destruction of Babylon (Rev. xix. 1), a voice is heard, not, as before, from *beneath the altar*, but "a great voice of much people *in heaven*;" not, as before, imploring vengeance, but singing "Alleluia, for he *hath* avenged the blood of his servants." This, therefore, is the beginning of the judgment of the nations and the dominion of the saints, the first act of preparation for the marriage of the Lamb, for his wife *hath* made herself ready (Rev. xix. 7). And oh that men were wise! that they would consider these things! that they might feel as we do the importance of now *striving* to enter in at the strait gate! for when the bride *hath* made herself ready, the door will be shut, and those who are *without* will knock in vain. For one only act remains, called the marriage supper of the Lamb, in reference to those who are saved and blessed (Rev. xix. 9; iii. 20); the supper of the great God (xix. 17), the great sacrifice upon the mountains of Israel (Ezek. xxxix. 17), in reference to those who are found in rebellion against the Lord and his Christ. During which last act of judgment, or *immediately* after, the heavens and the earth pass through the baptism of fire; which purifies them in preparation for the Millennium of peace and blessedness, and for the manifestation of the heavenly Jerusalem in a sky of cloudless serenity and on an earth of stainless purity: a purity which the loosing of Satan at the end of the Millennium shall not sully, but only manifest, like incense cast upon the coals of the censer; sublimed in the contact. The closing act of judgment on the mountains of Israel is the one most often spoken of in the Old Testament, it being the cleansing of the sanctuary and of the land spoken of Dan. viii. 14; Ezek. xxxix. 12, 16; and it is the destruction of "the rest of the beasts" whose lives had been *prolonged* after the destruction of the fourth (Dan. vii. 12). But the preceding act of judgment, which falls upon Babylon, is also spoken of as the commencement of the day of the Lord (Isa. xiii.); and as the great sacrifice in the land of *Idumea* (Isa. xxxiv. 5, 6); distinguishing it thus from the closing act, which falls upon all nations who shall be

congregated under the Assyrian in the land of *Israel*, and there trodden under foot (Isa. xiv. 25 ; Ezek. xxxix. 17 ; Dan. xi. 45 ; Zeph. iii. 8 ; Zech. xiv. 2). And as the church of Christ shall be gathered to him in the air by the first act of judgment, and thenceforth be for ever with the Lord, and witness his mighty actings, and come with him when he comes, and reign with him when he reigns : so at the same time shall those of the Jewish people who have not been converted to Christ be brought, through severe trials and sufferings, into their own land ; those who are infidel among them being destroyed, and those who believe in God, but are obstinate and rebellious, like their fathers in the wilderness, being chastised but not cast off, and brought into a state of humiliation and sorrow, so as to receive with the fullest gratitude, love, and adoration, that Messiah whom they had pierced, now coming to save them from their enemies in the hour of their utmost need. To them he comes as a deliverer, having *already* trodden the wine-press of Babylon. They had *previously* been gathered out of the wine-vat, and brought *from* Bozrah and Edom into their own land ; and therefore it is said, concerning *them* (Isa. lxiii. 3), " Of the people there was *none* with me." For as Christ *alone* died for the sins of the world, so he *alone* shall vindicate offers of mercy rejected, and punish the slaughter of his saints. And tremendous indeed shall be the vengeance, when his sword shall be bathed in heaven, and come down upon the people of his curse to judgment (Isa. xxxiv. 5). Flesh and blood may not abide it, and we even turn from the thought of it with dread ; but this is not our wisdom : let us know the danger we incur by any hesitation ; let us enter with boldness into the holiest by the blood of Jesus ; let us draw near with a true heart, and in full assurance of faith ; let us hold fast the profession of our faith without wavering, and so much the more as we see the day approaching ; and let us shake off our listlessness, and quicken ourselves, by presenting to our minds the dreadful alternative, the fate of every one who rejects the offered Gospel. For if " he that despised Moses' law died without mercy, of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace ? For we know Him that hath said, Vengeance belongeth unto me ; I will recompense, saith the Lord. The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God " (Heb. x. 19, 31).

The deluge of fire by which the apostates are consumed, will fall, we believe, upon the seat of the Papacy, as upon Sodom and the cities of the plain, just before the birth of Isaac, the child of joy, the type of the true Heir ; and as the site of the cities of the plain became *a sea*, so do we believe that the

sea of glass, the pavement of the New Jerusalem (Rev. xv. 2, xxi. 21), will be 12,000 furlongs (ver. 16), and cover that portion of the earth which the fire will then have purified for the holy of holies to the world. In this tabernacle, which every comparison must fall short of, and which the heart of man cannot now conceive, God himself shall dwell with men, raised men, glorified men, men fitted for communion with God. (Rev. xxi. 3.) This glorious Shechinah of God and his glorified church will be, like the tabernacle of old, the oracle for the government of the world, and the nations of them that are saved shall walk in the light of it (ver. 24). But, as of old the people entered not into the holy place, but received their directions through Moses and the priests; so shall the Jewish people become at that time the medium of communication with the other nations of the earth, the channel through which all the families of the earth shall be blessed, the teachers by whom the knowledge of the Lord shall cover the earth as the waters cover the channels of the deep.

And here discretion bids us stop, for distinct revelation ends; and though imagination might lawfully go much further, even it would stop short of reality, "since eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the joys prepared for them that love God." But "the Spirit searcheth all things, yea the deep things of God;" and much profitable meditation is found in such passages as these: "He who blesseth himself in the earth, shall bless himself in the God of truth." "Be ye glad and rejoice for ever in that which I create; for, behold, I create Jerusalem a rejoicing, and her people a joy." "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, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream. . . As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." And the whole mystery is contained in Psalm xcix., the reign of the Lord, for which we daily pray in "hallowed be thy name, thy kingdom come." For then it shall be said in the letter, "The Lord reigneth; the Lord is great in Zion, and he is high above all the people. . . . Let them praise thy great and terrible name, for it is hallowed. . . . Thou dost establish equity, thou executest righteousness in Jacob. . . . Moses, Aaron, Samuel, they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar. . . . Thou answeredst them, O Lord our God. Thou wast a God that forgavest them, though thou tookest vengeance of their inventions. Exalt the Lord our God, and worship at his holy hill: for the Lord our God is holy." ED.



## COMMENTARY ON THE SEVEN APOCALYPTIC EPISTLES.

*(Continued from Vol. ii. p. 776.)*

## PERGAMOS.

“AND to the angel of the church in Pergamos write, These things saith he that hath the sword, the two-edged, the sharp” (Rev. ii. 12).—There are two very different Greek words employed in the New Testament, which are both translated “sword.” The one is *μαχαίρα*, and the other *ρομφαία* the word employed in the text. The former derived from *μαχέομαι* *to fight*, expresses no more than a cutting weapon. Accordingly, its employment in Heb. iv. 12, where the word of God, in whose sight every creature is manifest, is declared to be more cutting than any two-edged sword, will be seen to demonstrate that the word there spoken of is not the personal but the written word; for the saying (*ρημα*) of God is expressly called the cutting weapon (*μαχαίρα*) of the Spirit, Eph. vi. 17. But the word *ρομφαία*, from *ρεμφω* *to turn*, has an evident reference to the bright revolving blade which appeared at the gate of forfeit Eden to guard the access to the tree of life; the peculiar property of the Incarnate Son, who has right to the tree of life by his Godhead knowledge of good and evil, and has had the promise thereof by having become man (Gen. ii. 9; iii. 22, 24). That this is the sword of judgment is evident from Isa. lxvi. 16, xlix. 2, Luke ii. 34, Rev. ii. 16; and more particularly from Rev. xix. 15, 21, which describe the apparel of the Lord in his personal coming to judge the beast and the false prophet. In Isa. xi. 4, 1; Jude 11, and 2 Thess. ii. 8, we are presented with the Lord’s judgment of the wicked one, under the figure of his slaying him with the spirit of his mouth, and cancelling, or paralyzing, him with the epiphany of his presence. And, therefore, as Christ shall descend with a shout, or command (1 Thess. iv. 16), and with a loud voice (Rev. xvi. 1); and as the saints shall, when they share in his judgment, have the high praises of God in their mouths; so I believe that the two-edged sword in Christ’s mouth is the command of his judgment, asserting the tree of life in the New Jerusalem—a command put by commission into the hands of his risen saints (Psa. cxlix. Rev. xvi. 1). Why this should be called a *two-edged* sword, I cannot tell, unless in one of two respects: viz. either because a double-edge is proper to a sword which proceeds forth direct, and does not cleave, as in Heb. iv. 12; or else because, as the great work of separation between the wheat and the tares, the sheep and the goats, shall then commence, an edge is allowed to each, that the same righteous and discerning judgment may be seen to adjudicate such opposite conditions. But be this as it may, the peculiar application of the title to the church of Pergamos is

most manifest, when we reflect that in this church arose that mystery of iniquity which should at once abide and invoke the judgment of the Lord at his appearing and kingdom, (2 Thess. ii. 8, Rev. xix. 20).

“ I know thy works, and where thou inhabitest, where the throne of Satan is : and thou holdest with dominion my name, and hast not denied my faith, even in the days in which Antipas was my witness the faithful, who has been slain among you, where Satan inhabiteth.” (Rev. ii. 13)—The word *κατοικεω* means not a mere temporary residence, but a permanent habitation, as distinguished from a state of wandering. In this sense are we a habitation of God in the Spirit (Eph. ii. 22), and our hearts habitations of Christ by faith (Eph. iii. 17); and Christ himself the habitation of the completion of the Godhead bodily (Col. ii. 9); and the new heaven and earth a habitation of righteousness (2 Pet. iii. 13), and Babylon condemned the habitation of demons (Rev. xviii. 2). Now, on the accession of Constantine the church ceased to wander : she acquired a new stability and settledness, being delivered from persecution and raised to imperial dignity. But of this habitation, the scene was that where stood the throne of Satan : therefore the interpretation of that throne, will interpret the place of habitation. Now the very expression indicates the peculiar presence, residence, and power of Satan, or the dragon. Accordingly, that territory in which the throne of Satan stands is in the same verse called the place where Satan inhabits *κατοικει*, as well as the place where the church inhabits (*κατοικει*). Moreover, we are informed of a person who is the rival of God (2 Thess. ii. 4);—of an energy (*ενεργεια*) of Satan, diametrically opposed to the energy of God in his Christ (2 Thess. ii. 9, Eph. i. 19)—of depths of Satan directly contrasted with the depths of God; (Rev. ii. 24, 1 Cor. ii. 10);—of a *teaching* of Satan specially at variance with the *teaching* of God (Rev. ii. 24, 2 Tim. iii. 16);—of a maintenance of Satanic falsehood opposed to that of Christian truth (Rev. ii. 13, 14, 15, 25);—of an *authority* of Satan, over the nations exactly the reverse of Christ’s *authority* over them. (Rev. xiii. 2, ii. 26, v. 10, xix. 6);—of heresies of perdition, (2 Pet. ii. 1);—of a revealed *mystery of lawlessness*, as the exact converse of the revealed *mystery of godliness* (2 Thess. ii. 7, 1 Tim. iii. 16);—of an *apocalypse* of the lawless one as the counterpart of the *apocalypse* of Christ the righteous (2 Thess. ii. 8, Rev. i. 1, xix. 11);—and of a *presence* of the same, which shall at once usurp and anticipate the glorious epiphany and avenging *presence* of Christ (2 Thess. ii. 8, 9). Now we read, that the great dragon, the ancient serpent, he who is called the Accuser, (*διαβολος*), and the Seducer (*σαρνας*), has been cast down to the earth (Rev. xii. 9). And we also read, that he hath given to the

wild beast of blasphemy, which is the Roman power, his power and his throne, and great authority (Rev. xiii. 2, xvi. 10, xvii. 3.) Therefore it is clear that the throne of Satan is the supremacy of the Roman earth, and the habitation of Pergamos the Roman earth itself.

To hold fast Christ's name, is, in one sense, the character of every faithful church; but there must be a peculiar sense in which such a character is applicable to the church of Pergamos. The name of Christ, although sometimes taken to signify no more than the faith of the Gospel, cannot here do so, because it is given as a separate character of Pergamos not to deny Christ's name. Therefore it does especially import that glorious name above every name which Christ as man received, as a gift, at resurrection, from the Father; as the reward of his uprightness and obedience unto death in the days of his flesh. (Phil. ii. 9; Heb. i. 4, 9; v. 5.) Under this name he has, as the Lord and Christ of the Father, all power in heaven and on earth; being made head over all things for the church, which is his body, his fulness, his spouse. Now the Papacy, being one form of Antichrist, is the constitution of a rival name; the denial of Jesus Christ, our only Master, God, and Lord (Jude 4; 2 Pet. ii. 1; Acts iv. 29); the setting up of a rival and visible lordship and high priesthood; the forestalling and mockery of the yet hidden kingdom; the marriage of the church, who is yet a widow; and her marriage to one who is not her Bridegroom, but an apostate liar, the son of that old liar the devil. Indeed, the name of the beast, and the number of his name, are what the two-horned lamb upholds with sorest sanctions; and what the saints have with greatest strife to conquer (Rev. xiii. 11, 17; xv. 2). And the doctrine of the Papacy, as part of Antichrist, is the only doctrine said to be maintained by its adherents in that way in which the saints maintain the truth (Rev. ii. 13, 25, 14, 15). To hold fast, then, or with dominion, must, when here applied to the name of Christ, have the same emphatic import which it has when applied in Rev. ii. 1 to the seven stars. In other words, as the latter expresses our Lord's resistance to the obliteration of his ordained ministry, so the former expresses the resistance of Pergamos to the dereliction and dishonour of Christ's peerless and single name. Now the Papacy arose out of the church of Pergamos: therefore the church of Thyatira, which bore witness against the Papacy revealed, is also commanded to hold with dominion, and to preserve (Rev. ii. 25, 26). But the churches of Ephesus and Smyrna have no such words addressed to them, because during their periods the occasion had not emerged on which the work of holding fast Christ's name against a false name was called for.

Not to deny the faith of Christ, is given as the security against

relinquishing his name. For they whose hearts are right with God, and who, clothed in the righteousness of their risen Lord, are dead with him unto the world, and set with him in heavenly places by faith in the energy of God which raised him from the dead, will assuredly hold fast his name, being preserved by the Spirit of Christ from all delusion. Accordingly, while the Papacy is generally described as a betrayal of Christ's name, it is described, in reference to the individuals whom it deludes, as *an apostasy in certain ones from the faith*. (1 Tim. iv. 1.) But it is to be carefully remarked, that the possession of the name and the acknowledgment of the faith of Christ are not spoken of as synchronous. The former is stated as merely *then present*; the latter, as then past, or rather as having then had a previous as well as a present existence. Whence we infer, that the previous and existing acknowledgment of Christ's faith was that which enabled the church of Pergamos to hold with dominion Christ's name, wherever a rival dominion came to be revealed. A solemn lesson this, that it is not the duty of the saint to delay the putting on of his armour till he see the occasion of conflict at hand; for so he will be found unused both to the armour and to the conflict; but that he behoves to be ever labouring after a thorough furniture in all the revealed mind of God, and so stand in his steadfastness by knowing what his Father doth and is about to do.

The time during which especially this church did not deny Christ's faith, is stated to have been "even in the days in which was Antipas, my faithful witness (or martyr), who was slain among you, where Satan inhabiteth."—Now, in the first place, the scene of this slaughter was the Roman earth. Next, it was the slaughter of a faithful witness, or martyr (the Greek word for both being the same); whence it follows that he came by his death for the witness of Jesus; being faithful unto death (Rev. ii. 10). Thirdly, he was slain previous to the maintenance of Christ's name by Pergamos. Fourthly, he was slain in or during certain days, of which none are previously mentioned but the ten days of Smyrna's tribulation. And lastly, he was Antipas, which, being interpreted from the Greek, means "*against all*," with a personal nominative. All these features combine in identifying the martyrdom of Antipas with the sufferings of Smyrna. That a real individual named Antipas did exist, and suffer, I firmly believe; but the question regards the typical import of his name and his sufferings, both of which have such an import, if the churches be types at all. Now, although the reason why Satan opposes the truth is because it is the truth, yet it is an unquestionable historical fact that the very reason why the faith of Christ was persecuted by the Roman power, the unconscious servant of Satan; while all other creeds were tolerated, nay

gladly adopted, was just this, *that the faith of Christ was against all other faiths*. Smyrna, then, was the Antipas of Pergamos, slain during the ten days of tribulation, slain where Satan dwelt. And hence we see, that, in reward for thus acting the character of Antipas, she not only attained to a secure and lofty habitation, but was enabled to withstand the widely-growing apostasy, and hold fast her Lord's great name; so as to demonstrate that he who addeth iniquity to iniquity, doth no less add righteousness unto righteousness.

"But I have a few things against thee, because thou hast them who there hold with dominion (*κραουονντας*) the teaching of Balaam, who taught Balak to cast a stumbling-block before the sons of Israel, to eat things sacrificed to idols, and to commit fornication. Thus thou also hast them that hold with dominion the teaching of the Nicolaitans, which thing I hate." (Rev. ii. 14, 15.)—The cause of Christ's complaint, here given, is clearly not that the church of Pergamos had itself taken up the teaching or doctrine of Balaam, for had it done so it would have ceased to be one of the seven; but the complaint lies against the permitted existence of individuals in the church who held that doctrine. The Greek admits of being translated either, "thou *there* hast," or "thou hast them who *there* hold." The latter is to be preferred, however, for two reasons: First, that as the local situation and extent of Pergamos was previously fixed by verse 13, it could have these persons in no other place; Second, that as the doctrine of Balaam might be held in various places, and had actually been held in the type by the Jews of old, in a different situation from that of Pergamos, it seemed meet to the Spirit to specify where that doctrine was maintained—namely, on the Roman earth, over which Pergamos was spread. It is further to be observed, that this teaching is held with dominion; in other words, that in the church of Pergamos were to be found two religious names, and bodies of doctrine, totally opposed to one another; of which the erroneous one was to be held to the end with as much tenacity and system as the correct one. And as the individuals in Pergamos are said, not to eat things sacrificed to idols and to commit fornication, but only to hold the doctrine of him who taught these things, it is plain that the mere incipience or growth, and not the perfect revelation of the evil thing, is intended.

Whatever this doctrine of Balaam is, one thing is clear, that it is stated as identical with, or more properly as an instance or specimen of, the doctrine of the Nicolaitans. Various circumstances, especially the two facts, that in Greek *Νικολαιτων* means the same as Balaam in Hebrew—viz. the conqueror of the people—and that the practices of the Nicolaitans (whether so named from an individual Nicolaus, or no, matters not) were, as far as history informs us, exactly similar to those ascribed here to

the teaching of Balaam, with the addition of the community of wives, might have led interpreters to imagine that the two doctrines and classes of persons were identical. Yet they have been deterred from so believing, chiefly by observing, as they conceived, an exact line of separation drawn in the text between the two doctrines—the one appearing to be held in addition to the other. In point of fact, however, there is not only no such distinction made, but identity expressly recognised. The word *ὁμοίως* informs us, that to have persons who held the doctrine of Balaam was the same thing as to have those who held the doctrine of the Nicolaitans: “*Thus*”—i.e. *in this way* it comes to pass—“that thou also hast those,” &c. The effect of the expression “*thou also*” is equally obvious. We are immediately led to infer that some other and previous church had to do with the Nicolaitans; and we accordingly find them in the church of Ephesus: therefore we know that the followers of Balaam were also there to be found. But one important distinction subsists between the appearance of the Nicolaitans in Ephesus and their subsequent appearance in Pergamos—that under the former church we find only their *works*, under the latter their *teaching*, or doctrine: from which we infer, not that the doctrine of the Nicolaitans did not exist in Ephesus—else their fruits would have had no connection with their principles—but that in Ephesus there was not exhibited, as in Pergamos, a maturing system, subsisting in symbols common to all its adherents. We shall immediately see that the doctrine of the Nicolaitans represents that of Antichrist, who was in the world in the days of John (1 John iv. 3); and the doctrine of Balaam, that of the Papacy, one of the forms and specimens of Antichrist. It now merely remains to investigate this doctrine of Balaam.

In order to understand the doctrine of Balaam, we must refer to his history, as given chiefly in the Book of Numbers. The children of Israel, having received the law at Sinai from the Lord, whose grace had delivered them from the oppressor into the freedom of his truth and the hope of his promise; and having been numbered of the Lord, with exception of the Levites, whom he separated unto himself; proceeded towards the land of promise with the ark of the Lord. “When it set forward, Moses said, Rise up, Lord; and let thine enemies be scattered; and let them that hate thee flee before thee. And when it rested, he said, Return, O Lord, unto the ten thousand thousands of Israel” (Numb. x. 35, 36.) For the government of the people, whose fainting faith and carnal appetites already rejected the bare promise and simple manna of their common Redeemer, Moses received seventy elders, who were filled with the Spirit which was upon him, and prophesied both before the tabernacle and in the camp. The twelve tribes-men sent to spy

the land, at the beginning of vintage, returned with a good report, but in a faithless and desponding frame, so congenial to the unbelief of the congregation, that Joshua and Caleb, who alone of the twelve were mighty in the Lord, who alone believed that no defence would avail against his word, and who alone attained the promise of which the rest fell short by so murmuring, not by any restriction of the Lord's grace, were about to be stoned for thus honouring his truth (Numb. xiv). For this, God denied to the people his promise, profitable to faith alone; and, while he reserved it for their children, condemned themselves to perish in the wilderness, wandering and discomfited for forty years, a year for every day of their search. After the judgment executed on Korah, Dathan, and Abiram, and their company, in all two hundred and fifty men, for self-righteously withstanding and dishonouring the dignities of God; after the entrance of the congregation into the wilderness of Zin in the first month; the condemnation of Moses, and the death of Aaron, for disobedience at Meribah; and the opposition of Edom, of the Canaanites, of the Amorites, and of Bashan, to the children of Israel; we next find the congregation, "as grapes in the wilderness, as the first ripe in the fig-tree at her first time" (Hos. ix. 10), pitched in the plains of Moab, on the east of Jordan, by Jericho, and close upon the Dead Sea (Numb. xxii). Balak (the waster) son of Zippor, and king of Moab, feared the people, being many; and sought, by flatteries and rewards, a curse upon them from Balaam, the son of Beor, at Pethor. Fain would Balaam have granted the curse, but the Lord sealed up his mouth unto blessing. Fain would he have taken the rewards and gone with the princes of Moab, for he loved the wages and promotion of unrighteousness; but he "was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbade the madness of the prophet" (2 Pet. ii. 15). The Lord in mercy withstood his perverse way (Numb. xxii. 32, 37). And although commanded to go with the princes of Balak, he had four several times put into his unwilling mouth a message from the true God, which he might neither modify nor withhold—a message proclaiming for Jacob the works and counsel of God, the glory of dominion, the blessing from on high, the tabernacle of rest, the shout of a King. The people, however, instead of passing over Jordan direct into the land of Canaan, dispossessing the inhabitants thereof, destroying the idolatries thereof, and so taking the kingdom by force, as good soldiers of the Lord (Numb. xxxiii. 49; Matt. xi. 12), abode in Shittim, in the plains of Moab. By this act of disobedience they provoked the Lord to compass them about no more for a time; and so, as must ever be, they fell. They "began to commit whoredom with the daughters of Moab. And they called the people unto

the sacrifices of their gods; and the people did eat, and bowed down to their gods. And Israel joined himself unto Baal-Peor, and ate the sacrifices of the dead; and the anger of the Lord was kindled against Israel" (Numb. xxv. 1; Ps. cvi. 28). "Twenty and four thousand died in the plague" (Deut. iv. 3). It was stayed by the slaughter of Zimri the Jew, and Cosbi the Midianitess; and because of this act of judgment, Phinehas, the son of Eleazar and the grandson of Aaron, had the covenant of peace, "even of an everlasting priesthood and righteousness," given unto him and his seed (Ps. cvi. 28). Then were the children of Israel numbered for their possession of the inheritance, even 601,730 souls, of whom Caleb and Joshua alone had been numbered in the wilderness of Sinai. Joshua, the man of war, who attained the promise, was anointed as the successor of Moses. Twelve thousand of the tribes, chosen by Moses, under the command of God, one thousand out of every tribe, smote all the males of the Midianites (or Moabites). Moses recapitulated the law of Horeb to the people in the immediate prospect of their passing Jordan; and of judgment to the fatherless and widow, and love to the stranger, from the God of gods and Lord of lords, who had brought up from Egypt as a great multitude the threescore and ten who went down (Deut. ix. x. 17; Rev. xix. 16; Ps. lxxviii. 5). A ban was pronounced against the Moabites, for having hired Balaam the son of Beor, of Pethor of Mesopotamia, to curse the people (Deut. xxiii. 3); though the Lord, not hearkening unto Balaam, had turned the curse into a blessing (Josh. xxiv. 9; Neh. xiii. 2), and had manifested his righteousness against the consultations of the king and the answers of the prophet (Mic. vi. 5); and Balaam was slain, in the slaughter of the kings of Midian, by the children of Israel (Numb. xxxi. 8; Josh. xiii. 22).

Such is a rapid sketch of the history of Balaam. That it has a typical application, or that its parallel is discoverable in after-times, we are warranted, nay, constrained to believe, both from the constitution of the history itself, and from the three passages of New-Testament Scripture which refer to it. Of these, the first is the epistle to Pergamos, which certainly points to a restoration of Balaam's teaching subsequent to the Christian era. The second is 2 Pet. ii., which treats of false teachers, then only about to arise, who should privily bring in heresies of perdition, denying even the Master who had bought them, bringing upon themselves speedy perdition (2 Pet. ii. 1); full of covetousness and of uncleanness; blasphemers of dignities; children of curse, who have deserted the straight road; who have wandered and followed in the way of Balaam, the son of Bosor, who loved the wages of unrighteousness, but was rebuked in his mad transgression by the dumb ass; and whose last things are worse than



their first. The third is Jude 2; where, in describing the same class of persons, the Apostle speaks of them as having first proceeded in the way of Cain, then run greedily for reward in the wandering of Balaam, and then perished in the contradiction or gainsaying of Kore. It is equally obvious, that the prophecies, wherewith the Lord stopped the venal mouth of Balaam, have a direct reference to the glory of Christ the King (Num. xxiii. xxiv). Moab and Edom are often associated in Scripture, nay, identified, as types; and Edom is often employed to represent the Roman earth, "Remember, O Lord, the children of Edom in the day of Jerusalem; who said, Rase it, rase it, even to the foundation thereof. . . . O daughter of Babylon, who art to be destroyed," &c. (Psal. cxxxvii. 7), are words evidently applicable to the Roman power, which was God's instrument of wrath in treading down Jerusalem, and in which the characters of Edom and Babylon are combined. And the "remnant of Edom" clearly imports a remnant of life from the death of the Gentile church in the last days. Now, at the time at which the Papacy arose nothing but the mysterious necessity for the revelation of Anti-christ prevented the coming of the Lord in his kingdom. That was the midnight, one of the four watches, in which the Master was likely to come (Mark xiii. 35). That was the time at which, as we read Hos. ix. 10, the people of God were as the first ripe in the fig-tree at her first time,—a sign that the kingdom was nigh (Matt. xxiv. 32): it was an *apparent* period put to that fourth kingdom, in the days of which, according to Daniel, the saints of the Most High should receive the fifth, an unrivalled and intransitory dominion; and it was that very conjuncture, in the dark anticipation of which the Thessalonian church deemed the day of the Lord at hand, until Paul forewarned them that on the passing away of the Roman power the whole mystery of iniquity should intervene, to mature a fresh harvest of martyrs, and both to postpone and to invoke the vengeance of a long-suffering yet zealous Lord (2 Thess. ii. ; Rev. vi. 10; iii. 10; 2 Pet. ii. 1, 3). If, therefore, the passing over Jordan into the land of promise be the type of our entrance by resurrection, or change, into the kingdom; if Moab represent the territory of that fourth kingdom in the days of which the God of heaven is to set up his; and if the devices of Balak the king, exercised against the Israelites on the very borders of the land of promise, point to the time when but for such devices the people of God would have attained the kingdom—as it is written, "He brought them to the borders of his sanctuary" (Psal. lxxviii. 54)—there can be little doubt that we are thereby placed at the rise of the little horn. As Balaam was hired by flatteries and gifts to attempt the exercise of his power against the children of Israel, whom Moab feared, so was the pope, the false prophet,

seduced by temporal allurements to exercise the authority and abet the efforts of the beast, the Balak or *waster* of the saints; who feared the increase of God's strangers and pilgrims; and who sought at the hands of the Papacy, first, a curse upon Jacob, the church, wrestling until day-dawn with the Lord; and then the defiance of Israel, the church, made victorious at his coming (Num. xxiii. 7, Gen. xxxii. 28). Wherein historically consist the four several occasions on which Balaam was constrained of God to pronounce a blessing instead of a stipulated curse, I confess my inability as yet to discern; but that they are discoverable I believe: and one thing is abundantly evident in the matter, that in the actings of the false prophet, in his overruled attempts to serve the beast, are to be found the most direct intimations of the kingdom and dominion and glory which he was hired to prevent. We Protestants have sadly put away from us the lesson here taught us of God. Our fathers, in their righteous, but in this matter somewhat unenlightened, abhorrence, cast off the Papacy as a whole, instead of rescuing out of the hands of Satan the mighty spiritual truths by him so abused; so that, in many cases, truth was unconsciously rejected, through ignorance of Satan's devices and indiscriminating detestation of error: and we, their children, are not only unable to discern, but forgetful to abhor and slack to witness; fondly dreaming that Satan and his children are got better, and that all men are about to consent in the truth; while the truth is, that all men are about to consent in its abolition. But God has, nevertheless, been very gracious to his Protestant church, in this, that while Satan has set himself in the Papacy to forestall, and burlesque the future kingdom and priesthood of Christ on earth, as he will yet vie with it in the infidelity, our Father is ready to instruct us yet more and more deeply in the mysteries of the kingdom by the contemplation of that against which he calls us to proclaim; so that, while every truth of God finds itself mocked in these depths of Satan, the presence of the mockery may at once remind us of, and incite us after, the fulness of truth. The caricature of the kingdom is thus made to instruct us in the kingdom, and fit us better for keeping the word of Christ's patience; and the great line of our duty thus becomes that of our chief instruction. Yet, although God did so overrule the Papacy as to furnish from it, for his people, a feast of fat things concerning the kingdom which Satan strove to delay, the people did not use this their increase of wisdom aright, but ceased their pilgrimage and their hopes, and "abode in the plains of Moab." The monstrous union of Christ and Belial, expressed throughout all Scripture by the union of the sons of God with the daughters of men, speedily took place. In the unballowed combination between the people of God and the

powers of this world (a combination so different from the true standing and function of the magistrate in the church), and in the adoption of pagan customs into Christian worship, we find exemplified the first part of the doctrine of Balaam (1 Cor. vi. 13; Rev. xvii. 5, xviii. 9; Isai. xxiii. 17; Heb. xii. 16); and in the man-worship, and image-worship, and creature-worship, and mammon-worship, which in one form originated and speedily pervaded the whole Papal system, we also find the second part of the doctrine. Combination with the world and deification of the creature form the two leading characteristics of the Papacy. The slaughter of Zimri (a vine) the Jew, and Cozbi (deceit) the Midianitess, was an act declarative of the conjunct judgment to be executed on the apostate priesthood and their heathen seducers. The reward of Phinehas for the deed is couched almost in the very phraseology addressed to David's Son, the destroyer of this earth's destroyers. The second numeration of the people and edition of their law, at the time when their last enemies were judged, indicate the preparation for the age to come, when the body of the beast shall have been given to the burning flame, and a new dispensation ushered in (Isai. li. 4). The declaration which God then made of his character, as the Judge of the fatherless and the widows, and the lover of the stranger, directs our faith to the time when God shall be so in his holy habitation; in that temple of glory where the ark shall find a resting-place; when God shall have arisen and scattered his enemies (Psal. lxviii. 1, 5; Num. x. 35); when the gracious mind of God, which they who now in the hope of glory visit the fatherless and widows in their affliction foreshew, shall be fulfilled (James i. 27); when in deed, not merely in faith, God shall be to us orphans a Father, Christ to his widowed churches a Husband, and when the Lord of the whole earth shall fill the yet stranger nations with joy in the knowledge of himself, and in the light of the New Jerusalem. The unction of Joshua, the man of war (literally "Jehovah's saved one"), as the successor of Moses, represents the clothing of our manifest Lord with zeal and vengeance, when he shall yet rule the nations with a rod of iron in the great day of his wrath. And as the Moabites and Balaam together were slain by the chosen ones of the Lord, so shall the beast and the false prophet share a common fate at the hands of the Lamb and his servants, "called, and chosen, and faithful" (Rev. xvii. 14, xix. 20).

Thus, then, we see how the doctrine of Balaam represents the maturation of the mystery of iniquity as a part of the doctrine of the Nicolaitans, which represents the systematic operation of Antichrist. We see that our Lord puts his mightiest stigma on the whole, by the peculiar expression "*which thing I hate.*" And when we see the church commended in Ephesus

for hating as Christ hated the mere *deeds* of Antichrist ; and then rebuked in Pergamos for having them that dared to hold the doctrine, as well as practise the deeds ; let us not be high-minded, but fear, and know that we stand by faith ; and learn that it is not the obviousness of iniquity, but the demonstration of the Spirit, which can at all save us from being the captives of Satan. The relation between the doctrine of Balaam and the seductions of Jezebel, which is indicated in Jer. xxiii. 13, will be exhibited in the sequel.

“ Repent thou, or else I will come unto *thee* quickly, and make war with *them* with the sword (*ρομφαία*) of my mouth.” (Rev. ii. 16.)—The sword of Christ’s mouth is, as we have seen, his command of judgment in the assertion of the tree of life at his coming and kingdom. The threat here given is directed against the angel—which demonstrates that he was held primarily responsible for the errors of his church, as well as primarily honoured for its holiness. The quickness of the coming is in reference, not indeed to the literal, but to the antitypical church ; the adjunct usually employed to indicate the little season of Antichrist (Rev. vi. 11), and the imminency of aspect in which the Lord will ever have his coming to be viewed, especially at those watches of the night at which, humanly speaking, some Divine counsel alone delays his coming. The persons with whom war is to be made by the Lord, are not the church of Pergamos, nor the angel thereof, but those who held the doctrine of the Nicolaitans by holding that of Balaam—another conclusive demonstration, if further demonstration were needed, of the fact that the Papacy never continues, far less constitutes, a church. And it is not undeserving of notice, that these persons are not merely to be fought against (*μαχησομαι*) but waged war against (*πολεμησω*) : whence we are to learn that the Lord will manifestly, universally, and publicly overthrow them. So we are directed to the time when ten kings, being the ten horns of the beast full of blasphemous names, on which the woman rides, shall make war (*πολεμησουσι*) with the Lamb, and be overcome by him with the sharp sword of his mouth, *because* he is Lord of lords and King of kings, and they that are with him are called and chosen and faithful (Rev. xvii. 3, 14 ; xix. 15, 19.) From the whole it is clear that the quick coming to the angel, and the waging of war with the Balaamites, are coincident—and that both are suspended upon the lamentable condition that the angel of Pergamos shall not repent or change his mind. Now we know that the apostasy has been revealed, nay, is now just about to be made war against with the two-edged sword of the Lord’s mouth : whence we might perhaps be led to infer that the church of Pergamos did not, through her angel, repent. But it is clear, that, if the actual revelation of the apostasy

warrant this inference, it proves a great deal too much, because the church of Pergamos has, even in antitype, long since ceased, and the time within which Christ could come to its angel has also ceased : whence it follows that the time of war has no less gone by. Therefore, as the threat, although it was truly a threat of the Lord's coming, was a threat of that coming to the church and in the period of Pergamos, the fact that the apostasy survives is just the proof that the angel *did repent*. His repentance, therefore, is to be looked for; and is easily discoverable in the succeeding church of Thyatira, which for twelve hundred and sixty years signally laboured and witnessed against Antichrist : and so the repentance of the angel of Pergamos was that act by which he cast off the apostasy. The judgment of God, which would have instantly destroyed the church had it not repented, and had it been engulfed in apostasy, was postponed by his repentance; and God, in his inscrutable permission of the mystery of iniquity, still found a church which might be a contemporary witness against it, and the continuance of which as a witness and light should measure the duration of his patience, till truth should fail, and there should be no judgment, no man, no intercessor, and his own arm should bring salvation (Isa. lix. 15, lxiii. 5, Ezek. xxii. 30).

“ He that hath an ear let him hear what the Spirit saith unto the churches : To him that overcometh will I give to eat of the manna which is hidden ; and I will give to him a white pebble, and upon the pebble a new name written, which no one knoweth saving he which receiveth ” (Rev. ii. 17).—Although the invocation of each promise has been hitherto passed without comment in this interpretation, yet in entering upon the consideration of a promise referring to a blessing so peculiarly confined to the receiver, it may be right at once to caution and to encourage the reader, by reminding him that the expression, “ he that hath an ear,” is one in no way intended to affect the universality of the invitation to hear. The Spirit doth in this matter speak directly unto *the churches* alone, because what he saith is matter of promise only to him that overcometh. But the churches, as the recipients of a message so gracious and glorious, are, in truth, to the world God's continual ensample and monument of blessing ; whereby he tells all men of the riches which he hath freely given in Christ to all, and whereof he doth verily yearn continually to make all partakers in the body of his dear Son. And in like manner, while we are most emphatically informed that none but the *hearing ear* can hear the promises, we are not intended to infer that any thing *but* the want of the hearing ear stands between any man and these promises ; but are, on the contrary, to understand that all are equally urged to hear, by having the hearing ear. The Gospel of the kingdom is

the thing to be heard : and it is a gospel to all ; for the Father judgeth no man, and the committed judgment of the Son is yet future.

“The manna which is hidden,” is an expression to be understood by understanding the meaning, first, of the manna, and then of its concealment ; the latter of which will be found intimately connected with the futurity of the *gift*. As to the former, the Psalmist aggravates the unbelief of the Jews, and their want of trust in God’s covenanted but future salvation, by the fact that God “had rained down manna upon them to eat, and had given them of the corn of heaven” (Ps. lxxviii. 22). This fact is, as a foretaste or earnest, intimately connected with the promise of Canaan, Neh. ix. 15, Deut. viii. 16. It is no less directly associated with spiritual teaching and blessing, in the words “thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst” (Neh. ix. 20). We find that the down-pouring of manna upon the camp of Israel was attended, or rather preceded, by the falling of the dew ; which served as a method of conveyance for the manna, and which is an admitted type of the Holy Ghost in his instructing, enriching, and refreshing work, by shewing the things of Christ (Num. xi. 9, Exod. xvi. 14). And as the manna was bestowed to satisfy literal hunger, so from the words “he humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know), that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live” (Deut. viii. 3)—which last words are quoted by our Lord in his great act of faith against Satan, Matt. iv. 4—it is plain that the hunger and the manna are both types of spiritual things. Nor is it less important to observe, that the supply of manna was meant to be regarded as no more than a temporary provision, inasmuch as it ceased *immediately* after the Israelites came to a land inhabited, and *first* ate the old corn and the fruits of Canaan, even before the reduction of Jericho (Josh. v. 12 ; vi. ; Exod. xvi. 25). With these considerations the circumstances of the heavenly supply remarkably accord. The people, after having got water of the Lord, murmured for hunger in the wilderness, and, while professing a readiness to receive food at the hand of the Lord, longed in their hearts for the flesh-pots of Egypt : so the Lord, having shewn his glory in the cloud, rained down the manna, to prove them whether they would walk in his law or no ; for he knew that the rebellious children, who could afterwards say, “Now our soul is dried away ; there is nothing at all beside this manna before our eyes” (Numb. xi. 6), would not be content with his spiritual

sustenance. Daily, at the rising of the morning dew, the people found and gathered this bread from heaven: he that gathered much had no more than he required, and he that gathered little had no lack;—so graciously are the words of God and the things of Christ ministered unto us by the Spirit of Christ, exactly according to our need and especial calling. Every day they behoved to gather; none might leave of it till the morning: for the Lord will have us his daily dependents, and will not suffer us to appropriate and dispose of the things of Christ, as if they could ever become ours, by any title but that of bare and sovereign grace. Whatsoever remained went to corruption; indicating what a curse must spring out of an abused blessing. On one only occasion did that corruption not ensue, for it was the occasion of the Lord. On the Sabbath the people might not gather, because the Sabbath represented that restful possession the fruit of which should supersede the temporary supply of manna; and so no manna fell on that day (Exod. xvi. 23). But though the typical character of the Sabbath forbade the fall of manna, the *futurity* of the antitype rendered still necessary a supply of manna even on that day of hope: accordingly, on the sixth day there fell, (as we shall yet see before the coming and kingdom of Christ,) a double portion, two omers to each; and what remained till the Sabbath corrupted not; upon the same principle as that on which the promised land brought forth in the sixth year a superabundance, to meet the demands of the seventh or sabbatical year, in which no tillage was allowed, "and the land kept a Sabbath to the Lord" (Levit. xxv. 2, 20.) Of this manna an omer was laid up by Aaron, at the command of the Lord to Moses, in a golden pot, before the testimony, to be kept as a remembrance of the wilderness (Exod. xvi. 32). Of this the Apostle to the Hebrews makes mention, in enumerating the furniture of the holiest of all; which was a figure for the time, till Christ should by his own entry make manifest the way into the true holiest (Heb. ix. 9). And this prepares us the better to understand his words in the Gospel by John, concerning his relation to the manna of the wilderness. He there states, that God, and not Moses, bestowed the manna of old; and that He who of old bestowed the manna, did in the fulness of time bestow the true and life-giving Bread, from heaven the Christ of God; him whom by resurrection the Father had sealed and anointed God (John vi. 27; Heb. i. 8, 9); him who, having been sanctified and sent of the Father through the Spirit, is through the Spirit applied unto the saints against which Bread the Jews were then commanded not to murmur, as of old, seeing it was spirit and life (John vi. 43, 53, 63). The words of the Godhead concerning God the Christ, spoken by the Holy Ghost, whether through the Head or through the members of the

body, do give the efficacy of spirit and life to that flesh which the Word became, and which the Spirit of the Father and the Son perfectly anointed (John vi. 63). And therefore the feeding of the people with manna in the wilderness till they attained the promise, represents the sustenance of the saints while seeking a country, with the testimony of God through the Holy Ghost concerning Christ till that which is in part shall give place to that which is perfect; yet, as Christ is not only the sacrifice for sin, but the great example of faith in the Father, and therefore in the testimony of the Father, we should expect to find our Lord exhibiting in the person of himself, as the Head of the church, that obedient reception of spiritual sustenance from the Father which he expects at the hands of his people. We find such an exhibition during his temptation in the wilderness. Our Lord was carried down into Egypt: in being brought up thence he fulfilled the words, "Out of Egypt have I called my Son" (Matt. ii. 15); and these words in the original prophecy are directly applicable to the children of Israel in their literal deliverance from Egypt (Hos. xi. 1): whence we rightly infer that there is Divine authority for referring the one event to the other. In like manner the baptism of Christ, the Prophet like unto Moses, in Jordan (Matt. iii. 13), is evidently to be referred to the baptism of the Israelites unto Moses in the cloud and in the sea, after they had been called out of Egypt (1 Cor. x. 1.) And as the Israelites were led out of the Spirit into the wilderness to be proved forty years, a year for every day of their search for the land, so was Christ led out of the Spirit to be proved forty days, a day for every year of his people's temptation, a day for every day of their search. In the narrative of each of his three trials while in the wilderness *with the wild beasts*, the angels ministering unto him (Mark i. 12; Matt. iv.; Luke iv.), we find ourselves referred to the history of the Israelites in the wilderness. In the one, we find him set, as they of old, on a high mountain, in the sight of the promised land—theirs being Canaan, his the inheritance of the earth (Rev. xi. 15; Psa. xevi. 13; xcvi. 9): we find Satan, from whose hands, as the god of this world, the earth will yet be rescued, as Canaan of old, offering to Christ his own proper inheritance on condition of diabolic fealty: and we find Christ answering him, not of himself, but in the faith of the Father's word, given of old unto his Jewish people (Matt. iv. 10; Deut. vi. 13; x. 12, 20). In the second, our Lord employs the very words applied to the temptation of God by the Israelites at Massah. (Exod. xvii. 2, 7; Deut. vi. 16; 1 Cor. x. 9). And in the third, we find him, through the sinless infirmity of hunger, subjected to the like temptation with the Israelites—viz. that of refusing to depend on or esteem the Lord's bounty and spiritual provi-



sion. It is most important to observe, that on this occasion he confesses his faith in his Father's sustenance in the very words in which God expresses the end for which he fed the Israelites with manna when a-hungered—viz. that they might know that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. iv. 4; Deut. viii. 3). By all which we are most clearly instructed in this double mystery,—that Christ is both, as the life-giving Redeemer and Instructor of his church, the manna itself; and also, as the Example of his members and brethren, the partaker of the manna: in both of which aspects his office, like the use of the manna, is intended to cease and determine at the time of his appearing and kingdom, when the wisdom of God in a mystery, the hidden wisdom, shall be revealed to sight (2 Cor. ii. 7).

The next question regards the meaning of the word "hidden." In the first place, it is clear that the manna to be given hereafter has been concealed, and is not merely unseen; (as the original word, *κεκρυμμενον*, expresses an act, and not a mere property.) It is equally evident that the manna is to remain concealed till given, and will be revealed in the act of its gift. Now there are just two ways in which the epithet can possibly be understood—viz. either by regarding the hidden manna as expressing the yet unseen but expected fruit of the land; or by regarding it as expressing the omer laid up in the tabernacle within the veil. That the former is not the interpretation, appears from considering that the fruit of the land has never been *concealed*, although it is unseen; and that, although it will be food, as the manna was, it cannot on that ground be *also* called manna, inasmuch as we have it on the authority of the Spirit that manna represents that *temporary ministry of word* of which Christ, as the bread of life, did in the days of his flesh avow himself the subject (Deut. viii. 3; John vi. 33, 49; Psa. cxix. 11): therefore the hidden manna must mean the omer commanded to be laid up in the tabernacle, into which none but the high priest might enter. Now God has declared his intention, in so commanding, to have been, that when they should have arrived at a land inhabited they might then and there see in the holiest that bread wherewith he had fed them from heaven in the wilderness, and which he had commanded to be laid up before his tables of testimony in token of the magnifying of his law (Exod. xvi. 32): therefore, by the future gift of the hidden manna must be understood the future recognition of Christ, at his appearing and kingdom, as the same who was once sanctified, invested with life in himself, sent and given of the Father, and who was and yet is testified unto by the Holy Ghost. Christ has gone into heaven to purify the heavenly things: these are, the New Jerusalem; *the tabernacle* (*σκηνη*, as in the temple

of old, Heb. ix. 3); the kingdom, yet above, yet to come, yet reserved. When the tabernacle (*σκηνη*) of God shall be with men, and he shall tabernacle (*σκηνωσει*) with them, and God himself shall be with them; their God when the New Jerusalem shall come down from God out of heaven, made ready as an adorned bride for her husband; when Christ shall return with the kingdom which he went to receive (Rev. xxi. 3, 2; Luke xix. 11); then the manna laid up in the tabernacle of God shall descend with it; then all the saints, with that true boldness of access which they now have in faith, shall receive and recognise it in the tabernacle, no longer secret and secured; then shall they know even as they are known, and see face to face: and be like their Forerunner in seeing him as he is, and join the emphatic chorus, "Unto him that loved us, and washed us from our sins in his *own* blood" (Rev. i. 5), "Unto him that liveth and was dead" (ver. 18), and say, with the loud voice of ten thousand times ten thousand and thousands of thousands, "Worthy is **THE LAMB THAT WAS SLAIN** to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing!" (Rev. v. 11.)

The following are among the most obvious reasons why the promise to the churches is addressed in the form of the gift of the hidden manna to the church of Pergamos, that church out of which the Papacy sprang. First, The Papacy pretends that the people of God are not now receiving manna; that they are not in the wilderness, receiving a temporary supply from the word of the Lord, till they shall see face to face; that the kingdom and priesthood of Christ is already manifest in the infallible and unlimited supremacy of the pope, the visible uniformity and universality of the church, and the perfect dispensation of righteousness. Second, The Papacy virtually denies that any manna has ever been laid up, or, at any rate, is yet hidden; seeing that it denies that of which the laying up intends the everlasting remembrance of glory, and denies that there is any such hidden gift to be given; for the tabernacle was the place of deposit, and the beast blasphemous the tabernacle of God in heaven, as well as his name (Rev. xiii. 6).

The stone, or pebble (*ψηφον*), is not the stone of a building (as *λιθου*, 1 Pet. ii. 5), but the pebble employed by the ancients in voting. Accordingly, Paul, in consenting to the death of the saints, threw down his pebble (*ψηφον*) against them (Acts xxvi. 10.) Therefore its whiteness expresses not the quality of purity, which the term expresses elsewhere in Scripture, as applied to the glorious garments of the redeemed; but the quality of favour or acquittal; a black pebble being the indication of opposition or condemnation. The future gift of the white stone, then, expresses the consequence of our names being

written in the book of life, and that confession which Christ shall make of and IN his hidden and oppressed ones, before his Father and the angels (Matt. x. 32, Luke xii. 8), when he shall be revealed in the Father's glory, and his glory shall be revealed in us (Matt. xvi. 27, Eph. i. 18), and when he shall present us faultless in glory (Jude 24, 2 Cor. iv. 14).

The name written in the pebble evidently means the reason, principle, or argument of the glory and favour to be voted or adjudged to us by Christ before the Father. The novelty of the name immediately refers us to the time at which the bare word of Him that sitteth upon the throne shall make all things new (Rev. xxi. 5); when the new heavens and new earth, for which, according to the pledge of God, we look earnestly at the day of the Lord, *because righteousness inhabiteth them*, shall be revealed from heaven (2 Pet. iii. 12; Is. lxv. 17, lxvi. 22; Rev. xxi. 1, 27); when shall be sung the new song of resurrection (Rev. v. 9, xiv. 3; Ps. xxxiii. 3, lxix. 30, xcvi. 1, xcvi. 1, cxxxvii. 4, cxlix. 1; Is. xlii. 10; Exod. xv. 1); when shall be drunk the new wine of the kingdom (Matt. xxvi. 29); when gathered Israel shall have a new spirit (Ezek. xi. 19); and when the saints, being clothed upon with their house from heaven (2 Cor. v. 2), shall forget all the former things (Is. xliii. 18, Rev. xxi. 4.)

What this new name is, if indeed it be at all revealed, is a question not easily to be answered. It is evidently connected, or to be identified with, the new name of Christ, which we know shall be written on them that overcome (Rev. iii. 12). This new name is neither Jesus nor Immanuel, for these he has already received (Matt. i. 21, Is. vii. 14, Matt. i. 23); and Immanuel, by reason of its Hebrew etymology, has a peculiar reference to the act of incarnation, by which the Word became one of us, and took part with us in the flesh and blood of those whom he came to redeem by sacrifice. Neither is it the name yet to appear on his garment and his thigh, "King of kings and Lord of lords" (Rev. xvii. 14, xix. 16), because he is so now in the heavens, and because the purpose of that appearance is temporary—namely, till he assert his many crowns (*διαδηματα*) by winning the garland of victory (*σεφαιρον*). Neither is it "the Word of God" (Rev. xix. 13), for that is not a new name: but it may be "Lord;" for, although Jesus was *made* Lord and Christ at his resurrection, he has never yet been *named or declared* Lord (Acts ii. 36). If the new name be yet revealed at all, it is most probably, "The Lord our Righteousness." This name, indicating our presentation in the righteousness of Christ, beautifully harmonizes with the gift of the white stone, and no less so with the inscription of our names in the book of life (Rev. iii. 5). This is the new name by which Jerusalem shall be called by the mouth of the Lord, when she shall dwell safely under the promised Branch of David on his

throne (Is. lxii. 2, Jer. xxxiii. 14): and it is intimately associated with the name "The Lord is there," given to the city of Ezekiel, (Rev. xxi. 3, Ezek. xlvi. 35), as the city of the God of the whole earth (Is. liv. 5); and hardly less so with that "Name above every name" given unto Jesus at resurrection, at which in the age to come every knee shall bow and every tongue confess (Phil. ii. 9).

But it is possible that the following may go to constitute an additional constituent of this new name. Christ became the Lord our Righteousness by resurrection; for, having been delivered for our offences, he was raised for our justification—i. e. for the work of thenceforth making us just by faith in God, who raised him (Rom. iv. 22). But we know that Christ was at his resurrection declared the Son of God with power (Rom. i. 3), and saluted of the Father with these words, "Thou art my Son; this day I have begotten thee" (Heb. i. 5); as the First-begotten from the grave, the First-born of many brethren. And we also know, that when Christ was so saluted he was also saluted with the title "God," and anointed God by his God (Heb. i. 8, 9). These, then, constituted the name more excellent than those of angels which he then obtained. And the name so constituted was a *new* name; not because the Son was not always the Son, and always God, but because till then the Christ, the God-man, had not been manifested in any but his character as *the Son of Man*, the Servant of the Father, the Man of sorrows. At his resurrection, his heirship of all things, not as God merely, but as God manifest in flesh, was demonstrated by His acceptance as the Son begotten in a new life from the grave; and his power was demonstrated by the declaration of his Godhead; not merely of his own essential Divinity, but of the investment of the Man Jesus with the glory and dominion of God the Father. Therefore we see the propriety of this new name being promised to us at resurrection; because, at the coming of Christ, who is now the first-fruits, we shall be manifested in that sonship which in him we now secretly possess; in that participation of the Divine nature which in him we now secretly enjoy, as the hidden ones, whose life is hid with Christ, and who, in the likeness of his resurrection, shall be in the fellowship of his resurrection name.

This indissoluble association, nay, identity of the new name of Christ with the new name of his saints, is further illustrated by the addition "which no man knoweth unless he that receiveth." At his second coming, Christ is to have a written name which no one but himself knoweth (Rev. xix. 12). Therefore that is the name which shall appear on the white stone; and its unintelligibility to any but Christ (in whom is all the completion of knowledge) and his saints, just expresses the great truth of Scripture, that none knoweth who the Son is but the Father, or

who the Father is but the Son, and he to whom the Son shall reveal him (Matt. xi. 27, Luke x. 22); that the Holy Ghost, the Spirit of the Father and the Son, who alone proceedeth, alone knoweth *communicably* the deep things of God (1 Cor. ii. 10); that, except by the Spirit we dwell in God and God in us, we have in us no knowledge and no truth; that the spiritual man discerneth all things, but is himself discerned of no one (1 Cor. ii. 15); that the world knoweth neither Christ, nor his Spirit, nor the Father (whom, being one God, the saints know now by faith and shall know by sight, John viii. 19, xiv. 17); and that, even as the Spirit bloweth where he listeth, and *the world* hear his voice but know not whence he cometh and whither he goeth, so (UNKNOWN) is every one who is born of the Spirit (John iii. 8). The application of this second branch of the promise to the church of Pergamos lies in this, That the Papacy has anticipated the new name in this state, wherein we fill up the sufferings of Christ and merely expect his glory; and that it would make visible the invisible election of God; and suppose the world, who know not God, to know the name of Christ, by dint of the devices, deceits, and persuasions of the devil enthroned in the Roman earth.

FIDUS.

(To be continued.)



INTERPRETATION OF THE OLD-TESTAMENT PROPHECIES  
QUOTED IN THE NEW.

(By the Rev. E. IRVING—Continued from Vol. ii. p. 804.)

INTERPRETATION IX.

*Messiah's Birth-place.*

Micah v. 2; referred to Matt. ii. 6, John vii. 42.

WE come now to another aspect of those sufferings of the daughter of Zion, already represented by the figures of travail and of captivity, wherein is described the gathering of the nations against her as the chosen one of God, to defile her purity and to profane her sacredness; which endeth in their utter destruction at her hand by Him that was born in Bethlehem, whose goings forth are from everlasting. The prophecy was uttered before any army of Gentiles had gathered themselves together against Zion, which God had chosen for his eternal habitation, and as such had saluted in a hundred strains of Divine prophecy. This Divine separation of Zion for his eternal habitation upon the earth, with all the circumstances of power and glory, of sovereignty and supremacy, with which it is expressed, had been pronounced with such solemnity, and written

with so much variety, in the Book of Psalms, by David the prophet of the Lord, that when the time came to give her up for a season to be trodden down of the Gentiles it was absolutely necessary, for the preservation of God's truth, that the cause and the end of this temporary spoliation should likewise be delivered with the same minuteness by the prophets of the Lord; otherwise, the event of Zion's long oppression would have seemed to falsify the prediction of her continual preservation by God for his own chosen abode. This is the manner of prophecy,—to state, in the first place, the purpose and decree of God with respect to any subject, as Mount Zion; then to introduce, as the occasion requireth, those minuter particulars which are to have effect before the purpose shall stand accomplished. The time was come, in the days of our prophet and his contemporaries, to introduce into the fates of Zion the mention of that dark cloud which for a season should come over her glory. The wickedness of her kings, and especially of Ahaz the father of Hezekiah, had made it necessary for the Lord's holiness to vindicate itself in the temporary overthrow of his own temple, and of the throne of David, which had been both established for ever, and which, no doubt, shall be set up again and abide for ever. This before us is one of those prophecies which respect the intermediate dispensation of Zion's dishonour in the sight of all nations. But God's name is still named upon that holy mountain: his word hath established it for ever as the resting-place of his glory; it shall emerge from all the waves of mighty empires which have broken themselves upon it, and shall be the throne of Messiah, God's eternal King: "Yet have I set my King upon my holy hill of Zion." If, indeed, prophecies such as that contained in these three verses, concerning the calamities of God's chosen seat, had concluded without any intimation of the transitoriness of these calamities, instead of always containing this as one of the most important and substantial parts of the revelation—even in this case, which is not real, but only supposed, we should have had no doubt in saying 'Zion shall nevertheless be restored, and the walls of Jerusalem rebuilt, and they shall abide for ever holiness unto the Lord; because this was the prophecy that went before upon them from the beginning; and God, who seeth the end from the beginning, hath no after-thoughts, hath no reversing sentences, in his word; cannot contradict himself, though he may reveal new particulars, according as the occasion demandeth. But, seeing that in every case the treading down of Jerusalem is declared to be only for a season, "until the times of the Gentiles be fulfilled;" and thereafter that her eternal consolation and glory and destiny, as written at the first, is to proceed; we may not doubt, we cannot doubt, we have no reason to doubt, we have every reason to believe, that

Zion and Jerusalem shall indeed emerge from all their troubles, and stand up in the perfection of beauty, and shine afar, as the dwelling-place of the glorified Son of Man.' Concerning the manner of this, and especially concerning the Person by whom it is to be accomplished, we now come to interpret.

III. The prophet, speaking of his days, when Sennacherib, the conqueror of "Gozan, and Haran, and Rezin, and the children of Edom which were in Telassar, and Hamath, and Arpad, and Sepharvaim, and Hena, and Ivah," and indeed of all the world in those parts—for Assyria was then the mistress of nations—saith, "Now also many nations are gathered against thee." And this saying refers not to that confederacy alone, but to all confederacies which have since been: as of Nebuchadnezzar, the head of Babylon; and of Titus, the head of the Roman nations; and of the Saracens, and of all other bands of destroyers which have been in times past; and likewise it hath respect to that confederacy of the nations under Gog, which Ezekiel hath foretold, chaps. xxxviii. and xxxix., shall come up against Jerusalem after the tribes are restored to their own land. That these words of our prophet have so large and inclusive a meaning we know from the command which is given to the daughter of Zion to arise and thresh them, and beat them in pieces, which, until this day, she hath not done; and likewise from the use which she is to make of their spoil and of their gain, consecrating them unto the Lord of the whole earth. That this confederacy of the nations hath especial reference to that which is made in the last times under Gog we know, first, from the exact correspondenee between the fate of Sennacherib's armament and that of Gog, which are both overthrown without hand; and likewise from an important notice contained in the bosom of Ezekiel's prophecy concerning Gog, "Thus saith the Lord God, Art thou he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?" (xxxviii. 17.) This intimation is God's own voucher that the last confederacy which shall be formed against the children of Israel had been spoken of in times which were old and ancient in the days of Ezekiel. And it is so: it may be laid down as a principle, that wherever, in the Psalms or in the Prophets, there is mention made of a confederacy of nations against Zion and Jerusalem, which issues in the eternal overthrow of the former, and eternal establishment of the latter, it is the last confederacy of Gog which is chiefly intended, and of which Sennacherib and his overthrow were only the type. I have no hesitation in saying, that the event prophesied of in our text is the ultimate destruction of the enemies of Zion in the days of Gog, although it had a typical accomplishment in the overthrow of Sennacherib.

The object of these nations is expressed in these words, "Let her be defiled, and let our eye look upon Zion." The language is taken from the consecration of the summit of Mount Zion unto the Lord, to be the floor of his holy temple, into which nothing shall enter that defileth or maketh a lie. It is parallel with that expression in the xi th chapter of Isaiah, ver. 9, "They shall not hurt nor destroy in all my holy mountain." No unclean, unholy, or unsanctified person might thither come. The Lord had sanctified it for his own throne; and having done so, the nations should have stood afar off and worshipped; they should have revered the place in which God had put his name; they should have looked upon Zion as the virgin daughter of the Lord, as his betrothed one, whom he could not forget, whom he could not cease to love, whom he had graven upon the palms of his hands, whose walls are continually before him. But, instead of this, they banded against her; they were not awe-stricken by the word of the Lord; they said, "Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets" (Micah vii. 10). They said, "Come, and let us cut them off from being a nation, that the name of Israel may no more be remembered" (Psal. lxxxiii. 4). But "God is known in her palaces for a refuge. For, lo, the kings were assembled, they passed by together. They saw it, and so they marvelled; they were troubled, and hasted away. Fear took hold upon them there, and pain, as of a woman in travail" (Psal. xlvi. 3—6). The Lord, having consecrated Zion, and held her up to the nations as his own sacred and inalienable property, must avenge their invasion and spoliation of that which they should have revered; not for her, or for her people, but for His own Name's sake, that it may be honoured on the earth, when they shall see his faithfulness to the people and to the place of his choice. Then the nations will perceive that there is no God but Jehovah; that no one saveth as he saveth, or destroyeth as he destroyeth.

Those nations which thus confederate against Zion, it is said by our Prophet, know not the thoughts of the Lord, neither understand they his counsel, that he is gathering them as the sheaves are gathered into the barn floor, that the daughter of Zion may arise and thresh them all. However much Zion and Jerusalem might deserve the judgment at the Lord's hand, the nations of the earth, unless called and commanded to it by the Lord, might not, without the greatest guilt, meddle with that which was the Lord's. Nebuchadnezzar, indeed, had a solemn commission to this effect from the mouth of the Lord's messenger to the nations, Jeremiah the prophet; and the Romans also may be said to have had a commission, from the mouth of our Saviour, and were wonderfully helped by the providence of God;



but Sennacherib, to whom primarily, and Gog, to whom ultimately, this prophecy referreth, had not any such apology or defence, but were moved by a bitter and cruel hatred of them, and an earnest desire to root them out from being a nation. That last confederacy of the nations against Jerusalem, which is described in all the Prophets, is indeed a confederacy for self-destruction. They gather from all quarters all their men of might, and come up to the valley of Jehoshaphat, that the Lord may judge them there; that he may have them in one place, like Sennacherib's army, to do execution upon them at one time; to cut off the princes and the captains and the warlike men of the world, that they may never again rise in arms against his people and the city of his habitation. Thus gathered into the barn-floor of his vengeance, he calleth upon Zion to arise and thresh them all. And because the work is great and laborious, he says, "I will make thine horns iron," that thou mayest never be weary with tossing them; "and thy hoofs brass," that thou mayest never be worn out with treading them under foot; "and thou shalt beat in pieces many peoples." The figure is taken from the Eastern manner of threshing, which was by sending in the cattle to tread out the grain; but, like all other figures, it acquires new force and beauty in the hand of the Holy Ghost. It was prophesied of Ephraim, that "his horns are like the horns of unicorns: with them he shall push the peoples to the end of the earth;" and of Asher, "Thy shoes shall be iron and brass;" and of all of them, when they fear the Lord, that "they 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." The Lord now waketh up the strength of Israel, and sheweth what they are upon whose side the Lord is. They are in the battle like Sampson and Jonathan, like David and his mighty men; the Lord hath poured out upon them the spirit of victory, and one shall chase a thousand, and two shall put ten thousand to flight. This is not the end. The nations are to receive blessings from Zion; the seed of Abraham are to be a blessing unto all nations: "In thee, and in thy Seed, shall all the nations of the earth be blessed." This is not the end; it is the beginning of God's revenge: it is the act of his judgment upon his enemies; upon those who will not repent of their sins, nor acknowledge his laws, nor give their worship to his Son, whom he hath set up; his vindication of his own insulted holiness and despised power and provoked mercy. The nations have passed all bounds; they are mad against him and his people: they set his people, and their city and their holy hill, at naught; and come up in the strength of numbers and warlike chivalry to lay waste and destroy. God hereupon awaketh his people, and

calleth upon them to arise and put forth their strength. They do so, and the nations are broken in pieces; they are ground to chaff, like the dust of the summer threshing-floor, and the winds carry them away and they are no more found. The same figure is used by the Prophet Isaiah in a manner still more sublime: "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." (Isai. xli. 15, 16.)

There remaineth only, to complete this strain of Jacob's triumph over his foes, that we should be informed of the use which is made of the conquest; which is contained in these words, "And I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth." If the speaker in the former verses be God, as distinguished from Messiah, as we have taken it, then so also must it be here; and if so, then the other person, to whom they are dedicated is Messiah, as distinguished from God: and the meaning is, that the gain and the riches of all those broken nations shall become an offering unto Christ the King, "to whom he hath given the heathen for an inheritance, and the uttermost parts of the earth for a possession." "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts: yea, all kings shall fall down before him; all nations shall serve him. For he shall deliver the needy when he crieth; the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence; and precious shall their blood be in his sight. And he shall live, and to him shall be given of the gold of Sheba: prayer also shall be made for him continually; and daily shall he be praised" (Psalm lxxii. 10—15). So also in the New Testament it is written of the city of the Great King, "And the kings of the earth do bring their glory and honour into it." This is the typical meaning of Solomon's great riches and great glory, as the same is described in the Book of Kings. The whole world shall send its free-will offerings unto the Lord of the whole earth, whose dwelling is in Jerusalem; which shall enjoy all splendour and beauty, and magnificence and riches, and plenty and blessedness; and thus shall the world in reverence worship him, and with gladness sit under his shadow: "All nations shall be blessed in him, and all shall call him blessed; and blessed be his glorious name for ever, and let the whole earth be filled with his glory."—But my spirit doth outrun my subject; which now proceedeth most majestically, bounding, as

it were, from pole to pole of truth, while it describes the wondrous deliverances afforded to Zion by Him whose goings forth have been from everlasting.

“ Now gather thyself in troops, O 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 come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting ” (vers. 1, 2). Who can discover the secret harmony of those prophetic notes?—a gathering of the troops of the daughter of troops; a person laying siege against us; some ones smiting the Judge of Israel; Bethlehem Ephratah, a mean town, celebrated for giving birth to the Ruler, and he who comes forth of her is from everlasting. I say, who is the man that will link these extremities of action and of suffering, and unravel the hidden order, meaning, and purpose of this Divine discourse? Thou Holy Spirit, who revealest things to come! this is thy province; be Thou then the Interpreter: thou Comforter, who takest of the things of Christ and shewest them unto our souls, be thou my helper and guide; for none but thou canst bring out the order and meaning of words like these.

It is manifest from the verses which follow these two now in hand, that the person of the “ Ruler in Israel, whose goings forth are from everlasting,” is the chief subject of the theme, because upon him, and upon his actions, the discourse, after these rapid bounds, doth complacently enlarge itself. He, even “ this Man,” it is who feeds in the strength and majesty of God, who is the Peace, and smites the Assyrian hip and thigh, and wastes the land of Nimrod, the actual founder of his empire; and then it is that the remnant of Jacob becomes the dew of the whole earth, to make it fruitful in peace and righteousness. Seeing, then, it cannot be doubted that the Child of Bethlehem is now the chief subject in the prophet’s visions, Zion, which hath been principal before, must now pass into an inferior place, and minister in the train of this wonderful and glorious personage, whom the Spirit of the Lord intendeth to extol. Let us then take this as a pivot and resting point, in order to put all the subsidiary parts into their proper position. His work is to accomplish the deliverance of Zion and the victory of her people, and to make an end of all her oppressors together. But hath she not been already represented in her exaltation, giving law to the nations, and ruling them in peace? She hath. And hath she not also been represented as coming out of the captivity of Babylon, and camping in the field? She hath. And hath she not already been represented as thrashing the nations with her

horns of iron and hoofs of brass? She hath. And have not the remnants both of her that halted and of her that was cast far off been already represented as gathered? They have. And what meaneth this, this bringing them back into the same conditions out of which they have all been already brought? It meaneth, O logician, that God hath a method of his own, the prophetic method, which no rules of Aristotle will define. It meaneth, that thou must go into the school of the Holy Ghost, and become studious with me of the prophetic method of setting forth the truth. The reason then is, for the end of exalting the work of this Bethlehemite Hero, who is now the subject of the prophecy; whose work to display you must first have things brought into the condition in which he found them, both the city and the people, that it may clearly appear how they owe all the glory of their deliverance and triumph to him, and to him alone. This is the reason why things are rapidly shifted back into their former places, in order that He may be exalted to whom the glory of their new condition is due. Behold, now, how this is done.

One called "daughter of troops" (or, according to the original, "daughter of a troop") is summoned to muster her troop; and the effect of the gathering is briefly but potently described by "smiting the Judge of Israel with a rod upon his mouth:" and thus the sovereignty of Israel being put to shame, remains so till the Bethlehemite waxeth mighty to deliver his country and revenge his country's wrongs. I wonder not a little that so many interpreters, or rather commentators (for few of them have followed the rigid laws of interpretation), should have understood this "daughter of a troop," or, as the Vulgate renders it, "daughter of the robber," of Jerusalem; whereas it is, beyond a doubt, not Jerusalem, but Jerusalem's oppressor, who layeth siege against us and does the Judge of Israel grievous wrong. Zion's emblem, throughout the whole strain are, "the tower of the flock" and "she that travaileth," and in this last character she re-appears again in the third verse. Besides, it is so clear that this gathering is kindred with the gathering of verse 11 in the preceding chapter, "Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion" that this first verse of the vth in our version is joined to the ivth chapter in the Hebrew division of the text. Any one comparing the verse just quoted with the verse now under consideration, will perceive at once that it is the same mystery which is described in both, under a different aspect; the former of Zion the consecrated bride, the other of Zion the seat of the Judge of Israel.

We are now come unto the principal part of the prophecy, and

therefore the daughter of spoil must be set forth as doing violence to the person of Zion's Ruler and not to Zion herself. From which insult Zion's champion, the Bethlehemite, Ancient of days, must redress the royal line, and revenge it upon the head of the Assyrian and of the land of Nimrod, from whence came the oppression and the wrong. Perceiving therefore, beyond a question, that "the daughter of a troop," is the oppressing, and not the oppressed city—Babylon, and not Jerusalem—we have next to inquire, And whence the name "daughter of a troop," and what is the import? Methinks the name needs no explanation, but speaks its own meaning to be of a place or city which arose from a troop of banditti or plunderers, and became the capital of the banditti or plunderers of the world; which arose from troops, and by troops did stand. Those two cities in the world, of any celebrity, which have had such an origin, are Babylon, and Rome the mystical Babylon: of which the former had its origin from Nimrod and his troop, the latter from Romulus and his troop; and both became the centres of mighty empires, which held the whole earth in bondage. That it is Babylon, and not Rome, which is here signified in the first instance, though Rome hath succeeded to the evil occupation, is manifest from the context preceding, where it is mentioned by name, and the context succeeding where Nimrod the leader of the troop is also mentioned by name. That Babylon had such an origin, the following extract from Dr. Well's admirable Geography of the Old and New Testament will sufficiently shew:—"The occasion of Nimrod's applying himself to hunting is probably conjectured to be in order to destroy the wild beasts, that began to grow now very numerous, and so to infest very much the parts adjoining to the nation of Cush; the deserts of Arabia being a convenient place for them, to harbour in. Hereupon, having got together a body of stout young men of his own nation like himself, he began by degrees to be a great master in the art of hunting, and destroying the beasts of prey; by which means he not only very much ingratiated himself with the inhabitants of the adjoining countries, but also inured himself and his companions to undergo fatigue and hardship, and withal to manage dexterously several sorts of offensive weapons. Being thus occasionally trained up to the art of war, and perceiving at length his skill and strength sufficient to act offensively even against men, he invades first the neighbouring parts of the nation of Shem, which, upon the division of the earth, fell to the lot of the family of Arphaxad; and so makes himself master of the lower part of the land of Shinar. The extraordinary fruitfulness and also pleasantness of this tract, might be the motive that induced Nimrod to invade this part, rather than any other adjoining part of the nation of

Shem. As for the land of Canaan and Mizraim, they were possessed by the descendants of Ham, as well as himself; and therefore he might shew them the more respect on that account. Having conquered the southern parts of the land of Shinar, he pitches upon that very place, as is probable, where the city and tower of Babel had been begun, to build the capital city of his kingdom; which therefore was called by the same name Babel, whence by the Greeks and Latins it was called Babylon."

But, if I err not, we have higher authority than Dr. Wells for this interpretation. In the Hebrew word Gad, which is used twice over in the expression before us, as if it were "Now troop, thou daughter of a troop;" or rather in the name of Gad given to one of the sons of Jacob and the tribes of Israel; we have, I think, a key to the name before us. When Leah brought forth Gad, she said "a troop cometh, and she called his name Gad." Over this her son, keeping up the meaning of the name, old Isaac, when he gave forth the prophetic fates of the tribes, thus pronounced (Gen. xlix. 19): "Gad, a troop shall overcome him, but he shall overcome at the last." Now what was the power that overcame Gad, for to this it is that the name of "a troop" is appropriated in the vocabulary of prophecy, which is far more constant than any other vocabulary? Let the sacred historian testify this: 1 Chron. v. 26, "And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, even the Reubenites, and the Gadites, and the half-tribe of Manasseh, and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day." Beyond a question then the Assyrian is the troop that overcame Gad, and whom Gad is yet fated to overcome. And of Nimrod, the founder of the Assyrian empire, Babylon was the daughter in her original estate; as in her after more glorious state she was the daughter of Nebuchadnezzar, another captain of the Assyrian troop, who so beautified Babylon as to be able to say, "Is not this great Babylon that I have built:" and in Babylon at length the Assyrian kingdom merged. So that, taken in all ways, Babylon is the daughter of Assyria; and if Assyria, for her spoiling of the nations and her warlike prowess, be called "a troop," as we have seen, then is Babylon properly called "the daughter of a troop." If confirmation were wanting of this point, it might well be taken from that beautiful description of Babylon as the spoiler who is at length herself spoiled: "Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee! when thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously, they shall deal treacherously

with thee." But no one, that is at all acquainted with the prophecies, will doubt to what the strong city, the oppressing city, the city of confusion and tumult, hath respect. Be it so, then, that Micah, some seventy years after the Assyrian had asserted for herself the propriety of this name "troop," by overcoming Gad, doth call upon Babylon by this name "daughter of a troop;" the next inquiry is, For what calleth he her, and what part doth she perform? This is expressed in the next clause.

"He hath laid siege against us."—Our prophet standeth in point of time about seventy years after the invasion and spoliation of the two tribes and a half beyond Jordan, whereof Gad was one; and, as we judge, upon the eve of the insolent invasion of the Assyrian, who, having overthrown and possessed all the country around, came up to the siege of Jerusalem, and uttered those blasphemies against God, and against Hezekiah his anointed king, which are not only recorded in the historical books, but deemed of importance enough to be embodied in the prophecies of Isaiah. (xxxvi. xxxvii.) To this event in the history of Jerusalem, the first and only one of the kind that ever hath been, and the type, as we have already observed, of the only other which is written of in the prophets as yet to be; to this siege, made famous by the supernatural consumption of those troops who had vanquished the world, I have no doubt that our prophet refers in these words, "He hath laid siege against us." First, he proudly summons him to come up with the gathering of all his troops—with those matchless troops which laid the foundation of the Babylonian greatness; then he intimates the siege which he was to lay against Jerusalem; and, thirdly, the final success and issue of the siege, "He shall smite the Judge of Israel with a rod upon the cheek;"—which Sennacherib did not, being himself smitten with horrible dismay: he did but shake his head at the virgin daughter of Zion, without being able to injure her in the least; he did but insult her king, to his own undoing. It was reserved for Nebuchadnezzar, the second founder of Babylon, to lay Jerusalem low, and to carry her king captive, to put out his eyes, and otherwise to treat him with indignities. But because our prophet, like Isaiah, looking forward, contemplates the Assyrian as the one oppressor of Israel from the beginning to the ending, he sees nothing but his yoke until the day that the Bethlehemite cometh to smite the oppressor and to waste his land. He doth not distinguish the persons of the successive conquerors, but simply those features of their action which are necessary to explain it as a purpose of God: a city built up by rapine arising against the Lord's own city, founded upon his faithful word; drawing out her powers to besiege it, and, if possible, make void the word of the Lord; succeeding so far as to dishonour and disgrace her sovereign power,

until the Avenger cometh out of Bethlehem, of David's line, and heir of David's throne, who, standing up in his father's might, doth smite the Assyrian hip and thigh, and scatter his troops, and waste his kingdom, and destroy his city, "the daughter of spoil," and glorify Zion, "the city of righteousness," and make her a praise upon the whole earth.

The reason why the siege is always mentioned here, and every where else in the prophets—as by Zechariah, by our Lord in the Gospels, and even in the Apocalypse, at the end of the Millennium,—is this, that a city, as well as a people, and a land, is of the essence of God's purpose, from Abraham's time, who looked for a city, until those days when we are promised to be inscribed citizens of the "new Jerusalem which cometh down out of heaven from my God." (Rev. iii.) And because, as we have shewn in our former interpretation, Mount Zion, and the city clustering around her sacred temple, the palace of the Great King, forms a conspicuous object in this prophecy, we have the siege particularly mentioned among the few incidents that are recorded. It is clearly to be gathered, both from the prophecy of Zechariah (chap. xiv.), and likewise of our Lord (Matt. xxiv.), as also from the symbolical prophecy of the Revelation (chap. xx.)—which, though not a prophecy of the same event, is yet written in terms of it, and carries a clear demonstration that the prophecy of Ezekiel concerning Gog and Magog is also of that fearful siege;—from these various predictions, I say, it is to be clearly gathered, that as in the time of Hezekiah Jerusalem was saved by the angel of the Lord, so in the last times it shall be brought into the utmost straits, and besieged almost to despair; when Christ shall come in his glory for its deliverance, and shall judge those assembled nations in the valley of Jehoshaphat; and so shall he be proved to be the Watchman and Preserver of the city, as well as the Redeemer and Restorer of the people.

The expression "they shall smite the Judge of Israel with a rod upon the cheek," being considered in itself, expresses treatment of the greatest contempt and mockery: such, for example, as Micaiah the prophet of the Lord received from the proud and imperious son of Chenaanah, the court prophet of Ahab; such as our Lord received from the hands of the menials and soldiers, who waited about the judgment-hall. I do not think that the passage hath any reference to the indignation which the Lord endured in person, but which he endured in the persons of his ancestors of David's house. They were affianced to him, who is the Root as well as the Offspring of David; and therefore he is represented as coming forth from Bethlehem-Ephrath to avenge them. They are his wrongs, inasmuch as his name was named upon David and upon David's children. The literal ful-



filment of this prophecy was not done upon Christ, but upon Zedekiah, who was taken captive and treated with all manner of indignities, as may be seen at length in the Second Book of Kings (xxv. 6, 7), "So they took the king, and brought him up to the king of Babylon to Riblah; and they gave judgment upon him. And they slew the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon." And yet not to the destruction of his life, nor yet to the utter extinction of his glory, as is set forth in the conclusion of the same chapter: "Evil merodach king of Babylon, in the year that he began to reign did lift up the head of Jehoiachin king of Judah out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon" (ver. 27, 28). Wherein that treacherous and unfortunate king was a kind of sign of the royal line of David, which came into great straitness and meanness of condition, but did not entirely cease, or lose its existence, till the glory of David's race arose, fulfilling the prophecy of old Jacob, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be" (Gen. xlix. 10). Some have applied the words before us to Hezekiah, and among them the learned Lightfoot; but in this I differ from him, not only for the reason stated above, but also because from the preceding chapter it is manifest that in Babylon the great catastrophe is to be felt, and while they are under the bondage of Babylon the great Avenger is to be brought forth. Now Hezekiah knew Babylon only as a kingdom which delighted to do him honour, and not at all as a prison-house. But, as hath been said, Babylon is only a stage in the mystery of the Assyrian—or rather is but his strong hold, as Zion is of Christ—and therefore the language, "smiting with a rod," is the same as is used of the Assyrian, Isa. x. 24 "He shall smite them with a rod, and shall lift up his staff against them after the manner of Egypt." It is the rod of a master, indicating the estate of servitude: not the sword of war, but the rod of captivity and slavery. The judge of Israel is the king of Israel, according to the ordinance of government which God appointed at the first; and which therefore he frequently useth as the name for their king, which God and Christ do often take to themselves as the name of regal authority. I think it is used here rather than kings to signify the utter casting down of all jurisdiction which should take place before the Deliverer came: not only the royal dignity, but even the judicial authority of king: not only the pinnacles of glory, but even its lowest basement. For all kingly power came originally out of the judicial. No state, no city, nor even township, can exist without a judge: and there-

fore the use of this form of expression, rather than king, designates the extreme point of degradation to which the city would be brought before the Deliverer came to Zion, even He who should turn away iniquity from Jacob: answering to that famous passage in Hosea, "For 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: afterwards 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.) But, it may be said, Is not this going beyond the state in which our Saviour found things when he came? The answer is, Our prophet presents us not with his lowly but his triumphant coming; his coming as the man of war, to do execution upon the Assyrian, and utterly to destroy him. Now things are just in the state thus described, and shall continue till he come to break the gates of Babylon. The true example of it is the state of Jerusalem during the captivity, when she had a king, but away from her, as Christ now is; going into that separation in humility, but therein exalted into honour, as Zedekiah was;—a faint type, as in such a worthless person, of the true King of Jerusalem, during this the season of her overthrow by the mystical Assyrian, the head of the mystical Babylon. Such is the knot which God ties, worthy of Him who is introduced in the next verse as able and willing to unloose it all.

"And thou, Bethlehem-Ephrath, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel: whose goings forth have been from of old, from everlasting." (Mic. v. 2.)—This is the key of the whole prophecy, the seal and the test of it; and as it descendeth upon the place of Messiah's birth, it marketh the whole to be chiefly concerning place, as the prophecy of Isaiah, which we have examined, concerneth the person, and is sealed by the particular prediction of the virgin's conceiving a son whose name is Emanuel. And seeing that this is the only passage of Micah referring to Messiah, it seems to indicate that Micah's peculiar office, among the prophets of the Lord, is to set forth the name and condition of the place which is to be honoured with Messiah's birth, and of the place which is to be glorified with the soles of his feet. Isaiah the prophet of the person, Jeremiah of the suffering, Ezekiel of the glory, Daniel of the time, Micah of the place, Haggai of the house; and so, I doubt not, it might be discovered of the rest of the Prophets, that they had each their several places and offices in that procession which prepareth the way of Christ, and rightly introduceth him to the knowledge of the world.

The words "And thou," which introduce this glorious predic-

tion, are not only to draw attention, but likewise to connect the story of Zion's desolation and the Judge of Israel's disgrace with the story of Zion's deliverance and glory; shewing from what quarter they should come: 'And thou, Bethlehem-Ephrath, this is thy destiny, small though thou be, to yield forth the Redeemer of Zion's bondage and the Builder-up of Zion's peace.' The place is Bethlehem, and Ephrath is added to distinguish it from Bethlehem a town of Zebulun (Jos. xix. 15). It is the place, as we have already observed, where Rachel died in labour with Benjamin; the mystical meaning of which we have explained. But perhaps it is more to our purpose here to observe, that it was the birth-place of David (1 Sam. xvi. 12), who was the fullest type of Christ, the ruler and the feeder of Israel; in which character Christ is presented to us in this prophecy. And as Bethlehem yielded forth that valiant youth who slew Goliath of Gath, defier of the armies of Israel; delivered his people from the Philistines; and took Zion from the Jebusites, and made it the seat of dominion; even so Bethlehem shall yield forth the Son of David, to put an end to the Assyrian and his yoke for ever, and make Zion to be the pride of the whole earth.

The name *Beth-lehem* signifies the house of bread, and *Ephrath* signifies plentiful, *Ephrath* great fertility; and all travellers are agreed that the character of the land around justifies the name. Its situation is about six miles south of Jerusalem, on an eminence, with hills on every side of it. Its size was inconsiderable, "little among the thousands of Judah." This was a division of the tribes into thousands, with each a ruler over it, made at the suggestion of Jethro (Exod. xviii. 21), and often referred to in the historical books of Scripture (Num. i. 16; Deut. xxxiii. 17; Joel xxii. 14; 1 Sam. xxiii. 23). Among them, Bethlehem, though small, was chosen to the very high honour of being Messiah's birth-place; for that this prophecy referreth to Messiah the Jewish commentators knew well; and of whom else could it be said that His goings forth were from everlasting? The wise men at once answered Herod, "In Bethlehem of Judea, for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Judah." For the discrepancy between the original promise and this version of it I do not think that Matthew is accountable, who merely reports the answer of the wise men to Herod. It is most likely that so famous a prophecy had got into common use among them, and, like every thing which is passed from mouth to mouth, had lost something of its original form, but retained its true spirit. Now the true spirit of the prophet Micah is to express, not the meanness, but the great exaltation of Bethlehem; that, little as it was, it should be chosen for the birth-place of the Everlasting King; and as such it would be spoken of among

the people, who all knew well where the hope of their nation was to be born (John vii. 42); and so it is most likely the chief priests would report it unto Herod, for it is not obtained from the LXX. whose version is as exact a translation of the Hebrew as is our own. It was little among the princes of Judah, and at the same time it was not little; its littleness being connected with its real state, its importance with this prophecy: no wonder therefore, that, in handing the prophecy from mouth to mouth, it should come to be connected not with the littleness but with the importance of Bethlehem. Some have thought that this discrepancy should be recouiled, by reading the Hebrew as a question, "And thou, Bethlehem-Ephratah, art thou little among the thousands of Israel? out of thee," &c.; which is in substance the same with the verse in Matthew, "Thou art not little." Either way is satisfactory, but we prefer the former, both because it is congenial with what in all such cases of singular and popular prophecies is found to have place, and likewise because the prophecy turneth in no mean degree upon the littleness of Bethlehem. Babylon, "the lady of kingdoms," stands contrasted with Bethlehem, "little among the thousands of Judah:" the one gathereth her troops, in order to smite the Judge of Israel; the other yieldeth forth her Babe, in order to revenge the royal line of David, and smite the Assyrian in his land. As in the prophecy of Isaiah explained above, when the bough of the Assyrian was lopped with terror, and the high ones of stature hewn down, he who did it is represented as the lowly branch, the sucker, from the stem of Jesse; so here, when she, the city that sat as a queen and did oppress the nations, is to be spoiled and for ever overthrown, he by whom it is done must proceed from one of the humblest of the hamlets of Judah. And as in that *personal* prophecy, when king Ahaz and all the royal line are brought low by the perpetual stroke of the Assyrian, he who breaketh the rod of the oppressor must proceed from the family of Jesse, a shepherd; so in this *local* prophecy, when the walls of Jerusalem and the towers of Zion and the holy temple are laid in the dust, he who is to build them again, and set them up for ever in imperishable glory, must proceed from Bethlehem, the native village of David, of no repute amongst the tribes of Israel. As the light of salvation broke forth from the land of Zebulun and Naphtali, and from Nazareth the most contemptible of the towns thereof; so the hope of the strength of Israel, and the glory of the towers of Salem, must come forth from one of the lowliest of the villages. And, to put still more contempt upon the grandeur and glory of man, it is appointed of God that He who is to be the Redeemer of the tribes of Jacob, the Leader and the Commander of the people, shall have the poorest and meanest accommodation which that

mean town can afford; that his mother shall be cast out from the habitations of men, and have to seek her shelter among the brutal tribes, which her Son came to redeem from the bondage of corruption, as he came to redeem men from the bondage of Satan and the pains of hell. He was indebted to mankind for his flesh; for his birth-place he must be beholden to the beasts; to repay both debts by the eternal redemption of both the rational and the irrational creation into that state of goodness in which they were created by God in the beginning. "And she brought forth her first-born Son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn" (Luke ii. 7.) These, together with all the other circumstances of hardship and cruelty, of poverty and meanness, which attended upon the birth of Shiloh, the Gatherer of the thousands of Israel and the Captain of their salvation, are all intended to be conveyed in these words of the prophecy, "Thou, Bethlehem-Ephratah, though thou be little among the thousands of Judah;" and, being so, we think it would be to take away a great point of beauty and strength from the prophecy to read it as a question, "Art thou little among the thousands of Judah?" although even in that case the question would have little or no effect, unless it were in other respects a small and insignificant place. Take it as we may, the simple amount of the discrepancy between the original and the version of the wise men is, that the one hath the letter, the other the spirit of the words; the one being the form written in the book, the other the form which it took in being handed about from mouth to mouth.

From the form we now pass to the substance of the prediction, which, being literally rendered, is, "From thee to me shall (one) come forth for to be ruler in Israel; and his goings forth from the beginning, from the days of eternity." Not only from the passages already referred to in the New Testament (Matt. ii. 6, John vii. 42) doth it clearly appear that this was understood, both by the learned and the unlearned among the Jews, to refer to the nativity of Messiah; but all their most famous commentators, as Jonathan, Kimchi, Salomo, and Abendana, have so interpreted it: indeed, of whom else can such things be spoken? "From thee"—that is, from Bethlehem, and not merely from a Bethlehemite stock. His stock is determined to be of Jesse, and of David, by other Scriptures: this is to determine the very place of his nativity.—"To me"—that is, to Jehovah, the eternal God, who chose Abraham to be the father of the nation of kings and priests, and Canaan for the land of their habitation; who chose Zion to be his seat, and Jerusalem to be his abode for ever; who also chooseth one from amongst the people to be Governor over them for ever: and this one he declareth that Bethlehem shall produce for his service; Bethlehem, and no other spot whatever

upon the earth. Why should God be at such pains in defining the place of Messiah's birth? Not merely that Messiah might be known when he should come, but because *place* is one of the elements of the Divine purpose: as also is time, and rank, and descent, and all other things noted in the prophecies; which contain not arbitrary notices, to compose together a knot which God alone might be able to unravel;—mere safeguards against false Messiahs, tests and testimonies of the true one;—but they are things in themselves of importance enough to be included in the great scheme and revelation of God. All nations have looked upon it as a matter of no mean importance, exactly to ascertain and honourably to commemorate, the birth-places of their greatest benefactors and most famous men; and I believe, that of every well-constituted and unsophisticated mind it is a natural feeling to be much attached to the place of their nativity, and very friendly to the inhabitants thereof; and that modern philosophy, which, under the affectation of universal love and disinterestedness, sets light by these natural desires, and even counts it good and acceptable with God to root them out, is fallacious, and contrary both to the method of God and the experience of all good men. To be able to forsake all these natural attachments for the sake of Christ, is most righteous and dutiful; and because it is accounted of great price to do so, and expressly commanded when need is, it is clear that there must be such an attachment naturally in the mind, and that of no mean degree; otherwise where were the sacrifice? Now, because I fully believe that there is no natural desire which hath not a good intention of the Creator, and which is not made to be gratified; and because, in every case where persons are called to sacrifice the same during the present evil age, and to prefer the naked word and power of Christ, it is always promised that he shall inherit in the same kind manifold in the age to come; therefore I surely believe, that there will be some acknowledgment hereafter, of this great principle in the human mind, to gratify which the greater number of the most noble and reverend structures which the world contains have been erected. And what this recompence in kind to the saints, for forsaking their native country and all other things for Christ's sake may be, I have often sought to discover: and sometimes it hath occurred to my musings, that as the spirits of the departed are said to haunt the places which they loved best while in the body, and as every particular place hath from the superstition of the Papacy received its guardian saint; so, in the age to come, those martyrs, who have suffered from the cruel hands of their brethren, may be permitted to recompense their much suffering, and to accomplish their many blessings, by being in very deed constituted of Christ the King, special guardians and governors over their several

cities, towns, and villages, to intend their welfare, and solicit their good at the court of the Great King. And to this agree the words of the parable: "I will make him ruler over ten cities." Be this as it may—and if there were not more important matters before me, I could shew that there is much ground for the notion, both in the holy Scriptures, and in the Papacy, which is the world to come anticipated and diverted to Satan's uses—we pass onward, merely quoting as we proceed one of the songs of Zion, which beautifully embodies the feeling we have sought to express. "His foundation is in the holy mountains. The Lord loveth the gates of Zion, more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God. Selah. I will make mention of Rahab, and Babylon, to them that know me; behold Philistia, and Tyre, with Ethiopia: this man was born there. And of Zion it shall be said, This and that man was born in her: and the Highest himself shall establish her. The Lord shall count, when he writeth up the people, that this man was born there. Selah. As well the singers as the players on instruments shall be there: all my springs are in thee." (Ps. lxxxvii.)

The prediction itself consists of two parts; the one defining the office to which God destined this Bethlehemite, the other his primeval and eternal dignity: the former being expressed in these words, "For to be ruler in Israel;" which in the version of the Scribes delivered in to Herod is, "a Governor that shall feed my people Israel;" which as to the letter is different, as to the spirit substantially the same. The word in the original is often rendered "Governor:" as in Ezek. xxxiv. 24, Psa. xxii. 29; two passages which refer to Christ, the one by the name David, who in almost all things typified his royalty, and in this also that he was born in Bethlehem; the other as "the Man of sorrows and acquainted with grief," who did from Bethlehem begin to run his race of labour and grief. The word is also used in the viii<sup>th</sup> Psalm, where his high and large dominion over the earth in the age to come is set forth; and in Isaiah xvi. 1, where he is represented as the Ruler of the earth, gathering his outcasts in that day when "in mercy shall the throne be established, and he shall sit upon it in truth in the tabernacle of David, judging, and seeking judgment, and hasting righteousness." (ver. 5.) And in divers other parts of Scripture is it used in the same high and unlimited sense: as, Judg. viii. 23, 2 Sam. xxiii. 3, Jer. xxx. 21, Zech. vi. 12, 13; of which I shall quote the last, as presenting us with a worthy conception of that government which he is for ever to fulfil in Israel, and from mount Zion over the whole earth. "Behold the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall

be a priest upon his throne: and the counsel of peace shall be between them both"—that is, as I understand, between Him and his God and Father; a continual harmony of will, an eternal work of perfect mediation; the same idea which is expressed in the passage before us by the the word "to me" or "for me:" as if God had said, "I want such a governor in Israel as will fitly and fully rule for me, and Bethlehem shall be the place honoured to produce him." The same harmony is beautifully thus expressed in the passage of Jeremiah referred to, "And their Governor shall proceed from the midst of them; and I will cause him to draw near, and he shall approach unto me." God ever speaks as one beholden unto Christ, as indeed he is; seeing all his rulers of mankind, from Adam downwards, have only vexed and grieved him; even David at times, though he was "the man after his own heart." So that, when God finds this Bethlehemite fit for his service, one in whom he can be glorified, a High Priest both merciful and faithful, he is right glad, and rejoiceth over him as one who has found great spoil. Of this there is a beautiful example in the lxxxixth Psalm: "Then thou spakest in vision to thy holy one, 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: with whom my hand shall be established," &c. God wanted a man in whom he might set his strength and glory. All whom he had travailed with had proved in his hand as a deceitful bow and as a broken staff; but this one was his true and faithful servant, who, after proving by all kinds of suffering, he exalteth to the supremacy of all creation. But the supremacy of spiritual as well as temporal things, of heavenly as well as earthly places, into which Messiah hath attained in reward of his perfect holiness, is a New-Testament rather than an Old-Testament mystery; and therefore not properly coming into our text, which is chiefly, or entirely, conversant with the fates of Israel and the Assyrian, of the land of Canaan and the land of Nimrod; of the daughter of Zion, which is Jerusalem, and of the daughter of troops, which is Babylon. But because these symbols are in the New Testament taken from the earthly and applied to the heavenly also, from the temporal and applied to the spiritual; we of the Gentiles, upon whom the glory hath arisen, may well see, and ought ever to see, the universal purpose of God by Christ and his people and the heavenly city set forth therein. It is not because they apply Israel to the church, and Jerusalem to heaven, and Canaan to the celestial reward, that we object, but because, in this true spiritual application of them, they are so schismatical as to cut off their literal application also to the things which they name. If there had not been a passover, would we have understood what Christ our Passover



meant? if there had not been a serpent lifted up, would we ever have known what the Son of man lifted up meant? and so, if there is not to be a Jerusalem of the lost and scattered tribes, in which Messiah ruleth over the earth and blesseth it, we shall never know what the Jerusalem above, that cometh out of the heavens, full of the risen saints, with Christ at their head, to rule all visible creation and be served by all the invisible, doth mean. Ah me! what a curse it is to have a divisive and sectarian spirit, which grasps all the kernel to itself, and will not give even the husk to another. The Jew, I maintain, the literal Jew, and the literal Jerusalem, and the literal Zion, have the first right in these prophecies, have the second right who may. The literal interpretation of them is the basis and foundation of the spiritual; and without the strictest adherence thereto, the spiritual is a speculation of partial men, no true interpretation of God's word by the catholic church.

The thing, therefore, which is here declared is, that one who is to issue forth from Bethlehem is to be Ruler for God in Israel, against that day whereof the glories have been set forth in the preceding chapters; which describe Zion's elevation and power, and an universal government of peace, the recovery of her people from all lands, and their supremacy among the nations of the earth. This wonderful purpose, which our prophet had described as about to be accomplished in Jerusalem and her people, being set forth, God proceeds to describe, in this chapter, the Person whom he had chosen as his instrument for bringing out that train of glorious predictions, and ruling over the kingdom of peace and blessedness which his own hand should win from the Assyrian. This I hold to be the mind of the Spirit in the words of the Prophet Micah, the body of the hope which God set forth by him to Jotham, Ahaz, and Hezekiah, and the other kings who followed in the throne of Judah; that they might be strong in the Lord, and glory, as Abraham had done, to see the day of Messiah, though afar off. I, a Christian taught by the Spirit, do see more than this in it all. In the Assyrian I see the last Antichrist, holpen, if not possessed, by Satan, to rise up against Christ the Son of God: in Jerusalem I see the Jerusalem which is above, in the heavens: in the Bethlehemite warring against the Assyrian, I see Christ in his spiritual glory, with his saints, also in their spiritual glory, warring against the armies of the beast and the false prophet: and in the consummation of all, I see Christ and his church in the New Jerusalem ruling over all the things which God hath created and made. But because I see all this, I do not cease to see the other also; because the Spirit hath opened this to my eyes, he did not therefore present a false thing to the eyes of the Jews. I am not to make him a deceiver of others, in order to make him an endower of me and mine. Yet such is the

envious and treacherous dealing of this generation by the people of Israel, over whose restoration to their own land they will demur and doubt, and with sagacious looks confer, as if it were a thing of which God had not certainly spoken, but which depended upon their decision. I thank God that I have learned not to be angry and bitter against them, but I do from my heart pity them, as the most treacherous dealers with his word, and underlying the heaviest threatenings which are written therein. God have mercy upon those who in this day, and under these calls, will give no heed or no credence to the personal coming of Christ and the actual restoration of the Jewish people! They will meet with a sad awakening some morning, if they repent not to the acknowledgment of the truth. Of which ignorance and misinterpretation of God's plain and honest truth the real cause is, that their eye is not single, or their body would be full of light, instead of being full of darkness, upon the great purposes of God. Some of them have no time to give to such studies, being full of secularities and occupations; some of them can believe no otherwise than the church, that is, their favourite sect believes; and others are so set upon standing well with the multitude, that they can believe nothing until it hath been approved and applauded at the market cross. The Lord have mercy upon us! for our sins are more than can be numbered; therefore my heart faileth me.

Next after the dignity of being Governor in Israel comes his claim of right to his title, his worthiness thereof: "Whose goings forth have been from of old, even from everlasting." Glorious recognisance, pedigree of renown, and sufficient title, not to the government of Judah only, but of the whole world! It consisteth of two parts, time and action: the time in these words, "from the beginning, from the days of eternity;" the action in these words, "his goings forth." The expression "from of old," or "from the beginning," is used as a prerogative of God in many places, as Deut. xxx. 27, Psa. lv. 20, Hab. i. 12; of which I will quote only the last, as presenting a worthy instance of the meaning of this expression: "Art thou not from everlasting, O Lord my God, mine holy one?" Of another person besides God it is found used in one remarkable passage of the Old Testament, Prov. viii. 22, 23: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." And twice over in the New Testament is the kindred Greek expression (by which the LXX. translate it in the passage before us) used of Christ: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John i. 1, 2). "That which was from the beginning, which we have heard, which we have seen with

our eyes, which we have looked upon, and our hands have handled of the Word of life" (1 John i. 1). And in the book of Revelation this, which is elsewhere but an attribute, is embodied into a name of Christ, "the Beginning of the creation of God." The other expression, "from the days of eternity," by which the preceding one is confirmed, is found conjoined with it in the passage of Proverbs referred to above, and is likewise the attribute of no person save of Him who is God (Psa. xc. 2, Isa. xi. 28); wherefore also God is called "the Ancient of days," Dan. vii. 9. From these examples it is manifest that he who is to be born in Bethlehem for the ruler of Israel, and who is to wax famous and great unto the ends of the earth, is the same person spoken of in Proverbs under the name of "Wisdom," in John under the name of "The Word," and, "The Life with the Father," because he it is who had existence with God before the world was, in the beginning, from the days of eternity. That Person with whom God took counsel, saying, "Let US make man in our own image;" that Person who was the Lamb slain from the foundation of the world, and the Creator of all things, for whom all things were created: He it is whom God in his purpose hath set to be the gatherer and the ruler of the tribes of Israel; of whom it is said, "Jesus Christ, the same yesterday, to-day, and for ever," "which is, and which was, and which is to come, the Almighty." If to have created all things, and to have preserved them, and to be unchangeable, and to be eternal, be attributes of the Godhead, then this King of Israel is God, and not man; or, being man, he is man in addition to his Godhead. In so many words doth Isaiah declare this, in a passage which is referred to Christ Rom. xiv. 10, 11; Phil. ii. 10: "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 knee shall bow, every tongue shall swear" (Isa. xlv. 22, 23). Here then is a distinct declaration of the Godhead of the King of the Jews, and at the same time of his distinct personality from Jehovah, to whom he is to come forth for the purpose of delivering and revenging his people Israel. This may serve to convince us that the mystery of Abraham and his seed, of Jerusalem and Zion and the promised land, is an integrant part of the eternal purpose of God, and not merely a piece of typography for expressing something else. It is a type of the spiritual election, and their supremacy over all things both terrestrial and spiritual, but it is all the while a reality in itself, and an essential part unto the end, and I believe for ever, of the great mystery of godliness. The constitution of man is spirit and flesh; answerable to which there is, in the outward world, heavenly things and earthly things, to the headship of which those who are one with Christ

in the spirit are promoted, while those who are one with him in the flesh are promoted to the headship of the earthly things. And as the spirit and the flesh form one man, the image of God, so the heavenly and the earthly things form one world, the handywork of God: and as the spirit is closely united in most perfect sympathy with the flesh, so as not to express itself without it; so shall the heavenly be united in most perfect sympathy with the flesh, and form one Divine system of completeness. So that, while all that hath been promised to Abraham and his seed with respect to the land of Canaan, shall be fulfilled to the letter, those of them who are chosen, and spiritually united to Christ, will likewise be partakers of his super-celestial glory; and perhaps be specially the representatives in the heavenly city, the guardian spirits, the interpreters, and the benefactors of their nation in the flesh. However these things may be harmonized, one thing is certain, that the same Person who was born at Bethlehem is he whose goings forth were from everlasting, and through whom all the marvellous things prophesied of in this chapter are to be accomplished for the people of Israel, now sorrowing, like a woman in travail, under the hard oppression of Babylon.

It remains that we open the meaning of the expression, "whose goings forth."—What are those "goings forth," of which it can be said that they have been from the beginning, even from the days of eternity? There is a *going forth* from Bethlehem, and there are *goings forth* from the beginning, from the days of eternity: the former is his generation as a man; the other is naturally thought to be his generation as God, his eternal generation of the Father before the world was. The passage in the Book of Proverbs already referred to toucheth this point: "The Lord possessed me in the beginning of his way, before his works of old: I was set up from everlasting, from the beginning, or ever the earth was. . . . Then I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him." To this primeval fellowship of the Father and the Son by the Holy Ghost, whatever it consisted in—and it seems hardly possible for reason to comprehend what was before reason was created—I consider the expression "goings forth" to refer, as well as to the act of his generation, which, being in the necessity of the Godhead, is not to be put into the level of any of the actings of Godhead. The eternal generation of the Son is a part of the definition, and not one of the actings of Godhead. An acting of Godhead presupposes the existence of the Three Persons, and even a purpose of Godhead doth presuppose the same. While Christ's going forth before the creation of any thing, therefore, determines him to be very God, I think these goings forth refer specially to some actings between him and the Father

anterior to creation. Now of what actings anterior to creation have we any hint in Holy Scripture? These occur to me at this moment:—First, the election of a people in him to be conformed to his image and holy before God in love. This is declared in various parts of Scripture, especially Eph. i. 4, “According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love.” Secondly, a promise of eternal life made to him for those who are his chosen ones: this is especially related in the Epistle to Titus, i. 1, 2, “Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God’s elect, and the acknowledging of the truth which is after godliness; in hope of eternal life, which God, that cannot lie, promised before the world began.” Thirdly, a purpose of grace, which comes to us through Christ; and as it can only come through him in his character of the Lamb slain, it carries this aspect of him, as “the Lamb slain,” not only *up to* but *before* the foundation of the world: “Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim. i. 9, 10). Fourthly, a kingdom prepared for us and him to reign over for ever, from the foundation of the world: “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” (Matt. xxv. 34). Also, as the Word, and as the Life, and as the Christ (or anointed one) of God, he was before the world with the Father, and in those characters did create the world; as is declared John i. and 1 Cor. i. and 1 John i. and Rev. i. In short, throughout all Scripture his actings in time are only the manifestation of purposes and actings which went on among the Persons of the blessed Trinity before all time. Creation is but the outward expression of what was realized in God and Christ before there was an outward thing. Now to these actings, interior to Godhead, to man incomprehensible, but in Scripture every where declared to have been, it is, I think, that “the goings forth” here refer. These are the processions of the purpose in its various forms, perhaps the same with the creation of the worlds, or ages, which Paul speaketh of Heb. i. 1, and in which the first heretics wandered so wide of the truth: and these processions are here introduced, rather than any names, because the prophecy of Micah hath particular reference to time and place. In Isaiah’s strain of prophecy, already interpreted, it was the person of the Messiah which was celebrated: here it is his birth-place, which, having been mentioned as at Bethlehem, must, to guard against error,

be mentioned also as in the depths of eternity. Isaiah, prophesying of him as the virgin's Child, to guard against mistakes gives him the name of *El*, or *God*, as well as *emmanu*, or *with us*; and, tracing their deliverance to this Child of the virgin, he doth give his full name at the same time all emblazoned with the styles of God. So also our prophet, shewing forth his going forth from Bethlehem to redeem Zion out of the hands of the smiter, doth take care to enumerate his goings forth before the birth of time in his various beautiful and wonderful forms, which creation was to bring into manifestation. This I take to be the true interpretation and scope of this wonderful verse.

And now, having done my part of an interpreter, I may be permitted, before I proceed further on my course, to pass over to the fulfilment of the event, and relieve myself and my readers with some meditations upon the splendid accomplishment which this prophecy received in the fulness of the times; and with these conclude the present essay.

Augustus, the first emperor of Rome, did little dream, when he issued forth his proud decree to have the whole land of Israel enrolled, that he was an humble instrument in the hands of the over-ruling Majesty on High to accomplish a purpose which He had foretold by one of his commissioned servants, the Prophet Micah, "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." A prouder, more ambitious, more cool and cunning man, nor one who more affected divine honours, never wore the purple; yet were that very ambition and policy made to do servile work for the sake of the Lord and his Anointed. He whose word was law, did but carry into effect the word of a Jewish prophet who in his life had hardly a hiding-place; He was the means of bringing the mother of our Lord to Bethlehem, at a time when nothing but legal constraint would have removed her from her home. A few days later, and the prophecy had failed, and Messiah lost one of his strongest evidences. Such is the overruling and over-mastering monarchy of God, that there happeneth not an event, in the worst of times, nor under the most ungovernable tyrants, which hath not in its womb a seed sooner or later to bear fruit to the glory of God and the benefit of the earth. It is very comfortable to know, that, amidst the wars and disturbance, and violent fermentations of human society, the Lord God omnipotent reigneth; and that in the storms which agitate men and nations He is at the helm, with a strong hand keeping the course towards peace and safety. And to his saints it is full of joy that not one jot or tittle of the promises shall fail of accomplishment, and that the most powerful ministers of evil cannot keep themselves from ministering good to the people of God.

To Bethlehem they came, with the other descendants of the

royal line, and the days were fulfilled that Messiah should come, and the hope of all nations be disclosed. But, though Messiah's kindred were all collected into this city of David, there was none of Messiah's kindred to welcome his arrival: "He came unto his own, but his own received him not." Cruel-hearted men, they would not spare for the virgin the accommodation which nature needed, but thrust her forth from human habitations at a time when barbarity grows tender and revenge relents! It looks as if some strong fatality had joined men into a confederacy to do the Son of God dishonour; or nature had formed that age of men more ruthless, that he might have a more bitter life of it. Oh, it is a sore rebuke to human kind, that, for all the warnings they had received by prophets, priests, and angelic messengers, not one was in attendance to receive this child of hope, for which heaven furnished forth a choir of angels! No preparation, nor birth-day hymn, nor birth-day rejoicings, for that Heir of glory, for whom the dark vault of night was lighted up, and the uninhabited air thronged with the heavenly host, and the silent hour of midnight made melodious with heavenly minstrelsy! Therefore we will humble ourselves in the sight of God; and mourn over the malice and wickedness of our race, as one that mourneth over an only child. We will weep, because of our own heartless reception of the Son of God, whom we have crucified afresh and put to an open shame; we will put on humility as a garment, and we will gird our spirits with repentance, and seek forgiveness for ourselves and our race, if haply the Lord may overtake us with his mercy, and yet prevent us with his loving-kindness.

But the celestial spirits, who minister to the heirs of salvation, gathered their host together, and came forth with a song of jubilee to usher into the earth the great Captain of salvation. As they came of old at nature's birth to rejoice, so now they came at nature's salvation: and they will come once more, when the trump of the archangel shall sound, and the sons of men shall come from the grave to the judgment-seat of Christ. These three greatest of events in the history of humanity are alone worthy of such celebrations and glorious heraldry. When the foundations of the earth were laid, and Jehovah, by successive acts of almighty power, had from the womb of nothingness brought it all teeming with happy life, fresh and beautiful as the blush of morning, then Jehovah rested from his work, and the sons of the morning sang, and the angels of God shouted for joy: they sang the birth of elemental nature, they rejoiced over the created and adorned world, and they welcomed their sister spirit, the soul of man. Yea, all the children of God's hand did welcome the birth of their youngest sister, and lead her to the fellowship of God's family and to the inheritance of his house,

Now they assembled the second time, to rejoice over nature's recovery and man's redemption. The well-formed world had fallen into disorder, and the soul of man had been deformed with sin. The whole creation groaned and travailed in pain. There was a moral chaos, as wild as that from the womb of which nature arose at first : darkness covered the earth and gross darkness the people. Upon this chaos the Spirit of God was to move the second time, in the person of his blessed Son ; and into surrounding death spiritual life was to enter, and out of the dry bones an army of living men was to come forth ; and beings fit for heaven were to be created out of beings fit only for hell ; and the great and good designs of the Almighty, which sin had marred, were about to run a new and stable course ; and groaning, travailing nature to be delivered by the manifestation of the Son of God.

If the angels of God came forth of old at the generation of the heaven and the earth, well might they come forth on the day of nature's regeneration. From then till now there had been no occurrence worthy of such a manifestation. When thus we contemplate the greatness of that event, over which the heavenly host rejoiced, perhaps it was not decent for man to take a part—man, whose anthems and requiems are most generally sung over the destroyers, not the saviours of men ; whose laureate wreaths have been generally stained with vice, or withered with sickly envy ; whose songs of praise have been most often hired with a courtly bribe, and composed of unblushing flattery.—No ! it was not decent he should take a part.

To what sort of a company was this anthem sung over the birth of Christ ? To shepherds abiding in the field, keeping watch over their flocks by night—men of no condition ; simple peasantry, shepherd hinds—such were the men, of all men, whose ear God honoured with such a greeting. And they were worthy of the honour ; for, having heard, they hastened to the hallowed spot ; and, having seen, they returned glorifying and praising God for all the things which they had heard and seen. Not so Herod, the merciless murderer of Rachel's children—to him it was likewise made known, and he likewise paid a visit to the hallowed spot ; and there followed no rejoicing or praising of God ; but such a scene of dissolute cruelty, and savage murder of innocent children, as in the bosom of a peaceful time this world hath never seen : " There was heard in Ramah, a voice, lamentation, and weeping, and great moaning : Rachel weeping for her children, and would not be comforted, because they were not." Here, in one breath, is warning and consolation : warning to one extremity of the body politic, consolation to the other : warning to the great and powerful and princely of the earth, to beware lest the lust of power and the excess of



authority intoxicate them out of nature's healthy estate, and make their bosoms cold to humanity and feeling; consolation to the poor, and labourers and watchers of the night, for all their pitiable condition, to take heart, for it is nothing against them in the eye of God. Were this warning to the one and consolation to the other brought home to both, it would destroy the asperities of rank to rank, the cruelty of power, and the revolt of misgoverned people, and sweeten the intercourse of rank, and win back that golden age of poets which

Held virtue for itself in sovereign awe:  
 Then loyal love had royal regiment;  
 And each unto his lust did make a law  
 From all forbidden things his liking to withdraw.  
 The lion then did with the lamb consort,  
 And eke the dove sate by the falcon's side;  
 Ne each of other feared fraud or tort,  
 But did in safe security abide,  
 Withouten peril of the stronger pride.

Or it would hasten forward that golden age of Christians, when "the wolf 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;—when the sucking child shall play upon 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 deep."

These shepherds of Bethlehem were not like that other shepherd whose ear was honoured at Horeb with the first tidings of Israel's deliverance from the house of bondage. The shepherd of Midian reasoned hard against the promises of the Lord, and yielded to his commandment an unwilling obedience; but no sooner had the angels gone away into heaven than the shepherds of Bethlehem said one to another, "Let us now go even unto Bethlehem, and see this thing which hath come to pass, which the Lord hath made known to us." This is the first pilgrimage that was ever made to the place of our Saviour's birth; and doubtless all will agree with us in preferring to have been of that simple company, than of any of the noble pageants which have since visited the hallowed spot. To have had our ears saluted with the message, "To you is born this day a Saviour, which is Christ the Lord;" to have heard the celestial host pouring forth their hallelujahs to God, and their benedictions upon the earth; alone, and in the silent night, enshrined in celestial radiance from the world sleeping in darkness around: thus to be saluted, and thus to be invited to the pilgrimage, albeit in most rustic company, were more honourable and joyful far than to walk in the train of cloistered monks or mailed cru-

saders or sceptred monarchs. Simple as were the hearers of the message, they were alive to the honour that was bestowed upon them by Heaven. Their ravished ears locked up their other senses; they could do nothing but listen to the symphony of the angels. It held them wrapt in silence, unbroken until they were gone even into heaven: then, like men all struck with one common emotion, they burst out indiscriminately, and said one to another, "Let us go;" and they came with haste. They waited not to pen their flocks, or to apprise their families, but straightway in haste addressed themselves to the way; and having reached Bethlehem, they found Mary and Joseph, and the Babe lying in a manger.

They found their Saviour, Christ the Lord, unattended and unministered to; despised and rejected of men; testifying in his very birth-place to the cruelty of his own, to whom he came, but who received him not. It shews from what a lowly bed the highest honour and renown will arise, to look upon the Virgin, whom all generations were to call blessed, in the desolate condition in which these shepherds found her. It shews how little men are skilled to discern the favourites of Heaven, when they thus thrust God's favoured handmaiden from their comfortable quarters to dwell with the brute creation; and it should cheer the humble sheds of poverty, to think where the most honoured of womankind brought forth the Saviour of the world. The ways of God are mysterious upon the earth. He could have brought his Son into the world by the highest as easily as by the lowest avenue; surrounding his birth with purple, and cradling his infancy in softness, and making whole nations to rejoice at his birth. It was not through neglect or oversight that the Lord brought his Only-begotten thus meanly into being; for in honour of Him he sent from above the celestial host which the shepherds heard, and lighted in the sky the star which the Eastern magi saw. There can be no omission on the part of God: all his works are of choice, and by wise design. Study, therefore, this mystery of the Saviour's humble birth. He came to spoil principalities and powers, and to make a shew of them openly; to pour contempt upon pomp and vanity and ostentatious pride; but to honour humility and gentleness and truth. Therefore it was written by Isaiah the prophet, "He shall not cry, nor lift up, nor cause his voice to be heard in the streets: a bruised reed shall he not break, the smoking flax shall he not quench: he shall bring forth judgment unto truth." He came to be the father of a new generation, and to give the patent of a new nobility to the sons of men;—a nobility which should not stand in titles, or live in place, or flow by hereditary descent, but should be as free and open to men of no name or reputation as to royal princes. It was needful, therefore, that he should set the example

to this spiritual nobility, this chosen generation and royal priesthood of God, by beginning from the lowest possible condition, and shewing all his Divine parts under the sorest trials and disasters, that no one of the family might have it to say that he was more severely tried by poverty or persecution than was its Father and Founder. Therefore it is written by the Apostle, "It pleased God, in bringing many sons unto glory, to make the Captain of our salvation perfect through sufferings." Of an event pregnant with such fruits, the prince of this world was not an idle spectator; but, foreseeing in this babe the Prince of righteousness that was to judge and to bruise him, he gathered his powers together to crush him in his birth. He steeled the hearts of the Bethlehemites with inhuman hardness, that haply both mother and babe might starve by cruel exposure. Being foiled in this, the enemy wrought upon Herod, that blood-thirsty vulture, to draw the sword against the Babe: here also being defeated by the careful providence of God, he waited till Jesus arrived at man's estate, and, having caught him fainting in the wilderness, he attempted him thrice. And another time he tried him in the person of Peter: and finally, not being able to succeed, very spite drove him, by the avarice of Iscariot, to cut him off, though he knew he thereby tamely lent himself to the counsels which God had foretold, and sealed the ruin of his own estate. Therefore I doubt not that on this morning of the Saviour's birth all hell summoned a council of her powers to deliberate upon their threatened empire, and arrange their plot against the Lord and his Anointed. I doubt not, while light celestial and heavenly melody kindled holy fervours in the bosom of the shepherd swains, the blackness of dark treachery and the counsels of dismal cruelty were poured from hell into the breasts of Herod and his peers in the city of Jerusalem; while joy visited the plains of Bethlehem at the tidings of Christ their King, these same tidings wrought in Herod and all Jerusalem sad dismay; while with open simplicity the shepherds made the tidings known, Herod and his cruel counsellors retired to the interior of the palace to brood over devilish designs, and came forth to execute them with hellish cruelty.—Such was the mystery of the Saviour's humble birth. It was the conspiracy of hell and of wicked men to keep their empire against the Son of God. A strong instinct of iniquity taught them that He who was to make an end of sin was now entered on his work; they trembled for their state, and made haste to destroy its sworn and bitter foe.

We cannot take leave of that striking scene without casting a look back upon its many sublime and wonderful and instructive features: which, besides the plain and practical meaning that we have deduced from them, have a more mysterious and

hieroglyphical meaning, which ought at least to have a mention. What might be the aspect of the heavens to the eye of an astrologer upon the morning of the Nativity we know not, but surely the conjunction of earthly influences is full of significancy to the eye of the religious moralist. A host of angels descending from heaven to announce the birth of a child, is a thing not recorded of any other mortal, and shews that child to be advanced far beyond the sphere of mortals; else why disturb the higher spheres to bear him witness? That this should take place over a birth than which another birth was never more dejected and abandoned, doth make it plain that the host of the upper spheres hath no respect to the splendour and accommodation of human life, but look inward, upon qualities which do not meet the outward sense or vulgar esteem of men. The choral song which the angels sung was, as it were, a proclamation of forgiveness, a universal gratuity from the King of all the earth unto his people upon the birth of his first-begotten, the heir of all his glory. There was a curse pronounced in Eden; whereupon the glory departed from creation, and the creature was subjected to sin and vanity: now, after the lapse of many ages, upon the birth of the Second Adam, a benediction is pronounced, a universal pacification to the earth, a deed of amnesty and reconciliation to the children of men—fit boon upon an event so glorious! The first tidings of all this was brought to the ear of humble shepherds. Heaven's highest emissaries held a conference with earth's meanest people, to signify that God was about to put honour upon things that are reputed foolish and weak and of no account. The first promulgation of Christ was entrusted to these despised shepherds, to signify by what classes of the people he was to be first acknowledged and proclaimed: and agreeably to this it is written, that "the common people heard him gladly;" and to the Baptist he desired it to be reported, that "to the poor the gospel is preached;" and when he ascended up on high, and sent down the Spirit, he poured the full horn of his inspiration upon the fishermen of the Galilean lake. And every where his sect was spoken against and evil treated; and even still, methinks, those nuncios of the Gospel, who in this latter day have left our island, as the Galileans left Judea in the infancy of the church, hasting through the trackless ocean to every region, like the angel whom John saw in the Apocalypse flying through the midst of heaven having the everlasting gospel to preach unto all the earth—these last missionaries of Christ are of the humblest orders, like these first, and as heartily despised and scouted for their pains by the wise and mighty of the present generation. After the simple shepherds, the next visitants of the infant Saviour were the sons of science, who brought the choicest productions of their region, to signify that

knowledge and philosophy, after a season, should come and prostrate themselves before the simple and unadorned Majesty of the Gospel : which also has been abundantly verified in this our island, where, in one age, the great chiefs of the three great divisions of human knowledge, poetry, philosophy, and abstract science—namely, Milton, Locke, and Newton—did each cull the richest products of his provinces, and empty their gathered stores before the Saviour of the world. The abject misery of his birth-place signifies the world far estranged from the gifts of God, and ready to reject them : the desertion and solitude of the blessed hour of his birth signifies how he had no help, but every hindrance, from mankind, in accomplishing the work which he had undertaken. These, and many other things of exquisite import which came together upon this wonderful event, we have in a manner left untold ; and perhaps we have already departed too far from this form of discourse, which is intended only for interpretation, and may not descend to the minuter and finer touches of delineation and description.



NOTES ON THE PARABLES OF OUR LORD RESPECTING  
THE JUDGMENT.

It is the object of the following remarks to prepare the way for shewing that the parables of our Lord concerning judgment are not generally understood ; an assertion which ought to be excused, till it can be shewn that any one of them contains the smallest hint of the death or resurrection of the parties judged in them. The negative of this is assumed, and the parables believed to relate solely to the judgment of the quick on the earth, not of the dead at the general resurrection. The reason why our Lord spake some things in parables, is clearly stated in Matt. xiii. 10—13, Mark iv. 11, and Luke viii. 10 : therefore, without controversy great is the mystery of parables. All that is hoped of the following remarks is, that they will be useful to those who *study* Scripture : for the object of the present paper is not interpretation, nor exposition in full ; but, as briefly as may be, to allude to some of the most essential terms, in each parable, too generally overlooked ; and especially to indicate the connections of the parables *inter se*, and what it is conceived will be found upon careful study to be the amount of them all taken together. If any thing seem to be inserted abruptly, or hastily left unproved, let it be imputed, for the present, to necessary brevity ; for the sake of which, also, the reader is requested to take, as the first and most important remark on each parable, the assertion that it contains nothing about death or a resurrection.

The following principles seem to be much needed in the study

of the parables:—1st, That, out of all question, the most of them are prophetic, even upon the common shewing. 2d, That the similitudes wherewith they are constructed are exact, and not loose, and are therefore to be held very sacred by every disciple of the Lord. 3d, That no parable can be *fully* intelligible *per se*, which is connected (in reason or in grammar), by a conjunctive particle, with the words or sense of a preceding or following discourse (see Matt. xxiv. 45, xxv. 1, and xxv. 14, the words *apa*, *rore*, and *γὰρ*). 4th, That such passages of our Lord's discourses as represent the evil as to be gathered *out from* the good (Matt. xiii. 30), and such as represent the good to be gathered *out from* the evil (Matt. xxiv. 31, 40, 41), must have a reconciliation in *fact*. 5th, That, as respects the judgment of the good and evil, no similitudes in any parable must by interpretation mean any thing which disagrees with the fact that when the Lord comes the saints are brought to him, as in 1 Thess. iv. 17; and that none else are so brought to him *then*; and that the saints abide ever with him *thereafter* (ver. 17). 6th, That, as the Lord is to come with all his saints (Jude 14 and Zech. xiv. 5), they must needs go to meet him first: and therefore that, the Lord's coming *to* and *with* the saints implying two things, it must not be assumed as a matter of course that there is little or no interval between them, or that the former is that which "every eye shall see."

1. *Parable of the Wedding Garment*, Matt. xxii. 1-14.—The most important thing in studying this parable is to look carefully at the terms; and, 1st, Not to confound any where, but especially at ver. 11, the KING with his Son the BRIDEGROOM;—2d, Not to preconceive that "OUTER DARKNESS," &c., ver. 13, *must* mean the state of final punishment; for it is very dissonant with the "lake that burneth with fire and brimstone;"—3d, Not to imagine the guests seated at table, in ver. 10;—4th, To observe that the comment, ver. 14, is utterly inapplicable, unless that man, vers. 11, 12, is "many," or one in whom are many;—5th, To look on the whole parable, to its crisis, as one continuous prophecy, the interpretation of which to ver. 9 is plain to every one;—6th, That the sin of the "man" is irreverence and presumption, not mere negligence; and the expression of the King, wonder (as in Isa. lix. 16; Jer. v. 30): and the man is not implied to be naked. In a word, the judgment in this parable *must* be applied to something which takes place *before* the arrival of the Bridegroom: and it should not be difficult to Protestants, we think, for it is plain where those servants (ver. 10) have "gathered" us guests. The visit of the King seems parallel to Dan. vii. 9: and this parable, with one which contains the identical judgment, forms the first of a series. The discourse receives much light from a careful perusal of the pre-

ceding chapter, where it may be ascertained to what "Jesus answered" (ver. 1). But we have not space to enter on that subject at present.

2. *Parable of the good and evil Servant*, Luke xii. 42-46, and Matt. xxiv. 45-51.—1st, Let it be observed first and especially in this parable, that to be "RULER over God's household" and to be made "ruler over ALL" that God hath (Luke xii. 42, 44, and Matt. xxiv. 45, 47) positively cannot belong to any man but Jesus Christ; and, therefore, that our Lord is assuredly that Good Servant. So the parable is a contrast of two, and not a mere alternative spoken of one. The contrast is clearly of Christ and some form of Antichrist.—2dly, The "Lord of that servant," ver. 46, is the same with the Lord of that servant, ver. 43: and the personal coming of Christ is in no wise contained in this parable; as will be evidently seen by perceiving that it is contained in a parable which, it will be shewn, intimates a judgment chronologically consequent to that contained herein.—3dly, The true exposition of this parable is elicited by observing that it was spoken (Luke xii.) in answer to Peter's question ver. 41; and that Peter's question sprang from a supposition of some pre-eminence to be intended for the Apostles—(compare Luke xxii. 29, 30, and similar passages, with ver. 37 of this chapter)—and also, probably, that some one of them was intended by the "good man, of the house," ver. 39; on which last expression (Matt. xxiv. 43), or on something spoken in allusion thereto, the parable is linked, as recorded by Matthew; for "who then," &c. is not a form of beginning an independent discourse.—4thly, The 'coming of the Lord' in this parable (ver. 46) I believe to be the same as the visitation by the "King" in the parable last considered (Matt. xxii. 11); and the identity of the judgment in this parable with that detailed in the last is ascertained by adding carefully together Luke xii. 46, Matt. xxiv. 51, and Matt. xxv. 1: in which last it is proved, that all parties unlike virgins were in the preceding verse "cut asunder" and separated in that "evil servant," and so have been put out of the "kingdom of heaven"—which must be equivalent to being in "outer darkness." Note, that the portion of "hypocrites and unbelievers" is implied to be pre-existent to the judgment of this "evil servant;" so that of necessity more than himself must have been cast out, to make the kingdom of heaven come to be likened unto virgins (Matt. xxv. 1).

3. *Parable of the Virgins*, Matt. xxv. 1-13.—1st, The word "THEN," with which this parable begins, must be strictly expounded to mean "after what took place in the preceding verse."—2dly, The similitude of "virgins" is equivalent to neither hypocrites nor unbelievers, nor that evil servant, nor any implied to be contained in him and cut asunder with him.

—3dly, The number *ten* (ver. 1) indicates times of the Gentiles and what times.—4thly, From ver. 2 to 6 the character and history of these virgins is given till “MIDNIGHT;” and I believe “*then*” at verse 7 synchronizes with “*then*” in verse 1; the virgins alone having light and all being dark around them.—5thly, What the virgins’ lamps are, see by 2 Cor. v. 7: and the oil must needs be what is fitted to feed such lamps. But see particularly 2 Pet. i. 19 for a definition of what is to give virgins light amid darkness till the day dawn—(compare also Luke xii. 35).—6thly, They that sell oil must be the two olive-trees (Zech. iv. 3).—7thly, The lamps of the foolish go not out till after the process of trimming, ver. 8; but how long after the awakening of the virgins (ver. 7) is not said: but it is certain that when they go out another party is cast into “DARKNESS.”—8thly, The coming of the Bridegroom, ver. 10, is the personal manifestation of Christ to his saints; and the entering in of the wise, their being taken to him, as in 1 Thess. iv. 17.—9thly, And I believe that it is “this robbery of the house,” hinted at in Matt. xxiv. 43, which causes the “foolish” to return and cry “open to us” (ver. 11).

4. *Parable of the Talents*, Matt. xxv. 14–30.—The word “FOR,” ver. 14, shews, in the very outset of this parable, that it is an explanation, in some sort, of the preceding. On study, it will be found to explain why the foolish virgins were not “ready,” at ver. 10; by detailing a judgment, to which these are subject, before the Bridegroom comes. It will be perceived that this parable contains no intimation of the actual coming of Christ, by observing as follows: That the expressions at verses 14 and 19 are but of the same weight as similar expressions in Matt. xxi. 33 and 40; that the award of dominion, verses 21, 23, is but a *promise*, and not a present instalment; which it is in Luke xix. 17, 19; that the “joy of the Lord,” verses 21 and 23, is parallel with the day-star of 2 Pet. i. 19, and quite compatible with Matt. v. 11, 12. Leaving out our interpolation at ver. 14, I consider the verse to continue our Lord’s discourse thus, “For as a man travelling into a far country he called his *own* servants,” &c.; and to indicate that a *reason* is about to be given of something; which, *in fact*, must precede as a cause the thing for which it accounts. I have no doubt, therefore, that the “coming” indicated at ver. 19 is that of xxii. 11 and xxiv. 50; and that this parable is the second act of the judgment.—What the “Talents” entrusted to God’s “own servants” mean, may be learnt at Matt. xiii. 11, Mark iv. 11, and Luke viii. 10. For, in the context of the two last of these passages, our Lord presently sets forth, in the abstract, the very judgment contained in this parable—read Mark iv. 21–25, with Luke viii. 16–18. The taking of the



talent from the slothful (ver. 28), seems to bear the same relation to his being put into "darkness" as the going out of a lamp would. The margin of ver. 8 reads "going out;" and I think the crisis of this parable reads "went out." The excuses &c. (verses 24—27) are easily intelligible, and but too forcibly applicable.

5. *Parable of the Pounds*, Luke xix. 11—27.—Observe, 1st; That there is no pretence for making the subject of this parable identical with that of the last, for many reasons, of which the following may suffice: that here, each servant has one pound entrusted to him (ver. 13); but there, each has talents, five, two, or one, according to his capacity: and that here, the pounds are improved ten-fold and five-fold (verses 16, 18); there, the talents all one-fold alike.—2dly, This parable was spoken to negative the erroneous expectation alluded to at ver. 11; and the speaker of it is without doubt the "nobleman who went into a far country," ver. 12; and returned, having received the kingdom," ver. 15 having left his servants, meanwhile, to "occupy till he came," ver. 13.—3dly, As trading is no regal occupation, these servants, if kings, can be only Christ's kings elect; and they probably imply especially, if not solely, the preachers of the "Gospel of the kingdom," which the "Nobleman" went away to receive.—4thly, I think there is reason to believe, that, as ver. 15, is the arrival of the Bridegroom, Matt. xxv. 10; so the "coming of the first" and of the "second" servant, verses 16, 18, in this parable, are contained in the "entering" of the wise virgins, Matt. xxv. 10 (for the endowment with power, verses 17, 19, is here a *present* gift, not a promise, as in the Talents); and that the "coming" of "another" ver. 20, is contained in the after-"coming" of the "other virgins," Matt. xxv. 11.—5thly, What the "pounds" exactly mean, is not directly obvious: but I am rather inclined to think that it may be discovered in an intermediate symbol, suggested by the "napkin" (*sudarium*) ver. 20 (see the passages, Matt. xxvi. 7—13; Mark xiv. 3—9; John xii. 3, 7), as testifying, before the Lord's burial, to that Spirit by whose energy he should arise from the dead, Rom. i. 4; and the shedding of which upon his body, the church, should fulfil the type of Psal. cxxxiii.: the gift of which Spirit, as defined by Luke x. 19, and similar passages, is perhaps here indicated. It must be noticed also, that the "pounds" are a gift to be kept after the judgment, in this parable; and that the addition of one is a reward, by verses 24, 25, and probably implies that with it there accrues some augmentation, extensive or intensive, of the dominion previously adjudged to the party receiving it. I conceive, then, that both the parable of the Talents and this parable are illustrative of that of the Virgins: that the former imports a judg-

ment before the arrival of the Bridegroom, while the wise are preparing and the foolish going to seek oil; that the latter imports the judgment which ensues on the wise entering in and the foolish thereupon "coming" for admittance. And I suppose that the taking away of the one pound from the servant closes this present dispensation of the Spirit.—The words "bring hither," ver. 27, import a process spiritual and actual, implied to be consummated in the word "gathered," Matt. xxv. 32. But there intervene several parables, in which this process, nevertheless, may be distinctly traced on its way to consummation.

6. *Parable of the Supper*, Luke xiv. 16–24.—To understand this parable, the first thing necessary is to observe that the "dinner" represented to be *ready*, Matt. xxii. 3, 4, meant something quite independent of the resurrection of the dead; nay, independent also of our Lord's resurrection; for the first set of servants (ver. 3), were prophets, of whom John was the last (Matt. xi. 13); and, doubtless, had the guests been worthy the dinner should have had place.—2d. Now the next thing to be noticed is, that this SUPPER means not the same thing as that DINNER, nor the parties excluded from it (ver. 24) the Jewish nation; chiefly, but by no means solely, because then the "highways," ver. 23, should be identical with the "highways," Matt. xxii. 9; and, then, who could "that servant" be (ver. 21, &c.) of this parable? Not John Baptist surely: nor our Lord, upon his own declaration, Matt. xv. 24. Moreover, after the casting away of the Jews, "many servants" (Matt. xxii. 8), and not one, had the commission of calling the Gentiles.—3d. But that "dinner" took not place, because the guests were unworthy (Matt. xxii. 8); and this "supper" is consequent upon the delay occasioned by gathering fresh guests (Matt. xxii. 9, 10). I believe these have been gathered, for the most part, in the "city," ver. 21, of this parable; and turn out as unworthy as the former.—4th. The "servant" (ver. 17, &c.) is one who comes at a time when "ALL" the guests, who had been invited, excuse themselves from attendance (ver. 18), and in consequence it is predenounced that "NONE" of them (*ουδεις*) shall partake (ver. 24); which, I think, determines the time in this parable to be subsequent to all that we have been previously considering; for it will be borne in mind, that the virgins, at their departure, left all parties in "darkness."—5th. As respects the three excuses (verses 18, 19, 20), which engross all parties, they run thus:—One has bought a field, or part of a field, which is probably without the city, and must needs go and visit it. Another has bought five yoke of oxen (which are *ΤΕΝ*); and goeth to prove them (also without the city, I suppose). The third has married a wife, and so cannot

be troubled with another man's marriage. All which I believe to be of easy application, and to betoken a three-fold and all-comprehending form of Antichrist yet to be.—6th. From ver. 21 to the end is the gathering of two despised parties (by two distinct acts), on whom alone the honour of the supper is to be conferred, ver. 24.—7th. The expressions "bring in hither," and "compel to come in" (vers. 21, 23), refer to the *place* where the supper is to be held. But it is important not to make these expressions, of themselves, mean more, in respect of the actual supper, than the "gathering to furnish the wedding" meant, Matt. xxii. 10.—7th. Finally, I need hardly add, that I apprehend the "servant" of this parable to be spoken of in Matt. xvii. 11. Verse 24 is only an intimation of a determination, to the servant; not any present judgment of the parties, but analogous to Matt. xxi. 43.

7. *Parable of the hired Labourers*, Matt. xx. 1-16.—The word FOR, ver. 1, shews that this parable was spoken to explain how it should come to pass that "many that are first shall be last, and the last shall be first" (xix. 30), when the time comes to "inherit everlasting life" (ζωήν αἰώνιον, xix. 29); when "the Son of Man shall sit on the throne of his glory," xix. 28 (and shall judge the nations, *τα ἔθνη*, Matt. xxv. 31-46). But it is clear that the *expressed* judgment in this parable, vers. 9, 10, is not final, as respects the parties judged, whoever they be; for all receive alike: and what they all receive must fall short of the "eternal life" which only some shall afterwards inherit, xix. 29 and xxv. 46. The parable reaches not to the gift of "eternal life," but implies a judgment whereby the first shall be made last and the last first, *before* the bestowal of that final gift to the righteous. Moreover, "eternal life" (ζωήν αἰώνιον) at ver. 29 of the preceding chapter, means the life of the *age* to come (αἰώς); and, though the gift of it were contained in the present parable, it would by no means of necessity imply that individuals are the parties judged. But that individuals are not the parties here intended, is plainly shewn by their being "hired" at stated intervals of the day; whereas the calling of individual Christians has been one continuous act. It is out of the question for the "day" to mean a man's life; for it is one day, and not many; and the "evening" is of one and the same day (ver. 8). The parties hired at the 11th hour (ver. 6) I believe to be the same which were "gathered" from the streets and lanes, &c. in ver. 21 of the parable last considered, and the act to be identical therewith; and that the judgment in this parable ensues thereafter. And I suppose that the penny—whose superscription shall it bear?—which all parties receive alike, is the answer to the second petition of the Lord's Prayer, which all alike *shall* one day receive, but many with no small

dissatisfaction. Ver. 12 shews the cause of that dissatisfaction; and vers. 14, 16, the consequence, by clearly intimating that "many first" called are "not chosen," and that the "few last" called are "chosen." The steward (*επιτροπος*, not *οικονομος*) is neither the Lord nor Heir of the vineyard, but probably the "servant" of whom we read in the last parable.

8. *Parable of the Prodigal Son*, Luke xv. 11-32.—Some have supposed (and I think there is great reason for such an opinion) that this parable contains, under the similitude of the two sons, an allusion, in some sort, to the Jews and Gentiles. For my own part, I think that the sole and sufficient proof of this will be found to be, that the whole parable is capable of a full, fair, and minute prophetic interpretation, on the supposition that Jacob, and not Esau, was intended by the younger son. The expression at ver. 31 has, I think, been misconstrued. In it, the father intends no more than to contrast his elder son's portion, of a home, and all necessaries, comforts, &c. with the forlorn, wandering, and starving lot to which his younger brother has been for a long time subjected. The expression, I believe, so far from meaning to state who was undisputed heir, is quite consistent with all the displeasure which the occasion implies that the father probably felt at the elder brother's inhumanity (even had such displeasure amounted to a disposition to disinherit him). I think that nothing more than the *preparation* for a feast will be seen, by attentively considering vers. 23, 24. It is my opinion that this is the preparation for the actual supper, about which we were just now reading; and that we have advanced another stage in the progress of matters. The despised party "gathered" in the parable of the supper (Luke xiv. 21) were content with the common "hire" (Matt. xx. 9), and "chosen" (Matt. xx. 16); and here, I doubt not, is received as the "younger son," to whom the "best robe," &c. is given, and shall presently partake of the supper. Moreover, there was withal a great party (at Luke xiv. 18, 19) who made light of the tidings of the supper; who "murmured" (Matt. xx. 11); whose dismissal unapproved was indicated Matt. xx. 14-16; who here is "angry," and will not come in, though entreated.

9. *Parable of the unjust Steward*, Luke xvi. 1-13.—This parable, with our Lord's own application of it, was spoken to the *poor* (ver. 1), and intimated that they were one day to become *rich* (ver. 9); and for the rich, who, being unfaithful in the use of riches (vers. 11, 12) shall be deprived of the stewardship committed to them by their Lord (ver. 9): and, in contemplation of such an event, advertises the faithful to make to themselves "FRIENDS" who may, nevertheless, receive them into everlasting habitations (*αιωνιους οικους*). The discourse concludes with a solemn warning, ver. 13. And the Pharisees "derided" the

Lord (ver. 14), probably for the poverty of his hearers (ver. 1), to which the discourse must have seemed very ill-suited. There possibly may be interpretations of this parable (but I have yet seen none) which do not utterly violate the similitude with which it is constructed.

10. *The unmerciful Fellow-Servant*, Matt. xviii. 23-35.—That this parable is of individual application to every Christian, is certain from ver. 35. But application and interpretation are not the same things: and I have been taught to observe so much of consistency and harmony in the words of our Lord's discourses, that I am led to expect that more is implied here than is generally supposed. It must not be forgotten, that, by the parable of the Talents, no individual was represented as owing more than ten talents, inclusive of interest: but here is one whose enormous debt is ten thousand talents! The leading points of this parable are, that such an one, owing ten thousand talents, had a judgment coming heavily upon him (ver. 25), which was withdrawn (ver. 27): that the same one presently after unmercifully seized by the throat, &c. a fellow-servant, who owed *him* a hundred pence (ver. 28); and that, consequently, the judgment without mercy returned upon himself (ver. 34). And this parable helps us, I think, to expound an expression in Rev. xvi. 21.—Note, the debts must have an analogous meaning: the man, ver. 34, is quite insolvent; which, and that this is the place of his judgment, may, I think, be shewn by no trivial arguments.

11. *Parable of the Goats and Sheep*, Matt. xxv. 31-46.—This parable, as others have already shewn, relates not to individuals, but to nations as such. The words "shall be gathered" (ver. 32) imply, not an instantaneous act, but the completion of a process which has been carried on in the "darkness" into which the unwatchful parties in the discourse which precedes (from xxiv. 45) were indicated to be cast (xxiv. 51; xxv. 8, 30). I shall only observe further, that the judgment of these nations is clearly according to the treatment which *individual* children of the Lord have received at their hands (ver. 40, 45); and that, in its interpretation, too strong an emphasis can scarcely be put on the "WONDER" of the opposite parties judged therein.

I hope to send, for your next Number, interpretations of some of these parables; in which their mutual relations will be more fully pointed out, and the strong and steady light they may thus be found to cast, not only reciprocally upon each other, but, taken as a whole and altogether, upon the purpose of God and the corresponding train of thought in the mind of our blessed Lord.

## THE KING OF SHESHACH

*In Jerem. xxv.*

THE Prophet Ezekiel was "sent to the children of Israel" (ii. 3), and the special subject of his visions related to the departure and subsequent return of the glory of Jehovah to the temple and city of Jerusalem (iii. 12; ix. 9; x. 18; xi. 23; xii. 27, 28; xl. ; xliii. 2).

The Prophet Jeremiah, on the other hand, was "ordained a prophet unto THE NATIONS" (i. 5), which office is again referred to in xxv. 13. In this latter chapter is contained a single and complete prophecy, beginning with a denunciation against the house of Judah for their iniquities; proceeding with a declaration of the Gentile nations by which the punishment of Judah should be effected; and going on to an enumeration of those nations which, after having accomplished God's purposes against his people, should themselves be visited for their own sins. The names of these Gentile nations are mentioned in vers. 18—25, when the prophetic strain thus proceeds: "All the kings of the North, far and near, one with another, and *all the kingdoms of the world, which are upon the face of the earth; and THE KING OF SHESHACH shall drink after them.*" The draught which they are to drink is "the wine cup of the fury of the Lord God" (ver. 15). The description of the consequences of their drinking, or, in less figurative language, the details of the troubles which are to come upon the nations, are thus described: "Thus saith the Lord of hosts, the God of Israel; Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be, *if they refuse to take the cup at thine hand to drink*, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink."

Let us for a few moments stop to contemplate this remarkable expression, and examine whether our historical recollections enable us to find any thing analagous to it until the present times. We have here depicted a period when the nations feel an unusual apprehension at entering upon a state of war. In general, wars at their commencement are popular, and nations rush into them with avidity: but here their natural taste is described as being contrary to all former experience, so that they "refuse" to fight. It is scarcely necessary to remind our readers of the anxiety which has been felt in England and France, lest the Holy Alliance, and the policy of the ministers of William the Fourth, should involve these nations in conflict; and the urgency with which the present ministers have assured the people that the maxims of their government should be "non-interference" with foreign nations.—But, to proceed:

“For, lo, I begin to bring evil upon the city which is called by my name, and should ye be utterly unpunished? For I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the end of the earth: for the Lord hath a controversy with the nations; he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be dung upon the ground,” &c.

It is abundantly clear that the judgment here spoken of takes place at the same period, or, more properly speaking, is identical, with that mentioned in the Apocalypse, and other places, as the vintage, and the treading of the wine-press of Almighty God. This great, universal, and final destruction of the apostate nations is by the sword, which runs through them all; and the last who shares in it is called THE KING OF SHESHACH. The question is, who was this “King of Sheshach” in the time of Jeremiah, and what analogy is there in these days with such a personage?

The word occurs only in one other passage in this prophet (li. 41), where it seems to be put for the name of a city. The expressions, therefore, have the same signification: just as if we were to say, “the King of France,” or “France,” is at war. The modern commentators give but slender information upon the subject. Wilson’s Dictionary calls it, “the name of a country.” Basnage thinks it the same as Sesostris, king of Egypt. Henry says, it is the king of Babylon; which is some approximation to the right country. Scott says, it “evidently means Babylon, though it is not certain on what account it was so called.” Blaney, and Lowth also, are of the same opinion; but the former adds, “among the reasons that have been assigned for this name I have met with none that I think satisfactory;” and subjoins an idle derivation, as the best he knows. Munster and Clarius affirm, *Secundum Hebræos hic est Rex Babel*; Vatablus, that it is Babylon. These all seem copied from Jerome, who gives a cabalistic transposition of the letters, by the equivalents of which Sheshach is made to mean Babel. Instead of recounting, however, all the writers who have not known the meaning of the term, it is better to consider those who have.

Junius and Tremellius write upon the word, "*Id est Babylonica festa agentis, ut scribitur Danielus, et apud Herodotum, lib. 2. Est enim Sheshac lingua Babylonica festum diem celebrans, et Schaca festi dies, ut referet Athenæus, lib. 14, ex Beroso, et Ctesia. Est autem hæc nominis mutatio referenda ad σεμνοτητα orationis, de qua Hermogenes tomo quarto de inventione: quæ commutatione idcirco Propheta usus est, quod hac una appellatione vellet diem ipsum casus Babylonici velut digito commonstrare, hic et infra li. 41, confer cum Is. xxxi. 5.*" Grotius gives the same meaning, confirming his opinion also by a reference to Dion Chrysostom. Dr. Gill copies these notes, though he says, that "why Babylon is called Sheshach it is not so easy to say:" which is very strange, because he further states that this festival was held during five days, and was like that of the Saturnalia at Rome.

It would seem as if this trying to reconcile the Babylonish feast of Sacæa with the feast at which Babylon was taken, and referred to by Junius and Tremellius, had been the reason why these commentators made such confusion; for there is not the smallest resemblance between the "great feast which Belshazzar the king made to a thousand of his lords," and the Roman feast of the Saturnalia. "At Babylon they celebrated feasts called Sacæa, which greatly resembled the Roman Saturnalia. The servants then acted the part of masters." (*Calmet.*)—Shach, שַׁח, was clearly the name of a Babylonian god, after whom Mishaël, the Hebrew captive, was called (*Dan. i. 7.*)—"We take Sheshach to be a pagan deity, chiefly worshipped at Babylon. He gives this city the name of its tutelâr deity, as he says, ch. l. 2, 'Babylon is taken; Bel is confounded; Merodach is broken in pieces.' Bel and Merodach were gods of the country." (*Calmet.*)—*Sesach numen est apud Jeremian. . . . ab eo (sic volent viri doctissimi) Sacea, festum Babyloniorum, dicta, seu ημερας Σακκας, uti apud Romanos Saturnalia a Saturno. Atque ut Saturnalibus, servis epulantibus famulabantur domini, ita et in diebus Saceis; qui quinque erant continui.* (*Selden, de Diis Syris, ch. xiii.*)

The authority for this is a passage in that curious and interesting repository of antiquarian fragments preserved by Athenæus from the lost works of Berosis the Chaldæan historian, which is as follows: Βηρωσος εν τω πρωτω Βαβυλωνιακων, τω δωω μηνι εκκαιδεκατη φησι αγεσθαι εορτην Σακκαιν προσαγορευομενην εν Βαβυλωνι επι ημερας πεντε, εν αις εθος ειναι αρχεσθαι τως δεσποτας απο των οικετων, αφηγεισθαι τε της οικιας ενα αυτων ενδεδικοτα πολην ομοιαν τη Βασιλικη, ον τε καλεισθαι Ζωγανην. Thus much is given by Selden: but a reference to the original makes still stronger for the point of identity between this feast and that of the Roman Saturnalia; for it is introduced with express reference to that feast, the narrator quoting other places where it was



celebrated, xiv. 44. "The celebration of the Saturnalia was remarkable for the liberty which universally prevailed. The slaves were permitted to ridicule their masters, and to speak with freedom upon every subject. It was usual for friends to make presents one to another, all animosity ceased, no criminals were executed, schools were shut, war was never declared, but all was mirth, riot, and debauchery."

Into the origin of this feast; one of the greatest and most undoubted antiquity, it is not our intention to enter. It seems clear that the *Σακεαι Ημεραι* and the Saturnalia were identical: and as the latter was frequently used by classical writers as expressive of a state of lawlessness, when the lower and baser sort ruled over the higher and the nobler, so are we to understand the expression from the mouth of the Prophet in the text. In this view, a passage of great obscurity comes out with beautiful clearness, and its interpretation is in exact harmony with other parts of Scripture. We have so often shewn that the Papacy is destroyed by lawless Infidelity, and that itself is the last form which the Anti-Christian apostasy assumes in Europe, that we shall not reiterate the proof on the present occasion. The accuracy of this view of the order of events immediately preceding the coming of the Lord is receiving fresh corroboration every day, from the scenes which are passing in rapid succession before our eyes. A great feast of Saturnalia is now commencing throughout Christendom; and, though the last to drink of the cup of fury, the worshippers shall assuredly drink of it, whatever previous reluctance they may shew; and however earnestly they may endeavour, by reformations, and by non-interference with other nations; to avoid swallowing the bitter draught. It would have been presumed to be impossible for the levelling spirit to have insinuated itself into military bodies, had we not seen the National Guard of France, amounting to nearly a million and a half of soldiers, formed upon a principle of equality, and of electing their own superiors. The same spirit has manifested itself in this country. A meeting was held at Croydon in last December, at which twenty-eight resolutions were passed; and an application founded on them to the Lord Lieutenant of the county, "for forming an armed corps of unlimited extent, and on principles of perfect equality; the corps to be governed by a committee of their own choosing, and with officers of their own choice." Verily, a worthy body-guard to the king of Sheshach!

There is another peculiarity about the Saturnalia which must not be passed over. They were instituted in commemoration of that perfect freedom and equality which reigned in the days of Saturn, and to which blissful state mankind has ever looked to revert. *Redeant Saturnia regna.* When the Saturnalia began,

there was a mysterious ceremony of taking off the bonds in which the deity had been supposed to have been bound all the year, and suffering him to go at large: for which, and all other particulars, we are chiefly indebted to Macrobius. The Saturnalia, therefore, represented the heathen idea of the golden age, or reign of blessedness upon the earth, to which every people, except modern Evangelicals, has looked forward. In like manner, the spirit of lawlessness, and of contempt for church and state; the prevalence of the sacred cause of Dissent, and of the people the source of power; the independence of ancient institutions, bonds, &c. is the representation of the present idea of a reign of blessedness.

Cumberland observes, in a paper in *The World*, that, "If any country gentleman should be so unfortunate in this age as to lie under a suspicion of heresy, where will he find so easy a method of acquitting himself as by the ordeal of plumb-porridge?" Notwithstanding the tests of orthodoxy which roast beef on a Sunday and minced pies at Christmas have ever been supposed to furnish, we fear that the merry-makings of that season are easily traced to a continuation of the Saturnalia. They were condemned by the Synod of Trullus on that ground; and Hopsinian, *De Origine Festorum Christ.* testifies to the same fact. Nevertheless, like other abuses, the festival was legalized in some places, while it was condemned in others. In Langley's translation of Polydore Vergil we read, "The Christemass lordes that be commonly made at the nativitie of our Lorde, to whom all the householde and familie, with the master himself, must be obedient, began of the equabilitie that the servauntes had with their masters in Saturnus Feastes, that were called Saturnalia." At these Christmas feasts it was customary to elect a *lord of misrule*—a king of Sheshach;—and Warton, in his *History of English Poetry*, alludes to the statutes of Trinity College, Cambridge, one of the chapters of which is headed "De Præfecto Ludorum qui *Imperator* dicitur." The Puritans at last put an end to the lord of misrule. The *Abbot of Unreuson*, as he was called in Scotland, was suppressed by the Parliament of that country in 1555; not on account of the religious, but on account of the moral and civil disorders which he occasioned, as Dr. Jamieson informs us. In France he was called, in some places, *Abbas Stultorum*; and in others, *Abbé de la Malgouvernée*. The *Lord of Misrule*, whatever may be thought of him during the middle ages, is now becoming a much more important personage than any who has hitherto figured in Pagan feasts or in Christmas gambols. He is become a politician, and would be a statesman: we fear he will be a king; and he was assuredly more harmless in his fooleries, than he is likely to prove now in his more serious moods.

## THEOLOGICAL DEPARTMENT.

## ON THE NAMES OF CHRIST.

WE were under the necessity of breaking off our meditations on the Names of Christ by want of room; and now resume the subject with the all-inclusive title CHRIST—a name at once denoting the person, offices, and work of the LORD, and our interest in them all. We are baptized into the Christian name that we may know assuredly that God hath made that same JESUS, who was crucified, both LORD and CHRIST; and, knowing this, may have fellowship with the Father and with his Son Jesus Christ. (1 John i.) Thus privileged, we walk not in darkness; but, as God is light, we walk in the light: we have also fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. This knowledge, this light, this fellowship, “teacheth all things;” and where it abideth is everlasting life. To all such Christians it is said, “Ye have an unction from the Holy One, and ye know all things:” “If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father:” “And this is the promise—even eternal life:” “But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but, as the same anointing teacheth you of all things, and is truth, and is no lie; and even as it hath taught you, ye shall abide in him. And now, little children, abide in him; that when he shall appear we may have confidence, and not be ashamed before him at his coming” (1 John ii. 20, 24—28). May that anointing of the Holy Ghost, which Christ, having received of the Father, sheds forth upon his people, now abide in us, while we consider, under its various aspects, His Name which is “as ointment poured forth” (Song i. 3); that our “joy may be full, and we may be able to testify truly our fellowship is with the Father and with his Son Jesus Christ:” and, feeling that we have also “fellowship one with another,” may manifest “how good and pleasant it is for brethren to dwell together in unity: like the precious ointment upon the head, that ran down upon the beard, even Aaron’s beard; that went down upon the skirts of his garments: as the dew of Hermon, that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore.”

The title *Christ* denotes the “Anointed One,” the “Messiah;” and points to the three special offices of our Lord, as Prophet, Priest, and King; to each of which *anointing* was the sign of inauguration; but all of which anointings, or the plenitude of

any one of them, never met in one Person save in The Lord our Righteousness (Jer. xxiii. 6). The unction to the prophetic office is not so often mentioned as the other anointings, but Elijah is commanded to anoint Elisha, 1 Kings xix. 16: and it is assumed as inseparable from the prophetic office 1 Chron. xvi. 22, Psal. cv. 15: "Touch not mine anointed (*χριστους*, LXX), and do my prophets no harm." In this character Moses was commanded to declare, "The Lord thy God will raise up unto thee a Prophet like unto me: unto him ye shall hearken . . . 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. 15, 19). The time also of his coming was foretold by the angel to Daniel (ix. 25): "Unto Messiah the Prince" (*χριστου ηγουμενου*, *the anointed Leader*, LXX). And this office our Lord appropriates to himself, from Isai. lxi. in Luke iv. 18: "The Spirit of the Lord is upon me, because he hath *anointed* me to preach the Gospel to the poor. . . . this day is this Scripture fulfilled."

Though our Lord was the Eternal Word, and in that character ever has been the revealer of the Father's will; though He as Jehovah conversed with our first parents, talked with Abraham, and spake face to face with Moses; yet as Son of Man, as God-Man, as the Christ, his prophetic office did not begin till after his baptism by John. This is clear from Acts x. 36; and the very name *prophet*, or *preacher*, and the command to hear, necessarily limits the office to the time of its exercise: and Christ, now exalted to the right hand of God, has transferred the prophetic office to his church. The whole First Epistle of John rests upon this truth; and the Apocalypse exemplifies it, being the fulfilment of the parting words of our Lord, when about to be offered up: "I have manifested thy name unto the men which thou gavest me out of the world. . . . they are thine; and all mine are thine, and thine are mine; and I am glorified in them. . . . and the glory which thou gavest me I have given them; that they may be one, as we are one: I in them, and thou in me, that they may be made perfect in one." Marvellous words! "Behold what manner of love the Father hath bestowed on us, that we should be called sons of God!" Brethren, see your calling: "As he is, so are we in this world."

To endow the church for this her high dignity of filling the prophetic office, of standing in Christ's stead, of ambassadors for God (2 Cor. v. 20), the Holy Spirit the Paraclete was given, to abide with the church for ever, even unto the end of the world (John xiv. 16, Matt. xxviii. 20). As the Father sent forth the Son endowed with the Holy Ghost without measure (John iii. 34), so, when the Son transferred his work on earth to the church, he said to them, "As my Father hath sent me,

even so send I you : and when he had said this, he breathed on them, and said, Receive ye the Holy Ghost : whosoever sins ye remit, they are remitted unto them ; and whosoever sins ye retain, they are retained (John xx. 21). This was but the earnest and promise of that fuller effusion, and those more abundant endowments, bestowed on the day of Pentecost ; but it was given on earth, and by Jesus in person, before his glorification, in order that the church, on receiving the power of the Holy Ghost (Acts i. 8) might know that it came not from the gratuitous love of the Father immediately, nor from the Holy Spirit immediately, but was the consequence of the glorification of the Son of Man, and might " know assuredly that God hath made that same Jesus both Lord and Christ " (Acts ii. 6). This power Christ received when " he ascended up on high, leading captivity captive ; receiving gifts in the man " (Psal. lxxviii. 18). " And he gave some, apostles ; and some, prophets ; and some, evangelists ; and some, pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; till we all come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ ; " and may " grow up into him in all things which is the head, even Christ " (Eph. iv. 11, 15). Accordingly, the office of the Comforter is to glorify Christ in the church, by bringing the members into entire conformity in all things to the Head ; fashioning the stones of the building after the pattern of the Foundation and Chief Corner-stone : the " Spirit of Truth will guide into all truth : for he shall not speak of himself ; but whatsoever he shall hear that shall he speak ; and he will shew you things to come. He shall glorify me, " saith Christ, " for he shall receive of mine, and shew it unto you. All things that the Father hath are mine. " (John xvi. 13, 16.)

The church, therefore, undoubtedly is now privileged to fill the prophetic office of Christ ; and if she neglect it, will be called to account for her faithlessness and shortcoming : and when the church becomes triumphant and its prophetic course is finished ; when prophecy ceaseth, and we know even as we are known (1 Cor. xiii. 8, 12), then the redeemed sing, " Thou hast made us unto our God kings and priests " (no longer prophets), " and we shall reign on the earth " (Rev. v. 10).—And this brings us to the Priestly and Kingly anointing of Christ ; both of which are still future to his people, though Christ has entered on the Priestly both virtually and really, and on the Kingly virtually, to be manifested really when the Father hath made his foes his footstool (Psal. cx. 1).

The Priestly office it is clear that Christ could not exercise upon earth : " For it is evident that our Lord sprang out of

Juda, of which tribe Moses spake nothing concerning priesthood" (Heb. vii. 14); and "if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law" (viii. 4). But, Christ being come an high priest of good things to come; by his *own blood* entered in once into the holy place; and, having through the eternal Spirit offered *himself* without spot to God, is entered into heaven itself, now to appear in the presence of God for us (ix. 11, 14, 24). Therefore "we have such an high priest (after the order of Melchisedec), who is set on the right hand of the throne of the Majesty in the heavens; even the Son, who is consecrated for evermore" (vii. 28, viii. 1). This Jesus hath God raised up (Acts ii. 34); and with his ascension into heaven his priestly office began.

The Kingly Office of Christ hath not yet commenced: for though, when Pilate said "Art thou a king? Jesus answered, Thou sayest that I am a king. To this end was I born . . . that I should bear witness unto the truth;" he had also declared "My kingdom is not of this world," or age. But the end of the world, or age, is the harvest (Matt. xiii. 39, Rev. xiv. 15, Joel iii. 13); and then the Son of Man, destroying the fourth monarchy, receives "dominion and glory and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed" (Dan. vii. 14). Then the Lord shall take to him his great power and reign (Rev. xi. 17), and the kingdoms of the world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever (ver. 15). Then shall Jehovah say to Adonai, "I have anointed my King upon my holy hill of Zion" (Ps. ii. 6). Then shall it be said, "Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty . . . Thy throne, O God, is for ever and ever" (Ps. xlv. 3, 6; Heb. i. 8). And then shall he be "crowned with glory and honour." (Ps. viii.) Now we see not yet all things put under him (Heb. ii. 8): But we, being sanctified through the offering of the body of Jesus Christ once for all—who, after he had offered one sacrifice for sins, for ever (or once for all), sat down at the right hand of God, from henceforth expecting till his enemies be made his footstool (Heb. x. 10, 13)—we, looking unto Jesus, the author and finisher of our faith (xii. 2), and, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, as by the Spirit of the Lord (2 Cor. iii. 18); waiting for the fulfilment of that promise of our Lord, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me" (John xvii. 24).

To these three offices of Christ, the threefold state of the

temple corresponds: First, the foundation stone laid by Christ in his prophetic character: a tried stone, a sure foundation to his people; but a stone of stumbling and rock of offence to the Jews. Secondly, the lively stones, built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ, during his priestly character. Thirdly, the finished temple, when the Stone which the builders refused shall become the head of the corner (2 Pet. ii.); when the head stone shall be brought with shoutings, crying, Grace, grace unto it (Zech. iv. 7); when the Man whose name is THE BRANCH shall branch up out of his place, and he shall build the temple of the Lord, and he shall bear the glory, and shall sit and rule a King upon his throne; and he shall be a Priest upon his throne; and the counsel of peace shall be between them both (Zech. vi. 12): King of Righteousness and Prince of Peace; a Priest for ever, after the order of Melchisedec (Heb. vii., Ps. cx. 4, Isai. ix. 6).

The faith of these things has been the substance of the things hoped for" by all the people of God since the Fall. The Seed to bruise the serpent's head must necessarily be victorious in the same contest where the serpent had triumphed and Adam fell. His predicted triumph, therefore—"he shall bruise"—predicts also that he should be greater than that Adam who had yielded; greater than man before the Fall: "The second man is the Lord from heaven" (1 Cor. xv. 47). But he is also, by the same kind of argument, *less* than man before the Fall, inasmuch as he is predicted to be the Seed of the woman who had fallen; whose heel the serpent also should bruise; who should not only come into actual conflict with, but be *bruised* by that enemy of God and man who had brought sin into the world, and death by sin: himself bruised in crushing the head of the adversary; vulnerable in that body wherein the victory should be won. This mystery; this stumbling-block to the natural understanding; this Seed, at once greater and less than Adam; admits of but one explanation, which the name Jesus Christ conveys,—“A Saviour, which is Christ the Lord” (Luke ii. 11); “God manifest in the flesh;” “Immanuel, God with us;” “The word sent unto the children of Israel, how God *anointed* Jesus of Nazareth with the Holy Ghost and with power” (Acts x. 38). And the whole experience and calling of the Christian church is to participate and exemplify the same mystery: God in our flesh manifesting in us, the members, according to our several capacity, the same power in kind, though not in degree, which was manifested in all its fulness in Christ the Head. To this end “the last Adam is a quickening spirit” (1 Cor. xv. 45). And “as we have borne the image of the earthy, we shall also bear the image of the heavenly:” “conformed to the image of

the Son of God, that he might be the first-born among many brethren" (Rom. viii. 29): and at length "this corruptible shall put on incorruption, and this mortal put on immortality; and then shall be brought to pass the saying that is written, Death is swallowed up in victory. . . . Thanks be to God, which giveth us the victory through our Lord Jesus Christ" (1 Cor. xv. 53, 57). And so, as time rolled on, and different stages of society brought different forms of polity into being, the promise took its correspondent form and enlargement: To Abram, as the Seed of blessing to all families of the earth; to the bondsmen of Egypt, as the Prophet and Lawgiver like unto Moses; to David, as the King whose throne should be established for ever: and they could each of them profess, with the dying Psalmist, "This is all my salvation and all my desire," although they saw it not "to branch forth" (2 Sam. xxiii. 5). And we too, like them, are "saved by hope," and "with patience wait for it,"—"the glory which shall be revealed in us;" "the glorious liberty of the children of God." "And if children, then heirs; heirs of God, joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together" (Rom. viii. 17, 18, 21, 24, 25, 29).

Next in importance to the title Christ, is that of REDEEMER. They are also closely connected; the former expressing the qualification for the work of Redemption, the latter an office which the Christ alone could undertake. And both titles teach the same doctrine concerning the person of the Saviour; the Redeemer being at once the Lord of hosts, and our Kinsman, God manifest in flesh. The title Redeemer does not occur in the New Testament; "Deliverer" being used instead, in Rom. xi. 26; the word in Isa. lix. 20 being Redeemer. But the work of redemption is often mentioned; though this also appears at first to have a limitation to one sense only of its many senses in the Hebrew. Both the omission of the title and the limitation of the meaning, however, are to be accounted for by considering the difference of the parties, or of their circumstances, in the New Testament, as compared with those addressed in the Old; and this may best be done by first considering the various senses included under this title in the Hebrew.

Redeemer, or *Goel*, in the Old Testament, signifies the next of kin, or representative of a *dead man*. The duties required of the *Goel* were threefold: 1st, to avenge the blood of the slain; 2d, to marry the widow, and raise up seed to the dead; 3dly, to redeem the land of the deceased. And the work which these duties impose is that of bringing back what was in danger of alienation, and ridding the land of violence and oppression. Another sense is also attached to *Goel* as a consequence of the work of vengeance—viz. stain or defilement: as Isa. lxiii. 3,



"I will *stain* all my raiment." And not only the persons who had received redemption were called by this name—as, "the year of my *redeemed* is come"—but those who were waiting for the Goel, and set apart as polluted till he should come—as Neh. vii. 64, Ezra ii. 62—those whose genealogies were not found (their Goel not having done his duty) were as polluted (under Goel), put from the priesthood, till there stood up a priest with Urim and Thummim. A further division must be made, corresponding with the subject of redemption, Man; who, consisting of two parts, the soul and the body, these not only each need redemption, but receive it at separate times; the soul being redeemed in this life, by the blood of Christ applied by the Spirit to the conscience ("justified freely through the redemption that is in Christ Jesus," Rom. iii. 24), the body being redeemed at the resurrection ("waiting for the adoption, to wit, the redemption of the body," Rom. viii. 23). But this division of time constantly present in the New Testament, is not referred to in the Old, because to the Jews the redemption of the soul and body are simultaneous, their final restoration and conversion being always spoken of as a resurrection: "Behold, O my people, I will open your graves, and bring you into the land of Israel." (Ezek. xxxvii. 12, Isa. xxvi. 19, Hos. xiii. 14, Ps. xlix. 15.)

To our Redeemer are given all the attributes of Jehovah, before the name of the Lord was known. To the Fathers he was the "Angel of the Covenant, who *redeemed* them from all evil" (Gen. xlviii. 16): Who, after he became known as Jehovah (Ex. vi. 3) did redeem the children of Israel from Egypt (Ex. vi. 6, 2 Sam. vii. 23): "whom in their afflictions they remembered as their Rock, and the Most High God their Redeemer" (Ps. lxxviii. 35): Who hath been continually expostulating with them, saying, "Fear not, thou worm Jacob, and ye men of Israel: I will help thee, saith the Lord, and thy Redeemer the Holy One of Israel" (Is. xli. 14): "Is my hand shortened, that it cannot redeem?" (l. 2): And who "in all their afflictions was afflicted, and in his love and pity redeemed them, and carried them all the days of old" (lxiii. 9): And who at length shall "come as the Redeemer to Zion, and unto them that turn from transgression in Jacob: for thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered, and all flesh shall know that I, the Lord, am thy Saviour and Redeemer, the Mighty One of Jacob" (xlix. 26, xlvii. 4, xlviii. 17): "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. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy upon thee, saith the Lord thy Redeemer" (liv. 8).

In the heart of these prophecies which speak of our Redeemer as the Lord of Hosts, are touches of tenderness, and expressions of sympathy, and traces of suffering, which prove the fellowship of his human nature with ours, and evince that he was made like unto the brethren in all things, sin only except: that he was very man as well as very God. Job knew him as his Redeemer, the Living One, who shall stand in the latter day on the earth; God in the same flesh as his own. And when Zion is called upon to awake from her long slumber (Isa. lii.) and promised to be "*redeemed without money,*" (ver. 3); and the good tidings of peace and salvation are published, saying unto Zion, "*Thy God reigneth*" (ver. 7); when her "*watchmen lift up the voice, and the waste places break forth into joy; for the Lord hath comforted his people, he hath redeemed Jerusalem*" (ver. 9); then it is that the sufferings of the Redeemer, and his meekness under them, and the vicarious nature of them, are most clearly revealed as preceding his glorification. "*Behold, my servant shall prosper; he shall be exalted and extolled, and be very high. As many were astonished at thee (his visage was so marred more than any man, and his form more than the sons of men); so shall he sprinkle many nations; the kings shall shut their mouths at him.*" "*Who hath believed our doctrine?*" (the mystery of Godliness, God in flesh): "*to whom is the arm of the Lord revealed? For He*" (the arm of Jehovah) "*shall grow up before him as a tender plant, and as a root out of a dry ground . . . . He is despised and rejected of men; a man of sorrows and acquainted with grief. . . . 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 are healed. . . . The Lord hath made the iniquities of us all to meet on him. . . . who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was the stroke upon him. Yet it pleased the Lord to bruise him; he hath put him to grief: when his soul shall make an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand: He shall see of the travail of his soul, and be satisfied. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 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."* "*Sing, O barren, thou that didst not bear. . . . Fear not, for thou shalt not remember the reproach of thy widowhood any more: for thy Maker is thine Husband; the Lord of hosts is name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall be called. . . . 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*" (Isa. lii., liv. 8). These points of doctrine, which we have extracted, with the intermediate filling up in the Scriptures, contain the whole dispensation of God between the first and second Advent of the Redeemer; and also the two opposites, of Almighty power and suffering weakness, which met in his Person. The same doctrines are taught in the contexts of all those passages where the redemption is spoken of, particularly the Psalms. From such declarations, compared with the signs of the times, at the time of the first Advent, many devout men were "waiting for the consolation of Israel," and "looked for *redemption* in Jerusalem" (Luke ii. 25, 38); and could say with Zacharias, "Blessed be the Lord God of Israel, for he hath visited and *redeemed* his people" (Luke i. 68). But even the most devout knew not the details of that "mystery; which angels desired to look into;" and if the servants of God knew it not, much less "the princes of this world; for had they known it, they would not have crucified the Lord of glory." The Old-Testament saints saw redemption as one work; and though they must have seen humiliation preceding the glory in all the prophecies, those who witnessed the birth of Jesus of Nazareth might well have supposed that his lowly parentage, and humble birth, and poverty, did fulfil the predictions of his not having form nor comeliness; and when seen, having no beauty that we should desire him; and bear with the Jews, who said, "How long dost thou hold us in suspense? If thou be the Christ, tell us plainly." (John x. 24); and feel for the disappointment of his disciples, when they said, "We trusted that it had been he which should have redeemed Israel" (Luke xxiv. 21). But the resurrection of Christ not only gave a new standing of power and of knowledge to the church, but a new standing of fact: Christ, redeemed from the grave, became the first fruits and the earnest of the redemption of his people; and he, having virtually redeemed all mankind by his one sacrifice, when he offered up himself (Heb. vii. 27), and having obtained eternal redemption for us (ix. 12), manifested the redemption of the souls of believers to be a continuous work, proceeding during the whole of the present dispensation; and the redemption of the body, to be a simultaneous work, effected by his second Advent, closing the present dispensation and bringing in the Millennium. This is the reason why redemption is in the Old Testament spoken of as one work, there being but one Redeemer; while in the New Testament it is spoken of as past, present, and future: because Christ hath come to suffer and die, and by that one sacrifice, once offered, hath made a full, perfect, and sufficient sacrifice, oblation, and atonement for the sins of the whole world; because he is present,

by the Spirit, with his Church always, even unto the end of the world, applying that redemption to their souls; and because, to those who look for him, and are waiting for the adoption, he shall come again, bringing redemption to their bodies, that we may be also glorified together (Rom. viii. 17).

But the title Redeemer and the work of redemption have a wider range than we are accustomed to suppose, and which we cannot fully enter into without referring to the various significations of the word *Goel*, or Redeemer, in the Old Testament. The *Goel* always presupposes the death of a kinsman, whose inheritance the *Goel* saves from alienation, and whose blood he avenges, if the death has been by violence. Redemption from bondage is only a secondary and figurative sense of the word, derived from this primary signification. An ordinance for giving permanency to the appointment of God concerning inheritance, expresses the duties of the *Goel*. The children of Israel not only had the sum total of the land assured to them by God while they kept his covenant; but the inheritance of each family, which had been first assigned them by lot, was secured from alienation by death or casualty, by an ordinance of immortality,—a relationship brought into existence by the very evil it was appointed to remedy, and instantly filling up the chasm which death had made. The *Goel* lost his independent personality, and became in all respects the representative of the deceased: he not only took his lands, but his wife; and the children were considered not as his own, but as children of the deceased. This is manifest from the history of Ruth; where (iv. 6) the nearest *Goel* refuses to redeem the inheritance, because it obliged him also to take the wife of the dead, to raise up *the name of the dead* upon his inheritance; and the kinsman said, “I cannot redeem it for myself, lest I mar mine own inheritance.” Such a refusal was made very disgraceful by the Mosaic Law; where it is written (Deut. xxv. 7), “If the man like not to take his kinsman’s wife, then let her go up to the gate, unto the elders, and say, My husband’s brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband’s brother. Then the elders of his city shall call him, and speak unto him: and if he stand not to it, and say, I like not to take her: then shall his brother’s wife come unto him, in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and say, So shall it be done unto that man that will not build up his brother’s house.” The plucking off the shoe was continued in all cases, and is mentioned Ruth iv. 8; but the other more disgraceful acts are not recorded, as Boaz was willing in this case to fulfil the duties of the *Goel*, which the next of kin declined.

This part of the duties of the *Goel* represents the Lord’s dealings with the Jewish people under the character of a wife: first

married to God under the Law; then separated, put away, and standing in widowhood, her inheritance alienated; when her Redeemer, the next of kin to her former husband, again espouses her, and recovers the inheritance. In Isa. l., the Lord expostulates with his Jewish people, saying, "Where is the bill of your mother's divorcement, whom I have put away? Behold, for your transgressions is your mother put away:" and, continuing the expostulations through the following chapters, regards her as not only put away, but a widow; and promises her redemption and re-espousals through the Goel, saying (liv. 4), "Fear not, for thou shalt not be ashamed.....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" (*husbands*, in the plural, alluding to the two espousals), "the Lord of Hosts is his name; and thy Goel the Holy One of Israel: the God of the whole earth shall he be called." And the covenant of peace, and the building up of the house, and the recovery of the inheritance follow: "My kindness shall not depart from thee, neither shall the covenant of my peace be removed.....and all thy children shall be taught of the Lord; and great shall be the peace of thy children. This is the heritage of the servants of the Lord; and their righteousness is of me, saith the Lord" (ver. 10, 13, 17). The same allusions occur again in Isai. lxii. and again contain the re-espousals of the land, as well as the bride and the children inheriting the land, under the new name of the Goel: "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; thy land, Beulah; for the Lord delighteth in thee, and thy land shall be married.....and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.....Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, behold, thy Salvation (Jesus) 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." Between the casting off and widowhood of the Jewish church and her re-espousals, the Christian dispensation comes in, with its espousals and inheritance; exactly like the former in its correspondence with the type, and differing only in the altered condition of the Goel: for both the first and second Jewish espousals are to a *glorious* Redeemer—The "Lord of Hosts" in time past, the "Lord of Glory" in the age to come—but the Christian church is espoused to a lowly Redeemer, and is required to take up the cross, and follow him in humility, setting her affections on things above, where Christ sitteth, at the right hand of God; and in the age

to come looking for a far more exceeding and eternal weight of glory, when the marriage of the Lamb shall be come, and his wife shall have made herself ready. St. Paul tells the Gentile church (2 Cor. xi. 2), "I have espoused you to one Husband, that I may present you as a chaste virgin to Christ;" but, speaking of the Jewish church, as married under the Law, makes the death of the Law the necessary condition to a receiving of the Gospel, and considers us as committing a crime similar to adultery if we give any dominion to the Law after receiving the Gospel (Rom. vii. 2): "The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband..... Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." And thus by union with Christ, we become partakers of his inheritance, "heirs of God, joint heirs with Christ, if we suffer with him, that we may also be glorified together" (Rom. viii. 17).

The ample field which the title Redeemer opens to us we can only briefly and rapidly pass over. What we have already said is but one class of duties devolving upon the Goel,—those towards the wife of the deceased. Another no less important class had reference to the violent death of the deceased, when the duty of "avenger of blood" devolved upon the Goel, as set forth Num. xxxv., Deut. xix., Josh. xx. This last class of duties typified another part of the work of our Redeemer; the former representing him as the spouse of the widowed church, and the recoverer of her inheritance, and the father of her children: this latter aspect of the Goel representing the Redeemer as avenging the blood of the saints, his slaughtered kinsmen. The avenger of blood was an institution to provide against the spoliation of the most precious gift of God, the life of man; and to ensure its safe keeping in general, by cherishing a spirit of zeal and indignation against any one who should dare to violate God's own image: "Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man" (Gen. ix. 6). But, to preserve this zeal against murder from degenerating into ferocity and revenge, the duty of avenging the slain was first limited to the next of kin, the Goel; and to guard against blind and excessive zeal even in him, the cities of refuge, with their laws and privileges, were appointed. In any case of violent death, if the Goel was at hand he might slay the slayer with impunity; but if the slayer could escape into any city of refuge, he was protected "from the avenger: that the manslayer die not, until he stand before the congregation in judgment" (Num. xxxv. 12). Then, if the death was not of malice, the manslayer found security in the city of refuge until the death of the high priest, and

then returned into the land of his possession ; but the murderer was put to death by the mouth of witnesses : " Moreover, ye shall take no satisfaction for the life of a murderer, which is guilty of death, but he shall be surely put to death." From these Levitical ordinances the practice of the dark ages, of taking sanctuary in churches, originated ; so greatly abused in Papal times to the protection of the greatest of criminals, if they took refuge in any place deemed sacred by the superstitious. The true Christian fulfilment of these typical ordinances we shall now endeavour to explain.

That Christ shall take this character of the avenger of blood, and that the time of his taking it is at the second Advent, are indisputable points, which a few words will suffice to demonstrate. A time is spoken of in all the Scripture, when " the LORD shall rise up as in mount Perazim, and be wroth as in the valley of Gibeon" (Isai. xxviii. 21) : when " the arm of the LORD shall awake, as in ancient days, in the generations of old . . . when the *redeemed* of the LORD shall return, and come with singing unto Zion ; and everlasting joy shall be upon their head." (Isai. li. 9, 11.) And this day of vengeance is " the sacrifice of Bozrah, and a great slaughter in the land of Idumea," or Edom. (Isai. xxxiv. 6.) But Christ is " he that cometh from Edom, with dyed garments from Bozrah . . . mighty to save" (Isai. lxiii. 1) : and the time is " the treading of the wine-press of the wrath of God" (lxiii. 3) ; which he " treads *alone* ;" which is the commencement of " the great day of God Almighty" (Joel iii. 13, Rev. xiv. 20) ; and from which Christ, immediately proceeds (now taking his saints with him) to the last act of that great day, by which all the enemies of God are swept from the earth ; the close of this dispensation, the beginning of the Millennium. This last act is mentioned Joel iii. 16 ; " The Lord also shall *roar* out of Zion, and utter *his voice* from Jerusalem—and the heavens and the earth shall shake : " Also Rev. xix. 19, 21 ; " A destruction which proceeded out of *his mouth* ;" and *before* which, be it remarked (ver. 13) he was " clothed in a vesture dipped in blood." (Isai. lxiii. 3.) To this immediately succeeds the redemption of Zion and the people of God, as we saw Isai. li. 11, and as it is declared also in Zeph. iii. 8, and all the prophets : " For the day of *vengeance* is in mine heart, and the year of my redeemed is come (Isai. lxiii. 4) : " So he was their Saviour" (ver. 8) : " In all their affliction he was afflicted, and the Angel of his Presence saved them ; and bare them, and carried them all the days of old . . . Thou, O Lord, art our Father, our REDEEMER ; thy name is from everlasting" (vers. 9, 16). This day of vengeance to his enemies, and of mercy to his people, has been foretold from the beginning : as Deut. xxxii. 41, 43, " He will avenge the blood of his servants . . . and will be merciful to his land and to his

people." For this time the souls of them that were slain for the word of God continually pray, saying (Rev. vi. 19), "How long O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?" And on the destruction of Babylon a great voice of much people in heaven is heard, saying (Rev. xix. 12), "Alleluiah! salvation and glory and honour and power unto the Lord our God; for he hath judged the great whore, and hath avenged the blood of his servants at her hand."

The cities of refuge manifestly typify the church, in which the murderer himself found immediate protection from the avenger of blood till his case was decided by the congregation; and in the church many shall be found to deserve only a temporary asylum who in the day of the great congregation, when the secrets of all hearts shall be revealed, will be found children of him who was a murderer from the beginning (John viii. 44), Satan, whose own fate is respited, for the sake of the church, till that day. At that time typified by the death of the high priest, as being a change of dispensation, the manslayer the real object of mercy shall be acquitted, and may go out freely and return into the land of his possession, whatever that may be.

The two other meanings which flow from the word *Goel* we need only briefly allude to. One is written in Ezra ii. 62, Neh. vii. 64, where those whose genealogies were not found were, as polluted, or *separated*, put from the priesthood till there stood up a priest with Urim and Thummim. This is accomplished in Christ by his being "cut off from the land of the living, when who shall declare his generation?" (Isai. liii. 8); and in his now being separated from his body, the church: he, the Head, at the right hand of God; they, the members, upon the earth; which shall cease when he shall come forth as the priest having Urim and Thummim; when he shall come "in his own glory, and in his Father's, and of the holy angels," to be "glorified in his saints, and admired in all them that believe." It may also find its parallel in Christ's Melchisedec priesthood, "without descent (pedigree)." (Heb. vii. 3, 6.)

The last meaning from this root, is that of sprinkling, or stain of blood; and is used of Christ, Isai. lxiii. 3, "And I will *stain* all my raiment," and in Rev. xix. 13, "he was clothed in a vesture dipped in blood." This is evidently not his own blood, but the blood of his enemies: "I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment."

ANGEL, or Messenger, is a title often given to Christ: as, Isai. lxiii. 9, "The *Angel* of his Presence saved them;" and, Mal. iii. 1, "The Lord whom ye seek shall suddenly come to his temple, even the *Messenger* of the covenant, whom ye delight in." But all the angelic appearances under the Old Testament were evi-



dently manifestations of Christ, with the exception of those instances where the name or quality of the angel is expressly mentioned, as to Daniel, to Ezekiel, and a few more. One of the angels that appeared to Abraham, Gen. xviii., is expressly called the LORD. The Angel of God declares unto Jacob, "I am the God of Bethel" (Gen. xxxi. 11, 13); and when he wrestled with the angel (Gen. xxxii. 24) "he had power with God and with men," became Israel, and called the place "Peniel, for I have seen God face to face." The Angel of the Lord, Exod. iii. 2, declares, ver. 6, "I am the God of thy Father: and Moses hid his face, for he was afraid to look upon God." The Angel of God, Exod. xiv. 19, is called "the Lord," ver. 24. Of the Angel promised, Exod. xxiii. 20, it is said, "Beware of him, and obey his voice; provoke him not: for he will not pardon your transgressions. And so of all the other appearances of an angel, as Judges vi. 11, 16. The lesson taught by this title is the identity of nature between the Lord and his Angel, with the distinctness of their persons. Jehovah sending Jehovah as his Messenger; God the Sender, God the Sent, He that "came down from heaven, even the Son of Man, which is in heaven" (John iii. 13): His perfect Oneness with the Father (John xiv. 9, 11).

SHILOH (Gen. xlix. 10) is generally considered as a proper name, but we regard it as a title of office—Luther, and nearly all the Protestants, derive it from שָׁלוֹם, *peaceful, prosperous*; referring it to Christ in his character of giving peace and prosperity to his people. But, though generally right in the meaning of the title, they have generally been wrong in the time to which they have applied it; supposing the sceptre to have remained with Judah till the birth of Christ, and then to have departed; and supposing our Lord to have become not only spiritually but literally Prince of Peace at his first Advent, in defiance of his own declaration, "I am not come to send peace on earth, but a sword." The true interpretation comes out fully from a literal rendering of the verse: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, *Thenceforth when Shiloh shall come:*" *i. e.* when Christ shall come as Prince of Peace, the Sceptre shall never more depart from Judah; for of his dominion there shall be no end, and to Him then shall the gathering of the people be. The context confirms this to demonstration; the character of Judah being wholly martial; and Shiloh washing his garments in wine, and his clothes in the blood of grapes—the wine-press of Bozrah (Isai. lxiii.; Joel iii. 13; Rev. xiv. 20, xix. 13). The Lion character of Judah manifestly belongs to the last times; a time yet future, but we believe close at hand: for Mic. v. 3 is the birth of him "who is to be ruler in Israel," but for rejecting whom the Lord gives them up, until the time that she which

travaileth hath brought forth (Hos. xiii. 13): *then* the excellent one (not remnant, but true first-born, the excellency of dignity and the excellency of power, Gen. xlix. 3) shall return unto the children of Israel; shall be the PEACE (ver. 5); and "the remnant of Jacob shall be amongst the Gentiles" (necessarily Judah, because they alone are scattered among the Gentiles) "as a LION among the beasts of the forest, as a YOUNG LION among the flocks of sheep" (ver. 8); "And I will execute vengeance in anger and fury upon the heathen, such as they have not heard." The same is declared Isai. xxxi. 4: Like as the LION and the YOUNG LION roaring on his prey, so shall the Lord of Hosts come down, to fight for mount Zion and for the hill thereof." And at that time to Shiloh shall the gathering of the people be. At the first Advent there was no gathering, but, on the contrary, there was great "distress in the land, and wrath upon that people," and they were "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. 24). These times of the Gentiles have nearly run out, and God hath declared, by the mouth of all his holy Prophets, that "there shall be a day that the watchmen upon the 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 . . . They shall come with weeping, and with supplications will I lead them . . . for I am a father to Israel, and Ephraim is my first born. Hear ye the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that *scattereth* 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. Therefore they shall come and sing in the height of Zion . . . and they shall not sorrow *any more at all* . . . for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow" (Jer. xxxi. 6—13). And again: "Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely: and they shall be my people, and I will be their God; and I will give them one heart and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear in their hearts, that they shall not depart from me. Yea, I will rejoice over

them to do them good, and I will plant them in this land in stability with my whole heart, and with my whole soul" (Jer. xxxii. 37—41).

Various other derivations have been given, most of which are instructive: as, *W* the gift,  $\text{יה}$  to her—namely, Zion—being the time when "the present is brought" to mount Zion (Isai. xviii. 7, Zeph. iii. 10, Psa. xlv. 12). Others, with the Chaldee paraphrase, compound it of  $\text{רַבַּנָּא}$  *quod*,  $\text{יה}$ , written after the Arabic form,  $\text{יה}$  *ei*—*Cujus est regnum*—"whose right it is" (Ezek. xxi. 27): And the LXX. so understands it— $\text{ὡς ἡ ἀποκειμενα}$ , *ille, cui sunt reposita*—and Eusebius has  $\text{ὡ ἀποκειται}$ , *cui repositum est*. Others make it  $\text{רַבַּנָּא, יה}$ , *which is of Her*; the Seed of the woman. All the best Jewish authorities unanimously give this title to the Messiah, as Kimchi, Bereschit Rabba, Cod. Sanhed.

The BREAKER (Porez), Mic. ii. 13, is a title of Christ, belonging to the time just before his second Advent, and the gathering of his people. In the preceding verse it is promised, "I will surely assemble, O Jacob, *all of thee*; I will surely gather the remnant of Israel; I will put them together, as the sheep of Bozrah;" turning the attention to Isai. lxiii. 1. This title carries our thoughts to the many Scriptures in which The Lord is said to have broken forth upon his disobedient people, as Ex. xix. 22—24; 1 Chron. xiii. 11; xv. 13; &c. But it principally refers to his breaking forth upon his enemies, especially that memorable breach at Baal *Perazim* (2 Sam. v. 20), where David exclaims, "The LORD hath broken forth upon mine enemies before me;" and which is the standing type throughout the Prophets, of God's final deliverance of his people: as Isa. xxviii. 21, "For the Lord shall rise up, as in Mount *Perazim*; he shall be wroth, as in the valley of Gibeon." We think, too, that the name of *Phares*, derived from his having broken forth, may be included in the idea of the Breaker; and *Zarah* (the East, or sun-rising) may testify that glorious Day which the Breaker ushers in; when the cry goes forth, "Arise, shine, for thy light is come, and the glory of the Lord is risen [*zarah*] upon thee" (Isai. lx).

Another idea, suggested by the title Breaker, comes out of a comparison of Isaiah (v. 5), "I will break down the wall;" with Amos ix. "I will close [wall] up the breaches." Isai. v. is the vineyard of David, the Beloved; and this our Lord applies to his own generation, Luke xx. 9; and declares, that, after the husbandmen should have killed the HEIR, God should "destroy the husbandmen, and let out the vineyard to others." This therefore fixes the breaking down of the wall of the Beloved (Isai. v. 5) to the time of the killing of the Heir, or Our Lord's first advent of suffering and death. Hitherto the breaches of the tabernacle of David, the Beloved, have not been repaired;

and Jerusalem is trodden down of the Gentiles: but a time is at hand when they shall "build the old wastes, and raise up the foundations of many generations, and The *Repairer of the breach* shall come, the Restorer of paths to dwell in" (Isai. lviii. 12); and in that day "the LORD will raise up the tabernacle of David, the Beloved, that is fallen, and close up the *breaches* thereof" (Amos ix. 11); the *breaking down* of the wall and the walling up of *the breach* marking the consequences of the first and second Advents of the BREAKER.

We cannot leave this title of Christ without adverting to Cyrus, who so remarkably typified the Breaker of the last times, and to whom many of the latter-day prophecies have been erroneously ascribed, from confounding the yet-future Antitype with the ancient type; from loading the Babylon of old with many of the burdens which assuredly belong to the mystical Babylon, to modern Rome, in its Papal or Infidel condition. Cyrus was raised up expressly for the work of delivering the captives from Babylon, and ordering the temple to be built: this *work* typified the forthcoming work of the Lord, but Cyrus was no personal type of Christ; and yet he is called by the Lord, "My shepherd," and "his anointed:"—"Thus saith the Lord thy Redeemer, that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and, I will raise up the decayed wastes thereof: that saith to the deep, Be dry, and I will dry up thy rivers: that saith of Cyrus, He is my shepherd, and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundations shall be laid. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight; I will break in pieces the gates of brass, and cut in sunder the bars of iron. . . . For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me. . . . I have raised him up in righteousness, and I will direct all his ways: he shall build my city, and he shall let go my captives, not for price nor reward, saith the Lord of Hosts" (Isai. xlv. 24—xlv. 13). The work is here made to be of the Lord, though Cyrus is its apparent doer; "I will go before thee, I will break in pieces:" and Cyrus, though doing the work of the Lord, does not know him; "I girded thee, though thou hast not known me." So also the antitypical work of the Breaker in Micah need not be necessarily done by the Lord in person, nor even by those who know his name: they may be, like Babylon, "the

hammer of the whole earth" (Jer. l. 23); or the Assyrian, but an axe or saw in the hand of him that shaketh it (Isai. x. 5, 15). And we think the instrument in the hand of the Breaker will be the Jewish people, in an unconverted state; of whom it is written, Jer. li. 20, "Thou art my battle-axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms.....And I will render unto Babylon, and to all the inhabitants of Chaldea, all the evil that they have done in Zion in your sight, saith the Lord." Concerning whom it is also written, Zech. ix. 12, "I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece; and made thee as the sword of a mighty man. And the Lord shall be seen over them, and his arrow shall go forth as the lightning: and the Lord God shall blow with the trumpet, and shall go with whirlwinds of the south. The Lord of Hosts shall defend them." Greece being here introduced, inclines us to think that the *whole* Roman empire, both Eastern and Western, is brought into judgment when the Breaker comes up before them; and that the gates of *brass* and bars of *iron*, in the prophecy of Cyrus, may refer to the third and fourth empires of Daniel's image. And as in Isai. xlv. 2 the crooked places are made straight, which in xl. 4 is the preparation of the highway for our God, when the glory of the Lord shall be revealed, and all flesh shall see it together; when he cometh with strong hand, and his arm shall rule for him, and his reward is with him (xl. 10, Rev. xxii. 12): so in Isai. lii. 7, the proclamation of peace and salvation to Zion, saying, "Thy God reigneth," is immediately accompanied by the announcement, "The Lord hath made bare his holy arm in the eyes of the nations, and all the ends of the earth shall see the salvation of our God:" and the call to come out, in ver. 11, is accompanied with the assurance, for "the Lord will go before you, and the God of Israel will be your rereward:" all in agreement with the context in Micah ii. 12, "I will surely assemble, O Jacob, all of thee, I will surely gather the remnant of Israel. ....The Breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it; and their KING (see Hos. iii. 5) shall pass before them, and the LORD on the head of them." "Then shall the children of 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.....And it shall be at that day saith the Lord, that thou shalt call me Ishi [husband], and shalt call me no more Baali.....And I will betroth thee unto me for ever..... I will even betroth thee unto me in faithfulness; and thou shalt know the LORD.....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. i. 11; ii. 16, 20, 23).

The SHEPHERD is a very significant title of Christ, taken by himself, John x. 11, "I am the good Shepherd;" and applied to him Heb. xiii. 20, "Our Lord Jesus, that great Shepherd of the sheep." We have just seen it applied to Cyrus in Isai. xlv. 28; as foreacting the work of Christ, who shall deliver his people from the mystical Babylon, as Cyrus did from the literal. This title first occurs Gen. xlix. 24, in the midst of the blessing on Joseph, imbedded in the Divine names *Abir* of Jacob, *El*, and *Shaddai*; shewing that from *thence*, from God, is the SHEPHERD, the STONE of Israel; and assuring us, that the One here spoken of is the same Mighty Redeemer whose work is the special theme of all succeeding prophecy, even the final deliverance of the city of the Lord, the Zion of the Holy One of Israel; and that she may know that the Lord is her Saviour and her Redeemer, the *Abir* of Jacob (Isai. lx. 14, 16); and that all flesh may know that I, the Lord, am thy Saviour and Redeemer, the *Abir* of Jacob" (Isai. xlix. 26).

The title, *Shepherd*, and *Stone*, are put together, because they both are in action at the same time; the *Stone* breaking in pieces the image of Daniel (ii. 34), and grinding his enemies to powder (Matt. xxi. 44); while the *shepherd* is seeking out his sheep that have been scattered, and gathering them from the countries, and bringing them to their own land (Ezek. xxxiv. 12). But these two works, going on at the same time, cannot both be assigned to Christ in *person*, with that limitation to one place which our ideas of the term *person* require; it is therefore as Jehovah, having all power in heaven and earth, that Christ exercises these offices of Shepherd and Stone and Breaker. And this also is indicated in Ezek. xxxiv. 7, where the Lord God, pleading with the false shepherds, takes upon *himself* the office of gathering the flock; and having saved them (ver. 22), *transfers* the office of shepherd to his *servant* David: "I will *set up* one shepherd over them... he shall feed them, and he shall be their shepherd: and I, the Lord, will be their God ..... And ye, my flock of my pasture, are men, and I am your God, saith the Lord God." But that this last-mentioned shepherd is not Christ himself, but some other David, is, we think, quite manifest from the subsequent chapters of Ezekiel; in which the prince has a specific portion in the land (xlv. 7), and offers a sin-offering *for himself* and for all the people of the land (ver. 22), and worships at the threshold of the gate whereat the *glory of the Lord* had entered, while the priests prepare his burnt-offering (xlvi. 2); and in this gate he sits, to eat bread before the Lord (xlv. 3); and he gives an

inheritance both to his sons and his servants (xlvi. 16); and he is commanded not to oppress the people (ver. 18): any of which actions it would be very preposterous to think of applying to our Lord Jesus Christ, who will then, we believe, be in Shechinah glory filling Ezekiel's temple, but at the same time reigning in his glorified humanity in the heavenly Jerusalem, where there is "no temple, but the Lamb is the temple thereof," and which then will be manifested as "the bride, the Lamb's wife." The Lord as a Shepherd brought his people out of Egypt (Isai. lxi. 11): He is also their continual trust (Psalm xxiii.). Christ as a Shepherd gathereth his people (John x.); and as the good Shepherd laid down his life for the sheep (ver. 11). Therefore doth the Father love him (ver. 17), though Justice proclaimed, "Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of Hosts ..... smite the Shepherd, and the sheep shall be scattered." But he that scattered shall also gather them: and "other sheep he hath which are not of this fold: them also shall he bring, and they shall be one fold under one Shepherd" (John x. 16): when the prayer of the whole fold shall ascend, "Give ear, O Shepherd of Israel; thou that leadest Joseph like a flock, thou that dwellest between the cherubim, shine forth ..... Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved" (Ps. lxxx. 1, 7). "And it shall come to pass, saith the LORD, that they shall call upon my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God ..... And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one" (Zech. xiii. 9, xiv. 9).

The *STONE* of Israel, which is connected with the title Shepherd in Gen. xlix. 24, runs parallel with it in the application. But, a *stone* implying mobility, the homogeneous term *Rock* is used where stability and permanency are required; and where intelligence and spirituality must be expressed the *stone* is said to be engraven with seven eyes of the Spirit; the eyes of the Lord, which run to and fro through the whole earth (Zech. iii. 7, iv. 10). When Moses expostulated with the people in Deut. xxxii. 4, having called *Jehovah* the Rock, he says (ver. 18), "Of the Rock that begat thee thou art unmindful." And the Psalmist, rehearsing what our fathers have told us, declares (lxxviii. 3, 4), "When he slew them, then they sought him: and they returned, and inquired early after God; and they remembered that God was their *Rock*, and the High God their Redeemer." And he was with them in all their wanderings, as the shadow of a great *rock* in a weary land (Isai. xxxii. 2); and they drank of the *rock* which followed them, which Rock was Christ (1 Cor. x. 4). But when the foundation-*stone* of the

spiritual temple was laid by Christ, though in the plenitude of the Holy Spirit denoted by the seven eyes graven thereon by the Lord (Zech. iii. 9), he became "a *stone* of stumbling and *rock* of offence to the inhabitants of Jerusalem." (Isai. viii. 14.) Yet, "whosoever believeth on him shall not be ashamed," (Rom. ix.) for "the *stone* which the builders refused shall become the *head-stone* of the corner" (Psal. cxviii. 22): and he shall "bring forth the *head-stone* with shoutings, crying, Grace, grace unto it" (Zech. iv. 7). "Behold, the man whose name is The Branch ("the Plant of renown," Ezek. xxxiv. 29): and he shall grow up out of his place, and he shall build the temple of the Lord ..... and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.....And they that are far off shall come and build in the temple of the LORD..... And this shall come to pass if ye will diligently obey the voice of the Lord your God" (Zech. vi.)

One remark is obviously applicable to both the last-mentioned titles—viz. that when the Jews stumbled at that *stumbling-stone* and were thereby broken, and when the Shepherd was smitten and the sheep scattered, the Jews lost their connection with the *Stone* and the *Shepherd*, and these titles became the exclusive privilege of the Christian church; whose *lively stones* are now fashioning in conformity with the foundation and chief *corner-stone*; who were as sheep going astray, but now are returning to the *Shepherd* and Bishop of souls, (1 Pet. ii. 23.) But when the temple is completed, then shall the *Stone* smite the image and grind it to powder; and the *Stone* shall become a great mountain, and fill the whole earth, (Dan. ii. 35); and the children of Israel shall then regain connection with him who was their *rock of offence*, and sing, Trust ye in the Lord for ever, for in Jah-Jehovah is the *Rock* of ages (Isai. xxvi. 4). And when the sheep of this *other* fold are all gathered, through the blood of the everlasting covenant, and are brought again from the dead by the *great Shepherd* of the sheep (Heb. xiii. 20), then the *Chief Shepherd* shall appear, and they shall receive a crown of glory that fadeth not away (1 Pet. v. 4): and at that time shall the Lord gather Jacob and Israel, as the sheep of Bozrah, as the flock in the midst of their fold (Mic. ii. 12; Ezek. xxxiv. 14). "I will feed them in good pasture; and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed *MY FLOCK*, and I will cause them to lie down, saith the Lord God."

The *STAR* of Jacob is an early title of Christ, by which that one specific act and time to which the titles Breaker, Shepherd, and Stone refer, is also denoted. This title points



us to heaven, as the region where the real Agent and Controuler of these mighty deeds shall be resident during the time to which all these titles refer; and the giving of these several titles to Christ at the same time, is the necessary consequence of the doctrine that all power is given to him, in heaven and in earth; and the proof that they designate a time *previous* to his personal manifestation, but yet considered as the day of his appearing,—the *sign* of the Son of Man in the heavens, of Matt. xxiv. 30, preceding his coming. Christ assumes the title Morning-STAR, Rev. xxii. 16; and he promises the Morning-star to every one that overcometh, and keepeth his works to the end, Rev. ii. 28, 26; and at the same time gives them power over the nations, to rule them with a rod of iron, ver. 27; till which time we stand waiting, precisely in the condition of the primitive church, to whom Peter says, “We have also a more sure word of prophecy, to which ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the Day-STAR arise in your hearts” (2 Pet. i. 19).

The Star is necessarily during the night, and therefore this title belongs to the present dispensation: but the Morning-Star is the harbinger of day; the Phosphor of that Sun, whose rising commences the new dispensation; the dawn of that day which the holy men of old looked for and hasted unto (2 Pet. iii. 12); that manifestation of the sons of God which the earnest expectation of the creation waiteth for; that glorious liberty from the bondage of corruption under which the whole creation groaneth and travaileth in pain together until now; and under which not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of the body (Rom. viii. 19, 23). With the lights which we can derive from these and similar passages of the New Testament, we can discover the very same things referred to in the *Star* of Jacob, and the *Sceptre* of Israel in Num. xxiv. 17 first “He shall smite the corners of Moab.” This prophecy of Balaam was given to the king of Moab, who opposed the return of Israel, and sent for the prophet to curse them: but, instead thereof, he is constrained to declare of the Star and Shepherd, “I shall see him, but not now; I shall behold him, but not nigh:” and therefore this smiting of Moab is a future punishment: and, turning to Isaiah xv. xvi. we find that the great and final burden upon Moab is for the consumption of the spoiler, the extortioner, and the oppressors out of the land; and it is immediately thereafter declared, “And in mercy shall the throne be established; and he shall sit upon it in truth, in the tabernacle of David, judging and seeking judgment, and hasting righteousness” (Isai. xvi. 5). This, therefore, ties the smiting of Moab by the Star of Jacob with

the time preceding the Millennial reign.—“All the children of Sheth” are destroyed at the same time. Sheth signifies *substitution*; and every thing that has been substituted in the place of Christ shall be then brought down, and the persons by whom it has been done shall be destroyed.—“Edom” at the same time “shall be a possession, and Seir a possession for his enemies” (Num. xxiv. 18). Edom typifies Rome; the Scarlet, which Edom signifies; the reprobate, like Esau. Almost every prophecy of Scripture declares that Edom shall be destroyed by the coming of the Lord; and in many of the same passages it is declared that Edom and the mount of Esau shall be a possession. These two things are reconciled by the consideration that the literal land of Edom, south of Judea, shall become a part of the inheritance of the restored tribes; destroyed as an independent state, by being merged in the land of Israel; the house of Jacob shall possess their possessions—“they of the south (of Judea) shall possess the mount of Esau” (Obad. 17, 19);—and by the consideration that the mystical Edom, Idumea, Bozrah—Rome—is literally destroyed at the same time, and the heavenly Jerusalem brought down on its site; as in Isai. xxxiv., where, after the sacrifice of Bozrah and the slaughter of Idumea, the land is turned into a wilderness and place of dragons (vers. 11, 13); and the next chapter declares that the wilderness and parched ground, the habitation of dragons (xxxv. 7), shall be called “the way of holiness” (ver. 8), “and the ransomed shall walk and 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.” (See Rev. vii. 17, xxi. 4.) The same is contained in Ps. lx.; “casting the shoe” being the sign of taking an inheritance (Ruth iv. 7): and this Psalm also declares (ver. 12), “Through God we shall do valiantly, for he it is that shall tread down our enemies;” as the passage in Num. xxiv. 18 had previously stated, “Israel shall do valiantly.” This is the time when Israel is again raised up; as Zech. ix. 13, “When I have bent Judah for me, filled the bow with Ephraim, and made thee as the sword of a mighty man;” and x. 5, “They shall be as mighty men which tread down in the battle,” ver. 12, “and I will strengthen them in the Lord.” And it is connected with the figure of threshing at the end of harvest, which is also the time of Babylon’s end: as Mic. iv. 13, “Arise and thresh, O daughter of Zion; for I will make thine horn iron, and thy hoofs brass,” Jer. li. 33; “The daughter of Babylon is like a threshing floor, it is time to thresh her;” and Jer. l. 18, “Behold, I will punish the king of Babylon in his land, and I will bring Israel again to his habitation.” The prophecy concludes with the reign of Christ and the destruction of his remaining enemies: “And the *remnant* were slain with the sword of him that sat

upon the horse" (Rev. xix. 21), "who is King of kings and Lord of lords" (ver. 16).

"Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city" (Num. xxiv. 19). Great confirmation is given to the above by the history of Barak and Deborah, Judges iv. v. Barak signifies *lightning*, and Deborah *utterance*, or *speech*; and the whole history typifies the day of the Son of Man, when he shall be as lightning shining from the east to the west (Matt. xxiv. 27), and when the church, typified by Deborah, shall be gathered to him by an instinct like the eagles (ver. 28). The triumphant song calls on the people to praise for the avenging of Israel, and calls on kings and princes to hear, as in Ps. ii. and lxviii.; and points to Seir and Edom as scenes for the display of such glory. "Lord, when thou wentest out of Seir, when thou marchedst out of the field of Edom, the earth trembled, and the heavens dropped" (Judges v. 4). The whole battle also is said to be the Lord's; as, iv. 14, "Is not the Lord gone out before thee?" ver. 15, "And the Lord discomfited Sisera;" ver. 23, "So God subdued that day Jabin the king of Canaan." And in the song, v. 20, it is declared, "They fought from heaven; the STARS in their courses fought against Sisera;" the song concluding with a prayer for the final destruction of the wicked: "So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might;"—figures these which carry our thoughts to the bridegroom and the strong man of Psal. xix. 5; to "his countenance as the sun shineth in his strength" of Rev. i. 16, and "the marriage supper" of xix. 9, 17. And the same act, expressed in nearly the same language, closes the Old Testament: Mal. iv., "All the proud 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 Righteousness arise with healing in his wings. . . . 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."

From these four titles taken together we infer, that the BREAKER shall break down those barriers, and sweep away those systems of oppression, which both in the east and the west, the gates of *brass* and bars of *iron*, have hitherto held in captivity the Jewish people, and the spiritual Israel, the church of Christ;—That the STONE, falling first upon the feet of the image, or western empire, grinds to powder every thing which exalteth itself against the kingdom and priesthood of Christ, ABOUT to be established upon the earth;—That Christ, as the SHEPHERD, immediately leads back the Jewish people to their

own land ; and as the Great Shepherd of the sheep, through the blood of the everlasting covenant, brings again from the dead all them that sleep in Jesus, *with him* (1 Thess. iv. 14) ;— That as the STAR of the *morning* he ushers in the *day* of the Lord, the great day, the *day of Christ* (2 Thess. ii. 2, 8) : that he shall at that very time give to all them that overcome, the *morning star* (Rev. ii. 28). His *coming* is in order to be *glorified in his saints* (1 Thess. i. 10) : “ Father, I will that those whom thou hast given me be with me where I am . . . And the glory which thou gavest me I have given them ; that they may be one, as we are one ” (John xvii. 24, 22). And lastly, the iron rule of judgment, upon the nations who have rejected the Gospel, does not begin till *after* his people are *removed* from the earth : “ He that overcometh, and keepeth my works unto the end, to HIM will I give power over the NATIONS : and HE shall rule them with a rod of iron (the sceptre, Num. xxiv. 17, Psal. ii. 9, cx. 5) ; as the vessels of a potter shall they be broken to shivers : *even as I have received of my Father* ” (Rev. ii. 26). If, therefore, the judgments are beginning, the people of God have not a moment to lose. “ BEHOLD, I COME AS A THIEF : BLESSED IS HE THAT WATCHETH.”

These several titles, denoting the offices of Christ and their bearings upon his people, have brought us to the time when the church “ looketh forth as the *morning*, fair as the moon, clear as the sun, and terrible as an army with banners ” (Song vi. 10). Some of them—as *Shiloh*, and *the Redeemer*—look beyond the present order of things for their full accomplishment, though they take their origin from this dispensation. But there are some other titles, which belong wholly to the age to come ; and some, which have only a spiritual fulfilment now, waiting for their literal manifestation in the coming age. Of these, the principal are, the *Hind of the Morning*, the *Sun of Righteousness*, the *Branch of Righteousness*, the *Plant of Renown*, the *Ensign*, the *Father of the everlasting age*, the *Prince of Peace*, the *Consolation of Israel*, the *Ruler in Israel*, the *Lawgiver*, and such like ; which we shall very briefly notice.

*The Hind of the Morning* is the title of Psal. xxii., which relates wholly to Christ ; and the same ideas occur Song ii. 17 : “ My beloved is mine, and I am his : he feedeth among the lilies : until the day break, and the shadows flee away, turn, my beloved ; and be thou like a roe, or a young hart, upon the mountains of Bether ; ” and viii. 14 : “ Be thou like to a roe or to a young hart upon the mountains of spices.” The hind, the roe, and the hart, were clean animals, but not used in sacrifice ; and the doctrine taught by the title “ Hind of the Morning ” is this, that, to them that look for him, Christ, who was once

offered for the sins of the world, shall appear the second time, as the Morning-star, as the Hind, without sin, or sacrifice for sin, unto salvation (Heb. ix. 28).

The *Sun of Righteousness* is a title to be assumed by Christ at the commencement of the millennial day. In the creation; God on the *first* day said, "Let there be light, and there was light;" but he made not the *sun* till the *fourth* day. In like manner, Christ has been from the beginning the life and *light* of men, "the true *light*, which lighteth every man that cometh into the world" (John i. 9); but he does not become the *Sun*, till, having separated the heterogeneous elements, and given to the earth the full exuberance of fertility, he shall come forth to rule its Sabbatimal day, with healing under his wings. Ingenuity might draw a parallel between the days of creation and the several dispensations. The Patriarchal, or universal, answering to the first day; the Mosaical, or divisive, answering to the second day; the Christian, or fruitful, answering to the third day; and the Millennial, or heavenly, to the fourth: but we have not space for it; and only further observe on this title, that the glory which it imports was foreshewn to the Apostles on the mount of transfiguration; that its effulgence struck with blindness Saul of Tarsus; that the New Jerusalem shall be the scene of its full manifestation ("And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof," Rev. xxi. 23); and that the surpassing splendour of that day shall exceed and eclipse all that the eye of man hath seen, or that it hath entered into his heart to conceive: for then "the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously" (Isai. xxiv. 23).

The *Branch*, The *Plant of Renown*, and The *Ensign*, are all indicative of the maturity of majesty and dignity and glory which "the Rod out of the stem of Jesse," the "tender Plant," the "Root out of a dry ground," shall attain in the day of his manifestation. Before that day "he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked" (Isai. xi. 4). Then shall he give universal peace and godliness: "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" (ver. 9). Then, 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" (ver. 10). The future glory of this *Branch*; at once the root and the offspring of David (Rev. xxii. 16), cheered the departing spirit of the Psalmist: he sang of the Just One triumphing in humanity, through the everlasting

covenant ; for " this," said he, " is all my salvation and all my desire, although he make it not yet to *branch* forth." (2 Sam. xxiii.) And David's distant hope is revealed by Zechariah, where the Man the Branch is promised on his Melchisedec throne, bringing the counsel of peace (vi. 12, 13 ; Jer. xxiii. 5). The *Plant of Renown* stands in the same connection with the glory of the house of David, and becomes the palladium of the house of Israel ; and " they shall dwell safely, and none shall make them afraid : and I will raise up for them a Plant of Renown ; and they shall no more be consumed with hunger in the land, neither bear the shame of the heathen any more. Thus shall they know that I, the Lord their God, am with them ; and that they, even the house of Israel, are my people, saith the Lord God" (Ezek. xxxiv. 29).

Christ is called The *Father of the everlasting age*, Isai. ix. 6 ; not only as by his second advent giving a beginning to that new æra which shall have no end, but as then bringing into open manifestation all those glories of the Father which the Son has ever possessed, as " the Brightness of the Father's glory and the express image of his person," but which have been veiled hitherto ; first, by his fleshly tabernacle, and then by his retirement to the invisibility of heaven. But when the time predetermined by God shall arrive, the heavens will no longer veil his Person, but he shall come forth in his own glory, and in his *Father's* glory (Mark viii. 38, Luke ix. 26). The Father shall then be seen in him : He will manifest to the universe all that created beings can comprehend of the Father, all that the Son can reveal, the whole fulness of the Godhead in a body (Col. i. 19, ii. 9).

The *Prince of Peace* is the character which Christ shall assume at the beginning of the everlasting age ; being the commencement of that time when men 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 (Isai. ii. 4, Micah iv. 3). In this the reign of Christ is distinguished from every other kingdom, being a rule wholly peaceful. The sword, to protect the subjects and to repel aggression, is an essential part of every other kingdom ; and the arm of power to govern : but these our Lord assumes to set up the throne of his kingdom, and then lays them aside for ever. When the Lord shall bring again the captivity of Judah and Jerusalem, he will also gather all nations, and say, " Proclaim ye this among the Gentiles ; Prepare war, wake up the mighty men, let all the men of war draw near, let them come up : beat your ploughshares into swords, and your pruning-hooks into spears : let the weak say, I am strong" (Joel iii. 1, 9). Then shall " the Lord rebuke the company of spearmen, the multitude of bulls, with

the calves of the people; till every one submit himself with pieces of silver; and he shall scatter the people that delight in war" (Psal. lxxviii. 30). "He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear asunder: he burneth the chariot in the fire" (xli. 9). And then "the Lord sitteth King for ever: the Lord giveth strength unto his people: the Lord will bless his people with *peace*" (xxix. 11). But "the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . . and their inheritance shall be for ever" (xxxvii. 11, 18).

There are many titles, which have been considered as Names of Christ, which do not properly belong to his person, though they denote a work which is the consequence of his advent, and of which he is the efficient cause. Of these we shall mention a few, though our limits forbid enlargement.

The *Consolation of Israel* was waited for by Simeon, and by the just and devout at the time of the first advent (Luke ii. 25). But though they lived to see the Lord's Christ in that generation, the *consolation* was reserved till the second advent; when "blessed are they that mourn now, for they shall be *comforted*;" and woe unto the rich, for they "have received their *consolation*." The *consolation* has a twofold reference: first, to the work begun now in the present life; and, secondly, to its completion and full enjoyment in the world to come. It is actually realized in spirit now, and by faith spiritually enjoyed; but we wait for the coming of the Lord for its enjoyment in the letter. Of this Noah was a striking type, whose name signifies "*consolation*," and of whom it is said, Gen. v. 29, "This shall *comfort* us concerning our work and toil of our hands." For, as Noah passed through the destruction of the old world, carrying his children with him, and became the father of the new world—"the like figure whereunto, even baptism, doth also now save us. . . . by the resurrection of Jesus Christ" (1 Pet. iii. 21); so Christ shall not only bring his children with him, whom he shall raise from the dead, but carry his ancient people safely through that "day of judgment and perdition of ungodly men," which is succeeded by the "new heavens and new earth, wherein dwelleth righteousness" (2 Pet. iii. 7, 13). And during the whole intervening period between the departure of the Lord and his second coming, the "*Comforter*," the Holy Ghost, is the *consolation* of the church. "Now, our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us *everlasting consolation*, and good hope through grace, *comfort* your hearts, and stablish you in every good word and work" (John xiv. xvi., and 2 Thess. ii. 16). The "*God of all comfort*" it is "who now comforteth us in all our tribulations. . . . For as the sufferings of Christ abound in us, so our *consolation* also aboundeth by

Christ....Partakers of the suffering we shall be also of the consolation (2 Cor. iii. 3, 5, 7), "And ye therefore now have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John xvi. 22). At this very time, too, the Lord shall proclaim to Zion, "Comfort ye, comfort ye, my people, saith your God: speak ye comfortably to Jerusalem; and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double [the counterpart, Job xi. 6; the punishment correspondent to] for all her sins" (Isai. xl. 1). "And ye shall be comforted concerning the evil that I have brought upon Jerusalem; and ye shall know that I have not done without cause all that I have done in it, saith the Lord God" (Ezek. xiv. 22). The whole world also is called upon to rejoice in the consolation of Israel: "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....As one whom 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." Such shall be the Consolation of Israel.

The *Ruler in Israel*, the *Lawgiver*, and such like, come in here; but we have not room to enlarge upon them. For the same reason we must pass the many appellations of comparison, as *Door*, *Shield*, *Standard*, *Polished Shaft*, *Captain*, *Wall*, *Vine*, *Olive*, *Temple*, *Bread of Life*, *Author and Finisher of Faith*, *Alpha and Omega*, and many more. These we must now leave to the industry of our readers. The subject is literally inexhaustible.

The sum of what we have endeavoured to shew in these three papers is briefly this: That all the Names of God point to *Christ*, as the manifestation of the Father, the brightness of his glory, the express image of His person, and upholding all things by the word of his power;—That all the Names of *CHRIST* link his Person, on the one hand, with *God*, the Creator and the Sustainer of all things; and, on the other, with the *Church*, which is "his body, the fulness of him that filleth all in all." Both Christ, the Head, and the church, his members, come into glorious manifestation at the same time; they one with him, as he is one with the Father. And then shall "the tabernacle of God be with men, and he will dwell with them; and they shall be his people, and God himself shall be with them and be their God: and God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow nor



crying; neither shall there be any more pain; for the former things are passed away."

We have endeavoured to shew, from the Names, that the incomprehensible God became manifest at the creation of man as the Lord God, Jehovah-Elohim;—That this form of manifestation was suspended by the sin of Adam, and man banished from the immediate and sensible presence of God;—That henceforth God could not reveal himself to man in his former character of pure uncaused Love and Holiness, worshipped in the beauty of holiness; but that he became revealed in the infinitely more dear and touching character of a God "merciful and gracious, forgiving iniquity, transgression and sin, but by no means clearing the guilty"—as a God in whom "mercy and truth met together," in whom "righteousness and peace have kissed each other." In this revelation, too, the means were shewn by which this exalted strain of harmony was attained; that it was provided from the very Fall in the promised Seed—"the substance of things hoped for" by "the elders, who obtained a good report through faith," brightening into a vivid portraiture of the Man Adonai-Jehovah as the time of his advent drew near: and then, all the apparent contradictions, of lowliness and glory, of suffering and reigning, of dying and living for ever, taken out of the way, completely reconciled, from contradictions changed into the strongest confirmation; by his life of suffering and death, of atonement at his first advent with the promise of a second advent of transcendent glory and majesty for ever and ever. We have seen that every Name supplies some link in this stupendous chain of the purpose of God; and that most of these links not only have the exactest adaptation to the place each one of them occupies, but bear an impress of the surpassing grandeur of the whole plan;—That, though within the limits of time, and encompassed with every thing that can endear them to and render them comprehensible by man, they also partake of the infinitude of Godhead;—That he who invites man to call him Friend, Kinsman, and Brother, is also of one substance with Him who sitteth above the heavens, and maketh the clouds his pavilion, and rideth on the wings of the wind; the Word, the Eternal Wisdom, which was in the beginning, and had his delights with the sons of men before ever the earth and the world was; The "I AM" of the Prophets, the "Word, made flesh" of the Apostles; the "Lamb slain from the foundation of the world;" "He that liveth and was dead, and behold he is alive for evermore, and hath the keys of hell and death;" the "Alpha and Omega, the Beginning and the End, the First and the Last."

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly:

places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. . . . . Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth. . . . . And that we may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly places; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

EDITOR.



## ON THE HUMAN NATURE OF CHRIST.

As two ministers of the Church of Scotland, one of whom is a beloved and highly esteemed relative of my own, at present stand charged with heresy, for maintaining that Christ came in our fallen nature; and as it seems highly probable that an attempt will soon be made, in our high ecclesiastical court, to have this doctrine condemned as heretical; I feel myself imperiously called upon, as an office-bearer of that church, to endeavour to convince my brethren that this doctrine, which is branded as heretical, lies at the very foundation of the Gospel scheme of redemption; and that the establishment of the opposite doctrine, that our blessed Lord came in the unfallen nature of Adam, will necessarily become a fruitful source of heresy.

But while I believe that if the doctrine of Christ's unfallen nature were received and sanctioned by the church it would prove the occasion of heresy, I do not therefore charge my brethren with holding heretical sentiments. I am convinced that the views of by far the greater number of those who hold this doctrine are substantially correct on the subject of our Lord's humanity. Many shrink from the thought of Christ having come in our fallen nature, supposing that it would impute sin to him, which they justly consider most unscriptural and detestable. They therefore form what seems to me a most

erroneous opinion of the nature of Adam before the Fall. They consider him as then to have been temptible in all points as we are tempted; that he was capable of suffering; and, though not liable to natural death, might yet undergo a violent death. With those who hold these sentiments I have very little disagreement, except in the opinion of the nature of the unfallen Adam, which I consider both unscriptural and absurd.

What seems to me as necessary to be known and believed regarding our Lord's humanity, is, 1st, That he was perfectly holy, and without sin either original or actual; and, 2dly, That he was tempted in all points as we are tempted; that he truly endured pain and sorrow; and that he suffered all the torture which to mankind generally accompany the cruel death of crucifixion. He who fully and unequivocally assents to this, is in my opinion substantially sound in the faith, whether he suppose that Christ came in fallen or unfallen nature.

I do not expect to experience any better treatment than others who have advocated the views which I shall endeavour to justify; but expect that an attempt will be made to fasten upon me the detestable doctrine that Christ was a sinner; and if so, I commit my cause to God, who will certainly call to account those who propagate the odious slander. If those who differ with me prove to my satisfaction, from the word of God, that the views I advocate necessarily involve the doctrine of Christ's sinfulness, I will abandon them; but until this be done, and so long as I am persuaded that they are agreeable to the Scriptures, I trust I shall be enabled to uphold them, even to death. I believe that the doctrine, that Christ came in unfallen nature, if correctly viewed, would necessarily establish the heresy that Christ has not come in the flesh: but while it is my duty to attempt to prove this, I would consider myself uttering a gross slander if I charged my opponents with holding such a heresy.

While I hold this doctrine, that Christ came in our fallen nature, I do not acquiesce in every statement which has been made on that side of the question. I cannot but consider it both unscriptural and unsound to maintain that Christ was peccable, or that in any conceivable circumstances he would have fallen into sin. Such statements are extremely dangerous, and ought always to be avoided. The doctrine of our church, that Christ's body was in its own nature both mortal and corruptible, is, in my opinion, directly stated in Scripture, as I shall have occasion to shew; but it is no where said that he was in any supposable circumstances fallible; and it becomes us neither to be wise above, nor speculate beyond, what is written. As I do not find in Scripture any thanksgiving offered up to God for keeping back his Son from sin, I think such should be avoided: but I cannot see that such thanksgiving necessarily involves

heresy. In many parts of the Psalms Christ is represented, when struggling against the powers of darkness, as attributing all his deliverance to God; and to bless God, for any work which the Scriptures represent him as having performed, cannot surely be accounted heresy. Although Christ had power to lay down his life, and power to take it up again, yet in innumerable passages of Scripture God is said to have raised him up from the dead; and it surely could not be charged as heresy for a man to offer him thanks for accomplishing that glorious event: yet, as no such thanksgiving, that I remember, is found in Scripture, I should think it wiser to avoid rendering it.

Nothing but an imperious sense of duty could at this time have induced me to engage in this controversy; and no one, I think, can be more impressed with my unfitness for the task I have undertaken than I am myself. In God alone is my confidence and strength.

I could anxiously desire to see some one enter upon the investigation of this subject, in whose judgment the country has confidence, and who would be under no temptation to indulge in personal invective, nor, for the sake of victory, to give perverted and false views of the sentiments of his opponents. The well-being of our established church, which is at present in imminent danger of striking a death-blow to its purity and orthodoxy, calls loudly for this.

In reading the New Testament, nothing is more calculated to strike even the most superficial observer, than the exalted character for purity and holiness which is every where ascribed to our blessed Redeemer. As God manifest in the flesh, it seems, indeed, a contradiction in terms to impute any sin to Him: but, in addition to this, such language meets us in every page as could only be employed concerning one who was wholly without blemish and without spot. It was said to Mary his mother, concerning him, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God" (Luke i. 35). God himself testifies of him, "This is my beloved Son, in whom I am well pleased." He is styled, "the Holy One of God," "the holy Child Jesus," "the Lamb of God," "the good Shepherd," "the Just One." It is said of him, "in Him is no sin," and, that "he offered himself without spot to God." We also find many such passages as the following: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot." "For such an High Priest became us, who is holy,

harmless, undefiled, separate from sinners, and made higher than the heavens." "Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously." It would be blasphemy to attribute any sin, either original or actual, to one of whom the Holy Spirit testifies such things.

With this great doctrine of the immaculate purity of our Lord fully on our minds, let us proceed to examine what is revealed to us regarding his human nature.

It is said of him "The Word was made flesh;" that he was "God manifest in the flesh;" "the Seed of David according to the flesh," &c. Now what does the word "flesh" in such passages signify? We are fully justified in rejecting every signification which necessarily includes personal sinfulness; such as that which occurs Romans viii. 8, "They that are in the flesh cannot please God: but ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." It is impossible for a moment to suppose that the only begotten Son of God, in whom he is *well pleased*, was, in that sense, "in the flesh." The expression is evidently equivalent, in this passage, to that of "walking after the flesh," or living in the practice of sin.

Nothing can be more manifest, to those acquainted with the language of Scripture, than that the word translated "flesh" has in the original a much wider acceptation than is generally allowed for the English word. It cannot, in general, without evident absurdity, be limited to the mere bodily frame; but must be extended to our whole natural constitution, and be understood as including all our natural desires and affections.

We shall not take time to prove that these affections have, since the introduction of sin into the world, been so disordered and perverted by Satan that from our birth they are attracted to what is evil, with such irresistible power as completely to enslave the soul, and render deliverance hopeless, excepting through the power of the Spirit of God. On this subject we and our opponents in this controversy are in perfect harmony.

In looking over Cruden's Concordance, I find that, of one hundred and seventeen times in which the word "flesh" occurs in the New Testament, exclusively of eighteen times in which it is used concerning our Lord's humanity, seventy-nine times it necessarily includes our natural constitution, with all its propensities and infirmities, as it at present exists, under the dominion of sin; and only about ten times in which its signification is limited to the literal flesh—as in such passages as "the fowls did eat of their flesh."

Any one, I think, who will examine all the passages in which the word "flesh" occurs in the New Testament, will be constrained to admit, that, to a person whose judgment was not in

part influenced by the common acceptation of the term, and who was only acquainted with the Scripture use of it, it must appear to be the doctrine of revelation that our Lord had come in that nature in which the law in the members warred against the law of the mind.

I can well sympathize with those who are startled at the suggestion of such being the meaning of Scripture; for, although I was always convinced that our Lord had come in our fallen nature, and could not believe it possible that any intelligent man could for a moment think otherwise, I shrunk from the idea of his being in "sinful flesh," which at first sight seemed to attach personal guilt to him, the thought of which I abhorred. It was not till I had maturely considered the subject, and examined the Scriptures regarding it, that I became fully persuaded, not only that this is the true meaning of the term "flesh," when applied to our Lord's humanity, but that in this truly consists the great "mystery of godliness, God manifest in the flesh;" and that, so far from this acceptation of the term attaching sin to him, it is by this that his surpassing holiness and righteousness are most illustriously manifested, as well as the unfathomable depths of his love.

Before proceeding further, I think it necessary to state, that I consider the doctrine of Scripture on the human nature of our Lord to be, that he truly assumed a nature in all respects that of his own fallen but regenerate people; but never was, nor could be, in the condition of the natural man before conversion. In order to clear my way for the establishment of this truth, I shall first endeavour to remove the great stumbling-block which stands in the way of its general reception; and may God guide me, and keep me from all error, and enable me plainly and boldly to illustrate the truth!

As I shall have frequent occasion, in what follows, to speak of "the lusts of the flesh;" and as there is, to some minds, an ambiguity in the expression, on account of the ordinary use of both these words; I consider it necessary to state, that I always use it in the Scripture sense, which includes all our sinful desires, passions, and propensities, as "hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, and such like," as well as all "uncleanness and lasciviousness."

I shall now endeavour to prove from the Scriptures, that sin is in no respect chargeable upon God's regenerate people because they are liable to temptation through the lusts of the flesh, if they mortify those lusts, and do not walk according to them. Indeed, it seems evident, as soon as the mind is directed towards the subject, that the child of God who lives according to the commandments of his God while he is beset with tempta-

tions from the world without and his own evil passions within, is in some respect holier than he who walks in the same course without the same temptations. Who does not see that Joseph has acquired a more exalted character for purity by instantly resisting a temptation to which he was fully alive, than if he had been incapable of feeling its power? Eve had no sin because she had a natural desire for what was pleasant to the eye, and would have continued innocent, if she had not yielded to the temptation of gratifying her natural desire in a manner displeasing to God.

Our Lord says (Luke viii. 15), "That on the good ground, are they which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience." No one will say that those referred to are not still open to the assaults of Satan, through means of the lusts, which, our Saviour (Matt. xv. 19) declares proceed out of the heart,—“murders, adulteries, fornications,” &c. It is by the armour of God alone that their evil passions are kept under subjection; but, though latent in the flesh, their hearts are said to be good, when they do not yield to their influence\*.

The Apostle Paul declares, 1 Cor. ix. 27: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a cast-away;" and, Rom. vii. 18, "In me, that is, in my flesh, dwelleth no good thing:" and yet he says, Rom. viii. 1, that "there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit;" and, ver. 13, "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live; for as many as are led by the Spirit of God, they are the sons of God." Now I can conceive of no stronger manner in which it could be expressed that he was not accounted a sinner, because in his flesh dwelt no good thing, if at the same time he mortified the deeds of the body†. He sinned not because there was a law in his members warring against the law of his mind; but if he ceased to war with the law of his members, and yielded to its influence, then he became a transgressor.

\* To prevent misapprehension, I may observe, once for all, that such expressions as *goodness* or *holiness* are, 1st, never applied to any mere man, but to one regenerate by the Holy Ghost; and, 2dly, that they are, even then, to be understood as not implying absolute, but only comparative goodness; for while we are in the body we are always liable to sin. The more a child of God is enabled by the power of the Holy Spirit to mortify his carnal affections, the holier he becomes; and if it were possible for him to resist every temptation and evil, in thought, word, and deed, his holiness would then be perfect.

† Every transgression brings a man, whether he is a saint or sinner, under condemnation, from which nothing but the atoning sacrifice of Christ can deliver him; but there is no condemnation to those who live after the Spirit.

The curse falls upon those who are "carnally minded," or "who walk after the flesh;" but there is no curse upon those who mortify the flesh, nor are they in any respect chargeable with sin because they have to contend with the powers of darkness," with "the spirit that now worketh in the children of disobedience." 1 Cor. iii. 18, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you: if any man defile the temple of God, him will God destroy; for the temple of God is holy; which temple ye are." To be holy, is to be without sin; and yet is not the above language addressed to men like Paul, in whose flesh there dwelt no good thing? So that no sin is imputed to them because they had to war against the law of their members, if, by the power of God's Spirit working in them, they obtained the victory over their natural lusts. The same Apostle says, 2 Cor. x. 3, "Though we walk in the flesh, we do not war after the flesh; for the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds, casting down imaginations," &c. and Gal. ii. 19, "For I, through the law, am dead to the law, that I might live unto God. I am crucified with Christ; nevertheless I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." While he was thus crucified with Christ, was he reputed a sinner because he still had to wage war with his carnal affections? That he was a sinner we do not deny, because doubtless he daily transgressed God's spiritual law in thought, word, and deed; but not because that, from his natural constitution derived from Adam, his "inward man," delighting in the law of God, was forced to war against sin—James i. 12, it is said, "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say, when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed." Here, in express terms, a man is not only not accounted a sinner, but is pronounced blessed, when, being "drawn away of his own lusts and enticed," he yet endures or resists the temptation\*. —1 Peter i. 6, "Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, being

\* It may be supposed by some, that the expression "drawn away of his lusts, &c." implies that the person spoken of had yielded to the temptation. I cannot see how the language, taken in connection with the preceding context, will bear this interpretation. But the argument is equally good in which ever way we understand the expression. All that is necessary for the conclusion which we have deduced is, that the man is blessed who resists temptation, and that temptation proceeds from our lusts; and this is the undeniable statement of this passage.



much more precious than of gold, which perisheth, though it be tried with fire, might be found unto praise, and honour, and glory at the appearing of Jesus Christ." Here, and in other passages, temptation, when resisted, is not only not reckoned sin, but is the means of obtaining great blessedness.—1 John iii. 9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God;" and ver. 18, "he that is begotten of God keepeth himself, and that wicked one toucheth him not\*." Now this language is spoken of those who have still the law in their members; and who therefore have no sin because that law is there, if they walk not according to it.

In conclusion, I know not of one passage of Scripture which charges guilt upon God's regenerate people for having to contend with their sinful desires, unless they be overcome by them. So that I hold it undeniable, that those who maintain that Christ had to war with the devil, the world, and the flesh, do not on that account impute sin to him; but, on the other hand, they magnify his holiness by shewing, that he continued perfectly pure and sinless while struggling against the mighty influence of the powers of darkness.

Let us now resume our inquiry into the human nature of Christ. The first promise given of a Saviour, was that which is recorded Genesis iii. 15, where it said, that the Seed of the woman should bruise the head of the serpent. When this promise was given, it is undeniable that the woman was fallen and mortal. The same promise was renewed to Abraham, a fallen mortal man, that in his Seed all the families of the earth should be blessed. The genealogy is then traced down through a race of fallen men to David, to whom the promise was again renewed, that of the fruit of his loins, according to the flesh, Christ should come. The genealogy is still continued through a line of fallen men to Joseph, the reputed father of our Lord, under whose guardianship he was brought up; and to Mary, a fallen mortal woman, of whom, he was "*made*," according as it is said Gal. iv. 4. Did he sin, therefore, because he was the true seed of sinful mortal men? No surely. He was the child of the Holy Ghost from his conception, and had neither original nor actual sin; yet he was as truly the seed of fallen men as he was the Son of God. What else can such an expression mean, that "he was made of the seed of David according to the flesh," than that he truly inherited his nature? When Eve was taken from the

\* That is, he does not live in the practice of sin, but resists it; for the same Apostle says, 1 John i. 8, "If we say we have no sin, we deceive ourselves, and the truth is not in us."

side of Adam in paradise, did she not truly partake of his unfallen nature? Where, then, is the ground for supposing that when the Son of God was "made of a woman," he did not as truly inherit her nature? That a great change, yea, a complete revolution, took place in the nature of man by the Fall, who can deny? Now, where is there one solitary passage in Scripture to shew that our Lord took up the nature which Adam had before that change took place? The establishment of such an opinion would, I am persuaded, prove the complete subversion of the Gospel plan of salvation, and open the flood-gates of heresy to deluge the church, as it did in former times. It was, I doubt not, to prove the flesh of Christ free from our natural propensities that the Roman-Catholic Church speaks of His mother as an unfallen woman, and as of one who inherited in her own nature peculiar holiness and blessedness.

That we may understand better the necessary consequences which arise from considering Christ as having come in the unfallen nature of Adam, let us now consider what that nature was

We know that until Adam sinned he was not subject to death; for "by one man sin entered into the world, and death by sin" (Rom. v. 12). It is manifest that he could no more die by a violent than by a natural death, for "death is the wages of sin." His body was as truly indestructible as the risen body of our Lord; so that, even if we could suppose it possible that he had been nailed to a cross, he would not have died, but, like the three children of Israel in the midst of the fiery furnace, would have remained perfectly unhurt. His body being, then, in its nature immortal, no one, I think, will deny that it was as little susceptible of injury from external violence, as that of our Lord after his resurrection. Yet we see, that, though the print of the nails remained in the risen body of Christ, and the wound in his side, into which he commanded Thomas to thrust his hand, and which undoubtedly would have caused death to a mortal body, did no injury to one in its own nature immortal.

While it is expressly intimated in Scripture that sin was the cause of death, it is scarcely less evident that all sorrow and pain and infirmity had their origin from the same source. Before the Fall, I believe that Adam could neither have experienced hunger, nor thirst, nor weariness, nor grief, nor pain of any kind: crucifixion itself, if it had been possible, would, I believe, have occasioned him no suffering. If this is a correct view of the nature of the unfallen Adam—and we think it will be difficult to prove that it is not—who does not see, that to say Christ came in such a nature, is to overthrow, from its very foundation the scheme of redemption?

But Christ was not only made for fallen man, but was made "under the law." Have these words, "under the law," any

meaning? The Law was not given to man in his unfallen state, but to correct the evils which the Fall introduced. It was given for those who are tempted by their natural inclinations to the commission of every crime. Could it be said that Christ in his glorified state is now under the law, or that the angels are under the law, because they transgress none of its requirements? But truly as well might they be said to be under the law, as Christ while on earth, if he was in the nature of the unfallen Adam. The mere compliance with the outward rite of circumcision in the flesh, if performed on one who required not to mortify the deeds of the body, nor to subjugate the carnal affections, could not constitute him under the law. In that case, it would be a mere empty ceremony, without any signification. What can the righteousness of Christ, and his obedience, mean, if he was under no temptation to transgress the law? Does not righteousness, when applied to the creature, always suppose a perfect adherence to a law, which the creature is naturally inclined to transgress? We do not speak of the righteousness of angels, but of their holiness.

The unbelieving multitude (Matt. xiii. 55) said of our Lord, "Is not this the carpenter's son?" This plainly intimates that, in his external appearance and ordinary deportment, there was nothing that distinguished him from our fallen race. This, indeed, is more strikingly shewn by his friends not believing on him, but laying hold on him, and saying "he is beside himself." But the people say of him (Mark vi. 3), "Is not this the carpenter?" Was it the condition of an unfallen being to be labouring for his daily bread? Then, again, it is said that he hungered, thirsted, was weary; that his friends ministered to him of their substance; that he was poor, and had not where to lay his head; that he wept, was sorrowful, was meek (that is, had his passions under perfect subjection), and lowly of heart. The following description, which the Apostle Paul gives of his own outward condition, was in many particulars more strikingly true of the Master whom he served: "For I think God hath set forth us the Apostles last, as it were appointed to death; for we are made a spectacle to the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat. We are made as the filth of the world, and are the offscouring of all things unto this day." If such could be the conditions of an unfallen man, it will be difficult to shew what those evils are which the Fall introduced.

To evade the force of such reasoning, it is said by some that he endured all these evils, not for his own sake, but for ours. With this we entirely agree. Our difference is not regarding the object or end of his sufferings, but the nature in which they were borne. It was only for the sake of his rebellious creatures that he voluntarily entered into their fallen nature, and not merely suffered for them, but suffered those very sorrows which their rebellion had introduced. We have a striking illustration afforded us of the nature of our Saviour's mission, in a resolution taken many years ago by two young Moravians, to sell themselves for slaves in the West Indies, in order that they might have an opportunity of imparting Christian instruction to the Negroes: "They were willing to have imparted unto them, not the gospel of God only, but their own souls." The more effectually to gain their noble purpose, they would have parted with every thing that was dear to them on earth—their friends, their enjoyments, their liberty—and have shared in all the sorrows and miseries of those in whose spiritual darkness they deeply sympathized. They would have endured the same toils, been driven out to their daily work under the same lash, and, what was more, they would have exposed themselves to the same temptations. Under this latter aspect their resolution seems almost too daring even for the most spiritually minded of our guilty race. To live in the midst of a people who from time immemorial had been sunk in a state of moral degradation little superior to the brutes, and be exposed continually to the danger of witnessing their abominable deeds, and of hearing their filthy conversation, seems almost too much for any mere man, even of the highest Christian attainments, to endure. But if they had endured; and, by watchfulness, and cultivating a close communion with their Heavenly Father, had obtained strength to shut their eyes and ears against the pollution which assailed them, and remained uncontaminated by the general corruption, would they still have been chargeable with guilt for the constant warfare in which they had to engage with their natural lusts? Would we not rather say, that they had attained to a degree of holiness far surpassing that of him who, being placed in similar circumstances, had no such passions to mortify? Now all this, and much more than all this sorrow and temptation, our blessed Lord exposed himself to, according to the representations of Scripture, when he assumed our nature.

Christ having of himself taken upon him our nature, ever willingly underwent its conditions. "He had power to lay down his own life, and had power to take it again." When seized by his enemies to be crucified, he shewed that he could by a miracle have instantly removed himself from their grasp, or have destroyed them in a moment. Even after he had permitted

himself to be nailed to the tree, he could by a miracle have come down from the cross ; or even while suspended have delivered himself both from pain and death. All power in heaven and earth belonged to him ; and if he had chosen to leave us to perish in our own sins, no power in earth or hell could have harmed him. But we say, that, while he possessed this power, he did not exercise it : from love to us, he bore the sorrow, and agony, and death, which in our fallen nature necessarily accompany crucifixion. To deny this is to subvert the Gospel. If his body had been in its own nature immortal, he could neither have suffered nor died, but by a miracle, which we utterly deny to have been the case.

The nature into which our Saviour entered was, therefore, not that of the unfallen Adam, but it was that of his own fallen people, whom he came to redeem.

We have already endeavoured to prove, that no sin is, in the Scriptures, imputed to the saints for having a law in their members warring against the law of their mind ; so long as, by the power of God's Spirit dwelling in them, they resist its influence. On the other hand, peculiar holiness and righteousness belong to him who, being constantly surrounded by powerful temptation, yields not to its delusive sway, but maintains a life of unsullied purity and integrity.

This, which we believe to be the doctrine of Scripture, is no less agreeable to the dictates of our own reason. A man may in one society maintain a character for decency and sobriety, who, when removed to another, where wickedness greatly prevails, will instantly fall before the temptations which encompass him on every side ; and that man is reputed most virtuous who, amidst the greatest enticements to vice, preserves an untainted character. A house built upon the sand may continue uninjured during a calm ; but it must be founded upon a rock to remain unshaken while the rain descends, the floods come, and the winds blow upon it. Such was the holiness of Christ ; not that which remains unsullied when no power could approach to injure it, but that which continued uninjured when all the powers of hell were let loose against it.

It is said (1 John iv. 3), " Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." The Apostle Peter, in speaking of our Lord, says, " Being put to death in the flesh ;" " hath suffered for us in the flesh." Now we have seen that Adam in the unfallen state could neither suffer nor die.

From the almost invariable use of the word flesh in the Scriptures, nothing else, I think, can be intended, when our Lord is spoken of as being in the flesh, than what Paul means when he says, " The life which I now live in the flesh I live by the faith

of the Son of God ;” “ Though we walk in the flesh, we do not war after the flesh.” By these expressions the Apostle undoubtedly means, that, though he inherited the nature of fallen man, and all its sinful propensities, he yet did not live under the government of his evil passions, but walked by faith in his Redeemer. But in Romans viii. 3 it is said, in express terms, “ God, sending his own Son in the likeness of sinful flesh.” If he was in Adam’s unfallen nature, in what respect was he in the likeness of sinful flesh? It is said (Phil. ii. 7), “ But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.” The word translated “ likeness,” in this passage (which is the same with that in the former), is in the margin rendered “ habit :” so that, with this translation, the former passage would be, that he was in the habit of sinful flesh : but, indeed, who will dare to say that Christ was made only in the resemblance of a man, without the reality? By the passage under consideration I understand it to be affirmed that our Lord assumed a nature in which he was not only liable to all the outward evils which sin introduced, but especially that he endured all the temptations to which, in our fallen state, we are subject. And because this nature, into which he entered, exposed him to constant temptation to sin, it is therefore most justly called “ sinful flesh ;” but he manifested his perfect purity by resisting all temptation, and continued altogether untainted by sin.

It is written, Heb. ii. 14, “ Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same ;” while in 1 Cor. xv. 50 it is said, “ Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption.” Could it be more strongly expressed that his body was corruptible? and if corruptible, then mortal; and if mortal and corruptible, he was in the condition of a fallen being. Again, it is written, Heb. ii. 17, “ Wherefore in all things it behoved him to be made like unto his brethren :” “ for in that he himself hath suffered, being tempted, he is able to succour them which are tempted.” Surely more express language could not be employed to shew that he entered into the very condition of those whom he had come to redeem, and partook with them in all their temptations.

Our blessed Lord came into our world to heal the sorrow which sin had introduced, and manifested his power to accomplish the mighty undertaking by curing all who came to him of their bodily diseases, and relieving them of their distresses. But he performed this work by “ himself taking our infirmities and bearing our sicknesses.” While, therefore, he manifested his Divine power by delivering others from the miseries of our fallen condition; he himself entered into that very condition,

and put forth no miraculous power to deliver himself from suffering. He fed others by a miracle when they hungered, yet he suffered hunger himself. He raised others from the dead, yet himself submitted to the stroke of death. In delivering others, he shewed himself to be the Son of God with power; while towards himself he shewed that he had entered into all the sorrows and helplessness of a fallen son of Adam. This is strikingly shewn in the following passage (Heb. v. 7): "Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto Him that was able to save him from death, and was heard in that he feared. Though he were a Son, yet learned he obedience by the things which he suffered."

I think it to be the clear doctrine of Scripture, that even the deepest sufferings he endured for our salvation were of the very kind to which his people are liable in consequence of the Fall. They are not in their own nature mysterious and unknown, but only in their extent. Indeed, it is as impossible for us to sympathize with feelings different in their nature from those we have ever experienced, as it is for a blind man to comprehend the visible appearance of objects he has never seen; and if the sufferings and temptations of our Lord had differed in their nature from ours, he could neither have comprehended them nor felt for them. It is because he truly and literally took our infirmities, and carried our sorrows, that we can understand them, or feel gratitude and love towards the sufferer.

Let us now examine more minutely into the nature of temptation to sin, that we may better understand those temptations to which our Saviour was subjected.

It seems to be the opinion of many, that our temptations to sin are derived from three different sources—namely, the devil, the world, and the flesh—and that these are all independent of each other; so that some temptations proceed from the devil, without the agency of the flesh or enticement of the world; others from the world, without the agency of the devil or the flesh; and others from the flesh, independent of the influence either of the devil or the world. I believe it to be the doctrine of Scripture that these are not three distinct agencies, but are all combined in every temptation to sin\*. By the constitution of our nature we have certain innate desires and affections, which can only be excited or gratified by external objects; and which, without our connection with the world, through means of our external senses, would for ever lie dormant. These desires may

\* In saying that the allurements of the world form part of every temptation to sin, I use the term "world," in perhaps a more extended sense than is sanctioned by its general use: I mean, that there always exists something external as the object of the temptation.

be excited towards objects forbidden by God and injurious or destructive to ourselves. Satan, who is intimately acquainted with our secret desires, and is ever bent on our ruin, has a power, which he is continually exercising, of presenting in the most captivating form such forbidden objects, for the gratification of our natural feelings. This, I think, is what constitutes temptation. So that in every temptation there is the natural desire to be gratified, the external object exciting it, and Satan perverting our desires towards unlawful objects.

This will be best understood by referring to that temptation which introduced sin and death into the world. There was in the woman a natural desire to partake of what seemed to her good for food and pleasant to the eyes, and also a natural desire for wisdom. Satan, taking advantage of these desires, presented for their gratification an external object in so dazzling a form that, though she had been forbidden by God to touch it on pain of death, her judgment was blinded, and her love to God her Creator, and fear of his wrath, were both overcome, and she fell before the delusion of the arch-deceiver. The same, I think, takes place in every temptation. At all events, I believe that there can be no temptation to sin but through the medium of our natural desires, and that Satan has no other means of influencing us. Johnson defines the verb "*to tempt*, to incite by presenting some pleasure or advantage to the mind." If, therefore, any object is presented which would afford no gratification to the mind, there is no temptation.

That both the agency of Satan and the excitement of our natural desires are united in every temptation to sin, I consider, for the following reasons: First, We often find in Scripture all temptation ascribed, sometimes to Satan and sometimes to the flesh: so then I conclude that in every temptation both are combined. Secondly, We find the same temptations ascribed to each. Thirdly, We have no where given us two distinct classes of temptation, the one imputed to Satan and the other to the flesh. We shall quote a few passages of Scripture to prove these statements:

And, First, that all sin and temptation to it is ascribed to Satan. Ephes. vi. 11: "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil: for we wrestle not against flesh and blood, but against principalities against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." 1 John iii. 8: "He that committeth sin is of the devil".... "for this purpose the Son of God was manifested, that he might destroy the works of the devil." Rev. xii. 9: "The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world." See also Gen. iii. 15; Matt. xiii. 38; John



xii. 31 ; xiv. 30 ; Acts xxvi. 18 ; Rom. xvi. 20 ; 1 Thess. iii. 5 ; 2 Thess. ii. 9 ; 2 Tim. ii. 25 ; James iv. 7 ; 1 Peter v. 8 ; 1 John v. 18 ; Rev. xii. 10 ; xiii. 2 ; xx. 2 ; Heb. ii. 14.

In the following passages all sin is ascribed to the works of the flesh. Matt. xv. 9 : " Out of the heart proceed evil thoughts, murders, adulteries, fornications," Rom. vii. 5 : " For when we were in the flesh, the motions of sins which were by the law did work in our members to bring forth fruit unto death." Gal. v. 16 : " Ye shall not fulfil the lusts of the flesh ; for the flesh lusteth against the Spirit, and the Spirit against the flesh." Ver. 19 : " Now the works of the flesh are manifest ; which are these : adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Ver. 24 : " They that are Christ's have crucified the flesh." See also Eph. ii. 2 ; Rom. vii. 25 ; viii. 6, 13 ; Col. ii. 11 ; 1 Peter ii. 11 ; 1 John ii. 16.

It must be evident, that, as Satan works through means of the lusts of the flesh, when we are commanded to " abstain from fleshly lusts, which war against the soul," the same thing is intended as when it is required of us to " resist the devil that he may flee from us." We cannot resist the devil but by mortifying the flesh, nor mortify the flesh without resisting the devil. But, to render this still more apparent, we find the same temptations sometimes ascribed to the flesh, and at other times to Satan. James i. 13 : " God cannot be tempted with evil, neither tempteth he any man. . . . Every man is tempted when he is drawn away of his own lust, and enticed." Here all temptation is imputed to the flesh, and yet Satan is styled the tempter.—John xiii. 2 : " The devil, having put it into the heart of Judas to betray him," &c. He doubtless wrought by covetousness, one of the works of the flesh.—1 Cor. vii. 5 : " That Satan tempt you not for your incontinency ;" a work of the flesh.—1 Tim. iii. 6 : " Lest, being lifted up with pride" (another work of the flesh), " he fall into the condemnation of the devil."—In James iii. 15, envy and strife are said to be " earthly, sensual, devilish." Here the three—the world, the devil, the flesh—are united in producing one sin.—1 John iii. 12 : " Cain. . . . was of that wicked one, and slew his brother." Murder is a work of the flesh.—Rev. xx. 7 : " Satan shall be loosed out of his prison, and shall go forth to deceive the nations, to gather them together to battle." War is said by James to come from our lusts, " which war in our members." See likewise Matt. vi. 13 ; Eph. ii. 2 ; 1 Tim. v. 15 ; James iii. 6 ; iv. 7.

So that I think it demonstrable from Scripture, that there can be no sin, nor temptation to it, without the agency of both the devil and the flesh ; and that these operate through external

objects, or the world. Indeed, any one who will attend to the operations of his own mind, will see that there can be no conceivable temptation presented to him but through means of his natural desires or propensities.

We shall now proceed to the consideration of the temptations of our Saviour.

Matt. iv. 2 : " When he had fasted forty days and forty nights, he was afterward an hungered : and when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread."—This could have formed no temptation to Adam before the Fall, for these reasons : First, because he could never have hungered : for, even if it had been possible for him to abstain from eating, he could not have experienced any suffering, for suffering is the fruit of sin ;—and, Secondly, because he could not have comprehended the nature of the temptation which Satan presented ; for the passion upon which he attempted to work could never, I imagine, have existed till after the Fall. But to one in our fallen nature there was in this a two-fold temptation. Christ had come to deliver us from the consequences of sin, by suffering in our stead. If, therefore, Satan could have persuaded him to deliver himself from suffering by a miracle, he would have ruined the work which our Lord came to accomplish, and have retained the earth under his own power : and if he had once prevailed, he would have wrought with double advantage in those attacks of a similar kind which he afterwards, through the agency of the Scribes and Pharisees, renewed, when Jesus hung upon the cross. The great end of the temptation was, therefore, to ruin the benign object of our Lord's mission : and, to one assailable through the lusts of the flesh, it was of the most formidable kind. " If thou be the Son of God." By this Satan tauntingly started a doubt of the high pretensions of our Lord to Divine power, that he might tempt him to prove it by miraculously relieving his present sufferings.

The nature of this temptation may perhaps be best illustrated by an example. If a man wished to engage in personal conflict with one who, from principle, abhorred the practice of duelling, the most powerful incitement he could employ to provoke him to engage would be to charge him with want of courage ; and though the challenged man was, in truth, more courageous than his antagonist, and wished to decline from other and better motives, yet, unless restrained by the power of God's Spirit, he would in all likelihood be ensnared by the provocation of his adversary. Now, what principle in the mind is it which would thus force him to act in opposition to his convictions ? I think it is pride. Yet no one would charge him with any crime because he could be tempted through this fleshly lust, if he did not yield to the temptation. On the other hand, if he resisted

it, and in consequence exposed himself to the taunts of his antagonist, his conduct would, in the estimation of every good man, seem more meritorious on account of the strength of the temptation: and the more delicate his sense of honour, the higher would his virtue appear, on account of the severer test to which it had been put. But pride, which is one of the strongest of our carnal passions, must have had its origin from the circumstances into which sin brought the world: as it is inconceivable that such a feeling could exist in a state such as that in which Adam was placed in paradise, where every desire was gratified, where there were no wants to be supplied, and therefore nothing that could induce men to strive for ascendancy over each other. Now, I cannot doubt that it was by attempting to work upon this passion Satan endeavoured to turn our blessed Lord from his purposes of mercy: and the suffering to which our Saviour was exposed at the time, and from which compliance with the infernal suggestion would have at once relieved him, rendered the temptation doubly strong. But though Satan thus assaulted him, he found nothing in him—that is, he could not make the smallest impression upon him;—not that our Lord was insensible to the passions inherent in the nature into which he had entered, for then there would have been no temptation; but that by the Spirit of God, given him without measure, he overcame all their power.

Besides, all suffering is necessarily in our fallen condition accompanied by temptation to sin; on which account affliction is often denominated temptation, or trial. Pain naturally excites discontent and anger, and it requires a severe struggle, in the best of God's people, to keep those evil passions under subjection during the time of suffering. It is when thus warring with their sinful dispositions, and through the power of God's Spirit obtaining victory over them, that their afflictions are made an instrument in the hand of their heavenly Father for refining and purifying them.

The temptation of our Lord, which we are now considering, exactly corresponded with that of the children of Israel in the wilderness; as our Lord's reply seemed to intimate. Deut. viii. 2: "They were humbled, to see whether it was in their heart to keep God's commandments, or no; and were suffered to hunger, that they might know that man doth not live by bread only; but by every word that proceedeth out of the mouth of God." When the children of Israel were thus tried, they gave vent to their evil passions by murmuring against Moses; for its natural tendency is to excite discontent and anger. "When they shall be hungry (Isa. viii. 21) they shall fret themselves, and curse their king and their God, and look upward."

Satan next tempted our Lord to spiritual pride and self-confi-

dence; which are also of the works of the flesh; setting him on a pinnacle of the temple, and saying, "If thou be the Son of God cast thyself down." This, though another strong temptation under which God's people are ever ready to fall, could have been no temptation to the unfallen Adam. He could with perfect innocence, and without fear of injury, have thrown himself down; but, Christ having come to suffer and die for us, it was not his Father's will that he should either deliver himself by a miracle from any suffering to which in our fallen nature he was liable, nor plunge himself into circumstances which, without a miracle, would have proved as destructive to his body as crucifixion did.

It is through the power of this temptation that many young Christians, believing themselves to be the peculiar favourites of Heaven, have been led to plunge themselves into difficult and dangerous circumstances, trusting to the interposition of God in their behalf. Many have also been led to pray for the miraculous interposition of the Almighty, to save themselves or friends from the outward sufferings incident to our fallen humanity; and have been tempted to doubt God's love to them, for refusing to comply with a petition which he no where sanctions in his word; forgetting that "the disciple is not above his Master."

Matt. iv. 8: "Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me."—It is inconceivable how this could form any temptation to one like the unfallen Adam, who had already "dominion over the fish of the sea, over the fowl of the air, over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." But this passion of ambition, which is another of our fleshly lusts, must, I think, have had its origin from the Fall, and could never have been known to one in an unfallen nature.

We also see how the world, the devil, and the flesh were all combined in producing this one temptation. The world was the object of the temptation, and ambition the lust with which, as an instrument, Satan endeavoured to draw our blessed Lord into sin.

I formerly said, that, while our Lord manifested his Divine power by healing others of all their diseases and infirmities, he himself, that he might redeem us from the curse of the law, was made a curse for us, and truly entered into the condition of a sorrowful, helpless, and mortal son of the fallen Adam. This is particularly observable towards the close of his life: though he had power to have destroyed all his enemies with the breath of

his mouth, and could in an instant have miraculously delivered himself from their hands; he yet meekly submitted to be betrayed, buffeted, and spit upon; scourged, bound, imprisoned, mocked, condemned, and crucified. If our Lord had been in the nature of the unfallen Adam, none of these things could in the slightest degree have affected him; he would have remained an indifferent spectator to all the mockery, derision, cruelty, or contempt, which men or devils could have devised.

Was it so? was he insensible to the ingratitude, indignity, and cruelty which were manifested towards him? The man who could say so, must indeed be strangely ignorant of God's word. The Psalms of David, which foretell his sufferings, give us great insight into his feelings, and shew us that the base and ignominious treatment to which he was subjected occasioned him such agony of soul as forced him to cry out for help to his heavenly Father. In giving utterance to his complaint in the *xxiiid* Psalm, he says, "But I am a worm, and no man; a reproach of men, and despised of the people. All that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighted in him." And again, "Be not far from me; for trouble is near; for there is none to help, Many bulls have compassed me; strong bulls of Bashan have beset me round: they gaped upon me with their mouths, as a ravening and a roaring lion. I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. My strength is dried up like a potsherd; my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me, the assembly of the wicked have enclosed me; they pierced my hands and my feet." Again, in the *lxixth* Psalm, he says, "Save me, O God, for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God. They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being mine enemies wrongfully, are mighty. Then I restored that which I took not away. . . . I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept and chastened my soul with fasting, that was to my reproach. I made sackcloth also my garment; and I became a proverb to them. They that sit in the gate speak against me; and I was the song of the drunkards. . . . Reproach hath broken my heart,

and I am full of heaviness: and I looked for some to take pity; but there was none; and for comforters, but I found none. They gave me also gall for my meat, and in my thirst, they gave me vinegar to drink." Psalm xxii.: "The sorrows of death compassed me, and the floods of ungodly men made me afraid. The sorrows of hell compassed me about; the snares of death prevented me. . . . He sent from above; he took me; he drew me out of many waters: he delivered me from my strong enemy, and from them which hated me: for they were too strong for me." The whole of the liii d of Isaiah is in a similar strain. That all these things were written of Christ, the Scriptures expressly testify. While this language displays the deep anguish of spirit which preyed upon the soul of the beloved Son of God, when he suffered under the load of human guilt; it no less manifestly shews that in its own nature the suffering was the same in kind as that which oppresses his fallen creatures, when deserted and betrayed by their friends, and exposed to ingratitude, reproach, and deadly cruelty.

There is scarcely any temptation, with which Satan can assail us, which it is more difficult for flesh and blood to endure, than when he makes tools of our fellow-men to treat us with mockery and reproach. Every evil passion of our fallen nature is instantly roused into action; wounded pride and anger call loudly for revenge. But this temptation is greatly increased when contempt is manifested towards us by a child, or dependent; and if, in addition to mockery, we were also exposed to severe bodily pain, and that too inflicted in the ignominious manner with which punishment is visited on the vilest malefactor or meanest slave, by blows or scourgings: if, in fine, this wicked and hateful treatment were shewn to us by those whom we had always befriended, and on whom we had it in our power instantly to revenge the cruel insult; where is the man that could restrain himself, or curb the stormy elements that rage within the breast of the natural man? If, however, in the midst of all this aggravated provocation, he obtained help from God patiently to suffer, should we not account him a man of the most exalted piety and virtue?

When David fled from the face of Absalom, Shimei took advantage of his adverse fortune to pour out bitter and most unmerited reproaches against him. If David had given vent to his natural feelings, he would instantly have ordered his attendants to destroy him, who would have been the willing executioners of his vengeance. In place of this, he suppressed his wrath, and committed his cause to God. Did David sin because he had thus to contend with his evil passions? No surely. If he had been insensible to the insult, we should have pitied him

for his want of sensibility ; but because he was fully alive to it, and yet refused to revenge it, we admire him for his magnanimity.

That this was truly the nature of our Lord's feelings we have demonstrative evidence to prove ; and, indeed, if he had not had the desires of the flesh to contend against, we cannot conceive how mockery and derision could have wounded him, or reproach broken his heart : to him they would have formed no temptation. But when we consider him as one possessed of every human feeling, and consider that he had left the abodes of blessedness on an errand of mercy to his rebellious children ; and that, by his miracles, he had given such manifest evidence of his heavenly origin, and of the benign object of his mission ; we are amazed at his forbearance in enduring such contradiction of sinners against himself, and that, "when reviled, he reviled not again," "when he suffered, threatened not;" but submitted to be spit upon, clothed in mock royalty, crowned in wanton derision with thorns, scourged and crucified with thieves ; while he possessed the power of crushing his adversaries in a moment. When we further consider, that, after being betrayed by one of his disciples, denied by another, and deserted by all, he hung upon the cross, writhing under the tortures of a most excruciating death ; and that even in his agony the malignity of his persecutors remained unabated, but that they continued even then to treat him with cruel derision, calling him to come down from the cross and then they would believe him ; and giving him vinegar and gall to quench his parching thirst : when we consider all this, and yet see him suppressing every natural feeling, and not only refraining from making his vengeance to alight upon them ; but even breathing out a prayer to his Father in their behalf, "Father, forgive them, for they know not what they do ;" then we see a pattern of magnanimity and holiness, not only more sublime than the world had ever before witnessed, but such as it could never have conceived. It was by thus mortifying the desires of the flesh and of the mind that he conquered all the power of the enemy.

There was another trial combined with all the rest, which mightily aggravated them, and which he endured from inheriting our fallen nature (for Adam before his sin could never have known it) ; I mean the hidings of his Father's countenance. We may see what bitter anguish this occasioned him when expiring upon the cross. Yet this is a trial to which his saints in all ages have been subject ; as the book of Job, the Psalms, and the Prophets abundantly testify ; and to which multitudes of his people are subject at the present day, and by which they are often driven to the brink of despair.

In the death of Christ there was a double sacrifice : com-

bined with the crucifixion of his body there was the crucifixion of the natural desires and feelings of the mind. This, indeed, seems clearly typified in the sacrifices for sin under the Law. The internal parts of the animal were consumed upon the altar, in the temple; while the external parts were carried and burnt without the camp. The temple was the type of our Saviour's body, in which his human soul was given as an offering for sin; while his body was carried without the gate of Jerusalem, and there crucified.

The inward mortification of every carnal desire, which proceeded during the whole course of his sorrowful life, rendered him a living sacrifice, as all his followers are commanded to be. This was peculiarly manifest, however, in Gethsemane and on the cross, when, in an especial manner, the load of a world's guilt lay on him, and the insupportable weight of his heavenly Father's wrath, for our sakes, oppressed him. The depth of suffering he then endured no human mind can ever fathom; as is evident from the language employed in describing it. Psalm cii. 3: "My bones are burned as an hearth; my heart is smitten and withered like grass, so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin." Yet we are not to suppose, from the extent of our Saviour's sufferings, that they were different in their nature from those to which his own people are liable during the days of their pilgrimage. The Psalms which describe his inward sufferings and temptations, were in general, there is no doubt, a description of the personal feelings of those who wrote them. David, that he might be able to describe the feelings of our Lord, was brought into circumstances somewhat similar, and wrote what he himself experienced. Job, also, when plunged into the depths of distress, in describing his own anguish of spirit gives us much insight into the inward agony which oppressed our Lord. He also speaks of his "veins being consumed within him." He, though the most patient of men, shewed how powerful is the tendency of such complicated misery to stir up the evil passions of our nature; and thus enables us better to understand the conflict which our Saviour endured in keeping them in subjection.

While the Old Testament saints were thus evidently partakers in Christ's sufferings, it is no less clearly revealed that his people still endure the same kind of suffering which he endured, though never in the same degree. Many, in their distress, can find no language so appropriate in which to describe their own spiritual depression as that of those Psalms which are descriptive of our Lord's sufferings; and often their consolation springs from that very circumstance. They had thought themselves deserted by God, till their minds were enlightened to see, that,



in lamenting the hidings of their Father's countenance, they were only fellow-sufferers with Christ. Indeed, I think there is no doctrine more clearly revealed, or upon which more stress is laid in the Scriptures, than the perfect union into which Christ brings his believing people with himself. Not only is it said that he was tempted in all points like as we are, and therefore able to succour those that are tempted; and that he was made in all things like unto his brethren; but his people are said to be "partakers of his sufferings;" his sufferings are said to "abound in them;" they are said "to bear about in the body the dying of the Lord Jesus," "to be crucified with him," and "to bear his reproach." When enduring suffering and temptation, they flee to the same strong-hold in which he found refuge. It was to God that he, in his extremity, cried for deliverance, and poured out his complaints, and was engaged whole nights in prayer. When tempted of Satan, he beat him back with the same weapon which is put into our hands,—the sword of the Spirit, which is the word of God. Indeed, it is very remarkable in how many instances the same forms of expression are applied to our Lord, that are used regarding his people. He is said to be "anointed by the Holy Spirit," "justified by the Spirit," "to cast out devils by the Spirit of God," "to be sent by God," and "raised by him from the dead," and to be "the first-fruits of them that slept." God is said to have performed miracles by Christ. He is said to be "chosen out of the people," to be "anointed with the oil of gladness above his fellows," to be "made a little lower than the angels." He had a human will distinct from that of his Heavenly Father, as the act of praying clearly testifies; but in his prayer he says expressly, "Not my will, but thine be done:" "Why hast thou forsaken me!" His people are said to be "members of his body, of his flesh and of his bones," "branches of the same vine," "living stones of the same building," "brethren" of the same family, and to be united to him as a bride to her husband. They are said "to be baptized into Christ," "to have put on Christ," to be "fellow-heirs with him," "to be partakers of the Divine nature," and "to reign with him." Christ is said to be a temple of God, and so are his people. He says to them, "I ascend unto my Father and your Father, to my God and your God." Nay, he even prays, "As thou, Father, art in me, and I in thee, that they also may be one in us."

He descended to the lowest depths of their humiliation, that he might raise them to the height of his glory. They drink of the same cup that he drank of, and are baptized with the same baptism that he was baptized with. We are commanded "to deny ourselves; to take up our cross, and to follow him." He pleased not himself, but was among his people as he that serveth; even condescending to wash the disciples' feet. He says, that

“of himself he could do nothing.” He was “crucified in weakness,” was “strengthened” by an angel.

Seeing that the Lord our Saviour entered into so complete a union of circumstances and feelings with his people, it would indeed be truly wonderful, if he had never entered into their nature, but was only in that of the unfallen Adam; which is as really distinct from it as that of the angels.

To sum up all in few words:

While our blessed Lord is, in almost innumerable passages of Scripture, declared to be perfectly holy, and without blemish, it is yet said of him that he was manifest in the flesh, and was in the likeness of sinful flesh. By the word flesh, in Scripture, is almost invariably meant, not the mere bodily frame, but the whole human constitution, with all its sinful passions and propensities. We have shewn that guilt is not charged upon God’s people for inheriting those sinful propensities, unless they yield to their influence; but, on the other hand, the peculiar holiness of the saints consists in mortifying them, and keeping them under subjection. We have seen that our Lord was the true seed of the fallen woman; that his genealogy is carefully traced down through a long line of fallen mortal men; and that at last he was made of a fallen mortal woman. We have seen that there was nothing in his appearance or ordinary deportment to distinguish him from our fallen race; for even his brethren, for a time, believed not in him. We have seen that he entered into the condition and experienced the same feelings with his fallen creatures: he wrought for his daily bread; he suffered grief, pain, hunger, thirst, weariness, and had no certain dwelling-place; and at last expired in anguish upon the cross. We have endeavoured to shew that these circumstances and feelings belong to us only as fallen creatures; and that Adam in his unfallen state could neither have suffered pain of any kind, nor death, either natural or violent; for “death is the wages of sin.” We have seen that our Lord was in all things made like unto his brethren, and was tempted in all points like as we are. We have endeavoured to shew that there is no temptation to sin but through our natural desires, and that Satan cannot influence us but through their instrumentality.

On examining the particular temptations, recorded in Scripture, with which the devil attacked our blessed Lord, we found that it was through the desires of the flesh—pride, anger, revenge, &c.—that he assailed him; and that our Lord conquered him through the power of the Holy Ghost, by means of the sword of the Spirit, and subdued every passion which Satan attempted to excite. There was no sin in being assailed by these evil passions, when they were resisted and mortified; and there would have been no temptation if these passions had not existed in our Lord’s human nature. It is the great fight

of the Christian to crush the evil passions which war against the law of his mind ; and it was this mighty conquest which the Captain of our salvation achieved, and by means of which he destroyed death and him that had the power of death ; and it is because Christ thus triumphed over the propensities of the nature which he took, and over the spirit which now worketh in the children of disobedience, that he gives to us the hope of victory. Because " he himself suffered, being tempted, he is able to succour those that are tempted."

Again: we have endeavoured to shew, that while there is not one solitary passage of Scripture to prove that our Saviour came in the unfallen nature of Adam, there are many passages to shew that his nature was in all respects that of his fallen regenerate people. That his sorrows and temptations were truly those of our nature is manifest from this circumstance, that his deepest anguish and sufferings are described by Job, by David, and by the prophets, when they are giving vent to their own true and natural feelings, when under temptation and affliction, similar, but never to the same extent, as those to which our Lord, for our sakes, was exposed. Nor is the truth less manifest from the New Testament, where the most perfect and inseparable union in nature, in feeling, in temptation, in suffering, are described to subsist between Christ and his people; of whom it is yet true that in their flesh dwelleth no good thing.

In fine, if there be one truth demonstrable from the Scripture, it is, in my opinion, that Christ came in our fallen nature ; and if there be one error which is more than another calculated to subvert the whole scheme of redemption, and to inundate the church with every species of heresy, it is that our Lord came in the unfallen nature of Adam, as that nature will appear to those who have duly considered and understood its constitution.

We cannot conclude without one word of caution to those who are in arms against the doctrine we have endeavoured to uphold, and who are ready to condemn those who maintain that our blessed Lord, with perfect sinlessness, was manifested in our fallen nature. The bitterest persecutions the world has seen have been those which were instigated by a mistaken zeal for purity and holiness. Our blessed Lord himself was put to death for the supposed breach of the Sabbath. In fine, let the opponents of the doctrine, that Christ appeared in our fallen nature, pause, and consider whether, in attempting to exalt the holiness of our Lord, they are not raising him far above the possibility of his sympathizing with human feeling, and our sympathizing with him; and, in fact, degrading the holiness they attempt to magnify.

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## MIRACLES, SIGNS, POWERS.

EVERY fresh occurrence which in any way bears upon Religion occasions a further manifestation of the very low and weak state in which faith, hope, and charity now linger, and creep, and tremble in the church, compared with times of old, when, "strong in faith, she gave glory to God" in all things; when, with her "anchor of the soul both sure and stedfast," she was constantly "looking for that *blessed hope*, and the glorious appearing of the great God and our Saviour, Jesus Christ;" and when, "coveting earnestly the best gifts," she "followed after a yet more excellent way,"—"charity, that never faileth;" when, in short, the pass-word among the soldiers of Christ was this, "Watch ye, stand fast in the faith, quit you like men, be strong. . . . Let all things be done with charity."

This low state of the church we have often taken occasion to point out and deplore, as a sinful dereliction of our calling, as living below our privileges. By it we wither and cramp those vital energies which our risen Head is ever willing to infuse into his members; and lead to a disbelief of the indwelling Spirit of God in his own temple, "whose temple are ye:" from which indwelling alone the new life can be quickened and strengthened to triumph over the world, the devil, and the flesh.

A new and remarkable instance of this has arisen since our last publication, in the opposition which has been raised against the doctrine of any continuance of miraculous demonstrations of the presence of Christ by His Spirit in the church since the Apostles' death:—and the boldest denial and fiercest opposition of the doctrine having appeared in those quarters where it was least expected, and amongst those who are considered as the best and most moderate instructors of the church, we may take this instance as a fair specimen both of the average quantum of doctrinal knowledge, and of the faith, hope, and charity abiding in the church of these times—these LAST DAYS, concerning which the praises of man form a perfect contrast to the declarations of God in his holy word. And we repeat on this, as on former occasions, that we ourselves claim no exemption from the malady which enervates all around, and infects the atmosphere we breathe. We, too, are members of the same body, where, "if one member suffer, all the members suffer with it;" and writing sometimes in bitterness of spirit, and sometimes perhaps in a state of excitement, which is too frequent an attendant upon debility, we desire to exercise towards others, as well as claim for ourselves, that grace "which beareth all things, believeth all things, hopeth all things, endureth all things:" knowing that "the end of the commandment is cha-

urity, out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved, have turned aside unto vain jangling."

We enter upon this question with feelings of peculiar solemnity, and even dread: for, as we cannot but deem any resistance of the Holy Spirit, in word or in deed, to be a sin most awfully great, we cannot but tremble at the thought of charging *brethren*, men who profess to believe in our Lord Jesus Christ, with a guilt so tremendous: while we cannot escape the conclusion, that the language they have employed, if used *knowingly*, and with a full perception of the consequences, must bring them under such a condemnation, and call for most deep and bitter repentance, if perhaps the thought of their heart may be forgiven. Under these solemn considerations, and with all things shaking around us to their very foundations, we dismiss minor concerns; we forget petty squabbles, which at a former period might have interested us; and would endeavour to press home, upon the conscience of every Christian, words which we pray that the Holy Spirit may imprint deeply upon our own hearts, as our only security in these perilous times: "EXAMINE yourselves whether ye be IN THE FAITH: prove your own selves. Know ye not your own selves, how that JESUS CHRIST IS IN YOU, except ye be reprobates?" (2 Cor. xiii. 5.)

The first thing which strikes us as remarkable in this controversy, is the extreme importance which has been attached, on both sides, to the fact of a sudden cure; and the excessive anxiety manifested, by those who were first allowed to publish it, to prevent their readers from supposing it *miraculous*: and this under the CHRISTIAN dispensation, the last and fullest manifestation of the power and presence of God. We do not mean to say that more than its actual importance has been given to the cure; but we do say that *enough of importance* has not been given to the far higher and more *peculiar* endowments of the Christian church; and that the sturdy rejection of *miracles*, as too high a gift for the church of our day (a gift which even the Jewish church and the seventy disciples possessed), necessarily infers the rejection of the far *higher* endowments, the *peculiar* privileges of the Christian church,—the *more excellent* way, superadded thereto. "Covet earnestly the best GIFTS; and yet shew I unto you a *more excellent* way" (1 Cor. xii. 31). Those who deny the continuance of miracles in the church, would, many of them, be perfectly horror-struck if any one should express a doubt of their regeneration: but every regenerate person is a temple of the Holy Ghost (1 Cor. vi. 19), and a miracle is but the *sign* of his *presence*; yet we all assume the presence, of which these persons deny the sign. For be it remembered, that even with the Apostles it was not their own power or holi-

ness which wrought the miracle, but faith in the name of Jesus, through the Holy Ghost (Acts iii. 12). We do not, therefore, say that the importance now given to miracles is *too great*—a sign of the presence of God cannot be made too important, *as a sign*—but we claim a far, far *higher* importance for that which the sign indicates, for the *presence*: and being *the presence of God himself*, we would swell the importance to infinitude.

Nay, more; we have not even yet sufficiently exalted regeneration, which we all claim, even while disclaiming miracles: for regeneration is a far higher work in *kind*, as well as in *degree*. Miracles indicate the *power* of God present at the time, but which may depart, and leave the man just as before; but regeneration induces new responsibility, is a work wrought *in* the soul, a *new creation* by the indwelling of the Spirit uniting the believer to his risen Lord, and making him partaker of those gifts and privileges which Christ received at his ascension, as the reward of his incarnation and death, and by the bestowal of which he enables his people to follow his footsteps, and prepares them to wear his crown. “The glory which thou gavest me I have given them; that they may be one, even as we are one. . . . that the love wherewith thou hast loved me may be in them, and I in them” (John xvii. 22, 26). For miracles, be it remembered, belonged equally to the Jewish dispensation, and were wrought by Elijah and Elisha as frequently as by Peter or Paul; and this when there was no new doctrine to establish, and no important purpose to serve, as, the iron swimming, the dead man revived by the prophet’s bones, &c. And be it observed, that the miracles of our Lord occasioned no expression of astonishment amongst the Pharisees, as if they had been some new and unexpected thing; but they only took them as an evidence that he was a teacher sent from God; and would, like Nicodemus, have calmly assented to the inference that no man can do such miracles except God be with him (John iii. 2). But when our Lord proceeded to declare, what we all profess to believe, “Verily, verily I say unto thee, Except a man be born again he cannot see the kingdom of God,” this *believer in miracles* cried out, in astonishment, “How can these things be?” *Regeneration* was with him the *marvel*, though we have reversed the sentiment. A disciple might now go to his teacher, and say, “I believe that I am a regenerate man, for no man can do any good works until he has been born again:” so far all would be calm and orderly: but if his teacher should proceed to ask, “Have you the *gifts* of the Holy Ghost? is God with you to do *miracles*?” this disciple would start with astonishment, like Nicodemus, and say, “How can these things be?” And if his teacher should even produce him the very word of that risen Lord, whom he professes to reverence as God, saying,

“ Greater works than these shall ye do, because I go to my Father” (John xiv. 12), he would probably stifle conviction by an evasion, saying, The “ works” are *not miracles*, or the “ ye” but *that generation*. Alas! alas! the presence of the whole is no longer held to imply the presence of its parts. We all acknowledge that “ by one Spirit we are all baptized into one body” (1 Cor. xii. 13), while we deny that “ the manifestation of the Spirit is given to every man to profit withal” (ver. 7); and reject the various manifestations, “ though all these worketh that one and the self-same Spirit, dividing to every man severally as he will” (ver. 11); though we all “ are the body of Christ, and members in particular” (ver. 27). The indwelling of God is professed, while the stout denial of every thing which manifests the finger of God flatly belies the profession.

In one other respect, too, the Pharisees held more of the truth than we do: for they believed that miracles might be wrought by evil spirits, as well as by the Holy Spirit; and that therefore the miracle did not prove the doctrine, but the doctrine the miracle! The magicians of Egypt wrought real miracles, though in opposition to the servant of God: and when the Pharisees slandered our Lord, by saying that he cast out devils through Beelzebub, he did not deny the possibility of such works being done by an evil spirit, but shewed that in this case it would be Satan divided against Satan, and therefore destructive of his own power;—an argument which necessarily concedes that Satan had the power. And with such a power he is prophesied of as to come in the last days: 2 Thess. ii. 9, “ With all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish... for God shall send them a strong delusion, that they should believe a lie.” And again, Rev. xiii. 14: “ He deceiveth them that dwell on the earth, by the means of those miracles which he had power to do.” Thus certain it is, that, as God shall work miracles by and among his people, to confirm them in the truth, and to give them boldness to declare it\*; so Satan shall work lying wonders, by and among his people, who shall themselves believe the lie; and the *delusion* shall be so *strong* as to “ deceive, if it were possible, the very elect.”

“ Judge therefore yourselves, brethren, that ye be not judged of the Lord:” see, oh see the fearful predicament in which the

\* That this is the real use of miracles is evident from Acts iv. 29—31, where the Apostles pray, “ Grant unto thy servants that with all *boldness* they may speak thy word, by stretching forth *thine* hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with *boldness*.”

church now stands : think of the anguish which dutiful sons of the church must feel in being brought to the conclusion which we are now about to record, That the opposition shewn to those doctrines, the preaching of which peculiarly characterizes these last times, will, if persisted in, amount to the sin of endeavouring to EXCLUDE GOD FROM THE WORLD. Let not the reader start away, as if we had uttered an absurdity too gross to require examination, too incredible to be real; but let him ask his own conscience whether the rejection of these doctrines be not in very deed this very sin; creeping in unsuspected at first, till at length, by rejecting one truth after another, it acquires the appalling enormity of denying God. We entreat, we beseech our brethren to consider, that the cautions against studying Prophecy, which was the first form of opposition to the truth, at length matured into a denial of any exactness in the word of God; explaining every strong passage into a poetic image, or an Eastern figure, and so virtually denying the present interference of God the Father in the affairs of men, and resolving every occurrence into a dependence of cause and effect, or some regular law, which God may have fixed long ago, but which he has now left to work on in one uniform course. The second form of opposition to the truth was shewn in the denial of any personal coming or reign of Christ; which has taken at length the appalling form of rejecting God the Son from any presence with, or interference in, the affairs of this world; representing it as a degradation of our glorified Lord to suppose that he will ever return to the earth; that, having now left the earth, he has left it for ever; that the judgment-day is only a simultaneous display of the glory given to each saint at the hour of death—an exhibition of a state of things which has already been: no deed done, no mighty Doer: the *penalty*, say they, having already preceded the *sentence*, the *reward* having preceded the *acquittal*: those who have died in the Lord being supposed *already* in heaven, those who have died in sin being supposed *already* in hell!!! The third form of opposition is now manifesting itself, and is still more appalling than the two former, being a denial of God the Holy Ghost; and this has now revealed the full extent of our unbelief. For in the two former cases it might have been argued that the presence of the Father and of the Son were implied in the presence of the Holy Spirit; but this age has set the seal to its own condemnation, in denying that the same Spirit which wrought in the Apostles is now in the church; and by dividing the Spirit himself, with their invention of “ordinary and extraordinary operation;” and then, by a most preposterous exchange, calling the *lesser* gift extraordinary, the greater gift ordinary. We earnestly beseech our brethren to examine whether they may not have *lowered* the



grace itself to an *ordinary* level, and so really have reduced it below the least of the gifts of the Spirit, before they could venture to call faith, hope, charity, and the new birth, *ordinary* operations. It was not so in the olden time, when we were taught to pray "Almighty and everlasting God, who alone workest great MARVELS, send down upon our bishops and curates, and all congregations committed to their charge, the healthful SPIRIT of thy grace." It ought not to be so with those who pray at confirmation, "Almighty and ever-living God, who hast vouchsafed to *regenerate* these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins; *strengthen* them, we beseech thee, O Lord, with the Holy Ghost the *Comforter*, and daily increase in them thy manifold *gifts* of grace." And we trust that multitudes, who at first rejected these truths without due consideration, seeing the awful consequences which now stare them in the face, will be timely wise, now, "while it is called to-day," and flee from the wrath to come.

We have one more consequence to deduce from the denial of the power of God in the church, which will be to many even more appalling than the above, because it affects a doctrine on which they have been continually insisting in word, and have thought themselves perfectly secure. The denial of miraculous powers in the church subverts the DIVINITY OF CHRIST. Every careful reasoner perceived that this consequence must necessarily follow from a denial of the true HUMANITY—for which we have had so sharp a contest to maintain, and so much obloquy to bear: for any endeavour to make the human nature in Christ different in itself from human nature in general, quickly passes into a *deification of the flesh*, and concludes that his mighty works were not the independent and illimitable God acting through the flesh, and making no part of it, but the mere consequence of the deification of his whole person. But having thus made "confusion of substance" between the Godhead and manhood of Christ, the same confusion is transferred to the *Apostles* and followers of our Lord. "They, we grant, might, as *Apostles*, do miracles, but it would be presumptuous (say they) in any *mere man* of these times if he should expect to do the like:" as if the *Apostles* were in themselves any thing more than *mere men*: as if they had not themselves declared, over and over again, "We also are men of like passions with you" (Acts iii. 12; x. 26; xiv. 15); and as if Christ was in the church then in any other sense than he is with it to the end of the world (Matt. xxviii. 20). But when we rightly understand the words of our Lord (John v. 19, 30), "I can of mine ownself do nothing;" and again (xiv. 10), "The Father, that dwelleth in me, He doth the works;" we shall also understand how, not by "their

own power or holiness," but through faith in the name of Jesus, the Apostles healed the sick; and that the marvel is, not that the same Prince of life should do the same works now as then, but that the *unchangeable* Lord should *not* continue to do them: and the only conclusion which we can without blasphemy entertain, is the converse,—that *we have changed*; that we do not believe in the name of Jesus as they did; that still at the name of Jesus all things in heaven and earth, and under the earth, would bow, but that the faith which is by him is lacking. (Acts iii. 16.)

Having thus endeavoured to plead with our opponents as brethren; to warn them, with all the earnestness of affection, of the dangers they are incurring; beseeching them to pause, and to consider ere it be too late; we must now take a loftier stand, and speak in a bolder tone. The truth of God must not be compromised. We are about to search the Scriptures: no half-truths are there: the doctrines which they contain are wholly true, the errors which they condemn are wholly false: we must state out our convictions, whether men will hear or whether they will forbear.

Three words are used in the Greek which the English version of the Scriptures does not uniformly distinguish: *τερατα*, *miracles*, or *wonders*; *σημεια*, *signs*; *δυναμεις*, *powers*: the first word referring to the cause of the miracle, the second to the effect, the third to the instrument by which it is wrought. The *powers* belong not to the instrument, but are derived from another Being working in and by the instrument: as 1 Cor. xii. 10, "To another the working of *miracles*" [the in-working of *powers*]; and Acts iii. 12, "Why look ye on us, as if by our own *power* and holiness," &c. The *miracle* always refers to the invisible power as the cause: "I will shew *wonders* [miracles] in the heavens above" (Acts ii. 19). And the *sign* always refers to the visible effect: "*Signs* in the earth beneath." And either of these words being used implies the other two, and is most generally joined with them in the context: as Acts iv. 30, "that *signs* and *wonders* [miracles] may be done;" and ver. 33, "and with great *power* gave the Apostles witness." But the power by which the miracle has been wrought is not invariably good, nor the purpose served necessarily holy; for the same words are used in speaking of the lying signs and wonders, wrought to deceive the whole world, by the spirit that still worketh in the children of disobedience: 2 Thess. ii. 9, "Whose coming is after the working (*εργειαν*) of Satan, with all *power* (*δυναμει*), and signs (*σημειωις*), and lying wonders (*τερασι*).

The words in the Hebrew answering to these are, *מופת*, a *wonder*, or *miracle*; *אית*, a *sign* (Joel ii. 30, Exod. vii. 3); *כח*, *power* (Exod. ix. 15, Num. xiv. 17). And these also, like the

preceding, could be wrought by evil spirits, through wicked men ; for it is written, Deut. xiii. 1, " If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign [אֵימָנָה] or a wonder [מוֹפֵת], and the sign or the wonder *come to pass*; whereof he spake to thee, saying, Let us go after other gods, which thou hast not known, and let us serve them ; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams : for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice ; and ye shall serve him, and cleave to him : and that prophet, or that dreamer of dreams, shall be put to death." This text gives a flat contradiction to the opinion, now so common, that miracles were given to establish doctrine ; and, on the contrary, proves that the word of God carries its own sanction—an absolute, a paramount claim, which must be acknowledged and obeyed, in defiance of all opposition, *even if the opponents wrought miracles.*

In every miracle we must ascertain the *kind* of power by which it is wrought, and the *end* it is calculated to serve. If the *power* be the Holy Spirit, the *end* will be *holiness*, and such miracles are of God : if the end be not holy, the power must be evil, and such miracles are of Satan. And as it is evident that the kind of power can only be known to the by-standers by the holiness of the instrument and subject, through and on whom it is exercised, so the character of these persons is our only way of ascertaining whether the miracle be holy or unholy in its character ; whether it be of God or of the evil one. And this criterion is often proposed in Scripture ; as Matt. xii. 27 ; 1 John iv. 1, 2 ; v. 18, 20.

A miracle may be broadly defined, " A sign from heaven" (Luke xi. 16 ; Isai. vii. 11). To be assured of a miracle, it is necessary that there should be competent witnesses, and that they should refer it, not to any ordinary cause, but to supernatural power. The more competent the witnesses the greater will be our assurance. A bystander is one degree of competency ; the subject, a higher ; the agent, a higher still ; and when all these testify to the power which wrought it being supernatural, we have full assurance of a miracle. In the first miracle of our Lord, the governor of the feast, while knowing only that the wine which he tasted was good, had no evidence of a miracle : but when told by the servants, that they had poured in water, by the command of Jesus, and drew out wine, their testimony proved the miracle, manifested the glory of Christ, and " many believed on him."

In our Lord's miracles of *healing* ; these being wrought on conscious, intelligent beings, such subjects of miraculous agency

give testimony of a higher kind than the bystanders in the preceding miracle. When the woman was healed by touching the garment of Christ (Matt. ix. 20), or the daughter of Jairus (ver. 25), no one in those days questioned the truth of the miracles, or entertained any doubt that the woman had been really diseased, or the maid really dead; but "the fame thereof went abroad into all that land" (ver. 26). And when the last and highest degree of testimony was given, by the agent or instrument witnessing, together with the subject, that the power lay in another, not in themselves, the Sadducees even, who had denied the miracles of our Lord, were silenced; and, beholding the man which was healed standing with the Apostles, the High Priest, the Sadducees, and the council were confounded, saying, "What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell at Jerusalem, and we cannot deny it" (Acts iv. 16).

Now, if we rightly consider, it is evident that the truth of the miracle does not at all depend upon its being recorded in Scripture, but wholly upon the testimony of the parties; that it was not rendered *true* by being recorded there, but, being true in the first instance, was recorded there *because* it was *true*. No power can witness for itself, but is manifested by the agents through whom and the subjects on whom it operates: but hence it follows that Christ bare not record of himself, but that his works bare witness of him (John v. 31, 36); and these works were attested by the diseased subjects of his mercy alone, during his life; and by similar patients, and men of like passions with ourselves (Acts xiv. 15) after his ascension. If this be so, and we think it cannot be gainsayed, then have we a possibility of the same conclusive testimony to the truth of a miracle *now* which the first Christians had; and if attested in the same manner, it is our sin and condemnation if we reject it.

For the last and highest testimony to miracles is that given by the Apostles, and those healed by them through the name of Jesus Christ. The Apostles knew that the power was not in themselves, the diseased subjects knew that it was not in them; and both parties referring it to the power of the risen Christ, put the certainty of his resurrection beyond a question. "And why marvel ye at this?" say they: "the God of Abraham and of Isaac and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up and killed . . . whom God hath raised from the dead; whereof we are witnesses: and his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. Repent therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come. . . . For ye are the

children of the prophets; and unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities" (Acts iii. 13, 26). The Apostles seek to take away the attention of the people from the miracle itself, and to turn the whole attention upon the great doctrine of which the miracle was the mere sign and consequence: that men might know assuredly that God hath made that same Jesus, whom they had crucified, both Lord and Christ; and, in faith of it, many signs and wonders were done by the Apostles (Acts ii. 36, 43), and they spake the word with all boldness (iv. 31).

It is further evident, from the form of opposition to the truth, that the doctrine was the primary, miracles but a secondary consideration, in the Apostles' teaching. For in the next chapter (Acts iv.) very little is said of the miracle, but the whole opposition turns against the doctrine whence it emanated. The Jews were accustomed to ascribe miracles to Jehovah, and would have raised no opposition to such a doctrine; (and would that we were as sound in this point as they were!) but ascribing the power of Jehovah to the risen Jesus, they could not bear; and this was the ground of their opposition, not the miracle itself. The Priests and the Sadducees "came upon the Apostles, being grieved that they taught the people, and preached through Jesus the resurrection from the dead. . . . Howbeit, many of them which heard the word" (not which saw the miracle) "believed." And the assembled rulers doubted not of the miracle, but asked the Apostles, "By what *power*, or by what *name*, have ye done this?" To which Peter replied, that by the name of Jesus of Nazareth, crucified, but raised from the dead, was the miracle wrought. "Now when they saw the *boldness* of Peter and John. . . . they took knowledge of them that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it; but (say they) that it spread no further among the people, let us straitly threaten them" (not, that they do no more miracles, but) "that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all, nor to teach, in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have both seen and heard. . . . And all men glorified God for that which was done. And with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all."

Miracles fall into three classes—those before Christ, those in the days of his flesh, and those since his ascension. The first bare witness to the invisible God the Creator and Governor of all things: The second, to the invisible God com-

ing from heaven into the visible; made flesh, and dwelling amongst us: The third, to the exaltation of the human nature in the Man Christ Jesus to the sovereignty of all things in the heavens whence he came forth, as in the earth where he himself did these mighty works in person, and where his people, through faith in his Almighty name, still do the same. The miracles themselves are the same in the three cases, but the doctrines they flow from and attest are different. Elijah's knowledge of the true God led him to call fire from heaven to confute the worshippers of Baal; and at the answering sign all the people exclaimed, "The Lord he is the God; the Lord he is the God." Our Lord came to bear witness of the Father, and to his doubting disciple said, "Believest thou not that I am in the Father and the Father in me? the words that I speak unto you I speak not of myself; but the Father, that dwelleth in me, he doeth the works" (John xiv. 10). "And Jesus, being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, hath shed" it forth upon his church; "that all the house of Israel may know assuredly, that God hath made that same Jesus, whom they had crucified, both Lord and Christ" (Acts ii. 36).

And the church now requires miracles just as much as in the Apostles' days, for the very same end, though arising from opposite circumstances. The errors in religion come from two opposite extremes,—from *disjoining* the invisible from the visible; or from *mixing*, and so confusing, the invisible with the visible: from casting God out of creation; or from making creation part of God, *deifying the creature*. Both these errors are rectified by truly understanding the incarnation, the *God-man* Christ Jesus, *two natures* in one person. In the Apostles' time the error grew out of the *humanity*; and its two forms were their deifying the creature, or limiting the Godhead. In our days the error grows out of the *divinity* of Christ; and the forms of error are our making God a mere influence, or confounding him with the laws by which the universe is regulated. The Apostles were continually protesting against the error of their day, by asserting that they themselves were but men, and wrought none of these miracles by their own power and holiness; in short, that they were not demigods, or mediators, or saints, but fallible, sinful men, the same flesh and blood with the gazing throngs around them: and by asserting, on the other hand, that the Jesus, whom they all knew as a man, as a person, was now in heaven at the right hand of God; and that he was not *personally* present in suspending or changing the course of nature and discomfiting all the hosts of darkness, but that *his* Almighty power was administered by the Holy Spirit, responding to every faithful prayer made in the name of Jesus. The error of our day

we have also to protest against continually, by shewing that the Christ whom we worship, though seated in the highest heavens, is also one with his body the church; truly present with us by the Holy Spirit; ready still to suspend and controul the laws of nature, and to discomfit the hosts of darkness, in answer to the faithful prayers of his people: that his name in our mouth would be as omnipotent as in the mouths of the Apostles, if we had the same faith in its power.

To this it is no answer to say, that present experience is against the doctrine we maintain. This consequence of the weakness of our faith we continually admit, and deplore. But our Lord himself could not do many mighty works in some places, because of their unbelief; and many still would, like the Gadarenes, beseech him to depart out of their coasts, preferring to go on undisturbed in their old course. We should also remember, that our afflictions are either chastisements or means of sanctification; and those which we cannot trace to sin in ourselves, come from the fall of Adam; and shall, if rightly used, redound to the glory of God in their removal, or in our sanctification; retaining their penal character to those only who obstinately refuse or fretfully decline giving glory to God, and so make themselves monuments of his wrath. The removal of the evil deprecated, or the granting of the answer prayed for, is not the only method by which we are taught that God is an answerer of prayer. Paul prayed *thrice* against a thorn in the flesh (2 Cor. xii. 7), and his prayer was answered, not by its removal, but by teaching him the lesson, "My grace is sufficient for thee; for my strength is made perfect in weakness." And thus taught, he could glory in infirmity, and in tribulation also, knowing the train of graces which it will bring with it to the Christian soul (Rom. v. 3). And Trophimus, when left sick at Miletum; and Timothy, under his often infirmities; and all the suffering saints, glorified God in their afflictions, which yield the peaceable fruit of righteousness to them that are exercised thereby.

Every miracle is an answer to prayer, and the prayer of faith is omnipotent. "Elias was a man subject to like passions as *we are*," but he prayed, and wrought mighty wonders: therefore, "Is any sick among *you*? Let him send for the elders of the church. . . . And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins it shall be forgiven him." Even the miracles of our Lord, though wrought by the Godhead inseparably united with the manhood in his person, are said to be in answer to prayer: at the tomb of Lazarus, "Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me: and I knew that thou hearest me *always*; but because of the people which stand by I said it, that they may believe that thou hast sent me" (John xi. 42)—Not,

that they might believe in my personal Divinity, as if the human body which they beheld were deified; but that they might believe in the separateness of the Godhead, where the power lay, from the manhood, wherein it was manifested, by beholding Christ himself praying to the Father for all the power which he exercised in doing his mighty works, and giving to the Father all the glory. And the same privilege of glorifying the Father, by praying and receiving and rendering thanks, Christ has transmitted to all his people, not only to the full extent, but even *beyond* what he himself exercised in the days of his flesh; saying, "Greater works than these shall he" that believeth on me "do, because I go unto my Father," and, "Whatsoever ye shall ask in my name, that will I (the *glorified* Christ) do, that the Father may be glorified in the Son" (John xiv. 13).

We believe that this promise has been fulfilled in every age of the church, but that the kind of fulfilment has of necessity depended upon the kind of faith at the particular time. When faith for healing has been exercised, the gifts of healing have been manifested: when less palpable signs have been looked for, of course these only are given. But we do most positively and strongly assert, that every answer to prayer is a miracle; that it is a mere mockery of God to pray without expecting an answer; and that such answers to prayer, such *miracles*, have been experienced by *every* believer; that the life of faith cannot subsist without them; and that, so far from wondering at the occurrence of miracles, we wonder at their apparent rarity, and could adduce from our own experience, and that of intimate friends, facts of daily occurrence as supernatural as the sudden cure of Miss Fancourt.

We should have preferred arguing out the doctrine without any notice of the recent instances of cure, both from our conviction that the doctrine must rest upon Scripture alone, and from delicacy to the individuals who have been so cruelly dragged before the public; but truth would now be sacrificed if the numerous misstatements of facts were not contradicted: and we hope that this high consideration will operate upon the individuals alluded to, leading them to pardon us for this appearance of intrusion upon privacy, and to give us credit for the kind feelings which we shall endeavour to express, while defending them from imputations which could only arise from misapprehension of their character, and ignorance of those principles and motives which actuate their conduct.

Miss Fancourt and her friends we have the happiness to know, and can assert that the desire of applause formed no part whatever of the motives which induced them to permit the publication of her cure. The grace of God was applied to the strengthening and refreshing of their souls by the same act of mercy which gave



strength and health to the body of the cripple; and their first desire was to glorify God for his goodness, and to call upon their brethren to praise the Lord, saying, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." The character of Miss Fancourt and her family has been much misrepresented by those who have been desirous of regarding her debility as nervous, which strong excitement might, they think, remove. And because there was a strong expression of emotion, both in the parents and the daughter, *after* her recovery, they have drawn the inference that there was strong excitement *before*, which is untrue; and that it would cure an organic disease and straighten a crooked spine, which is absurd. But, to get rid of this last absurdity, they deny that the disease was organic, and say there was no curvature of the spine—both of which we shall prove by the best, the only satisfactory, testimony. The certainty of the cure, and her permanent enjoyment of perfect health ever since, are admitted on all hands, and demonstrated by her having joined her sister in the active employment of education in the country. We have only, therefore, to disprove *previous* excitement, and to prove the existence of disease; after which God must have the glory of her cure, and the alternative so much dreaded will be forced upon those who say, "we must admit any solution rather than a miracle;" for no other possible solution will remain, and they will be "*constrained* to acknowledge a miracle."—See "The Documents and Correspondence in the Christian Observer on the alleged miraculous Cure of Miss Fancourt," pp. 20, 76.

Excitement, that most accommodating word, has been spread over the whole transaction, to prevent our firm faith on any part of it. Excitement, say they, either caused or prolonged the debility; excitement, again, shook off the disease; and excitement, after the cure, throws suspicion over the whole narrative. The convenient but contradictory offices which excitement is thus made to perform might give us some trouble in other cases; but in the present instance we dismiss them altogether, by denying that there was any such excitement from the beginning to the end of Miss Fancourt's illness, and by shewing that what they call excitement, after her cure, was a very different feeling indeed, was the holiest emotion which the human heart can feel; and the rare experience of such a feeling is the deep disgrace, if not the condemnation, of every one who bears the Christian name. The assertion of constitutional excitement has only been made by one person, who, having treated her complaint as an affection of the liver, and put the system under the action of mercury, ought not to have regarded the depressing effects of medicine, and its consequent nervous irritability, as constitutional excitement. A letter from a clergy-

man, who was accustomed to visit Miss F. during her illness, gives the true account of her general state : he says, "Through the grace of Christ she was all patience and submission ;" and again, "In visiting her I have always been edified by her sweet Christian humility and patience." In the second letter addressed by H. S. C. H. to the Editor of the *Christian Observer* (see the above-named pamphlet, p. 32), he says, "You must, sir, permit me to complain of the manner in which you have sought to make out a case of strong previous excitement in the case before us, which, except in your imagination, has had no existence. With regard to the patient's temperament and susceptibilities, all who know Miss F. as well as I do can testify, with me, to her sobriety of mind, and to the meekness and quietness of her spirit:" to which we may add, that all her reading was of a grave and practical kind, and that acquiring the original language and studying the Gospels formed one of the chief occupations of her long confinement.

It has also been said that great excitement had been produced by Miss F. having heard "much about what are called the Scotch miracles." This we wholly deny. We have made particular inquiry on this point, and have been assured by Miss F. herself that she had never even heard of such miracles till after her cure. She had heard it mentioned eight months before; that some young woman, she thinks Mary Campbell, had suddenly recovered her health ; but it made no impression on her mind at the time : she did not hear it considered as a miracle : it was never after a subject of conversation in her presence ; and those things which "are called Scotch miracles" are of later date than the above, and had not been heard of by Miss F. So that this cause of excitement is removed.

Mr. M'Neile's sermon has been also made a cause of excitement, though Miss F. did not hear it, and though her father opposed the doctrines it taught. The daughter's faith was not excitement, but simple assurance that Jesus was the same Almighty God as ever, and that faith in his name was still omnipotent to heal as to save : and the father's opposition has been removed, like the incredulity of Thomas, by a palpable sign ; and he now is continually testifying to the glory of Christ, and saying, "My Lord and my God !" We state these things positively, to contradict the reiterated assertions of "the susceptibility of the patient to excitement." Whence, say they, "it was inferred, from all the circumstances of the case, that such must have been her temperament ; for, powerful as were the stimuli of the Scotch miracles [which were unknown to her], Mr. M'Neile's sermon [which she did not hear], and Mr. G.'s conversation [not in her presence], they might have failed, where there was not a predisposition to be affected." And this

predisposition is now contradicted by the testimony of all competent persons, except one medical attendant, who says, *of a patient under salivation*, that the cerebral excitement was excessive!

We now come to the medical testimony, which, when divested of its professional flourishes, is very simple. For it is quite evident that Mr. Pearson considered the disease as real and organic; that Dr. Jarvis positively asserts it to have been such; that Mr. Parkinson took it for granted that it was so, and treated it accordingly, but "that, believing the case had been previously well ascertained, he did not make that strict inquiry into its nature as he otherwise should have done;" and that Mr. Travers had nearly forgotten her case, till he refreshed his memory by calling in Hoxton Square. Mr. Pearson's opinion would be manifest to every one who saw the *couch* made under his directions for Miss F. It is a cripple's couch, curved and padded to suit the deranged structure. And Dr. Jarvis corroborates this opinion, in his letter to the Rev. S. C. Wilks; where, in justification of his own judgment, he says, "Probably the high opinion I entertained of Mr. Pearson, whose patient she was, and by whose suggestion I understood she came under my care, and *there being no conflicting opinions*" (though both Mr. Travers and Mr. Parkinson had been consulted) "might have induced me to have fallen into the idea of the disease being *organic*." Dr. Jarvis's opinion we here give in his own words, dated January 5, 1831: "Dr. Jarvis is fully impressed with the belief that whilst Miss Fancourt was under his care her disease was *organic*, not functional: a *curvature of the spine* was the immediate evidence. Dr. J. is happy in hearing of Miss F.'s recovery, but does not deem it miraculous. Her disease had probably been some time since subdued, and only wanted an extraordinary stimulus to enable her to make use of her legs." Dr. Jarvis, we have no doubt, will allow us to draw a distinction between the former and latter part of his letter, because it is obvious and undeniable that the former is medical testimony, resting upon examination of facts and personal knowledge; the latter, an opinion taken up at hazard, and contradicted by facts. We therefore take his testimony for the previous disease, but reject his rationale of the cure, because we know, though he did not, that Miss F.'s disease had *not* been *some time since* subdued, but remained the same up to the very moment of the cure. We mean no disrespect whatever to Dr. Jarvis, and should not have said thus much but that the latter half of this note, which is but the hasty expression of an opinion adopted without examination, has been quoted as decisive; while its former half—the deliberate judgment formed after careful examination, the medical opinion of a medical man, that the disease was *organic*, and that there was

*curvature* of the spine—has been wholly suppressed ; and any miraculous agency is in consequence denied, by those who had just before said “ Had there been any *organic crookedness* of the spine we should have been *constrained* to acknowledge a *miracle*.” On their own shewing, Dr. J. should have been so *constrained*, for he certainly holds *organic crookedness* to have existed ; yet, in defiance of such an absurd dilemma, they quote Dr. J. as evidence *against a miracle!!!* (See as before).

The letters published by Mr. Travers and Mr. Parkinson are not greatly to their credit as medical men ; for either they from the first knew the disease to be imaginary, and wantonly subjected their patient to unnecessary pain and expense ; or they at first mistook it for a real disease, justifying the remedies they employed, and have *since the cure* discovered themselves to have been mistaken. The latter supposition is that which we are willing to adopt : but how have they discovered the mistake ? Not by seeing Miss F., for Mr. Travers has not seen her, and Mr. Parkinson scarcely ; not by increase of knowledge ; but by finding that the admission of a cure without the ordinary means would clash with certain prepossessions they entertain. For Mr. T. assumes that a miracle is *impossible*, saying, of a change of structure, “ the marks of such a change are *indelible* ;” and Mr. Parkinson assumes that miracles *never have been* wrought, saying, that “ those laws which were established at the creation are *never departed from*.” These prepossessions compel both Mr. Travers and Mr. Parkinson to find “ any solution rather than a miracle ;” and, having either forgotten, or not sufficiently examined the patient at first, and not thinking it worth while to examine her since, they have recourse to general reasonings, which could scarcely have satisfied themselves, and carry no weight whatever to a rational inquirer.

The real condition of Miss F.’s frame is given in her own narrative, and that of her father in his “ Letter to a Clerical Friend.” (See as before.) She had for two years abandoned all remedial means, and betaken herself wholly to her couch, never leaving it, except sometimes on Sundays, when she was carried to church and laid on her back in the pew. Her flesh had become quite emaciated, and every joint in her body more or less diseased ; one collar-bone enlarged ; her spine considerably curved, projecting to the left side ; and the very morning of the day of her cure she had attempted to stand, and could not. Mr. G., whose faith in the name of Jesus was answered by the restoration of health to the cripple, has nothing of the fanatic in his conduct or expectations. His life has been for many years that of a consistent Christian, and he believed that God had sent him that day to receive an answer to his many prayers in behalf of Miss F. When the cure took place, it

was instantaneous; every pain at once departed, and renewed health shot suddenly through the whole frame: she walked with perfect ease and firmness, and, as soon as she thought of making the trial, she found her flesh, which half an hour before had been without elasticity, to be firm and tense as the muscle of perfect health. Not one of the parties concerned ever thought of deducing any new doctrine from this act of mercy, but gave the glory to God alone, who had answered the prayer of faith in the name of his Son Jesus. Mr. Fancourt was averse to the thought of appearing before the public; and this reluctance was only overcome by the desire of glorifying God by a public testimony, and by the fear lest misrepresentations should be put in circulation, which a prompt and authentic narration of facts would, he expected, prevent. Neither he nor any of his friends had the slightest intention to dress up or colour the facts, and as little to suppress any part of the truth; and with the simplicity of honest hearts told their own plain story. They deemed not of the ordeal to which they were exposing themselves, and knew not that the Religious World would doubt of a brother's word, unless it were backed by collateral evidence of every kind. As little did they deem of the quarter whence the chief opposition would arise, when they resolved to send their narrative to the most moderate and respectable of the religious periodicals; for had it first appeared in the most obnoxious quarters, or even in irreligious periodicals, the opposition could not have been more fierce and determined than that which has been made by *all*, with the single exception of the Jewish Expositor. Nobly has Mr. Fancourt expressed the honest grief and indignation with which such a reception of his unsuspecting story filled him, in a letter to the Editor of the Christian Observer; and H. S. C. H. has also defended himself in a letter to the same gentleman, and in another to the Editor of "the Record" newspaper. Mr. Fancourt's letter we here give entire, and subjoin extensive extracts from that of H. S. C. H. to the Editor of the Christian Observer. Other documents will be found in a subsequent part of the present Number, and in our next.

*Letter of Rev. T. Fancourt to the Editor of the Christian Observer.*

"Obscurity is my element of respiration; from which, to my discomfort, I am dragged by no kindly hand. It may be asked, why not screen yourself by a more cautious concealment? My answer is, Shall not 'men praise the Lord for his goodness, and for his wonderful works to the children of men?' In suffering my public testimony to the goodness of the Lord to be given to the church, I have in my spirit said, 'I will take heed to my ways, that I sin not with my tongue;' and if the wicked were before me, and not the godly in the land, I would 'keep my mouth with a bridle.'

“ But, while musing on animadversions made in pages which have for their motto ‘ Holiness to the Lord,’ my heart is hot within me to record my sorrow that the Lord has been wounded in the house of his friends.

“ Sir, your avowed knowledge of the multiplied statements which have been circulated relative to my daughter’s extraordinary restoration to health, is my sufficient justification for permitting my signature to be annexed to a public attestation to an authentic narrative. The characters for whom it was intended will, I trust, acquit me of an indiscreet hurry to give indiscriminate publicity to sacred things, to be touched only by those who eat at the same altar. To expose the gracious dealings of the God of Christians to the gaze of the scornful, receives its rebuke from the prohibitory command of their Lord and Master, ‘ Neither cast ye your pearls before swine.’ But the *irrevocabile verbum* was as ‘ when one letteth our water,’ and the only expedient left was to direct the stream through holy ground. And where could the Christian mind look for a channel which held out a better hope for the modest writer of the narrative to find shelter, than under so holy a guardian as the Christian Observer? But, sir, has the pledge been redeemed?

‘ Doris amara suam non intermisceat undam.’

“ Why put the guest who eats of the heavenly feast with unleavened bread, at the same table with one who kneels at the idolatrous shrine? Why put the suffering but resigned disciple of Jesus, to whom faith is given from the throne of his exaltation to be healed by his present power, in juxta-position with the infidel, who deifies his energies, and boasts that he can think himself ill and think himself well? Why put our chaste mother, who, in simplicity of doctrine, points her children to Jesus, to look for health through faith in his name, by the side of the Whore of Babylon, against whose ‘ lying wonders’ you give a wholesome caution? Why put the unassuming man of faith and prayer, by the side of the ostentatious Hohenlohe? The Christian Observer moves in holy precincts: why take down its hedges, and give vantage ground to them that are without? By your zeal to destroy the worshippers of Baal, have you not wounded the children of Zion? It has pained, sir, the spirit of many, to whom I am sure you would be sorry to give pain, to see my daughter’s case so unnaturally connected with others, which you venture not to rescue from the sneer of the profane scoffer. Had I conceived that such had been your private opinion of the case, as meriting no happier fate, no prepossessions in favour of your miscellany would have prevailed with me to admit of its insertion. If, from the superiority of your spiritual discernment, you were enabled to detect the film of delusion over your brother’s eye, would not the hand of love have been more suc-

cessful in the removal of it? But, in the happy conviction that our eyes are not dim, but see, the family of the restored cripple cease not to unite with her in the repetition of praise and thanksgiving, which ascribes to Jesus all the glory. Amen.

"Sincerely wishing that your periodical work may, by the Divine blessing, be instrumental to promote peace and good will among brethren, I am, &c.

"Hoxton Square, 23d Dec. 1830.

"ТНОС. ФАМСКОУТ."

*Extracts from a "Second Letter of the Rev. H. S. C. H. to the Editor of the Christian Observer.*

"I am not so presumptuous as to offer any arguments to convince you that a miraculous power has been exerted in this extraordinary cure: because, as far as you are concerned, the matter is decided. To adopt the style of an eminent statesman on a very different occasion, you have boldly determined, That it is no miracle, and can be no miracle, and shall be no miracle. You think that the opinion, that the age of miracles is revived, is most 'dangerous and unscriptural;' and you lay it down as 'the basis of the whole argument, that there is no sufficient proof of any miracle being wrought since the apostolic age.' You consider the idea of such a power being revived, as 'wholly inconsistent with the present dispensation of the church.' You say, 'we must admit any solution rather than a miracle, which it appears to us quite unauthorized and unscriptural to expect.' You go so far as finally to declare, that it is more likely 'that we are ignorant than that God has suspended his laws;' which is, as you well know, the argument by which Spinoza, Hume, and other infidels, have endeavoured to overthrow the miracles of the Bible itself.

"Now, sir, to all this I would reply, that it amounts to nothing more than the opinion of an individual, however wise and able that individual may be. You have not adduced a single proof from Scripture to establish the truth of your affirmation, and therefore I am unable to judge of the claim it has on the assent of your readers. For the present, I can only, therefore, oppose the opinion of other wise and good men to yours, in proof that something more than mere assertion, however boldly made, is requisite on such a subject. Let me then refer you and your readers to the second volume of Mr. Milner's Church History, p. 505, where you will find he records the fact, that about the year 483 certain martyrs, whose tongues had been cut out, continued to preach plainly, and without impediment. That judicious historian having related the circumstances which led to the barbarous act, thus proceeds: 'And now,' says he, 'shall I, in compliance with modern prejudices, throw a veil over the rest, or proceed according to historical veracity? A miracle followed, worthy of God, whose majesty had been so

daringly insulted, and which must at that time have much strengthened the hearts of the faithful.' 'The miracle, itself,' he adds, 'is so well attested, that I see not how it can be more so.'

"Allow me to adduce one more instance of a man who you will acknowledge was as far as possible removed from any superstition or fanatical tendencies, who yet differs from you on the probability of the revival of miracles in the latter days. Archbishop Tillotson, in his sermon on the evidence of our Lord's resurrection, in the tenth volume of his works (p. 230), has these remarkable words. Speaking of preaching the Gospel among the heathen, he says, 'That which may reasonably satisfy us who are brought up in the Christian religion, is not likely to be able to convince them; and therefore I think it still very credible, that if persons of sincere minds did go to preach the pure Christian religion, free from those errors and superstitions which have crept into it, to infidel nations, that God would still enable such persons to *work miracles*, without which there would be little or no probability of success.'

"These extracts from Mr. Milner and Archbishop Tillotson are not produced to prove any thing more than this, that, seeing wise and good men have differed respecting the probability of the revival of miracles, and on the fact of any having been wrought since the Apostolic age, your bold assertion on the negative side of the question must not claim more weight than really belongs to it.

"When you bring forward your Scriptural proofs, they will no doubt be duly weighed; and if they be satisfactory, the question will be set at rest. I refrain for the present from any further discussion of these points. You must however, permit me to complain of the manner in which you have sought to make out a case of strong previous excitement in the case before us, which, except in your imagination, has had no existence.

"With regard to 'the patient's temperament and susceptibilities,' all who know Miss Fancourt as well as I do, can testify with me to her sobriety of mind, and to the meekness and quietness of her spirit. It should be remembered, that until the final address of Mr. G—— she had no idea whatever of what he proposed to attempt. You bring forward her *subsequent recollections* of what passed during the evening of her recovery, and connect the circumstances with the knowledge which she afterwards obtained of his intentions, and then argue upon it as a proof of great previous excitement. It is a truth that she observed him often during the evening engaged in silent supplication, and no doubt it struck her as an evidence that their guest was a man of prayer; but how could it lead her to imagine he was about to attempt a miracle upon herself? You then assume that there was, I know not what 'mystery' in his manner and



deportment, especially when he remained to converse with her alone; and that by all this Miss Fancourt must have been wrought up to a pitch of excitement beyond what even she herself was aware of.

“ But in sober truth, sir, you are not borne out in these fancies by the circumstances of the narrative. When left alone with her, he at first began ‘ to converse about general subjects.’ There was surely nothing very exciting in this, to a person who had not the remotest suspicion of what he was contemplating. ‘ Then rising, as I expected to say good night, he,’ &c. Such then was, after all, the extent of Miss Fancourt’s expectations, notwithstanding the excitement which the mystery of his manner, and the solemnity of his deportment, and his silent supplication, had, according to your lively description, awakened in her mind: namely, that he was going to say, ‘ Good night.’ Doubtless, sir, you have shewn considerable skill in your endeavours to detect an adequate natural cause for the cure which has been effected. You have not (for you would abhor the thought) stated any thing that is untrue; but you have, with the best possible intentions, given a colouring to facts which makes them speak more than they are capable of doing when viewed with strict impartiality.

“ And here permit me to observe further, that Miss Fancourt had not been ‘ hearing much about what are called the Scotch miracles;’ neither had ‘ zealous arguments been held respecting them in her presence;’ neither was she ‘ much interested in the subject.’ It is true that some conversation passed (but unheard by her) between her father and Mr. G—— in the course of the evening, on what had occurred in Scotland, and that her father’s opinions were NOT in favour of the evidence which had been adduced; and therefore, as far as paternal influence was concerned, it operated against, and not in aid of, excitement on that point.”

“ With regard to the Popish cases which you have specified, I cannot allow them to be *perfectly* parallel, because we have not *the same evidence* of all their circumstances, which we possess in reference to Miss Fancourt; and if we had, there may be in those instances some reason for attributing them to extraordinary excitement. Assuming, however, for a moment, that God has not ceased to visit his church with such occasional testimonies of his power, it would be going too far to affirm that the faith of a *truly pious* Roman Catholic could not be thus recompensed because of the hay and stubble, which even in such an one is mixed with the One foundation.”

Here we leave this case for the present; believing it to stand on a foundation which cannot be shaken. Two other cases have

come under our own knowledge, and three more under the observation of our intimate friends, which we shall take an early opportunity of publishing. We close our present remarks by exhorting all our readers to beware how they harden themselves into opposition, which may issue in blindness and obstinacy like that of the Pharisees; who were so far from being convinced by miracles which it was impossible to doubt, that they even consulted that they might "put Lazarus to death" (John xii. 10); and when Jesus rose from the dead bribed the soldiers to say that his disciples stole him away (Matt. xxviii. 13). Marvellous infatuation as this appears to us, it is equally possible now; and is, in fact, often the only way of accounting for the demerit of wickedness: they are "given over to strong delusions." But to members of the Church of England we would further say, that it is the height of inconsistency in them to doubt of the continuance of miraculous powers in their church, which retains the Ordinance of Confirmation for the specific purpose of conveying them. All writers on Confirmation maintain that this is the purpose of the rite; but a few words from Jeremy Taylor will suffice. His second section is devoted to prove that "The rite of Confirmation is a perpetual and never-ceasing ministry. Yea, but what is this to us? It belonged to the days of wonder, and extraordinary: the Holy Ghost breathed upon the Apostles and apostolic men, but then he breathed his last. In answer to this I shall by divers particulars evince plainly, that this ministry of Confirmation was not temporary, and relative only to the acts of the Apostles, but was to descend to the church for ever. This indeed is already done in the preceding section; in which it is clearly manifested that Christ himself made the baptism of the Spirit to be necessary to the church. He declared the fruits of this baptism, and did particularly refer it to the descent of the Holy Spirit upon the church at and after that glorious Pentecost. The perpetuity of this holy rite appears, because this great gift of the Holy Ghost was promised *to abide with the church for ever*. And when the Jews heard the Apostles speak with tongues at the first and miraculous descent of the Spirit in Pentecost, to take off the strangeness of the wonder and the envy of the power, St. Peter at that very time tells them plainly, *Repent, and be baptized, every one of you . . . and ye shall receive the gift of the Holy Ghost*. Not the meanest person among you all but shall receive this great thing which ye observe us to have received; and not only you, but your children too; not your children of this generation only—*sed nati natorum, et qui nascentur ab illis*—but your children for ever: for the promise is to you and to your children, and to all that are afar off, even to as many as the Lord our God shall call."

## REVIEWS AND MISCELLANIES.

MR. CULLIMORE ON SCRIPTURE CHRONOLOGY.

*(Concluded from Vol. ii. p. 913.)**To the Editor of the Morning Watch.*

SIR,—In forwarding to you the remainder of Mr. Cullimore's admirable treatise, it may be proper to remind some, and inform other, of your readers, of the important question which has been so long at issue, and which may now be considered as definitively settled. There have been many systems of Sacred Chronology, owing to the three most ancient copies of the Bible giving very different accounts of the first ages of the world. The Hebrew text reckons about 4000 years from the Creation to the Birth of Christ, and to the Flood 1656 years; the Samaritan makes the former period much longer, though it counts from the Creation to the Flood only 1307 years; and the Greek version of the LXX. throws back the Creation to 6000 years before Christ and 2250 years before the Flood. Various learned linguists, divines, and astronomers have espoused each of these. Sir Isaac Newton endeavoured to correct their discrepancies, as well as to reconcile the chronology of the Greeks and Romans (which is so inaccurate and fabulous as scarcely to afford by itself any light whatever) by astronomical calculations, in which he and Dr. Halley made great progress. The causes, however, of the errors in the Samaritan and Greek remained unknown; and since they were too methodical to be accidental, and the majority of writers, including Walton, the celebrated Editor of the Polyglott, decided against the Hebrew, it is highly desirable that their difficulties should receive a satisfactory reply.

I am, sir, your obedient servant,

Nov. 1830.

H. D.

The preceding tables\* belong as much to the following as to the former portion of this dissertation; but they have been placed in that part because they tend to put what has been already advanced in a very clear point of view, and in which the whole subject may be said to be condensed. They present a combination of numerical evidence of a progressive astronomical corruption of the sacred computations from the days of the Imperial Annalist till the 9th century of the Christian æra, which evidence could result from truth alone.

\* Vol. II. No. VIII. pp. 909, 910, 911, 912.

Although from Havercamp's chronological notice, prefixed to his edition of Josephus, the reader would be led to conclude it vain to look for a well-ordered system in the works of that historian; while a perusal of the express followers of the Jewish annalist, from Isaac Vossius to Doctor Hales, might, on the other hand, induce him to suppose the writings of Josephus contained several systems, altogether different from each other: nevertheless, a careful examination of those writings, with all the seemingly contradictory numbers, will evince that Josephus was, in his own way, a most methodical chronologer, and not to be misunderstood. All the numbers of his books of Antiquities, of Wars, and Against Apion, have been carefully taken out and compared by the writer of these pages, and the following outline may be verified by several different series of periods.

Josephus twice acquaints us that the sacred canon of the Old Testament, terminating with Nehemiah's return to the Persian court, in the 32d of Artaxerxes Longimanus, occupied a period of 5000 years. (Præf. Antiq.; Contra Apion i. 8. See Eus. Chr. Numb. 1584.) Artaxerxes began to reign B.C. 464: his 32d year, therefore, answers to B.C. 433. From hence ascending 5000 years we arrive at the year B.C. 5433 for Josephus's æra of Creation; six years below the Alexandrian æra, B.C. 5439. But the antediluvian period of the former is 2256 years; of the latter, 2262: both therefore conduct to the same diluvian æra, B.C. 3177. Thence Josephus computes in the following table, in which all the periods not within brackets are supplied by our author; the others result from the series of his numbers.—

B.C.		yr.	m.	d.	
5433	Creation to Deluge - - -	[2256	0	0]	<i>Antiq.</i> l. i.
3177	Deluge to birth of Abraham - - -	992	0	0	<i>Id.</i> <i>ib.</i>
2185	Thence to Call - - -	75	0	0	<i>Id.</i> <i>ib.</i>
2110	Call to Exode, 430 current - - -	-	-	-	<i>Id.</i> l. iii.
1681	Exode to Temple, 592 current - - -	-	-	-	<i>Id.</i> l. viii.
	Call of Abraham to Temple - - -	1020	0	0	<i>Id.</i> <i>ib.</i>
1090	Foundation to destruction of Temple - - -	470	6	10	<i>Id.</i> l. x.
620	Thence to second of Cyrus - - -	50	0	0	<i>Cont. Ap.</i> l. i.
570	Thence to second of Vespasian - - -	639	1	15	<i>Bell.</i> l. vi.
A.D.					
70	Second Temple destroyed - - -	[5502	7	25]	

Thus the period of 5000 years, ending in the 32d of Artaxerxes, is confirmed to a fraction; and it is plain that Josephus's addition to the times of the Persian empire is between Cyrus and Artaxerxes; in which the author of the *Fasti Siculi* nearly follows him. His Persian canon might be supplied in a way far different from the attempt of Vossius.

It is evident, from the interval of 1020 years between the vocation of Abraham and the Exode, that the minor intervals of 430 and 592 years are both to be computed as current periods,

or as 430 and 590 agreeably to the results of the first corruption which Josephus follows, and to the Roman and Alexandrian numbers of the Septuagint. But as he computes 1062 current years 6 months and 10 days from the Exode to the destruction of the Temple—viz. 592, and 470y. 6m. 10d., as above—it appears that the numbers 430 and 592 are both current; and the same is proved by his particulars of the Judges' reigns.

It may be noticed, that when our historian states that the sacred canon contained a period of 5000 years to the 32d of Artaxerxes, while it really terminates with the dedication of the second temple in the 6th of Darius Hystaspes, he appears to have reference to a calculation attached to the sacred books: and if so, this can be no other than the computation of the first corrupters, which, as above, comes out but a few years earlier, the 21st of Xerxes, v. c. 465. This, therefore, seems a direct reference to the age of the reckoning adopted by Josephus. As Eusebius used both the Hebrew and Greek æras of the Creation and Deluge, and commenced his fixed calculation only from the point at which the chronological differences cease, the birth of Abraham; so did Josephus—and in fact set the Bishop of Cæsarea the example—for both computations are found throughout the works of the Jewish historian in the same methodical manner as in Eusebius, a circumstance that can be accounted for only by supposing that he had both the first corruption and the present Hebrew numbers before him. Of this the following example may suffice.—

B.C.		yrs.	m.	d.	
4133	Creation to Deluge 2656	-	[read 1656	0 0]	<i>Antiq.</i> l. i.
2477	Deluge to Birth of Abraham	-	292	0 0	<i>Id.</i> <i>ib.</i>
2185	Thence to Call	-	75	0 0	<i>Id.</i> <i>ib.</i>
2110	Call to Exode, 430 current	-	-	-	<i>Id.</i> l. iii.
1681	Exode to Temple, 592 current	-	-	-	<i>Id.</i> l. viii.
	Call of Abraham to Temple	-	1020	0 0	<i>Id.</i> <i>ib.</i>
1090	Temple stood	-	470	6 10	<i>Id.</i> l. x.
	Creation to Destruction of Temple		3513	6 10	<i>Id.</i> <i>ib.</i>
620	Destruction of Temple to 2d of Cyrus		50	0 0	<i>C. Ap.</i> l. i.
570	Thence to 2d of Vespasian		639	1 15	<i>Bell.</i> l. vi.
A.D.					
70	Destruction of Second Temple		[4202	7 25]	
	Corruption in antediluvian period		600	0 0]	<i>Antiq.</i> l. i.
	Corruption in postdiluvian period		700	0 0]	<i>Id.</i> <i>ib.</i>
	Protracted computation		[5502	7 25]	

In this as in the foregoing computation all the periods not in crotchets are supplied by Josephus; the others result from the sums of his numbers. It is evident that the only difference between the longer and shorter accounts are the 1300 years in the patriarchal generations, and that the period of 3513 years in the latter operates as a link to bind the whole, as does that of 5000 years in the former. Nothing can more plainly prove

the whole system and double reckoning of the Jewish annalist ; all whose numbers may be either reconciled with, or accounted for by, one or other of these calculations. It is absolutely impossible to deduce any other system than one of these two, always differing 1300 years in dates after Abraham's birth, from this writer. It must also be observed, that as the protracted reckoning of Josephus brings the termination of the 5000 years, which according to tradition were to elapse before the Messiah's coming to the destruction of Jerusalem, where the modern Jews fix the end of the 70 weeks, the object of both appears the same : in the one case, to invalidate the tradition ; in the other, the prophecy.

Were further verification wanting of the preceding view of the protracted and shorter systems of Josephus, which reciprocally confirm each other, it will be found in the periods prefixed to each of the twenty books of Antiquities ; in which no difficulty occurs except in that of the first book, which includes all the patriarchal generations, and consequently the chronological differences. The sum of this book, from the Creation to the death of Isaac, is 3533 years according to the longer, and 2233 according to the shorter: the difference, as before, 1300 years. In the Greek text, however, it stands 3833, but 3933 in Ed. Bernard, cited in Havercamp's notes ; and that this last number is the original is plain, because it exceeds the true protracted sum by 400 years, thereby quadrating with the error in excess of 400 years in Josephus's antediluvian period, 2656, above the protracted sum of the generations. This latter error, therefore, generated the former, and proves Bernard's period to be the original. Correcting the period of the first book, the chronology to the twenty books will stand as follows:—

Corrupted. Hebrew.			Corrupted.	Hebrew.
B.C.	B.C.		years.	years.
5433	4133		3533	2233
	1900	i. Creation to death of Isaac, 3933	[lege 3533]	
	1680	ii. Thence to Exode	220	Om. Od.
	1678	iii. Thence to Rejection	2	0 0
	1640	iv. Thence to death of Moses	38	0 0
	1164	v. Thence to death of Eli	476	0 0
	1132	vi. Thence to death of Saul, 52	[lege 32	0 0]
	1092	vii. Thence to death of David	40	6 0
	929	viii. Thence to death of Ahab	163	0 0
		ix. Thence to captivity of the Ten Tribes 157y. 7m. 7d.	[lege 177	7 7]
	752	x. Thence to Cyrus	182	6 10
	570	xi. Thence to d. of Alexander [lege Philip]	253	5 0
	317	xii. Thence to death of Judas [lege accession of Jonathan] 170 years	[lege 168	0 0]
	149	xiii. Thence to death of Alexandra, 82 years	[lege 80	0 0]
	69	xiv. Thence to death of Antigonus	32	0 0
	37	xv. Thence to finishing of Temple by Herod	18	0 0

19	xvi. Thence to Death of Alexandra and Aristobulus	-	-	12 0 0
7	xvii. Thence to Banishment of Archelaus	-	-	14 0 0
A.D.				
8	xviii. Thence to Departure of Jews from Babylon	-	-	32 0 0
40	xix. Thence to Fadus the Procurator	-	-	3 6 19
44	xx. Thence to Florus ann. xii. Neronis	-	-	22 0 0
66	Jewish Rebellion in the xii. Neronis			

The following slight corrections can scarcely be ranked as difficulties. The period prefixed to the ixth book is 157 yrs. 7 m. 7 d. which should be read 177 y. 7 m. 7 d. according to the history, and is generated by the period 240y. 7 m. 7 d. assigned to the separate existence of the kingdom of Israel, instead of 260y. 7 m. 7 d. as required by the reigns of the contemporary kings of Judah: the 20 years omitted being the interregnums after Jeroboam the Second, and Pekah. This error, therefore, is similar in its nature and origin to the 400 years' excess of the periods of the antediluvian generations, and of the first book. The period of the xith book, 153 y. 5 m., comes down to the death of Philip Aridæus, where the ancients generally fixed the division of Alexander's empire, instead of the death of Alexander, as Josephus has it: but this mistake clearly arises from his having followed the first book of Maccabees, in assigning the 12 years of Alexander's reign over Macedon and the East to his Oriental Empire alone. In like manner the xii th book descends to the accession of Jonathan Maccabæus, six years after the death of Judas, where Josephus makes it to terminate. The sums of this, and of the xiii th book, are each stated two years too much, as the history demonstrates. With these corrections, which are determined by the history itself, the chronology of the prefixed periods is perfect, and all the æras are in exquisite harmony with the system of our author, as above stated. Hence the Adamic æra obtained from the protracted period of 5000 years is confirmed by the particulars. The same æra obtained from the Hebrew period of 3513 y. 6 m. 10 d. is confirmed by the particulars; and both systems verify each other by their invariable difference of 1300 years; while the whole is verified by the sums of the twenty books of Antiquities. In concluding this branch of the subject it may be right to observe, that a leading chronological work, which professes to restore the true system of chronology (Dr. Hales's), introduces an æra of Creation, as the true one of Moses and of Josephus, which is absolutely erected on an error of Abulpharagius, or of his Latin translator Dr. Pococke: for Abulpharagius misquotes the Adamic æra of Theophilus; and Dr. Hales uses this as the true epoch of the first Christian chronologer; and finding it to correspond with his assumed æra of Josephus, adduces it in proof of that being the

true Mosaic epoch of creation. Mr. Jackson, and Dr. Hales who follows him, both assume the true æra of the destruction of the kingdom of Judah, *v. c.* 586 (in using which date agreeably to the canon of Ptolemy they correct a material error of Usher, Prideaux, and other chronologers, who, after Clemens, place this æra two years higher) as the basis of Josephus's system; whereas nothing is more certain than that Josephus himself fixed that epoch in the year *v. c.* 620, as is abundantly shewn above, and was therein followed by Africanus and others. There is another oversight in Dr. Hales's analysis, occasioned by introducing the Syncelline catalogue of Egyptian kings in confirmation of his own diluvian æra, assumed to be that of Moses and Josephus. The sum of this catalogue he takes from the particulars as cited in the *Universal History*, and computes it upwards, from the end of the last native Egyptian dynasty: but, unfortunately, the authors of the *Universal History* have altogether left out the xxvii th, or first Persian, dynasty, which makes a difference of 120 years, and therefore destroys any inference deduced from their catalogue. It should have been noted above, that the period of the vi th book of Josephus, which stands 52 years in the Greek, but 32 in other codices, is fixed as the latter by the history, as well as by the period of 592 years from the Exode to the Temple, of 1020 from the call of Abraham to the Temple, and of 1062 from the Exode to the Temple's destruction.

Such being the result of the examination of Josephus, let us now turn to the Samaritan chronology, in connection with that of Julius Africanus.

It has been shewn that the minor periods, of which the post-diluvian intervals, according to the numbers of the first Jewish corruption and to those of both codices of the *Seventy*, are composed, come out perfect. It remains to examine the Samaritan interval obtained by the same rule. It will be seen by the tables, that the Samaritan period, from the Exode to the Temple's foundation in the fourth of Solomon (that of the patriarchs being fixed as before), comes out 686 years, allowing the true interval of 425 for the kings: but that, according to the Samaritan estimate of the original Hebrew reckoning, the interval between the Exode and the Temple comes out 746 years, or 60 years more than in the protracted computation, supposing Abraham to have been born in the seventieth year of Terah's age.

This enormous excess in the times of the *Judges*, 196 or 256 years over the same according to all the Jewish corruptions, is immediately accounted for on reference to the system of Julius Africanus. For this chronographer, as Syncellus lets us know, considered the Samaritan codex as the original of the *Pentateuch*; and accordingly, although he adopted the antediluvian period



of the Alexandrine copy of the Seventy, as more reconcilable with the traditional æra of creation, 5500 years before the Messiah's coming, he used the Samaritan period and particulars of the postdiluvian patriarchs (compare Syncell. p. 86 with p. 88, ed. Par.), and with that version rejected the second Cainan. That he likewise adopted the Samaritan period of the Judges, is now evident; for he computed 744 years from the Exode to the Temple's foundation (Euseb. Chron. Armen. l. i. p. 156), placing it in the second year of Solomon's reign (Syncell. p. 181), and not in the fourth, according to the Hebrew and Greek versions.

But 744 years is the precise interval from the Exode to the second of Solomon, as the Samaritans estimated the original account as above. This interval, therefore, comes out exactly what it should; and as Africanus could not have had his interpolations in this period (see table at foot), nor have placed the Temple's foundation in the second of Solomon from either the Greek or the Hebrew, it follows that he had the whole from the Samaritan Books of Judges and Kings, now lost.

We know from Clemens, that the Samaritans had a Book of Joshua, which, like their Pentateuch, contained interpolated particulars which are not found in either the Hebrew or Greek texts, including the time of Joshua, twenty-five years (the death of Joshua being there placed sixty-five years after the Exode), also adopted by Africanus.

We know, from John iv. 25, that the Samaritans had the same expectation of the Messiah with the Jews, and therefore recognised and possessed the prophetic writings: but if they had the Pentateuch, the Book of Joshua, and the Prophets, there can be no doubt but they also possessed the Books of Judges, of Kings, and the other intervening Books of the sacred canon. See Prideaux, Part I., p. 605, 8vo.

From the above it is evident, that, though the Samaritan Judicial period comes out so dissimilar from the same according to all the other accounts, it could result no otherwise than it does, and could not be a single year different, according to the only evidence bearing on the subject, the chronology of Julius Africanus.

It therefore follows, that our inferences as to the Samaritan corruption and its æra are in all respects verified, in the same manner as those regarding the other versions; and that the original of Africanus's protracted chronology of the Judges is determined.

It remains to notice another æra of corruption, and another chronological system that results from the Samaritan numbers, 204 years below the former, having the Adamic and Noahic æras, by consequence, about sixty years higher.

The former calculation supplies the Samaritan postdiluvian additions to the patriarchal generations 650 years, less the sixty years taken from Terah's life and generation; leaving 590 for the corruption. But if we suppose the corruption to remain 650 years, the calculation will stand as follows:—

Ante-dilu. Difference.	Ante-dilu. Period Orig.	Post-dilu. Addition.	Post-dilu. Period.	Ancient Rate.	Precession.	True Rate.	True Period from Delege.	A.C.
As 349	: 1656	:: 650	: 3064½	÷ 100	= 30° 50' 33"	× 71½	= 2205½	= 141

Here the date of corruption comes out *B. C.* 141, five years after the death of Ptolemy Philometer, 204 years below the former, *B. C.* 345, and about 140 after the corruption of the seventy elders.

Both these dates come out within the interval, during which the Samaritan version was certainly compiled—that is, between the flight of Manasseh, *B. C.* 409, and the destruction of the temple of Mount Gerizzim by John Hyrcanus, *B. C.* 130 (*Jos. Antiq.*, l. xiii. 9)—below the last date of corruption by just twelve years—followed twenty-one years afterwards by the destruction of Samaria by the same Hyrcanus (*Ibid.* xiii. 10; Prideaux sub. *ennis.*)

It might therefore seem a question, which æra of corruption is right? But when we reflect, that part of the inhabitants of Samaria, as well as of Jerusalem, were transported to Alexandria by the Macedonian kings; and that the people of both nations were perpetually engaged in contests about the sacredness of the temples of Jerusalem and Mount Gerizzim (which latter the Samaritan interpolations point out as the true place of worship: Prideaux, Part ii., 606, 607), from the reign of Ptolemy Philadelphus to that of Ptolemy Philometer (*Jos. Antiq.*, l. xii. 1, and xiii. 4), it seems impossible to doubt but that the first æra of corruption is the original one. But as there was a Greek version made by the Hellenistic Samaritans of Alexandria, as well as by the Hellenistic Jews, which was that used by most of the fathers (Prideaux, Part i., p. 598, 599), in which the sacred æras would doubtless be farther raised, agreeably to the increased astronomical error at its date, there seems no reason why the latter æra, *B. C.* 141, should not be that of the Greek version of the Samaritan.

The further excess, in the Adamic and Diluvian æras, is in this computation sixty-one years, as will be seen by the tables, being at the rate of forty years to each century, as before. According to this computation it will be seen that the Judicial period comes out 746 years, and that of the Kings 443, as in the Roman system of the Seventy followed by Eusebius. But the first-mentioned period comes out 744 years, to the second of Solomon, with Africanus, who therefore might have followed either the original Samaritan version or the Greek translation.

Africanus's times of the Judges, which contain several interpolated periods found no where else, and which that chronographer certainly did not invent, but doubtless had from the Samaritan Book of Judges, may be critically stated as follows. This statement is here subjoined because I believe it has not hitherto been thoroughly examined by any writer, and doubtless presents the true Samaritan computation of this interval. Indeed, it could not have been laid down with certainty before the publication of the Armenian Codex of Eusebius, which has preserved Africanus's true Samaritan period of 744 years, stated in round numbers 740 by Syncellus. It is well worthy the attention of the learned.

A. M.		Years.
[3277]	Call of Abraham to Exode	- 430
	A. Exod.	
3707	1. Exode to death of Moses	- 40
3747	41. Thence to death of Joshua	25
3772	66. Elders - - - - -	30
3802	96. Judges and Servitudes - -	490
[4292]	586. Eli and Samuel - - - -	90
4382	676. Saul - - - - -	28
4410	704. David - - - - -	40
4450	744. Solomon - - - - -	1
		Sequel, p. 181.
4451	745. ——— an. ii., Templ. Cond.	744
[4457]	———— an. viii. Dedic.	Eus. Chr. Armen. l. i, p. 156

Here the whole reckoning is confirmed by three dates from Africanus, preserved by Syncellus, which are in crotchets, and enable us accurately to determine Africanus's reign of Saul, which is no where directly stated. The learned author of Chronological Antiquities, who laid down this interval from Syncellus's round period of 740 years, overlooking the years of the world preserved by that author from Africanus, found it necessary to assign twenty-seven years to Joshua, to limit Saul's reign to twenty years, and to refer the foundation of the temple to the fourth of Solomon, all without the shadow of authority.

We will now proceed to examine the Hermaic, Traditional, Clementine, and Modern Jewish corruptions of the Sacred Hebrew Chronology.

It remains to notice the additional stages of astronomical corruption stated in the tables and calculations, and alluded to above; the discovery of which was totally unexpected; and which are the more important, because, by evincing that the progress of corruption kept pace, during a period of twenty-three centuries, with the revolutions of nations and the progress of science, they bring the truth of all that has been advanced to the test of absolute demonstration, if this has not been done already.

These stages consist, first, of the Hermaic, or Egyptian, de-

duced from the numbers and epochs preserved by Manetho from the Genesis of Hermes, which, by irrefragably connecting the Sacred and the Egyptian antiquities (now so popular) in the days of Moses, thereby refer the record containing the original inspired computation to its proper antiquity, and furnishes an argument for the Divine origin of that record which cannot but prove interesting to infidelity itself.

This stage also furnishes the original of this ingenious method of corrupting chronology, so extensively adopted by the Jews after that people became mixed with the more scientific nations of antiquity; and is replete with interest, as throwing unexpected light on the state of learning in the Egyptian seminaries at the time when the Inspired Annalist was among their students.

The second additional stage, arising from the traditional æra of the Messiah's coming, adopted, with various modifications, by Josephus, Theophilus, Africanus, Panadorus, Cedrenus, and nearly all the early Christian chronographers, and bearing date at the time when the Messiah began first to be expected, may be deemed the fourth Jewish corruption; for the Roman and Alexandrine numbers, at the interval of 31 years [see the tables], may be considered to furnish two stages, as it is well known that the version of the Seventy was composed and revised at different times, at each of which the prevailing system of chronological corruption would doubtless influence the compilers or editors. Of this we can, I conceive, possess no better proof, than the difference of the copies of that version now extant, and had we other ancient codices, other stages of corruption would in all probability appear.

The third additional stage results from the numbers used by Clemens of Alexandria, the most raised of any ancient computation; and will be found to be the last corruption by the Hellenistic Jews, previous to the final dispersion of their nation.

The fourth and last results from the modern Jewish numbers; and evinces, that, as the sacred epochs had been progressively raised so long as the excessive estimate of equinoctial precession continued in use, they became depressed in the like proportion when that estimate was exchanged for a deficient one by the Arabian astronomers.

The whole, with those already treated of, will be found to exhibit nine distinct stages of numerical corruption, between the days of Moses and the expulsion of the Jews from the East and breaking up of their seminaries of learning by the Mohammedan princes in the eleventh century; eight of these belonging exclusively to the Jews and Samaritans in the times after the Captivity, and throwing the entire onus of both the protracted

and contracted systems of Scriptural chronology altogether on the Jewish doctors, and their apostate coadjutors of Samaria, who all followed the example set them in the Egyptian records, and thereby originated the various chronological systems adopted by the Christian fathers, which may all be traced to one or other of these corruptions.

With respect to the Traditional Corruption: having treated of the five original Jewish and Samaritan corruptions, from the year B. C. 465 to B. C. 141, we will next proceed with the three remaining or secondary Jewish stages, in the order of their dates; reserving the Hermaic, or Egyptian, which long preceded and set the example to all the rest, for the conclusion; this being the order in which they occurred to the writer.

By original corruptions, I mean the cases in which the numbers of the sacred text were altered. By secondary, computations of time originating from the previous alterations combined with the progressive astronomical error. To the latter class belong the Traditional, Clementine, and Modern Jewish computations.

It appears, that during the two centuries which elapsed from the date of the first Jewish corruption, B. C. 465, resulting from the patriarchal numbers used by Josephus, to that indicated by the Alexandrine numbers of the Seventy interpreters, B. C. 265, the diluvian æra became raised eighty years, or from B. C. 3097 to B. C. 3177, by the increasing astronomical error.

The traditional æras of the creation and deluge, B. C. 5501 and B. C. 3239, followed by Africanus, Nicephorus, &c., exceeding the Alexandrine by precisely sixty-two years, implies a corruption 155 years later, or B. C. 109 or 110; because, as 40 years' elevation of the diluvian æra depresses that of corruption 100 years, it follows that 62 years' elevation of the former would depress the latter 155 years: or, by adding this 62 years to the 780, whereby the original postdiluvian generations are increased in the Alexandrine numbers, we obtain the same result by a similar statement as before; namely,

Ante- dil. diff.	Ante- dil. Per.	Post dil. Add.	Years from Delug.	Rate of Pr. ancient.	Precession.	True rate of Pr.	True period from Delug.	True Æra of Deluge. B. C.	Æra of Cor. B. C.
As 606	: 2262	:: 842	: 3130	÷ 100	= 31° 17' 54"	× 71½	= 2236	- 3347	= 109

Or, the traditional being a fixed diluvian æra exceeding the original Hebrew by 892 years—i. e. B. C. 3239 to B. C. 2347—if we divide this difference by the difference between the Chaldean and true rate of precession, or  $100 \div 71\frac{1}{2} = 28\frac{1}{2}$  years, the same quantity of precession, or 31 deg. 17 min. 54 sec., and consequently the same æra of corruption, is obtained.

Ascending 3130 years from B. C. 109, the æra of the tradi-

tional chronology thus obtained, which was the twenty-eighth of Ptolemy Euergetes, the second according to the canon, and the twenty-seventh of the high priest John Hyrcanus, being the year of the destruction of Samaria by that prince, and two years before his death, we arrive at the traditional diluvian æra, *v. c.* 3239; and remounting 2262 years more, we are conducted to the traditional æra of creation, *v. c.* 5501.

But, using the antediluvian period of the Roman codex of the Seventy, 2242 years, followed by Theophilus, Eusebius, and Syncellus, and by the latter computed from the Adamic æra, *v. c.* 5501, the æra of the deluge is raised twenty years, or to the year *v. c.* 3269. This would, consequently, depress the date of traditional corruption fifty years (for as 40:100::20:50, as above), and fix it to the year *v. c.* 59, four years after the subjection of the Jews to the Romans by Pompey. No account of the traditional system will alter either of these æras of corruption more than from twelve to twenty-three years, by which they would be raised or depressed accordingly as we follow the traditional reckoning as used by Maximus, Panadorus, and Cedrenus, which refers the Adamic æra to the year *v. c.* 5492 or 5493; or that adopted by Theophilus, the author of the Paschal Chronicle, and in the Constantinopolitan reckoning, which fixes it to *v. c.* 5506 to 5508. In either case, the difference from that used by Africanus and the majority, *v. c.* 5501, amounts to from five to nine years only, which would consequently affect the date of corruption but from twelve to twenty-three years; as under:

As	40	:	100	::	5	:	12½
As	40	:	100	::	9	:	22½

The greatest elevation of this corruption would, by consequence, fall *v. c.* 131, the fifth of John Hyrcanus; and the greatest depression *v. c.* 37, the first of Herod; an interval of 94 years. The system adopted by Africanus, the only systematic chronographer among the Christians of the first three centuries, is doubtless the purest, and that used by the constructors of this system, as will be further shewn below; and hence the æra of corruption resulting from it, about a century before Christ's coming, is the most likely to be the true one; although any date during the above interval would be equally appropriate to the tradition itself, for it was certainly invented during the times of the universal expectation of the Messiah, which the ministry of Anna refers to the whole of the century before his coming (Luke ii. 36—38), this expectation commencing about the time of Anna's marriage, *v. c.* 96, when the seventy weeks of Daniel would expire, computing their origin, as do the modern Jews, from the destruction of the first temple—a

reckoning sanctioned by Josephus (*Antiq.* xiii. 11; *Bell.* i. 3), adopted by Hippolytus and Clemens, and used by Eusebius (*Chron. sub. Num.* 1913).

For the traditional æra of the Messiah's coming, which Syncellus and others call "apostolic," John Malala, who adopts it (*Chron. l. x. sub. init.*) thus accounts:—"As God created man on the sixth day, according to the testimony of Moses (who also witnesses that a day and a thousand years are the same with the Lord, *Psalm xc. 4*), and as man then fell into sin; it seems altogether consistent that in the sixth millenary our Lord Jesus Christ should appear on earth to redeem mankind by his passion and resurrection." Accordingly, as the evening and night, or first half, of the sixth demiurgic day preceded the creation of man; so the night, or first half, of the sixth millenary from his creation, would, were the tradition well founded, precede his redemption, and hence the reference of the latter to the middle of the sixth millenary. It is evidently built on the idea that the sixth millenary night began from the destruction of the ancient kingdom of Judah and the temple, and was to continue during Daniel's seventy weeks, about the termination of which the millenary day would return with the Messiah's appearance. This is in strict harmony with the Jewish epoch of the seventy weeks from the first temple's destruction, and further stamps the traditional system, like the former corruptions, with the Jewish origin, which its æra, coming out in the first century B. C., fixes on it.

But the adoption of this system by Josephus, who, as above-mentioned, brings down the end of the traditional period of 5500 years to the same point to which the modern Jews fix the termination of the seventy weeks, the destruction of Jerusalem by the Romans—in both cases obviously to invalidate the reference of both the tradition and prophecy to the Messiah, more than a century before we find it used by any of the Christian chronographers (Theophilus, in the reign of Marcus Aurelius, being the first)—is conclusive for its being a Jewish invention, and for its fabrication, by consequence, preceding the coming of our Lord, and belonging to the first century B. C. as deduced from the numbers.

In conformity with Josephus having brought the end of the 5500 years to the destruction of Jerusalem, A. D. 70, we find that the same period, according to Maximus, Panadorus, and Cedrenus, who refer the traditional Adamic æra to B. C. 5492 and 5493, as above, terminates not at Christ's birth, but at the time of the sceptre departing from Judah, in the banishment of Archelaus, and of our Lord's first appearance in the temple. We find that Sulpicius Severus, who refers the creation to

b. c. 5469, fixes the conclusion of the traditional period exactly at our Lord's crucifixion. So Eusebius, who refers the former to the year b. c. 5200, brings the latter to the final triumph and establishment of Christianity in the Roman empire.

Hence all these systems are alike founded on the traditional period, which, however they fix the Adamic æra, is alike adopted by all; and from this it appears that 5500 years from Adam to the Messiah is the true and original period of this system; and that, in computing the æra of its invention, reference should only be had to this number, with its adjuncts, which fix the corruption about 100 years before Christ, as above.

It might possibly have been invented by John Hyrcanus himself, who had the reputation of being a prophet (Jos. Antiq. xiii. 10), and doubtless originated from the application of Daniel's prophecy to the received age of the world. That the 5500 years should come out within from a few years of the true date of Christ's birth, does not appear surprising; an approximation which the seventy weeks would enable its compilers to arrive at without any claim to inspiration on their part. Although founded on a corrupted chronology, it might nevertheless have been suffered by Divine Providence to come out with some degree of accuracy, because adapted to prevailing notions; just as the received Greek version of Scripture was afterwards used and quoted by Christ and his Apostles, as the best adapted to forward the interests of Christianity.

Thus the time of the traditional corruption of the sacred chronology comes out, like all the preceding, historically right, according to all the historical elements extant; and, like the first Jewish corruption in the fifth century b. c., and those of the Seventy interpreters in the third, it is fixed on the Jewish doctors. A reference to the tables will also shew that the estimate of the original Hebrew reckoning, by the compilers of the traditional system, was in every respect the same with that of the first Jewish corrupters and the compilers of the Alexandrine numbers. Hence another proof is obtained of those corruptions resulting from the same source; and the original Jewish mode of estimating the inspired Hebrew chronology is further verified.

As to the Clementine Corruption: having seen that the traditional numbers of the Jews furnish the origin of nearly all the protracted reckonings of the Christian fathers, we now arrive at the last stage of protracted astronomical corruption, in the computation of the Adamic and Diluvian æras used by Clemens of Alexandria, which differ from, and ascend above, the systems of all other Christian chronographers.

He estimated the 200th year of the Christian æra, being the 954th of Rome, and the 129th from the destruction of Jeru-



salem, which he dated A. D. 72, as the 5784th of the world. This computation, which refers the creation to the year B. C. 5584, although occasionally different from other chronological elements to be found in the pages of Clemens, is the only one ascending to the creation, and is twice repeated in his works, so that there can be no doubt of its being the original of his system.

From a careful examination of all the numbers of this writer, I find he follows the patriarchal chronology of Josephus, but raises it, by estimating, with Theophilus of Antioch, the Egyptian servitude at the full period of the 430 years of sojournment, instead of the true interval of 215, as computed by the ancient Jews, Josephus, and nearly all others. Hence the 700 years added to the original postdiluvian numbers in the first Jewish corruption, followed by Josephus, become 915 in the chronology adopted by Clemens. This will appear from the following:—

Creation to Deluge	-	-	2256	-	-	[2148]
Deluge to Birth of Isaac	-	-	1092	-	-	[1250]
			3348			3398
Thence to Exode	-	-	405			
Thence to Conquest	-	-	46			
Added by Clemens	-	-	215			
Birth of Isaac to Conquest	-	-	666	-	-	[ 616]
Creation to Conquest	-	-	4014	-	-	4014

Here the three periods within crotchets,  $2148 + 1250 + 616 = 4014$ , are supplied by Clemens, and their sum is the same with the  $2256 + 1092 + 666 = 4014$  from Josephus, the additional 115 being included in the latter sum total.

Hence the deficiencies and excesses of the rough Clementine periods exactly compensate each other, and make it evident that he followed the patriarchal chronology of Josephus (although omitting the particulars of the generations), with the addition of 215 years, as above; and rejected the interpolated Cainan, with Josephus, Theophilus, Africanus, Eusebius, and all the early chronographers. The truth of this is further evinced by the exactness of his subsequent chronology, as below.

We are therefore safe in placing the Diluvian æra of our chronographer at the interval of 2256 years from the Adamic æra, B. C. 5584—2256=B. C. 3328, exceeding the true Hebrew date, B. C. 2347, by 981 years.

But 981 divided by  $28\frac{1}{2}$ , the difference between the ancient and true rate of precession, gives 34 deg. 24 min. 14 sec. for the precession from the deluge to the æra of this system; and  $34 \text{ deg. } 24 \text{ min. } 14 \text{ sec.} \times 71\frac{1}{2} = 2460$  years, the true interval

since the deluge; and B. C. 2347—2460=A. D. 114, the date of this corruption of the sacred numbers.

We obtain the same æra, according to the rule before given, as follows:—

Ante- dilu. differ.	Ante- dilu. Per.	Post- dilu. Addi.	Years from Deluge, Corr.	Anc. rate of Pr.	Precession.	True rate of Pr.	Years from true dilu. Æra.	True dilu. Æra. B. C.	Æra of Cor. A. D.
As 600	: 2256	:: 915	: 3440	3	÷ 100 = 34° 24' 14"	× 71	14 = 2460	- 2347	= 114

Thus the æra of this system is obtained the same by two totally different processes; the first grounded on the diluvian æra of Clemens, the second resulting from his patriarchal periods. But as the latter produces the precise system adopted by him, that system is proved to have had a like astronomical origin with the previous Jewish corruptions, and the validity of what has been advanced regarding the chronology of Clemens is demonstrated.

Had it not been for this coincidence I should not have ventured to pronounce it any thing more than the rough offspring of the father's brain; as it is, it however possesses every character of a distinct corruption, and shews that the next step resorted to for raising the sacred chronology, as the astronomical error increased after the traditional corruption, was by increasing the period of the Egyptian bondage 215 years, as above; a corruption also adopted by Theophilus, the contemporary of Clemens, as before, although he inconsistently adhered to the traditional æra of creation.

The tables will shew the Scriptural periods of which this system was composed, according to the particulars supplied by Clemens, which are very precise in the interval from the Exode to the Captivity, and not liable to be misunderstood, being several times repeated in various ways, yet all agreeing with each other.

His æra of the temple's destruction considerably lengthened the times thence to the Christian æra, after the example of Josephus, who, I have stated, was the first who corrupted this part of chronology. Theophilus in this acted like Clemens, and they were followed by Africanus; all, however, differing in the particulars.

That Clemens, however, knew the right date of the temple's destruction, at least within two years, and the interval thence to the Christian æra, is evident, although he makes little use of it, for he fixes that event in the 48th olympiad, an. 1., or B. C. 588. It is, however, only with his mundane and diluvian æras that we are here concerned. According to them, the temple was destroyed B. C. 610, or 22 years earlier; the difference between the Persian æra of Cyrus, B. C. 560, and the

Babylonian, B.C. 538, which were confounded by the fathers; and this at once accounts for the double system of Clemens.

It is truly remarkable, and affords additional stability to our deductions from the Clementine numbers, that, coming out so nearly as they do to the time when our chronographer wrote, the epoch does not exceed that date, but precedes it about sixty years, so as to allow of their having been used by him as the last correction of the sacred chronology: for their *æra* falls A.D. 114, the seventeenth of Trajan; and Clemens wrote between the death of Commodus, A.D. 193, and the year 200.

This system, which takes its date in the year previous to the Jewish rebellion under Trajan, was evidently designed as a correction of the chronology used by Josephus (whose patriarchal times it adopts, as above); who, contrary to the progress of the astronomical error, depressed, instead of raising, the termination of the traditional period of 5500 years. It is therefore in the present system raised to eighty-four years before the vulgar Christian *æra*; whereby the same effect of falsifying the tradition of the Messiah's coming is produced as in that of Josephus, who depresses it seventy years, as above. It follows, that the date of this corruption comes out exactly where it should—*i.e.* between the times of Josephus and Clemens.

This corruption, like all the preceding, is therefore a piece of Jewish management—probably of the Hellenistic Jews of Alexandria, of which place Clemens himself was a native—and shews how the system of astronomical corruption, commenced by the Jews of the Persian empire soon after the return from Babylon, and continued by the Samaritans, the Seventy elders, and the Jewish doctors in the time of Hyrcanus, was adhered to till about the date of the final dispersion of the Jewish nation, and their banishment from Judea, effected by Adrian, A.D. 137, and no longer: for we find no further progress in raising the sacred numbers, and there is, as above, no variation amongst the computations of these Christian fathers which cannot be traced to and accounted for by one or other of these Jewish corruptions. Indeed, the protracted method of corruption could not have prevailed much longer; for although the ancient excessive estimate of precession still continued in use, as we know, from Ptolemy, its errors soon after his time began to be detected, and a more rational scale adopted.

Some writers, as Strauchius, deduce an Adamic *æra* still higher than that of Clemens, from the Paschal Chronicle—*i.e.* B.C. 608;—but that this is a mistake of a century will be evident to any person who examines that record.

This being the last of the protracted corruptions, and the annexed table No. 1. exhibiting the original Hebrew, as well as

the corrupted, periods and epochs, according to the estimates of the different compilers, it may here be mentioned, that the double systems of Josephus and Eusebius furnish ample precedent for such a proceeding. Thus the former fixes the protracted Adamic and Diluvian æras in the years B.C. 5433 and 3077, but the original Hebrew in the years B.C. 4133 and 3477; the difference being the thirteen centuries added to the patriarchal generations in the original Jewish corruption. The first-mentioned date of creation he fixes 5000 years before the 32d of Artaxerxes Longimanus, B.C. 433; the second, 3513 years before the destruction of the first temple, B.C. 620, as before: so that doubt on their position is out of the question. Eusebius fixes the protracted Adamic and Diluvian æras in the years B.C. 5200 and 2958, but the original Hebrew in the years B.C. 3964 and 2308; the difference being the 1236 years added to the original generations in the Roman codex of the Seventy, less a century in that of Nahor, which nearly all followers of the Roman numbers omit. Hence the original Hebrew estimate of any of the compilers may be found by subtracting their centenary patriarchal additions from their corrupted æras.

We come now to the Modern Jewish Corruption. The progress of error in the seven above-mentioned corruptions of the sacred numbers, effected by the learned Jews and Samaritans, between the times of the return from Babylon and the final dispersion of the Jewish nation, being in every respect conformable to the progress of astronomical error, in relation to chronology, induced the writer to conclude the modern contracted reckoning of the Jews might be founded on similar principles; for it is utterly improbable that the principles adopted by their ancient doctors should have been forgotten by those of the middle ages, till which learning continued to flourish, and gain ground, in the East; and as the modern Jewish chronology, instead of exceeding the original truth, falls short of it, so the estimate of equinoctial precession in those ages, instead of exceeding the truth, as among the ancients, also fell short of it. His satisfaction was great at finding the result to exceed even his hopes.

We are now arrived at the last stage of those astronomical corruptions, in the modern Jewish system; which refers the Adamic and Diluvian æras to autumn in the years B.C. 3760 and 2104; preserving the original antediluvian interval of 1656 years, but falling short of the true Hebrew dates by 243 years, exactly; the greatest part of the contraction being in the times of the Persian empire, to make Daniel's seventy weeks connect the destruction of the first and second temples, and thereby outstep the Messiah's appearance, as before mentioned. Hence, in rejecting, and attempting to correct, the errors in excess of

their predecessors, they also rejected the true scriptural epochs, and created a new error in defect.

Learned men differ as to the æra of this system. We know, however, with certainty, that it is of a date subsequent to the time of Josephus and the dispersion of the Jews by the Romans, for which the chronology of Josephus itself affords ample proof; and not more recent than the date of the first of their seven modern chronicles, which respectively ascend to the æra of Creation, and were composed between the years 832 and 1592 of the Christian æra—for an account of which see Prideaux's preface to Part ii.

The earliest of these chronicles, the *Seder Olam Rabbah*, being the first Jewish historical work after the time of Josephus, and therefore probably coeval with the invention of the modern Jewish system of time, reaches from the creation to the final dispersion of the nation by Adrian, and bears date, according to R. Azarias, 762 years after the destruction of Jerusalem, or A.D. 832 (Prideaux, *ubi supra*); an intermediate date between that of the Babylonish Talmud composed in the beginning of the sixth century, from which the *Seder Olam Rabbah* contains large extracts, and that of the expulsion of the Jews by the Mohammedan princes from Babylonia and Mesopotamia, where they had many celebrated seminaries of learning, A.D. 1057. With these last-mentioned dates the intermediate one, A.D. 832, for the composition of the first modern Jewish chronicle, and the fabrication of their chronological system, is in strict harmony, and is confirmed, as much as such matters are generally susceptible of confirmation. Certain it is, that no proof exists of either the chronicle or the chronology being previously extant; and the date of the second Jewish chronicle, between A.D. 967 and 997, altogether forbids a later æra.

At this time, A.D. 832, the seat of Jewish learning was at their academies at Naherda, Sora, Pumbeditha, &c. in the territory of Babylonia; where, and in the adjacent countries, science was then carried to a high pitch, under the patronage of the caliphs.

The error of the ancient rate of equinoctial precession, at one degree in a century, which had continued in partial use among astronomers, at least till the time of Proclus Diadochus, in the sixth century, had been detected before or in the present age, and was now estimated by the Arabian astronomers at 66 years to a degree. At this it was computed by Albatagnius, the great Arabian astronomer, who made his observations at Aracta in Mesopotamia; whereby he corrected the Ptolemaic astronomy in the 1194th year of the Seleucidæ, or A.D. 882, fifty years after the date of the *Seder Olam Rabbah*. The same was nearly the estimate of the Hindu astronomers of this

age, and for several centuries before (probably since the time of Brahma Gupta, about A.D. 500); their computation being 54 seconds annually, or  $66\frac{2}{3}$  years to a degree. So that it prevailed throughout the East.

But if the ancient Hellenistic Jews of Alexandria and other places altered the sacred computation agreeably to the received estimate of equinoctial precession, from the fifth century before till the second after the Christian æra, it can hardly be doubted but that, when its errors were detected, the Jews, who flourished at the head-quarters of science at the time, and who were actually then engaged in composing chronicles of their nation's history, would set about correcting the astronomical mistakes of their predecessors; the more so because the prevailing astronomy of the ninth century enabled them not only to reject the excessive numbers of the Hellenistic Jews, but to curtail the original Hebrew reckoning itself, instead of raising it; and thereby furnished them with arguments both against the traditional date of the Messiah's coming, and the right application of Daniel's prophecy. For, as the rate of precession in use, when the former corruptions were effected, produced an error in excess of  $28\frac{1}{2}$  years to each degree of precession; so the corrected estimate, of 66 years to a degree, now prevalent, falling short of the true rate of  $71\frac{1}{2}$  years by  $5\frac{1}{2}$ , produced that error in defect in each degree's precession since the Deluge.

The modern Jewish Adamic and Diluvian æras, B. C. 3760 and 2104, fall short respectively of the original Hebrew epochs, B. C. 4003 and 2347, by exactly 243 years, as above. It hence appears that these corrupters did not meddle with the original antediluvian period, but left it 1666 years, as in the Hebrew. It follows, that, if this were an astronomical corruption, it was, like all the former, computed from the diluvian æra; and the identity of the original and modern Jewish antediluvian period, renders the diluvian point of corruption more evident here than even in any of the former cases. That the series of ancient observations, ascending to the Deluge, which (or at least records in which the difference of the stars' longitude was from time to time set down) doubtless existed in the second century, as the Clementine corruption evinces, had been preserved and continued in the East, where science never ceased till comparatively modern times, seems hardly to be doubted. The exquisite correction of the Persian calendar by the astronomers of Sultan Gelaleddin, in the eleventh century, seems sufficient evidence of this. That it was the ancient Egyptian tropical year, mentioned in my paper on the Chaldean observations, which those astronomers then restored, I hope to shew in another paper.

According to the Chinese records, the astronomers of that country had observations of the longitude of the stars for 42 deg.

of precession, from the reign of their patriarchal emperor Yao to A. D. 1005.

It follows, that if the modern Jewish be an astronomical corruption, the deficiency of their diluvian æra below the original Hebrew, 243 years, as above, divided by  $5\frac{1}{2}$  years, the deficiency of the Arabian estimate of precession below the truth, should give, as before, the precession in degrees from the Deluge to the date of the system. But  $243 \div 5\frac{1}{2} = 44$  deg. 10 min. 55 sec., for the precession; and  $44$  deg. 10 min. 55 sec.  $\times 71\frac{1}{2} = 3159$  years from the original Diluvian æra till that of the corruption; and  $44$  deg. 10 min. 55 sec.  $\times 66 = 2916$  years, from the Jewish æra of the Flood to the same. These periods, which differ 243 years exactly, computed respectively from B. C. 2347, the true diluvian æra, and from B. C. 2104, the Jewish, both conduct to A. D. 813; differing 19 years only from the date of the Seder Olam Rabbah, A. D. 832, as above. Hence this last æra of corruption comes out one of the most critical in the whole series.

Thus, if the idea of astronomical corruption be at all admitted, the evidence is complete, from the first to the last stage of Jewish corruption, during a period of nearly thirteen centuries. The sacred periods were increased, and the epochs raised, with the astronomical error occasioned by the ancient excessive estimate of precession; while they diminished with the progress of the error produced by a defective estimate; and as this deficiency was but small, the coincidence becomes still more surprising. Not a single series of numbers comes out till after the destruction of the kingdom of Judah, and the mixture of the Jews with the more scientific nations of antiquity; while the last comes out just before their expulsion from the seats of Oriental learning in the middle ages.

It should be noted, that as Josephus and his followers raised the times after the captivity as the astronomical error increased, instead of making further addition to the patriarchal ages; so the modern Jewish corrupters depressed those times; for they could not shorten the original patriarchal numbers, which have no centenaries to be rejected. They therefore lowered the times of the Persian empire, to make the seventy weeks connect the destructions of the first and second temples; whereby they thought astronomically to set aside, not only the application of that prophecy, but that of the traditional computation to the Messiah's coming, as above.

This last result, together with all the foregoing, seems to throw the onus of raising, as well as of depressing, the numbers of the different versions altogether on the Jews and Samaritans; contrary to the usual hypothesis of the advocates of the protracted numbers, that the present Hebrew chronology has been lowered

from the original standard by Jewish management. Had this been the case, it is most singular that they should have fixed them so as to make the coming of our Lord the fulfilment of their Talmudic Tradition—which assigns to the period before the Law 2000 years, to the reign of the Law 2000, and to the Messiah's reign 2000—in perfect agreement with the time of Christ's coming. This argument against the Hebrew computation, therefore, confutes itself, even were there no proof that the Jews had really originally raised, instead of depressing, the sacred numbers, wholly with the view of raising their nation's antiquity; and then invented the traditional æra in conformity to the pre-adopted system. This last corruption makes all this clear, almost beyond conception; and proves, that, whether the Jews raised or depressed the sacred chronology, the same principles of corruption were adopted.

Passing by all the other corruptions; when we find the æras of both the Roman and Alexandrine numbers of the Greek version come out in the days of the Seventy interpreters, computing the precession at the received estimate of 100 years to a degree; while that of the modern Jewish computation comes out 1100 years lower, in the days of the author of their first modern chronicle, computing the precession at 66 years to a degree, as then in use; I hesitate not to say, that the whole is unanswerable, and that, were there no instance of corruption extant beyond those of the Seventy interpreters and the modern Jews, the adequacy of Sir I. Newton's astronomical argument to the solution of this long-contested problem, as assumed at the commencement of these pages, is without further proof most fully demonstrated. If I speak confidently, the subject is assuredly such as to warrant it.

In concluding this part of the argument, I beg the learned reader's attention to the following short recapitulation of facts.

We have detected eight stages of astronomical corruption by the Jewish and Samaritan doctors, between the times of the return from Babylon and the breaking up of the Jewish academies in the East, in the eleventh century; the æra of each resulting from the progressive astronomical error, and all coming out historically right.

Of these, the first Jewish corruption, resulting from the numbers afterwards adopted by Josephus, bears date *B. C.* 465, being in the age to which that historian affirms the sacred chronological canon used by him came down. This likewise agrees with the testimony of Aristobulus, the Peripatetic.

The original and Hellenistic Samaritan corruptions, *B. C.* 345 and 141, both come out in the interval of 250 years, during which the temple of Mount Gerizzim stood, and the Samaritan



rites and priesthood flourished ; and the first falls in the life-time of Manasseh, who first introduced the Law among the Cuthite inhabitants of Samaria.

The two numerical corruptions of the Roman and Alexandrine copies of the Septuagint, coming out in the years B. C. 296 and 265, both fall in the days of the Seventy Jewish interpreters.

The æra of the traditional numbers, adopted by Josephus and most of the Christian fathers, with various modifications, falls B. C. 109, in the time when the expectation of the Messiah's appearance first commenced.

The epoch of the Clementine numbers, which were manifestly designed as a correction of the system of Josephus, accordingly falls A. D. 114, between the times of Josephus, A. D. 70, and of Clemens, A. D. 200.

Finally, that of the modern Jewish corruption, resulting from the altered precession, comes out A. D. 813, at the time when the first modern chronicle, which bears date A. D. 832, was composed.

The probability of truth in any one of these instances of astronomical and historical coincidence, which would in most historical cases be considered to amount to absolute proof, is, at the lowest estimate, in the ratio of two to one ; but, all circumstances considered, it is infinitely greater. The probability of truth in the result of the eight cases is, therefore, at the lowest estimate in the ratio of 256 to one. But the modern Jewish corruption has the force of a double instance, in consequence of the change of the computed rate of precession. This, therefore, increases the probability of truth in the whole to the ration of 512 to one, at the lowest ; while, when all things are considered, it will be found to amount to many millions to one, and therefore to be truth itself.

Another fact of the last importance is, that if we take any reckoning but the original Hebrew numbers as they now stand, for the root and standard of computation, no historical or chronological result can in any instance be elicited ; while, adopting that sacred standard, the whole series comes out perfect.

Again, if we adopt any Hebrew system but the received one, which supposes Abraham to have been born in the 130th year of Terah, and the Judicial period to be 479 years (with 2 Kings vi. 1), no æra of corruption will come out right ; while, computing from the received Hebrew system, there is no error in any instance.

It follows, that the present Hebrew numbers are not only the original of Scripture, but that the received system of Usher, Lloyd, &c. is the true one.

The restorations and illustrations of the chronological systems of Josephus, of Clemens, of Africanus, and of the fathers gene-

rally, resulting from the foregoing, are likewise of incalculable importance to the science of chronology; and in fact the right application of Sir Isaac Newton's astronomical argument to the Scriptural reckoning of time, may well be considered a universal chronological key. It is almost superfluous to repeat the self-evident consequence, that the onus of all the alterations of the sacred numbers, whether protracted or curtailed, demonstrably falls on the Jews and Samaritans.

We will now consider the Hermaic, or Egyptian Corruption of the sacred Hebrew chronology. Having traced eight distinct stages of astronomical corruption, during the thirteen centuries that elapsed from the first return of the Jews from Babylon to the date of their first modern chronicle in the ninth century, in all of which the original sacred computation is raised or depressed according to the progress of astronomical error—six of these belonging exclusively to the Jewish doctors, and two to their Samaritan imitators—I was led to conclude, that the Jews, who were unquestionably the most ignorant in human learning of all ancient civilized nations, and manifestly thought not of this ingenious mode of raising their antiquity till they became, on the overthrow of the kingdom of Judah, mixed with the nations among whom science was cultivated, must have found some prototype among the Chaldeans or Egyptians, whence they took the principle of corruption afterwards so extensively practised. It also occurred to the writer, that, if such a prototype existed, it might, by necessarily raising the epoch of original corruption, tend to refer the record containing the inspired account of time to its proper antiquity; there being no other means of determining that question according to the rules of science; because, as the quantity of astronomical error determines the period elapsed from the diluvian æra to each date of corruption, it is plain, that where no error exists no date could be elicited, and that the æra of the Mosaic Genesis would thus come out in the year of the Deluge, the radix of all the calculations. His satisfaction was therefore equal to his surprise, on discovering not only the required prototype of corruption, but in an age that refers the date of the Mosaic record to the time of its inspired author; and this in a way that no words of the writer can embody the important fact in any thing like an adequate explanation.

It has been observed, at the beginning of these papers, that while the Seventy Jewish elders were employed by King Ptolemy in translating the Mosaic Genesis, with the rest of the inspired writings, the Egyptian annalist Manetho was busied, by command of the same patron, interpreting the history of his country, from the Egyptian Genesis and other Hermaic writings. These writings were, according to Manetho, compiled by Hermes the

Second, surnamed Trismegistus, the son of Agathodæmon, and father of Taut; having been by him transcribed from the sculptured tablets of Thoth, the first Hermes and second king of Egypt, and laid up in the temples, where Manetho found them, and translated their contents into Greek in his work named Sothis, in three books, which he dedicated to King Ptolemy.

The chronicles thus originating with Hermeas Trismegistus, to whom the whole series was referred by the priests, were by the latter continued to the end of the Egyptian monarchy; for they contained, besides the history of the antediluvian gods and demi-gods, or patriarchs, that of the thirty dynasties; the whole extending through 113 generations, and a period of 3555 years of historical time, terminating with the overthrow of Nectanebus the Second, the last king of the thirtieth dynasty, by Ochus king of Persia, in the 20th year of the latter's reign—that is, in the year *b. c.* 340 according to the canon of Ptolemy, but *b. c.* 341 according to Manetho, who ascribes three years to Arses, the successor of Ochus, while, according to Ptolemy, he reigned but two. This may seem a trifling difference, but it becomes very important in the chronology of Manetho.

The first of these Hermaic books, and the especial compilation of the author of the system, was doubtless the Genesis. From it the author of the old Egyptian chronicle had the Zodiacal period of 36,525 years. From it Manetho transcribed into his first volume the history of the antediluvian gods and demi-gods, or patriarchs, and of those dynasties which ruled during the Cyclic Cycle, or great Egyptian lunar period of 700 years; which originated with the monarchy, as we learn from both Manetho and the old chronicle, and elapsed between the times of the first and second Hermes, and had its name from the Dog-star, sacred to Hermes, its constructor. This period, with the history contained in the Genesis of Hermes, terminated soon after that of the Mosaic Genesis, as will appear.

From the Hermaic Genesis, also, Sanchoniatho, the Phœnician annalist, the most ancient profane writer extant, translated his *Cosmogony*, and genealogies reaching from the creation to the foundation of kingdoms after the Flood; for he tells us, that they were contained in memoirs written by command of Taut king of Egypt, the first Hermes of Manetho; which had been allegorized and altered by the Hierophants, down to the time of Isis, the inventor of the alphabet, and his brother Gna, the first Phœnix, or Phœnician—doubtless the Cadmus and Phœnix of the Greeks, the contemporaries of Moses. This account is clearly the Phœnician version of that related by Manetho from the same source; and thus, whichever authority we consult, we find that the Hermaic Genesis, commencing like the Mosaic from the origin of history, was continued through nearly the same

number of ages, and terminated nearly about the same time, The inspired Genesis ends with the death of Joseph, while the Hermaic seems to have been continued till about the age of the sacred annalist; who, I believe it is not doubted, collected the records of the Patriarchs, and put their contents together, under inspiration, rather than composed the Book of Genesis from original revelation. This sufficiently agrees with the corrupted accounts of Sanchoniatho and Manetho, as to the different stages of the Hermaic writings.

In the remains of the Hermaic Genesis, therefore, which beyond question contained a corruption of the history of the Mosaic record, it seems reasonable also to look for a corruption of the inspired chronology; and if such can be found, the wonderful care of the ancients in all that related to time and motion may lead us to conclude that its consequences may be far more important than their purely historical fragments, which were altered and allegorised agreeably to the taste of the transcribers. To this end our course is clear.

The above-mentioned historical period of the Hermaic books, transferred into Manetho's history, 3555 years, is in perfect harmony with the 113 generations assigned to it; for  $3555 \div 113 = 31\frac{4}{11}$  years to a generation, which sufficiently agrees with the course of nature, as well as with the Egyptian estimate preserved by Herodotus, of three generations to a century.

Ascending 3555 years from the termination of the thirtieth dynasty, in the 20th of Ochus King of Persia, b. c. 341, according to Manetho, as above, we arrive at the year b. c. 3896 for the æra of the gods, with which Egyptian historical time commences. But the Egyptian records being dated in the years of the vague Sothoic cycle, as is manifest from the old chronicle, and one vague year of 365 days being sunk in each 1460 years of Julian time, it follows that the above mentioned epoch should be estimated three years lower, or in the year b. c. 3893: for two vague Sothoic years set out, the one on the 1st of January, and the other on the 31st of December, in the Julian years b. c. 3441, 1981, and 521 respectively. That it is absolutely indispensable to be thus particular will soon be evident.

The period of the gods and demi-gods, with which the Hermaic history begins, was 1196 vague solar years and eight months, according to Manetho; that of the gods being 11,988 months of 30 days each, or 985 years, 2 months; and that of the demi-gods 858 Hori of four months, or 120 days each, equal to 211 years 6 months.

I am thus particular because this period has been, since the days of Scaliger, computed at 1183½ years, in consequence of a mistake of Syncellus, who estimates Manetho's times of the gods in lunar, but those of the demigods in true solar time,

(viz. 11,988 Lunations=969 Solar years; and 858 Hori—214 Solar years 6 months);—a mode inconsistent of itself, and expressly contrary to the evidence of Manetho, Diodorus, Panodorus, and Eusebius; who all agree that the times were uniform, and the months and years old solar of 30 and 360 days. This will be evident to any person who examines the subject. (Compare Syncell. Chronog. pp. 18, 19, with p. 41.)

Descending therefore 1196 years, from the æra of the gods, or antediluvian patriarchs, B. C. 3893, we are conducted to the Hermaic diluvian æra, B. C. 2697; which anticipates the true Mosaic date, B. C. 2347, by 350 years exactly.

It cannot be questioned but that the historical accounts, preserved by the Phœnician and Egyptian annalists from the Genesis of Hermes, are corruptions from the sacred record: if so, neither can it be doubted that the compilers of the former, as they altered the history, would also alter the chronology of the latter, so as to suit their own purposes and standards of scientific truth: and having found such a system to have prevailed so largely among the chosen people of God, much more might we expect to find such corruptions among Pagan philosophers, with whom the science of numbers might be said to be the origin and end of all things. In the present case, as in those of the traditional Clementine, and modern Jewish corruptions, the diluvian æra is a fixed one, and hence no reference to the Hermaic antediluvian period is in the first instance requisite. This period will, however, be treated of in its place. If recorded observations since the epoch of the Deluge had been preserved in the times of the Jewish corruptions, much more were they in the earlier ages of history. Hence, by dividing the excess of the Hermaic above the Mosaic diluvian æra, 350 years, by the excess of the Hermaic estimate of equinoctial precession above the truth, we obtain, as in the before-mentioned cases, the increase of the stars' longitude between the Deluge and the date of the Hermaic Genesis.

The Egyptian Zodaical period set forth in that book, 36,525 vague years, equals 36,500 fixed Sothoic or Julian years. This period divided by 360 deg. gives the rate of precession 101 yrs. 142 days, or  $101\frac{1}{4}$  years to a degree; and  $101\frac{1}{4} - 71\frac{1}{2}$  (the true rate= $29\frac{1}{2}$  years for the Hermaic excess of time in each degree's precession. But 350 years, as above,  $\div 29\frac{1}{2}$ =11 deg. 42 min. 36 sec. the precession since the Deluge; and 11 deg. 42 min. 36 sec.  $\times 101\frac{1}{4}$ =1187 $\frac{1}{2}$  years for the Hermaic period. In like manner, 11 deg. 42 min. 36 sec.  $\times 71\frac{1}{2}$ =837 $\frac{1}{2}$  years for the true; the difference being 350 years precisely. These periods, computed from the Egyptian and Mosaic æras of the Deluge respectively, indicate the year B. C. 1510 as that of the Hermaic Genesis. For

B. c. 2697 - 1187½ = B. c. 1510, and B. c. 2347 - 837½ = B. c. 1510. That is twenty years after the flight of Moses to Midian, and twenty before the Exode, being the 60th of the Jewish lawgiver's age.

We have seen above, that the contents of the Hermaic Genesis, as preserved by Sanchoniatho and in the first book of Manetho, descend to the age of the sacred annalist, and no lower, which seems to refer its author to the same age. Here we accordingly behold the date of that work, computing from the sacred Hebrew root of astronomical calculation to come out at the very time required, and coeval with that of the inspired Genesis itself; and if the author of the former can be historically proved to have been a contemporary of Moses, then nothing is more historically certain than that the Egyptian system of time owes its origin, as much as does any one of the Jewish corruptions, to the sacred; with this difference, that Hermes Trismegistus, whoever he was, derived it from direct collision with the inspired writer himself. It seems not improbable that this personage was one of Pharaoh's magicians, and in all likelihood a fellow-student with Moses in the colleges of Heliopolis or Tanis. It would appear from Manetho that he was a priest of Heliopolis; for that historian was himself one, and in his epistle to Ptolemy he reckons Hermes Trismegistus among his predecessors.

It seems generally agreed that the Book of Genesis was written by Moses while in the land of Midian, between the fortieth and eightieth years of his age; and that it was compiled, under inspiration, from the patriarchal records, probably themselves inspired; but the exact date it is impossible to fix with certainty, save that it falls doubtless in some year between the manhood of Moses and the time of the Exode—i. e. from his twentieth to his eightieth year.

The Hermaic corruption comes out, as above, in the sixtieth year of Moses, or in the middle of the time of his residence in Midian; but whether the inspired record was compiled previous to his flight or after it, appears of little historical importance; for it cannot be doubted but that he was divinely qualified to instruct his fellow-students, in return for the learning he acquired among them (Acts vii. 22), in that pure system of cosmogony and history whereby the origin of time and of the material universe, and the consequent existence of a Supreme First Cause, is demonstrated; which he either then or afterwards committed to writing. Neither can it be questioned but that the magicians, who were so desirous of imitating and exceeding the divine writer in his miracles, would avail themselves of his knowledge in the above-mentioned respects, to improve

their own, and to compose a system which would possess more the appearance of truth, according to human science as then understood.

Let us now see what historical evidence remains towards fixing the age of Hermes, the reputed author of the Egyptian Genesis and astro-chronological system.

The age of his first-known copyist, Sanchoniatho, is itself highly material to this point; for, according to Philo-Byblius, the preserver of the Phœnician annalist, that writer flourished either in the reign of the second Assyrian Semiramis, named also Atossa, which refers him to the fifteenth century before the Christian æra; or in the time of the Trojan war, which refers him to the twelfth; or in the reign of Abibal, the father of Hiram king of Tyre, which belongs to the age of David, in the eleventh century B. C.; and below this no writer refers the age of Sanchoniatho. It follows, that the time of Hermes Trismegistus is of the highest antiquity; and, supposing the first-mentioned epoch of Sanchoniatho to be the right one, that the age of the former must have been nearly coeval with that of Moses. But to Eusebius we are indebted for critically fixing it. "His temporibus," says he, in Chron. Hieron. sub. anno 556, or B. C. 1460, being the eleventh year after the death of Moses, according to this writer, "Tat filius Hermetis Trismegisti fuisse dignoscitur." It follows, that Hermes himself was the contemporary of Moses, agreeably to the result of the Hermaic corruption. This was, in fact, the golden age of science and learning among the Egyptians. Thenceforward their astronomers kept records of eclipses, as appears from the 373 solar and 832 lunar eclipses mentioned by Diogenes Laertius, from Aristotle and Sotion, to have been observed in Egypt before the days of Alexander; a number which M. Bailly computes might have been noted in the space of twelve or thirteen centuries, in a country with a clear atmosphere like Egypt and Chaldea. These records, therefore, ascend to the fifteenth or sixteenth century before the Christian æra. From about the same time Simplicius dates the Egyptian observations, or 2000 years before the reign of Justinian, which began A. D. 527. From the year B. C. 1489, the next after the Exode, the Egyptian intercalary period, of 1460 fixed Sothic years, originated, when the Thoth, or first day of the moveable year, fell on the thirtieth of the Julian August; for Syncellus tells us that it terminated at the Actian æra, in the fifteenth of Augustus, A. M. 5472, as he computes—answering to the year B. C. 29—whence Theon of Alexandria accordingly deduced a new period. I do not here go into the question as to why the Thoth of the Actian æra was fixed to August 29, the day preceding that of the embolismal period. In the age of Moses the Egyptians in all probability discovered the true quantity of the

solar tropical year, as has been shewn in my paper on the astronomy of the Chaldeans, *sect. 5*. From the first Sothoic cycle, of 1461 moveable years, originating next after this age, being from the Heliacal rising of Sirius, July 20, in the year *v. c.* 1325, we learn from Theon that the Egyptian astronomers of future ages made their calculations for the Heliacal rising of that star, which ruled their calendar. This, therefore, connects the invention of the Sothoic cycle with observations of nearly the same age with the improvements above referred to. That the doctrine of equinoctial precession was likewise then understood, is plain from the mention of the Zodiacal period in the Hermaic Genesis.

That Hermes Trismegistus was the contemporary of the sacred historian, or flourished about the same age, was the general opinion of the ancients. Suidas cites an ancient author, referring the history of Joseph, with whose death the Mosaic Genesis concludes, to the Egyptian Hermes. And Artapanus (*Euseb. præp. Evang. l. ix. c. xxvii.*) roundly affirms, that Hermes was no other than Moses himself, who instructed the Egyptians in philosophy, and by reason of his interpretation of the sacred writings, was named by the priests Hermes, or The Interpreter;—an account at least founded on truth, and harmonising with the age of Hermes and the Egyptian Genesis, and with the origin of the latter in a modification either of the instructions or the Genesis of Moses.

In a word, no æra of corruption of the inspired computation comes out more historically and chronologically perfect than that of the Hermaic Genesis, nearly 1100 years earlier than the first Jewish corruption. The astronomical epoch of the former, and the age of its reputed author, are the same. Both fall in the days of the sacred histories, and the state of learning in Egypt at the time was precisely such as to render the corruption not only probable, but inevitable. But the latter will be better illustrated when we come to calculate the age of the Hermaic Genesis from its own astronomical elements. Enough has, however, it is hoped, been said to evince that this Hermaic corruption is of incalculable importance, not only as exhibiting the first origin of the system afterwards so extensively adopted by the Jews; but, above all things, because it refers the inspired and parent record of time to its true antiquity; and, by demonstrating that the Egyptian chronological system is, as well as the ancient and modern Jewish, a corruption of the original Mosaic, furnishes an instant answer, on scientific principles, to those learned men who suppose the Mosaic Genesis to be a compilation from Egyptian traditions. (See Cuvier's "Theory of the Earth.")

ERRATA.—Vol. II. p. 904, lines 28, 29: *for* Sethoic, *read* Sothoic.

— III. p. 161, line 3 from bottom (in several copies), *for* Imperial, *read* Inspired



PROGRESS OF JUDGMENTS ON ENGLAND  
AND HOLLAND.

' CONSIDER how it is that historical documents and records originate; even honest records, where the reporters were unbiassed by personal regard,—a case which, where nothing more were wanted, must ever be among the rarest. The real leading features of an historical transaction, those movements that essentially characterize it, and alone deserve to be recorded, are nowise the foremost to be noted. At first among the various witnesses who are also parties interested, there is only vague wonder, and fear or hope, and the noise of Rumour's thousand tongues; till, after a season, the conflict of testimonies has subsided into some general issue; and then it is settled by majority of votes, that such and such a crossing of the Rubicon, an impeachment of Strafford, a Convocation of the Notables, are epochs in the world's history, cardinal points on which grand world-revolutions have hinged. Suppose, however, that the majority of votes was all wrong; that the real cardinal points lay far deeper, and had been passed over unnoticed, because no Seer, but only mere on-lookers, chanced to be there! Our clock strikes when there is a change from hour to hour; BUT NO HAMMER IN THE HOROLOGE OF TIME PEALS THROUGH THE UNIVERSE WHEN THERE IS A CHANGE FROM ERA TO ERA. Men understand not what is among their hands: as calmness is the characteristic of strength, so the weightiest causes may be the most silent..... It is not in acted as it is in written history: actual events are nowise so simply related to each other as parent and offspring are; every single event is the offspring not of one, but of all other events, prior or contemporaneous, and will in its turn combine with all others to give birth to new: it is an ever-living, ever-working chaos of being, wherein shape after shape bodies itself forth from immediate elements.....Alas! for our chains or chain-lets of causes and effects, which we so assiduously track through certain hand-breadths of years and square miles, when the whole is a broad, deep immensity, and each atom is chained and completed with all. Truly if history be philosophy teaching by experience, the writer fitted to compose history is hitherto an unknown man. The experience itself would require all knowledge to record it, were the all-wisdom needful for such philosophy as would interpret it to be had for asking. Better were it that mere earthly historians should lower such pretensions, more suitable for Omniscience than for human science; and aiming only at some picture of the things acted, which picture itself will at best be a poor approximation, leave the inscrutable purport of them an acknowledged secret; or at most in

‘ reverent Faith, far different from that teaching of Philosophy, ‘ pause over the mysterious vestiges of Him, whose path is in the ‘ great deep of time, whom History indeed reveals, but only ALL ‘ history, and IN ETERNITY, will clearly reveal.’

But it is time that we should use our own words, to clothe thoughts which are german to those of our able contemporary. The only genuine historian is he who is versed in the Book of God. Setting aside the mere annalist or journal-keeper, they who have treated the narrative of facts as inferior to the discussion of principles, which have been the sources of actions, are nearest the standard of the true historian. In church history, which should have been the true history, Milner alone seems to have stumbled upon the right idea, but to have left it almost as soon as it was formed. “The candid and the learned Mosheim” was farther astray than even his panegyrist Gibbon; for “the history of the church is a history of the invisible as well as of the visible church; which latter, if disjointed from the former, is but a vacant edifice; gilded, it may be, and overhung with old votive gifts, yet useless, nay, pestilentially unclean.”

In the spirit, and almost in the letter, of these remarks, did we, in our last Number, endeavour to give a rapid sketch of the circumstances connected with the present revolution—or rather, we should say, present state of the revolution in France. The details of facts are rather within the province of a newspaper; and if there were such a thing as a religious newspaper, to its charge should we confide topics like the present. But until some such is established, conducted by men who have a larger vision for politics than to bound the whole within the horizon of a favourite placeman, and a more exalted view of religion than the five points of Calvinism, we shall continue to direct the eye of the subjects of the King of kings to the overthrowing of nations; which He is accomplishing by means of the very men who in senates, and in religious committee-rooms, “say, in the pride and stoutness of heart, The bricks are fallen down, but we will build with hewn stone; the sycamores are cut down, but we will change them into cedars.”

The character of the Belgians is thus given by Charles V. :—  
“Moderate in his prosperity, and equally calm in adversity, without pride, without ostentation, sober, naturally frank, the Belgian is at the same time prudent and circumspect, patient to obstinacy, and industrious to an excess: faithful to his religion, and affectionate to his chiefs, *as long as they respect justice and the laws*; but so soon as his rights are touched, his patience ceases, and he becomes untameable. Whenever tyranny has sought to oppress him, he has resisted, yielded and died; but it has always been with a free spirit.” A people so constituted Napoleon held under military thralldom. The English Govern-

ment raised a war-cry of "Liberty" against Napoleon; and evinced its sincerity by placing the whole Belgian nation under the dominion of the Dutch, the people of all others they hated the most; without any more consultation of their wishes than if the transfer had been of a herd of swine. The unfeeling insolence of Lord Londonderry, and of those who dared so to treat their fellow-men, has never been forgotten; and, from the first moment that the military occupation of their territory was withdrawn, the Belgians have been incessantly employed in taking measures to throw off the foreign despotism of the Dutch.

In order to deceive the Belgians with a shew of justice, they were offered, under the name of a constitution, the form of government used by their hereditary foes, the Dutch. A certain number of Belgians were assembled, by the order of the Dutch king, to vote upon the acceptance or rejection of the Dutch code. Of 1603 notables, who were thus convened, only 1323 appeared; of whom 796 voted against the reception of the aforesaid constitution. "This was an awkward situation for the king, and he hit upon a singular scheme for escaping the difficulty. The manner in which it was contrived to turn a minority into a majority would be comic, if the subject itself were not very serious. First, the government resolved upon considering the 280 absent notables as having consented by their silence; and 126 of the votes in the negative, given on the ground of the religion of the prince, were struck out, as contrary to the dynasty. By the aid of this state arithmetic, the king declared he had a majority of eleven votes; and on the 24th of August, 1815, he proclaimed the acceptance of the *loi fondamentale*."

Upon this impudent and barefaced fraud the king of Holland founded his title to the respect and obedience of the Belgians. The Dutch, like all nations which have been purely commercial, are not only tyrannical, but mean. In the congress which resolved that Belgium should be subjected to them, they found means to get an article inserted in the treaty, by which their debt was to be consolidated with the Belgian; the former being enormous, and the latter trifling. Still the patient Belgians were silent, until they should see how the king would act. Two articles in the constitution were obscure; the one relating to the right of printing; the other to public instruction. Jesuitry, always odious, is doubly so in public documents, which are intended to be read by the body of the people. The king has in every instance acted upon these laws in a sense the opposite to that in which he wished the people to understand them. The French language, which was that of the whole body of lawyers and educated people in Belgium, was ordered to be laid aside for the Dutch; whereby the attorneys, and other public functionaries throughout the provinces, were thrown out of employment,

and deprived of bread. Their posts were supplied by Dutchmen. Although the population of Holland is far inferior in numbers to that of Belgium, and inferior in intelligence also, the majority of persons employed by the government, both in military and civil administration, was Dutch. If the population of the respective provinces had been attended to, the legislative members should have consisted of 66 Belgian members, and 44 Dutch; instead of which, there were 55 of each; by means of whom, the Dutch king, and Dutch ministers, and Dutch majority, have treated the Belgians, not as equals, but as conquered slaves. The taxes were ridiculous, and irritating beyond all belief. Sumptuary laws were passed on horses, carriages, servants (female as well as male), dogs, furniture, &c.; besides such as exist in every European state on similar luxuries. The taxes most complained of were the *monture*, and the *abattage*. The first was a tax on meal, by which every person was forbidden to grind corn at home; and it could only be sent to the mill during certain hours of the day; besides which, the bearer was obliged to provide himself with a meal passport. It was forbidden to mix different kinds of grain, except in certain proportions: which required a whole army of collectors and informers to prevent: and these, being entitled to part of all the corn they seized, were as rapacious and corrupt as the Roman publicans, or the cadis of Turkey. The *abattage* required that every ox, cow, heifer, calf, sheep, pig, &c., should be shewn to the tax-gatherer before it was killed, in order to procure leave to kill it; the hour of doing which also to be fixed: which obliged the peasant to leave his work, and go, sometimes many miles, for that purpose. Even then he was not allowed to kill his own pig, but must apply to a sworn butcher. This was not all; for if the tax-gatherer thought the animal was estimated below its value, he might pay the estimated sum and take the beast.

The only possibility of making their grievances known, was by the press; and it was an attempt by illegal measures to suppress this, that determined the Belgians to take up arms. The cause was this: Mr. De Potter, Tielmans, and others, had opened a subscription for the relief of those who had been arbitrarily dismissed by the government, exercised in the person of Van Maanen, the minister of justice, for not understanding Dutch, or for voting against the oppressive measures of the ministers, &c. &c. For doing this, these gentlemen were proceeded against: and although there was not a shadow of a law which they had infringed, they were found guilty, by judges who were removable at the will of Van Maanen, of *constructive treason*; banished their country; and refused an asylum in all the neighbouring states, until they found one under the revolutionary flag of France.

What would be thought of the Ministers of the Crown in England who should be known to retain in their employment such men as Carlile and Cobbett, for editors of newspapers in the pay of government? We may judge then of the sensation produced in Belgium by Van Maanen having for his editor Libry Bagnano. This worthy personage, an Italian by birth, was found guilty of forgery at Lyons, and, flying from the hands of justice, took up his abode in Brussels. He there set up a bookseller's shop, and became the editor of the Government newspaper called the *National*. For his conduct, money has been openly and avowedly given to him; and it is believed, on good authority, that he has received from Van Maanen near 160,000 florins.

When the revolution burst forth in Brussels, the same shuffling and dishonesty which had marked the conduct of the king for the last fifteen years, still manifested itself. While with one hand he consented to negotiate with his rebellious subjects, as if they were his equals, he with the other ordered an army to march and slaughter them, as if they were in insurrection against him\*. The conduct of his troops in Brussels

\* The reader will best judge of the disposition of the Dutch authorities towards the Belgians by the following account of the conduct which occasioned the death of the amiable Lord Blantyre:—"It has been generally said that Lord Blantyre was killed by a random shot. The fact was otherwise. The shot which killed him was discharged by a Dutch soldier, in the wantonness of power, and without provocation (for, at that time, as eye-witnesses can abundantly testify, there was no firing from any house in the Rue Royale, nor resistance offered by the few citizens who were falling back in front of them)—not with the aim, it may be, of killing Lord Blantyre, but most certainly with the aim of killing the individual who was seen looking out of a window in his house. And, in this respect, the act was quite of a piece with the whole conduct of the Dutch officers and soldiers during their attack on Brussels. No sooner did they enter the Rue Royale, than they seemed to consider every person who was not in their own ranks, and who presumed to look at them from a door, window, or round the corner of a street, as a rebel, and levelled at him accordingly; and when they had reached the park, instead of boldly attempting, like the Garde Royale at Paris, with Marmont at their head, though engaged in a bad cause, to penetrate into the city and scour the streets at all hazards, they hid themselves behind trees, and in the vast excavations or hollows on the south side of it; and there, like true cowards, they continued to fire under shelter, for four days, upon the only part of Brussels that lay directly within their reach, without compromising their personal safety; and that was precisely the finest part of it, and the part, too, inhabited by the best friends of the government, the most respectable English and Belgian families. And when, at length, they were forced out of their lurking places into a disgraceful retreat, they wreaked the vengeance of their disappointment on every thing that came in their way. A glance of the eye, or the least inquiry, might have satisfied them that Lord Blantyre's house was inhabited by some family of note; but to this they paid no attention. On the contrary, being a corner house in the street, opposite the great gate in the middle of the park, it was more open to their attack than most others; and, of course, they directed their fire

has sealed his fate for ever, and the dynasty of the House of Orange has ceased to rule over Belgium. Here, as far as the politician is concerned, ends this short and eventful history. Some indeed may speculate on commercial probabilities; and some on continental war: constitution-makers may rejoice in the addition of another limited sovereignty; and religious optimists may dream that one more step has been taken towards introducing their millennium: but they who have read the word of God have another pole-star by which to steer; and the rise and fall of nations, the appearance of new mountains, and the removal of old islands, are all allowed for on their chart.

From first to last, in the Belgian Revolution, no reference whatever, direct or indirect, has been made to God, or to God's Truth. Misjudging persons have said of France, that she has gained something by the putting down of Popery, while her infidelity remains where it did; that infidelity, therefore, being taken in to both sides of the equation, it may be struck out altogether in the solution, whilst France has gained the positive advantage of being rid of Popery. But, in the first place, this argument wholly depends upon whether Popery was not better than the state into which France has now come; and in the second place, it depends upon whether Popery has been ejected through love of truth overthrowing error, or through hatred of even that small portion of truth which glimmered beneath the obscurations of Popery.

It is a foul libel upon the English Revolution in 1688, to

particularly towards that quarter, and continued it through the whole day, after he was killed; while his poor lady (now a desolate widow), absorbed in the depths of her grief, and heedless of every sort of danger, was sitting by the body, from which she could not be removed, within reach of their shot. Nor was this all; for next morning, after a friend (whose house, on the side of the park, had been turned into a sort of head-quarters) had proceeded under an escort, which he had procured from the Dutch officers, and with the permission of the citizens, to Lord Blantyre's place of residence, to ascertain the state of his family, and had, on his return, reported that the husband and father (a nobleman and a soldier) was lying a corpse, and his poor family in the deepest affliction, they renewed their fire upon it, and continued to fire for four hours, till the family, by the kind exertions of one of the citizens, were taken through a back window by a ladder (a cannon-ball having penetrated the apartments just as the last was escaping), and conveyed to the cellars of a neighbouring house. And let it be remembered, that during all this time the citizens offered no provocation to the Dutch, by either entering or firing from Lord Blantyre's house. On the contrary, they respected his family, and, knowing what had happened, they considered that abode of affliction to be sacred; and no one ever attempted to enter it until the family were removed. If, therefore, William the First has lost his claim to the fair provinces of Belgium (as we doubt not he has for ever), we must add, that he has most richly deserved it; for a more highly impolitic, barbarous, and cowardly attack than that made on the city of Brussels, under his auspices, is not in the records of modern warfare."

compare it in any respect with those which have lately taken place in France and Belgium. The main point upon which the English insisted was, that they might profess God's truth: the tyranny of the King James II. was a secondary consideration. Here we appeal, not to the fraudulent history of Mr. Fox, but to the documents themselves, upon which alone any opinion can be formed. These state papers will also correct another erroneous notion—namely, that the blasphemous assumption by the people of being the source of power, and their consequent capacity to absolve men from their oaths, was set up in those days, instead of its being a creature of the last stage of religious ignorance. In the very first declaration published by William, 10th October, 1688, the prince, after averring that there can be no tranquillity in a state where laws are openly transgressed, adds, "*more especially where the alteration of religion is endeavoured to be introduced:*" that men "*are indispensably bound to endeavour to preserve the laws, and, above all, the religion and worship of God that is established among them; and to take such effectual care that the inhabitants of the kingdom be not deprived of their religion, nor of their civil rights.*"...."Upon these grounds it is that we cannot any longer forbear to declare, that, to our great regret, we see that those counsellors, who have now the chief credit with the king, have *overturned the religion,*" &c. &c. The proclamation then shortly touches upon the dispensing power, and proceeds at great length on the proofs of forcible endeavour to persecute Protestants by means of a Popish commission; and throughout the whole of that celebrated document the interests of religion have invariably precedence of the interests of the citizen. The famous counterfeit declaration also places "*zeal for the Protestant religion*" at its front, and scarcely alludes to civil rights at all; plainly proving that the minds of the people were much more filled with the former than with the latter. That the Bishops' petition to the King should be of the same tenor is not such conclusive evidence: but the Earl of Devonshire's paper to the mayor of Derby, in like manner, begins by placing "*the invasion made of late years on their religion*" before he mentions "*the laws.*" The first meeting of the peers, archbishops, and bishops, after the king's flight, put forth a declaration beginning with these words: "*We doubt not but the world believes that in this great and dangerous conjuncture we are heartily and zealously concerned for the Protestant religion, the laws of the land, and the liberties and properties of the people.*" Nor was it mere selfish profession of the truth for themselves, but that genuine love which made them desirous that all should be partakers of the same blessing; for they go on to say, that they will assist the king "*that the Protestant religion and interest over the*

whole world may be supported and encouraged, to the glory of God," &c. &c. The Lord Mayor's address to the Prince of Orange, of the same date, runs thus: "We, &c. taking into consideration your Highness's fervent zeal for the Protestant religion," &c. Upon the King, William, first meeting the Peers at St. James's, he says, that he has desired to consult them "how to pursue the ends ..... for the preservation of the Protestant religion," &c. &c. And if any thing were wanted further to complete the proof, it would be found in the first words of the Bill of Rights: "Whereas the late king ..... did endeavour to subvert and extirpate the Protestant religion, and the laws and liberties of this kingdom," &c. Similar extracts might be multiplied to any extent; but these suffice to shew that the first object in the hearts of all was the free possession of God's truth; and that their civil liberties, though indissolubly bound with it, were always secondary in their estimation.

Let us next examine the doctrine then maintained as to the source of power. So far from thinking that the mob, *mero motu*, had a right to elect whom it would, the Peers spiritual and temporal (in whose persons all legitimate power during the absence of the sovereign resided), there being no House of Commons, summoned to their assistance five of the most eminent lawyers of the day, amongst whom were the celebrated Sir John Maynard and Mr. Holt. When the Convention Parliament was assembled, and Mr. Hampden moved a vote of thanks to William "for delivering the nation from Popery and slavery," Colonel Birch proposed that it should be inserted that "God had done it by his means." After the king, James, had run away, and deserted his throne, the question of necessity arose, who was to administer the government? The first act of the Convention Parliament was to resolve itself into a committee on the state of the nation; and the motion proposed by the first speaker, Mr. Dolben, was, "that, the king having voluntarily forsaken the government, and abandoned and forsaken the kingdom, it is a voluntary demise *in him*." This was the sound and wise view of the case; and the speech of the learned mover was occupied in proving that the country was in the same state as if the king had died suddenly without an heir.

The spirit, indeed, of the old levelling Roundheads was still in existence, and Serjeant Maynard, who began by saying that the question before them was not whether they could or could not depose the king, went on to assert that "our government is mixed, not monarchical and tyrannous, but *has had its beginning from the people*." At what date, however, this "beginning" appeared the learned lawyer did not say: it would have puzzled him to have shewn it in the Norman Conqueror, or in any of his successors; and still more so in the time of the Heptarchy. The great Lord



Somers put the question on its true basis—namely, that “the king’s going to a foreign power, and casting himself into his hands, absolves the people from their allegiance:”—that is, the king being by that act officially dead, the oath is null, as completely as the oath of a woman to a dead husband. In like manner Mr. Finch defied any man to “say the monarchy is elective.” In the House of Lords, the question was disputed “whether kings held their crowns by Divine right, or whether all power originally belonged to the community, and to the king only by mutual compact;” and various quibbles were maintained by the lawyers upon words, which were contended to have more meanings than ever were found in them before. But the united sentiments of the whole parliament are best seen in the language of the Bill of Rights, which states, that, “whereas the *late* king, James II., having abdicated the government, and the throne being thereby vacant, his highness the Prince of Orange, whom *it hath pleased Almighty God to make* the glorious instrument of delivering this kingdom from Popery and arbitrary power, &c. &c.” And if any further proof were necessary, that in no public proceeding whatever was the claim made of the right of the mob to elect a king, it is to be found in the proclamation which declared William to be the successor to the “vacant” throne, and which concludes with the words, “beseeching GOD, BY WHOM KINGS REIGN, to bless King William and Queen Mary with long and happy years to reign over us\*.”

We trust that enough has been quoted of this eventful period of our history to shew that there is no analogy whatever between the principles which actuated our ancestors in the Revolution of 1688, and those which have prevailed in France and Belgium in 1789 or 1830. In one case, the king deserted his post, and the people of necessity proceeded to supply his place in the most delicate and cautious manner; taking care only that his successor should not molest them in the service of their God: in the other case, the people rose against their sovereign, without any reference whatever to God’s laws, God’s truth, or God’s

\* It was observed in our last Number, Vol. ii. p. 896, that if the mob is the source of power, then allegiance is not due from the people to the king, but from the king to the people. Although this conclusion is indisputable, several of our readers were staggered at it, and denied it in words, though they were not able to disprove it. We beg the attention of such persons to the following extract from the French papers, which places the question beyond the reach of further dispute. “The French Ministers, in concluding their official reports to the King, no longer sign themselves ‘your Majesty’s most humble and obedient servants, and *faithful subjects*,’ which was the style of the old court, and persisted in since the revolution by Messrs. Guizot and de Broglie. Now they omit the latter words, and sign themselves *servants* only. The alteration was first suggested by the king himself, who says that the first form concedes the sovereignty to belong to the king personally, whereas the latter assumes it in the nation. The French people are the sovereign, and the law alone can have subjects.”

service: exhibiting in the clearest manner the essential difference between a reformation to be rejoiced in, and a judgment to be deplored: it is from this essential difference that pervades the proceedings of the nineteenth and those which prevailed in the seventeenth centuries, that we augur such very different results. But we must hasten on to the present times.

Although England was preserved through the first shock of the earthquake of 1789, the seeds of disorder were sown, which, unless timely rooted up, were sure to bring forth evil fruit in due season. The system of colonial aggrandizement, the form which avarice assumes in a nation; an extraordinary and unnatural demand, created by the war, for the raw produce of labour; exorbitant taxation; depreciated money; debt to an amount which appeared incredible to all who had previously anticipated the bare possibility: all these, together with a thousand other causes, produced a state of oppression on the poor, reducing them to a worse situation than they were in before the war broke out. The "schoolmaster," one of the idols of the Evangelical people, that was to usher in the Millennium, has taught them to question the propriety of every thing the good of which is not palpable to their senses. The people have been instructed, but not educated. They have been told, even by the most religious clergy, that religion had nothing to do with politics; and that, therefore, the professors of all creeds ought to hold office in this Protestant state. They thence draw the obvious conclusion, which those who admit the premises cannot deny, that, all creeds being on a par, they ought not to give the tenth part of all their produce to the priests of one sect alone. The labouring population have accordingly risen *en masse*, backed and encouraged by the small farmers, declaring that they will take the law into their own hands, and destroy the property of all overseers, parsons, and others, by whom they think themselves oppressed. The great point to which their enmity is directed, is tithes; and in this enmity they have the sympathy and approbation of large bodies of the community. All the Dissenters to a man, orthodox or heterodox, wish the destruction of tithes: all the Radicals: all avaricious farmers and landlords, who think that by sacrificing the tithes they will be able to preserve their own property: all political economists, who look upon a church establishment as an impediment to the progress of the nation in wealth: and the Evangelical and Liberal clergy, who have maintained that the church had better be separated from the state. But the state is tithes; and a church separated from tithes was by no means in their liberal contemplation. Thus, almost with the single exception of that small class who see that civil government and ecclesiastical establishments are institutions of God for the well-being of man, there is hardly a party in the

country that does not, from some one reason or another, call for the pillage of the church.

There is, indeed, one party—namely, the High-Church party—who wish things to remain as they are; but their conduct has been so shameful that they receive no commiseration whatever. The holding of pluralities; the neglect of religious instruction, while their time has been passed in hunting, racing, dancing, or cards; the oppression of their working curates, by those who consumed the revenues without performing the duty; have disgusted the minds of pious men, and revolted the common sense of right and justice in the infidel. In order to add fuel to the flame, a political pamphleteer has been raised to a bishoprick; an appointment of which they who have paid the price are ashamed, and which has created an universal expression of disgust throughout the kingdom.

Thus the first drop of the seventh vial has fallen on the Protestant Church of England, which has disgracefully slept at its post for a long time past. The clergy of every condition thought themselves secure, because much tithe property was in lay hands: but their idol has failed them in their time of need. Every form of ecclesiastical polity in the land has received a blow, in the very quarter on which its main reliance was placed. The strong-hold of the Wesleyans was the unity of their church government; but it has been shivered to the winds, and Methodism may be as fruitful a mother of sects as any other *ism* in Christendom. The Dissenters of the three denominations have found themselves obliged to descend from the hierarchy of Nonconformity, and take their stand with ordinary schismatics. The Presbyterians, who have prided themselves in the critical correctness of their doctrines, are proved to be mere theological babes, noisy and intemperate, in proportion as they are ignorant. The Church of England, which from its proud cathedrals looked down with contempt upon every servant of God that was not of her communion, now sees that wealth crumbling away from her grasp. All these seem now to be only held together by their own weight, and by that consolidation and interlacing of fibres which time has given, and to be ready to crumble into heaps of ruin at the first heave of the surge that is fermenting below them. Let the disciple of Jesus, however, not be dismayed, to whatever sect he may belong. These pillars of the various churches are loosening and pulling down, in order that true professors of all denominations may be shaken out of the several niches in which they have been wedged and cramped by their different establishments, and draw together into one compact band, waiting for the coming of the Lord.

Let it not, however, be supposed that the attack upon the revenues of the church is a purely secular affair. The motive

which impels it is hatred of God. The infidels know not God, nor where to find Him: they know they ought to find Him in his temple, the church; and, knowing no church but the outward machinery by which it acts, destroy that machinery, in the vain hope of destroying Him that resides and moves within. This constitutes the essence of the crime of sacrilege;—a crime which has never gone unpunished; and which, when committed, as in the present instance, by the whole body of the nation, will infallibly bring down every other fabric also.

The secular crimes of the land are fully adequate to call down those judgments which are threatened in the word of God against oppressors. There is not a single denunciation against any rulers that does not contain a charge of cruelty and grinding to the poor. Should any one be inclined to doubt this position, we refer him to Isa. i. 17, 23; x. 3; Jer. ii. 34, vii. 6; Dan. iv. 27; Jonah iii. 8; Mic. iii. 1—4; James v. 1—8. It matters not whether oppression be inflicted by the immediate hand of lawless violence, or by the cooler and slower, but not less grinding, machinery of unequal legislation. “We have indisputable evidence of the extent of privation to which the poor are reduced, furnished by the publication of the rates of allowance made by the magistrate in various parts of England.....Within the last few years houses of correction have been built all over England, in which the allowance of food to the convicts therein confined is (and very properly) the coarsest and lowest upon which it is possible to sustain life without engendering low disease; to guard against the approach of which a surgeon is compelled by law to be in constant attendance. In these houses, it appears by the tables, the lowest amount on which, taking the average, it is possible to support the convicts, is sixpence per head per day\*; this sum being for food alone; lodging, clothing, fuel, medical attendance, and all contingencies, being provided besides. It is a fact, therefore, which cannot be controverted, and an actual witness against itself which every county has raised in its own centre.....If it had not been for these jails, we might have been at a loss to know exactly what the lowest amount was which could support life; but now we are without excuse.” (*Christian View of the State of the Country.*) The writer then goes on to shew, that, at the present price of flour, a labourer’s family of five persons will have 8s. 9d. per week for the whole of them; out of which they are to provide not only food, but lodging (which is always from 1s. to 3s. per week out of this sum), clothes, fuel, for sickness, bedding, and all other casualties. But if the family had broken into a farmer’s house, robbed his larder, or stolen his sheep, and had been condemned to hard labour in the

\* In the present year, however, the tables give 2s. 10½d. per week, to which the calculation is altered.

house of correction, they would have had five times 2s. 10½d., or 14s. 4d. worth of food alone; and would have been provided with dry and warm lodging, clothes, and all other casualties beside. The celebrated Mr. Elman said to the Committee of the House of Commons appointed to inquire into the price of labourers' wages, that "forty years ago every labouring man in the parish where he lived brewed his own beer at his own house, and that now not a single labourer of the parish did the same thing." Our author thus proceeds: "The condition to which the agricultural labourers are reduced is most striking, when contrasted with what it was even within our own memory. The taste of butcher's meat is unknown. They used to make the barley which they grew in their large gardens, or which their wives and children gleaned, into malt: now they are prohibited by the farmers from gleaning in the barley stubbles, and by law from making malt; and, consequently, they have wholly ceased to brew. When they brewed at home, the wife and children partook of it: now, if a labourer requires any thing but water, he must go to the public-house, to which he resorts more for the sake of a good fire when he is wet and cold, and there imbibe a draught of molasses and tobacco, manufactured by some neighbouring monopolizer, and facetiously vended under the name of Beer. The sufferings of the poor from want of fuel in wet weather, with its train of rheumatism, ague, and typhus, is very severe: the enclosure of waste lands has much tended to increase it, by enhancing the price of fire-wood. Their clocks have disappeared; the pewter plates are gone; the warm clothing of woollen, made at home, has been exchanged for the flimsy cold cotton of the manufactory. These things, the *nothings* of the philosopher, the *all* of the labourer's comforts, have been sponged away by taxation, without raising the voice of one tax-eater in Parliament; while a clamour, as loud as it was senseless, has been raised by them all, whenever a reduction of the debt has been declared to be inevitable if we would prevent an explosion of the whole system: for if any one fancies that an English labourer, in time of famine, will lie down, eat dung, be content with extreme unction, and die quietly, as the poor Papists in Ireland have done, he is as ignorant of the character of the people about whom he dreams as he is of that of the inhabitants of the moon."

This concluding sentence is prophetic of the scenes which have since been realized. As it is by the acts of man that the oppression on the labourers has been induced, so may it by other acts of man be removed. But we are confident that the wisdom rightly to direct a nation's affairs will never be given to those who despise the only Source of Wisdom; and that the wisest plans would be abortive which were not dictated and directed by the Spirit of God. It was very discreet in the rulers of Jeru-

saalem during the siege to "gather together the waters of the lower pool:" it was the part of a prudent general to "beat down the houses to fortify the wall:" it was also very proper "to make a ditch between the two walls for the water of the old pool:" but, says God, to these valiant defenders of their town, "But ye have not looked unto the Maker thereof, neither had respect unto Him that fashioned it long ago. And in that day did the Lord God of hosts call," as he does also in this day, "to weeping, and to mourning, and to baldness, and to girding with sackcloth; and behold joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for to-morrow we shall die. And it was revealed in mine ears by the Lord of hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord of hosts" (Isa. xxii. 9—14).

A strange infatuation has seized some persons now, by which they allege, that, because this is a judgment of God throughout Christendom on Popery, and on various other national delinquencies, it is therefore a thing with which Protestants, and all who hate iniquity, ought to be greatly delighted. These persons will not study the Apocalypse, to be instructed by it; but have no objection to refer to it, as an armoury from whence to draw texts with which to support opinions derived elsewhere; and, accordingly, they justify themselves in their unholy delight by the passage where, speaking of the destruction of Babylon, it is said, "Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her" (xviii. 20);—words which are clearly addressed to the risen saints, who are with the Lord in the air at the time that judgment takes place. And what does the Holy Ghost intimate as the right disposition with which one sinner should witness the vengeance of God upon a fellow-sinner?—of exultation? of complacency? No! for such would arise only from unfeeling pride and hardness of heart. "Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed: we would have healed Babylon, but she is not healed." (Jer. li. 8, 9.) Another prophet, at hearing of the judgment of Babylon, though it was the oppressor of his own nation, says, "Therefore are my loins filled with pain; pangs have taken hold of me, as the pangs of a woman that travaileth: I was bowed down at the hearing of it, I was dismayed at the seeing of it: my heart panted; fearfulness affrighted me; the night of my pleasure hath he turned into fear unto me" (Isa. xxi. 3, 4): and on seeing a vision of what was to befall his own country, he says, "I will weep bitterly; labour not to comfort me; because of the spoiling of the daughter of my people: for it is a day of trouble, and of treading down, and of perplexity by the Lord God of hosts, breaking down the walls, and of crying to the mountain" (Isa. xxii. 4, 5.) Whoever, therefore,

exults in the distress which is brought upon nations, rejoices with an unholy joy, and has not his feelings in unison with those which the Holy Ghost implanted in the breasts of the prophets of old : while, on the contrary, he may rest assured that he has become deeply imbued with the spirit of Radicalism, and love of lawless rapine, and disrelish for all submission to God's ordinances, which is the form in which Satan most prevails in these days. Let every one try himself on this subject by the standard of the word, and remember that our Lord wept over the anticipation of the judgment on Jerusalem, although he did not witness its horrors.

Every malady that afflicts mankind is a judgment from God ; yet by this argument, instead of praying against " battle, murder, and sudden death," we ought to be glad of them. Men have been so long persuading themselves, in defiance of the word of God, that no judgments were to come upon them, that they have hardened their hearts, and are incapable of discerning them now they are arrived ! Thus they will go on buying and selling, building and planting, as if all things were to continue as they are for ever. We have serious doubts whether the majority of the professors of Evangelical religion have ever realized to themselves the idea of such things as " last days," or whether they believe that such days are ever to arrive. It is certain that nothing can give them satisfactory information upon the nature of those days but the study of that prophetic word which they despise. To those who have studied it, we offer the following remarks for their consideration.

Mr. Cuninghame has published his opinion that the vials began to be poured out at the French Revolution, and that the things represented by them were all in existence then, although the events of 1830 and onwards particularly belong to the action of the seventh. Mr. Frere agrees that the vials began to be poured out at the French Revolution, but that they are all consecutive. The Editor of *The Record* newspaper, who, like the rest of the Evangelicals, will sneer at the supposed disagreements of interpreters of prophecy, although he neither understands in what they agree nor in what they differ, nor has any intelligible interpretation of his own to propound, affects to look at these two statements of Mr. Cuninghame and Mr. Frere as greatly opposed. An anonymous writer in the same paper observed, that there was no more real difference between the two interpretations than there would be between two men, one of whom should say that a third person had received several blows, and the other should say that the same person had received a beating. It may be settled as an established point amongst the best and most accurate interpreters of the Apocalypse, that the events in which we are now living are those of the seventh vial ; and that they

will never end, but proceed, increasing in awful destructiveness, until they have overthrown every form of government, whether in states or in churches, now existing in Christendom. The most experienced politician in Europe was lately asked how things were going on in France? "Oh," he replied, "as usual; through anarchy and despotism." Looking to the histories of past dynasties and empires, he is right; but we suspect that an intimate acquaintance with the word of God would teach us to expect no despot, but that most cruel of all despots, a lawless mob. If some autocrat, however, should arise, we shall have no difficulty in proclaiming him the personal Antichrist, which the primitive church always anticipated would appear. In the mean time, it seems more than probable that our next Number will be occupied in pointing the eye of our readers to events nearer home than either France or Belgium. The servile war which is now raging in England, and which has for its object of contention the revenues of the church, is not likely to be quelled: for there are too many, in every class, to love the treason, though they hate the traitor; and applaud, though perhaps they will not yet openly join in, the sacrilegious spoliation.



#### ON MIRACULOUS POWERS IN THE CHURCH.

WE are thoroughly persuaded that a more prominent and disproportionate importance has been attached to the question of miracles than is justified by the way in which they are spoken of in the word of God. No account is extant of the manner in which the miracles performed by the Lord's servants were treated and considered by the heathen who witnessed them, except what is contained in the Scriptures: Weston's "Inquiry into the Rejection of the Christian Miracles by the Heathen" affords us no light. From the Bible it will appear, that, so far from the facts being called in question, they were universally admitted, and a similar power assumed by the enemies of Jehovah. The earliest sturdy deniers of miracles, which were palpable to their senses, were the leaders of the religious world in the days of our Lord, who, from hatred to him, tried to persuade a person grown to man's estate, whose eyes had been opened for the first time since his birth, that he had not really been born blind: a case from that time without a parallel, until the leaders of the religious world in these days enact the same part with respect to Miss Fancourt. Passing by that case, however, for the present, we shall first direct the attention of our readers to the historical testimony for the existence of miracles in all ages of the world.

And, first, what is a miracle? It is somewhat amusing, and



highly characteristic of the present state of the Religious World, to find the dogmatism and confidence with which the different writers pronounce upon what is and what is not a miraculous appearance; whilst not one of them has ever betrayed the remotest suspicion that they were ignorant of what constitutes a miracle, or that there was any difficulty in determining the point. On all subjects "fools walk firm where angels fear to tread." They who are truly learned have ever felt the great difficulty which surrounds the question. Locke, Dr. Clarke, Dr. Hutcheson, Dr. Sykes, and, at greater length than all, Farmer, in his Dissertation, have severally set themselves to define what is a miracle, in order that they might be sure of what they are talking about; whilst the fortunate ignorance of our theological babes enables them to cut a knot which they cannot untie, vastly to their own satisfaction, only to puzzle the simple and to excite the smile of the learned.

To call an event which is dissimilar to any that we have ever witnessed ourselves, or heard of from others, a miracle, is only to say miracles are effects which vary in frequency in proportion to man's ignorance. The same fact which is miraculous to a clown, might be of common occurrence to the travelled philosopher. And this same difficulty lies against all the popular definitions of miracles: for example, one person defines it "an extraordinary event which surprises by its novelty;" another, "an effect that is inconsistent with some known law of nature;" while Spinoza says it is "a rare event occurring in virtue of some law unknown to us:" not the least extraordinary part of which definition is, that it is the best of all, though the production of an Infidel who professedly denies that any power can supersede or interrupt the order of nature: and we shall find, before we have done our examination, that the creed of the Religious World upon the subject of miracles is much nearer that of Spinoza and Hume than that of the Bible.

After all the accuracy, however, with which writers have endeavoured to define it, no definition can be given which is not too strait or too large. Contrariety, or conformity, to as much of the laws of nature as each individual is acquainted with, constitutes the whole of the idea that every one means to convey when he asserts of such and such a fact that it is miraculous or not. Hume declares, that he will more readily believe that any man may have his senses imposed upon, than that the ordinary operations of nature are disturbed. This, of course, not only sets aside any miraculous cure of Miss Fancourt, but the raising of Lazarus, and all the miracles recorded in the Bible; and this is just what Hume meant it should. Hume was consistent. "When any one tells me that he saw a dead man restored to life, I immediately consider with myself whether it be more

probable that the person should either deceive, or be deceived, or that the fact he relates should really have happened. I weigh the one miracle against the other, and according to the superiority which I discover I pronounce my decision, and always reject the greater miracle." In perfect accordance with this axiom, the magazines, the *Record*, and we regret to be obliged to include the *Christian Observer*, also say it is more probable that Mr. Greaves and the whole Fancourt family should have been deceived, than that God should have granted the prayer that was put up to him. The latter being the greater miracle, they reject it. Thus, with the doctrine of Spinoza for their theory, and the maxims of Hume for their practice, we have the code of the Religious World in the year 1830 on the subject of miracles; the creed of the most religious part of this most religious nation in this most religious age! Well may the Edinburgh Review say, "We are not the first of nations perhaps in all qualities; but in that of self-praise, self-complacency, self-exaltation, we surely far excel every people that ever existed." (ciii. 12.)

Paley endeavoured with his usual acuteness to overthrow this position of Hume; but he failed, by shifting the ground from the proposition itself to an *a priori* argument, which, however good, ingenious, and well worked out, does not touch Hume's position. Had Paley been better instructed in theology, he would have closed with Hume at once upon another point, in which he says, that whoever "believes the Christian religion is conscious of a continued miracle in his own person, which subverts all the principles of his understanding, and gives him a determination to believe what is most contrary to custom and experience." We now turn disciples of Hume in our turn, and fully admit the truth of this proposition. It is abundantly clear, and now made doubly so by all our ablest metaphysicians, that we have, and can have, no knowledge, but such as is communicated to us through the medium of our senses. This is what we take to be the meaning of Hume's phrase, "the principles of our understanding." We admit, to the fullest extent, that to believe all that is declared in the Bible is a continuous miracle operated in the person of him who so believes: they in whom this continued miracle is worked, find no difficulty in believing the other miracles also: and the converse of the proposition is, that they who find difficulty in believing that Miss Fancourt's cure was miraculous, shew they disbelieve the greater part of the Bible also.

A Christian we define to be a man into whom, at some period subsequent to his ordinary generation, and prior to his leaving this world, the Holy Ghost—that is, a Person of the Godhead—has entered, to take up his permanent abode for ever and ever. This, we presume, must, under every definition, be admitted to

be a miracle. It will be seen whether any organ of the religious world will be hardy enough to deny our definition of a Christian. This miracle, then, having taken place, every thing else that can be called a miracle (the alteration of certain forms and modifications of matter, the change of a planet out of its course, a bush burning but not consumed, iron swimming, or dead men rising, dislocated bones reset, contracted muscles expanding, &c. &c.) sinks into comparative insignificance in comparison with it. We can shew to a countryman a bar of solid iron burning like a candle; an appearance quite as marvellous as its floating on the surface of the water. To tell him that water was composed of the most inflammable substance in nature; would be received with quite as much justifiable incredulity as that a man who had died four days preceding was now walking about strong and well. To be a miracle, it is not only necessary that it should not be possible to account for the phenomenon, but that it should not be in our power to produce it *ad libitum*. The half-learned man thinks he can account for many things, and, amusing himself with the words cause and effect, flatters himself that he can decide upon what is according to the laws of nature, and what is contrary to them. The more learned he becomes, the more he knows that he can really account for nothing; that the utmost reach of human science is to mount up one more step of an ever-ascending scale the summit of which seems to recede the higher we rise, or to get hold of one more link of an interminable chain.

The first writer of any eminence who called in question the existence of miraculous powers in the primitive church was Dr. Middleton. His "Letter from Rome," in which he shewed in a very masterly manner the identity of the Popish worship of saints with the old Pagan worship of demi-gods and heroes, gained him great credit for his learning; but his arguments tended not only to the subversion of Popery, but to the overthrow of Christianity itself. Hence he was accused of scepticism, and with difficulty escaped censure from the University of Cambridge. In his "Free Enquiry into the Miraculous Powers" he evinced the same opinions as those of Hume; and though he defended himself from the charge of infidelity in his "Letter to Dr. Waterland," the reader may judge with what validity, when he avows, says his biographer, that "his faith is not of that kind which can easily digest incredibilities, but only a principle grounded upon the perception of truth, and claiming no other merit than that of being a slave to his *reason*, to whose dictates it paid an absolute and unreserved submission." There is probably no fact in history for which there is more unequivocal testimony than for the existence of miracles. Dr. Middleton was conscious of this, and accordingly sets himself busily to work

to deny the testimony of all the witnesses upon the subject. The last resort of a desperate advocate of a worthless cause is to excite the odium of the court against the witnesses. It was immediately perceived that, if the Fathers were all a set of worthless designing knaves and liars, as Dr. Middleton asserted, we could place no dependence upon their testimony in handing down to us the canon of Scripture. If they were capable of wilfully, and for dishonourable purposes, asserting falsehoods with respect to extraordinary facts which were capable of instant refutation, how much more likely is it that they should foist upon the world pretended Epistles of the Apostles, the validity of which it was impossible to disprove? Dr. Middleton could not deny the force of this objection, and therefore admits it as boldly and recklessly as Hume, or our modern Carile. "He is not scrupulous about the consequences of his opinion: wherever he perceives a glimmering of truth before him, he readily pursues, and endeavours to trace it to its source, without any reserve, or caution of pushing the discovery too far, or opening too great a glare of it to the public; that if the canon of Scripture is hurt by his argument it will give him no concern; he, as an ingenuous and diligent searcher after truth, does not trouble his head about the extent of consequences." Now we take it that every man who entertains the idea of judging of the canon of Scripture according as it shall square with deductions from a process of reasoning upon another subject, is a pure infidel, however much he may assert that he has "a general belief of the Divine origin and inspiration of the books of the Old and New Testament."

It was very properly replied to Middleton, that, "if any two things can make a man unfit to bear his testimony to truth, it must be the weakness of his head and the badness of his heart; and the poor Fathers, according to Dr. Middleton's account of them, had both. Yet, malignant as this conjunction of these two qualities may be, it seems we have nothing else to depend upon for the very existence of our religion; and the canon of Scripture itself is derived to us from this source, than which nothing can be more corrupt. For if such witnesses are not to be believed in regard to facts which appeared before them, and which they could not easily be deceived in; how are they to be believed in regard to the genuineness of certain books, which it required penetration to judge of, industry to examine, and fidelity to transmit? But the fact in regard to the genuineness of these books was, the Doctor says, matter of notoriety. Notoriety! How does it appear? from the testimony of the Fathers? We have just now seen what that testimony was. From their inability to impose these books upon us, though they were ever so well inclined? But how is this inability made out? were

not these writers as much, or more, concerned about the foundation of Christianity as the superstructure; and if so, would they not naturally have taken the same pains to give false accounts of the one as the other? Was it not as much their interest that the miracles of Christ and his Apostles should be true, as their own? and would not they of consequence endeavour as much to transmit those books to posterity which recorded the former, as such writings of their own, which recorded the latter?"

We have before observed, that Middleton did in fact hold the same opinion upon the subject of miracles as Hume. "Dr. Middleton," says Dr. Key, as quoted by the Bishop of Bristol, "does not seem to fall far short of Mr. Hume on miracles:" neither can any one who denies their existence after the Apostolic times. "Ordinary facts," says the Doctor, "related by a credible person, furnish no cause of doubting, from the nature of the thing; but if they be strange and extraordinary, doubts naturally arise; and in proportion as they approach towards the marvellous those doubts still increase and grow stronger." This maxim destroys the credibility of any testimony whatever to the truth of a miracle: and this is the common point of Middleton, Hume, Spinoza, Morgan, Chubb, and the present Religious World.

We have stated repeatedly, and warned the professors of Evangelical Religion upon the subject, that whatever principles pervade the world at any given epoch, the same principles pervade, and therefore become the peculiar temptation of, the church at that epoch also. The denial by Middleton of the existence of facts declared by the testimony of all contemporaries, and therefore of all competent authority, was an instance of sceptical hardihood that appalled even the promulgator himself at the commencement of his undertaking: the disgust with which his work was received by the pious, was only equalled by the completeness of the refutation with which he was replied to by the learned. But, lo! that which was then confined to a few sceptics now turns out to be the creed of the majority of the religious periodicals of the day! yet we are informed that there has been a great increase of religion! Out of their own mouths will we judge them. They have pretended to be exceedingly pained at the Neology of Milman, and the infidelity of Niebuhr. Now the infidelity of Niebuhr differs in no one point, either in principle, argument, or application, from that of Middleton and the Evangelical periodicals on the subject of the continuation of miraculous powers in the church. It is true, indeed, that Middleton and Niebuhr are honest in avowing their universal scepticism, because they are sufficiently learned to perceive that they could not maintain their position without it; while the organs of Evangelicalism think they can retain a profession for orthodoxy

with one hand, while they cut away the supports of Revelation with the other. Niebuhr sees the absolute necessity of destroying the authority of the ancients in order to support his views, and he cares not how much falls with them: he, however, at least, can see that many other things, held by the whole Christian world as most dear, must be overthrown also. As Middleton sets down the only possible witnesses in the cause of miracles as impostors or fools, so does Niebuhr as unceremoniously reject all the ancient historians. " Tacitus is not the authority on which we can credit what is extremely improbable"—Plutarch is " weak in judgment, and scanty in information"—" It is not worth while to speak of Dionysius as an historian"—" I may at once reject Livy as authority"—" Appian is an author of very little weight, spiritless, ignorant, and superficial." †

As the vice of this age is infidelity, the vice of former ages was credulity. In order to receive the testimony of the ancient historians and fathers of the church, it is not necessary to believe every particle of what they relate from hearsay. But we will venture to affirm, that there is a moral impossibility in a great and universal belief existing upon any one subject without some fact to serve for the basis of that belief: so that if the Fathers had done nothing more than repeat that there was a general belief amongst Christians in their days of the existence of miraculous powers, that would be sufficient evidence of the existence of the thing, although it might be impossible to name any one place or person in whom it was displayed.

They who deny the evidence of miraculous powers after the Apostolic age, require us to believe a fact still more extraordinary than any which they dispute; for they require us not only to believe that all the Fathers are fools or knaves for propagating such silly stories, but likewise that the enemies of the Fathers, to whom such assertions were made, were so bewitched as not to charge their folly or imposture upon them. " To suppose," says West on the Resurrection, " that any men, who firmly believed that God would punish them for speaking an untruth, though for the advancement of a good cause, should at the hazard of their lives, and without any provocation from their enemies, without any prospect of gain and advantage, assert facts which at the same time they knew to be false; to suppose that any man, or set of men, in their senses, should venture to appeal to their enemies for the truth of facts which they themselves knew to be the effects of fraud and imposture, especially when those enemies had not only the means of detecting them, but the inclination and power to punish them for their frauds and fictions; is too improbable a thing to gain credit with any but *those great believers of absurdities, the infidels and sceptics.*"

There is one mode of contending with " those great believers of

absurdities," the deniers of continued miracles in the church, which we think unsatisfactory and unsound, although it has received the sanction of Mr. Locke, and been followed by most writers upon the subject: this is, to judge of the credibility of a miracle by its propriety, or fit adaptation to some presumed end. "Where such supernatural events are suitable to ends aimed at by HIM who has the power to change the course of nature; there, under such circumstances, they may be the fitter to procure belief by how much the more they are beyond or contrary to ordinary observation." This reasoning of Mr. Locke is necessarily founded upon the assumed competency of man to judge of the end, and also of the suitability of the supernatural event: to both of which claims we demur. A very large proportion of the miracles performed by our Lord, when on earth, were merely for the purpose of setting before men's eyes the power which He as the Head did possess, and all who are to inherit his kingdom, whenever it is established in the world, shall possess: as the transfiguration on the mount was the exhibition, or rehearsal as it were, of his "coming and majesty" at the same yet future period. As his people have all enjoyed more or less of the foretaste of that glorious state, so have many of them exercised, at different times, portions of that superhuman power which shall then be used by all, though perhaps not even then by all in an equal degree. The great difference between our Lord's working miracles and his disciples' working them, was, that He did it in his own name, while they did it in His. So far from thinking the cure of Miss Fancourt extraordinary, whether miraculous or not, we believe that hundreds and thousands of similar cases have occurred in our own times, among the poor in spirit who are rich in faith. To deny this is to deny that God answers prayer, and to limit HIS power. We say, to limit HIS power; because, if it be admitted that God ever answers prayer, it must mean that something has been effected by God which would not have been effected had not that request been made to him, or, in other words, contrary to what would have been the course of nature: and if God is to interfere at all, to connect the epithets of *great* and *small* with the acts of God is to speak absurdly as well as irreverently.

*The facts, which the Christian Observer has declared are unimpeachable, respecting Miss Fancourt's case, are shortly these: the sudden and complete restoration of the health of her who had been for eight years a helpless cripple. A believer in God's promise, that "whatsoever ye shall ask in prayer, believing, ye shall receive," prayed to God to glorify the name of Jesus, by granting his request for the cure of this cripple: and the cripple arose from her couch quite strong.*

Upon these unimpeachable facts the Christian Observer says: that "it would not be consistent with our duty not to add a few

remarks, lest it should be inferred that we give any credence to what appears to us a most dangerous and unscriptural opinion, that the age of miracles has revived. The facts of the above case are incontrovertible, and there is not the slightest reason to impute mistake, misconception, and least of all misrepresentation, to the narrators." So far, then, these narrators have escaped better than the poor Fathers did out of the hands of Dr. Middleton. It appears to us also, as it does to the Editor of the *Christian Observer*, "a most dangerous and unscriptural opinion that the age of miracles *has revived*;" the danger and contrariety to Scripture consisting, however, in the word *revived*, for we utterly deny that the age of miracles has ever ceased. The editor proceeds to say: "We boldly lay down, as the basis of the whole argument, that there is no sufficient proof of any miracle whatever having ever been wrought since the Apostolic age." . . . "We scruple not to lay down this doctrine in its largest and broadest extent; fully believing that no one thing has afforded infidels a more plausible weapon against the divinely recorded miracles, than the alleged credulity of some of its defenders in other matters."—It is very easy to be very "bold," and the weakest men are sometimes the boldest. But it is not quite so easy to be very wise: and we hope our friend will take this lecture on "prudence" at our hands in good part, especially as seeing it is very short. For we apprehend that there is in this boast more of heat than of discretion, more of rashness than of intrepidity. If we were merely anxious for victory, we could ensure an easy one by closing on an adversary who has laid himself so much open. But, desiring no triumph to ourselves, or to any other individual, but to the Truth alone, we permit the *Christian Observer*, to withdraw, if he please, in order to amend, his plea. We have already shewn that Spinoza, Hume, and Middleton could only attack the miracles of the age succeeding the times of the Apostles by arguments which told equally against the sacred canon itself: if the Editor of the *Christian Observer* can separate these; if he has discovered a formula which shall work out this desired result, he will exhibit deeper erudition, and shew himself a more profound master of logic, than any one who has yet ventured upon this perilous field. We cannot give better proof of the sincerity of our good wishes towards him, than by polishing and sharpening his arms for the encounter (for encounter him we will, he may rest assured, whenever he shall venture to appear in support of his position, point by point, authority by authority, father by father, council by council; not a step shall he hold that he does not win); and we therefore proceed to suggest to him the unfitness for the conflict which he has already evinced. It is almost passing belief, that the *Christian Observer*, a journal so famed for "prudence" and "judiciousness," should have ventured



upon so confident an assertion as that contained in the above extract. The dogmatism of it carries conviction to our minds that the writer has never paid any attention whatever to the subject. Very different indeed was the language which Dr. Middleton made use of, when he first published his dissertation; and he gives the following reasons for delaying its promulgation: "When I recollected the great importance of the subject, *which had never before been professedly examined*; and that the part especially, which I had undertaken to defend, was not only *new*, but *contradictory to the general opinion* which prevails among Christians; and, above all, that I had *nothing to trust to* in the management of it *but my own private judgment*; I began to think it a duty, which candour and prudence prescribed, not to *alarm the public* at once with an argument so strange, and so little understood; nor to *hazard an experiment so big with consequences*, till I had first given out some sketch or general plan of what I was projecting." (*Preface.*) If the Christian Observer had honestly acknowledged that his opinions were *new, contradictory to the general opinion which prevails among Christians*, and that he had *nothing to trust to but his own private judgment*, whatever might have been thought of his arguments, or his deductions, we should have had no right to complain: but when he calls *the general opinion which prevails among Christians*, upon the continuance of miraculous powers in the church, "one of the new notions after another" which have appeared "of late;" and urges "ministers," "parents," and the "instructors of youth," to guard against the belief of the orthodox truth; we do feel imperatively bound to expose the dogmatism which attempts to enforce upon the public, as the ancient belief, that which was unheard of before the time of Dr. Middleton; more especially as this dogmatism has been re-echoed by the more ignorant and more presumptuous editors of other journals.

He says, "We do not think it necessary to be always able to explain the *rationale* of an alleged miracle, in order to prove that it is not miraculous. It is not a just alternative to say, You ought either to account for this cure on ordinary principles, or to allow it to be miraculous. This is an appeal to human ignorance: it is to tell us, that all which we cannot understand must of necessity be a deviation from the laws which God has established for the physical and moral government of his creation. We might in reply point to the needle touched by the loadstone, and say, you must either rationally account for its property of turning to the north, or allow it to be miraculous," &c.—Instead of its being "necessary to be able to explain the *rationale* of an alleged miracle," the very possibility of doing so is that which would negative the miracle: the miracle consists in our not being

able to explain the *rationale* of the process. But then it is said, if not being able to explain the rationale constitutes the miracle, the magnetic needle is a miracle. Did it not enter the head of our worthy contemporary, that, besides not being able to explain the *rationale* of magnetism, there is another most important point—namely, that, though he does not know why he produces this effect, yet it is in his power to produce that effect a hundred times in a day whenever he pleases? in short, that the power of magnetism is a power constantly resident in certain forms of matter which man can exercise and command at all times; just like fluidity in water, fertility in soil, elasticity in air, &c. &c. But can he, or can Mr. Greaves, go whenever they please into the chambers of cripples and make them rise up and walk? If they cannot do this, then his parallel with the magnetic needle wholly fails him. Our friend, therefore, must study the definition of a miracle somewhat more attentively before we meet him again.

Next he has recourse to the notable scape-goat of *nervous excitement*. "The recipient of the benefit was confined to her couch with a spinal malady, and was labouring under great pain and languor, and of necessity predisposed to the powerful influence of nervous excitement. It makes no difference as to the rationale of the question, that in the present instance the excitement was conducted through the medium of certain theological opinions, be they right or wrong. We only argue, that it was the excitement that produced the effect."—This is like "the house that Jack built." What produced the cure? nervous excitement. What produced the nervous excitement? theological opinions. What produced the theological opinions? Oh, this is to inquire into the rationale of the miracle; and we are not bound to give the rationale. The Editor then gives the details of the conversation which passed between Mr. Greaves and Miss Fancourt, and again observes, "surely in all this there was enough to operate upon the strongest nervous system." Hence he thinks, that, if he can establish that the recipient was under nervous excitement, there was no miracle: wherefore the recipients of miracles in the Scripture were, we presume, in his estimation, not under nervous excitement. Nothing, certainly, is said in St. John ix. respecting the nervous excitement of the man that was born blind; but none, except "those great believers in absurdities the infidels and sceptics," will believe that he was not under considerable nervous excitement, or that there was not "clearly" as "much mystery in the manner" of our Lord towards him, as there was in the manner of Mr. Greaves towards Miss Fancourt. The blind man hears a conversation concerning himself and his parents being born in sin: thus, as "in the present instance, the excitement was conducted through the medium of

certain theological opinions." Our Lord then spits on the ground, makes clay with the spittle, puts this clay upon his eyes : " Few cases of animal magnetism, of which extraordinary instances are on record, have been accompanied with equal solemnity.....there was clearly much mystery in his manner ; and the effect was not likely to be lessened, when " our Lord sent him some distance to wash off the clay in the pool of Siloam. Wherefore, if the fact of the recipient being in a state of nervous excitement be incompatible with a miracle being worked upon him, then is the cure of the blind man in St. John as completely excluded as that of Miss Fancourt.

We have admitted, for the sake of the argument, the gloss which the Christian Observer has put upon the narrative, by assuming that this lady was under a peculiar susceptibility in consequence of what she had heard of the Scotch miracles, and also by the remarkable manner of Mr. Greaves during his conversation about her case with her father. We have shewn, that, even if such were the facts, the arguments of the Christian Observer are unsound ; and having done this, we now proceed peremptorily to deny the accuracy of his assertions. We deny that Miss Fancourt was present when Mr. M'Neile preached, or had ever heard of the circumstances which have lately occurred at Port Glasgow until after her cure ; and we deny that she was present at the conversation on the subject of these occurrences between Mr. Greaves and her father : so that, in plain truth, there never was probably a person yet in such a case so entirely void of all those preparatory circumstances which could have wrought upon an irritable system. In our view this makes no alteration in the cause of the cure ; but if any one should think it does, then we have a right to reckon it on our side of the argument. It is a violation of the delicacy which is the peculiar glory and dignity of the female sex to mention their names in print ; but as this young lady has been subject to the sneers of the infidel, as if she were a novel-reading, fanciful hypochondriac, we feel no impropriety in saying that her frame of mind is so peculiarly the reverse of this, so unusually strong, and her habits so much the reverse of morbid and imaginative, that her reading is all of the graver kind, and particularly devoted to the acquisition of languages. She had taught herself Greek while confined to the couch ; and the books she was reading at the time of her cure were the works of Cecil, Leighton, John Owen, and Prideaux.

The Editor of the Christian Observer will also better fit himself for our next encounter by an attentive perusal of Mr. Phillips's treatise on the Law of Evidence. He says, " We ought in particular to have the opinion of one or more medical practitioners, known to be far removed from superstition, as to the

real cause of the cure." Now it is notorious that by very far the greater part of "medical practitioners" are open and avowed infidels. Mr. Bell shewed, in his opening lecture at "the lecture bazaar," which miscalls itself the London University, that it was the natural tendency of the study of medical science to make men sceptics; and this honesty, we presume, is the cause, for we are utterly unable to assign any other, that that lecture is the only one delivered which has never been published: at least, we have repeatedly inquired for, but never been able to procure, it. The witnesses, therefore, whom the *Christian Observer* thinks the best to summon to give evidence "as to the real cause of the cure," are those who are "far removed from superstition;" that is, those who think, with the Editor, that "we must admit any solution rather than a miracle, which it appears to us quite unauthorized and unscriptural to expect." Now such witnesses Mr. Phillips will teach him are very good to bolster up a case. But the real witnesses required in this case are men full of the Holy Ghost, and of faith in the name of Jesus to do any thing for any one who asks him, as he has promised; men, in short, who believe God to be true, and who have experienced His truth: for the *facts* of the case were admitted at the outset to be unimpeachable. The "medical practitioners far removed from superstition" are not required to prove the *facts*, but the character of the facts; and to the character of the facts such witnesses are incompetent to bear testimony. The Pharisees in John ix. might have taken a hint here: they, poor ignorant men, went no further than to examine the parents, the Mr. and Mrs. Fancourt of the blind man: the parents then, like the parents now, confirmed the testimony of their child; and there is no reason to believe that he was more than "twenty-five years of age," that age so peculiarly adapted, as the *Christian Observer* informs us, to "nervous excitement:" but if the doubters in the synagogue had but thought of referring the case to the Jerusalem college of physicians, the evidence would have no doubt seemed to them more conclusive. The blind man, however, would have been equally excommunicated, for maintaining, in spite of them all, as Miss Fancourt does, that his cure was effected by the power of Jesus.

The only observations which we have seen in the *Record* that are not contemptible, are contained in the letter of Mr. Travers; and we subjoin it in a note\*, because it expresses the true philosophy of

\* "To the Editor of the Record.

"Sir,—The impression left upon my mind of Miss Fancourt's case, to which it appears the attention of the public has been so much directed, entirely bears out and confirms the view taken by yourself in the remarks contained in your paper of Thursday last. Although, as it appears by the narrative, I visited the young lady but twice, and as long ago as the winter of 1824, the directions which I am stated to have given enable me to say, decidedly, that no notion of

the case. What Mr. Travers says is all perfectly true; but still something is lacking. According to his opinion, a cure to be miraculous must be performed, not on merely functionary derangement, but on organic structure. If such be the case, then the cures of the woman who had the issue of blood, of the patients with fever, as well as of various others in the New Testament, fall to the ground as miraculous, and come merely under the class of nervous excitement. The argument of Mr. Travers will not square with that of the Christian Observer on metallic tractors and magnetism; for by this latter power "change of structure" has been restored, as well as diseased function. Since Mr. Travers's letter was written, Dr. Jarvis, who of all Miss F.'s medical attendants had most attentively examined her case, has

the existence of an organic disease had at that time entered my mind; and I am fully confirmed in this view of the case by information I have recently obtained from the usual medical attendant of the family. The facts of the case lie in a small compass, although its history involves a period of not less than eight years; and the question now raised about it may, I think, be easily disposed of. Not only is there no sign of a change of structure having ever taken place (for the marks of such a change are indelible), but there is not any passage in the narratives of Miss F. or her father, which admits of such a construction. If, then, the disease was one not permanently affecting, *i. e.* altering structure, it follows that it was chiefly, if not entirely, a disease of function; and the history of these cases may best be characterised, by saying that the symptoms fluctuate—are suspended and renewed in a manner so peculiar, both as regards the time and circumstances of these alternations, that they oftener get well spontaneously, and as it would seem, capriciously, than yield the surgeon any share of credit in their cure. Such cases are chronic, and, therefore, complicated; made up of constitutional and local symptoms. Mere duration, giving the force of habit to morbid actions, unfortunately predisposes other organs of the economy to similar deviations from the healthy condition; all the natural secretions, sensations, and sympathies, become more or less modified and vitiated. The ordinary effects of remedies are no longer to be calculated upon, and extraordinary agents, or extraordinary modes of employing those which are familiar, become requisite to bear upon the symptoms, if, indeed, they are open to the influence of any remedies within the suggestion of sober reason or experience. Since the nervous system is clearly the medium through which the only efficient remedies act, and since the phenomena of pain and impaired muscular power, not to mention the concomitant symptoms, all point to this system as principally implicated, a very slight acquaintance with physiology will make it obvious to the general reader, that the mind (such are the strong and innumerable links between mind and body) is often the surest road by which to conduct our artillery to the attack. A familiar illustration of this is furnished by the fact, that a cheerful mind not only powerfully resists, in many instances, the incursions of real disease, but when animated and elevated by hope and confidence, it often carries the patient in triumph over fearful odds, when the resources of medicine are exhausted. The injuriously depressing effect of an opposite state is so well known, that the experienced physician goes all lengths to anticipate or counteract it. Often has the predominance of the one or the other turned the trembling balance for or against us.

"Treatment of an active kind, local or constitutional, where the complaint is of this character, by irritating and further depressing the power of the system, is often positively injurious, and operates greatly to retard recovery. In stating this, as the result of my experience of very many cases, I beg that I may not

positively asserted that her disease was "not functional" but "organic," as evidenced by *curvature of the spine*.

The Christian Observer says that this lady "had long believed in Christ for the salvation of her soul, and *this was true faith*; but the belief that he would exercise a miraculous cure upon her body we consider to have been an impression not authorized by Scripture; wholly inconsistent with the present dispensation of the church; unreasonable; a mere imagination; having nothing whatever to do with religion, though in this particular instance, as perhaps in some of the Scotch miracles, entertained by a religious person." Faith in Christ for one object is as much *true faith*, as faith in Christ for any other object. Faith is faith, in short; and the epithet *true*, as applied to it, is absurd:

be supposed to convey more than my individual opinion; and that I do so without reference to the views adopted, and practice pursued, in the case before us.

"I have been tempted to premise thus much to render my explanation of the result in Miss Fancourt's case intelligible to the general reader.

"A volume, and not an uninteresting one, might be compiled of histories resembling Miss F.'s, in which the mind itself at length participates in the morbid state which has gradually spread itself over the outworks of the citadel. It exhibits very multifarious conditions, often opposed to those of health, but much determined by the natural temperament, circumstances, and habits of the party. The truth is, these are the cases upon which, beyond all others, the empiric thrives. Credulity, the foible of a weakened though vivacious intellect, is the pioneer of an unqualified and overweening confidence; and thus prepared, the patient is in the most hopeful state for the credit, as well as the craft, of the pretender. This, however, I mention only by the way for the sake of illustration. I need not exemplify the sudden and remarkable effects of joy, terror, anger, and other passions of the mind, upon the nervous system of confirmed invalids, in restoring to them the use of weakened limbs, &c. They are as much matters of notoriety as any of the properties and powers of direct remedial agents recorded in the history of medicine. To cite one: A case lately fell under my notice, of a young lady, who, from inability to stand or walk without acute pain in her loins, lay for near a twelvemonth upon her couch, subjected to a variety of treatment by approved and not inexperienced members of the profession. A single visit from a surgeon of great fame in the management of intractable cases, set the patient upon her feet, and his prescription amounted simply to an assurance, in the most confident terms, that she must disregard the pain, and that nothing else was required for her recovery, adding, that if she did not do so, she would become an incurable cripple. She followed his direction immediately, and with perfect success. But such and similar examples every medical man of experience could contribute in partial confirmation of the old adage, "*Foi est tout*." Of all moral engines, I conceive that faith which is inspired by a religious creed, to be the most powerful; and Miss Fancourt's case, there can be no doubt, was one of many instances of sudden recovery from a passive form of nervous ailment, brought about by the powerful excitement of this extraordinary stimulus, compared to which, in her predisposed frame of mind, ammonia and quinine would have been mere trifling.

"I am, Sir, your most obedient servant,

"B. TRAVERS."

"Bruton-street, Berkeley-square, Dec. 11, 1830."

it may be reposed on a person unworthy of it; or on a promise supposed to have been given, but which has not really been given: in these cases the object on which faith is exercised is wrong; but the faith is just as true as if the object were never so worthy. Faith in Christ for one purpose does not necessarily include faith in him for another purpose, as the Editor of the *Christian Observer* himself evinces. He has faith in Christ as a Saviour of men's souls, but no faith whatever in him as a Saviour of men's bodies, or, as far as appears to the contrary, for any other purpose. This faith is the very first act of the Christian life; it is like the birth of a child, which then first begins to have its lungs inflated with air instead of having its life sustained by another process. This faith is the faith of the newborn babe in Christ, and nothing more: and this Christian babyhood is just the state of the Evangelical world, and which they entirely mistake for Christian manhood. This is the very point that constitutes the Evangelicals mere "theological babes." And it is because Miss Fancourt and Mr. Greaves have attained to a higher degree of faith; have more nearly approached the perfect stature of Christ; are no longer babes, but grown-up Christians; that this whole proceeding is as utterly unintelligible to the religious world as any miracle can possibly be to men's senses.

But we are told that there is something peculiar in the present dispensation of the church inconsistent with miraculous agency being manifested in the children of God. It is confessed on both sides that God has visibly displayed himself in acts contrary to the ordinary course of men's observations—that is, contrary to the course of nature—from the days of Adam down to the times of the Apostles; yet in no one of the former dispensations, whether to the Antediluvians, to the Patriarchs, to the house of Judah, to the house of Israel, or to the inhabitants of Jerusalem after the captivity, did God ever promise miraculous power to be resident in his church, although it was frequently displayed. To the church in the present dispensation, however, God did make such promise: he fulfilled his promise at the beginning of the dispensation: his church then confessedly exercised the power—it was so common, and diffused so widely, that men abused it, as they always do God's best and most common gifts, 1 Cor. xii.—xiv.; and an inspired Apostle was instructed specially to rebuke them for that abuse, and to direct them how to regulate the use): there is not the remotest hint of such power being ever withdrawn: and yet the *Religious World* proclaims that it is this identical "present dispensation of the church" with which the exercise of miraculous power is peculiarly inconsistent!!!

So perfect does the *Christian Observer* deem the parallel of the loadstone, that he again cites it: "We cannot invent

an hypothesis to solve many things which no person accounts supernatural; and there seems to us quite as close a connection between a mental impression and bodily healing, as between touching a bar of iron with a loadstone and pointing to the north." Faith is a mental impression: and if the Editor means that he really knows the rationale, or *why*, of any process whatever, we beg leave respectfully to assure him that he knows no such thing. A cow eats madder, and the bones of the calf that sucks her are red. We ask the learned Editor, Why? He gives us an erudite answer about absorbents and lacteals, &c. We return with our unsatisfied, Why? He then tells us about digestion. Once more we inquire, Why does food digest? Now he has recourse to a gastric fluid. Still we follow him up with our *Why*, till he is driven to confess that he has arrived at a point at which he is in total darkness. It is thus that half-informed men ring the changes upon sounds without reflecting that they convey no ideas; and that the only answer to any *why?* is, that we have seen such a cause produce such an effect before, and therefore anticipate that it will do so again. But can he so predicate of every sick lady whom Mr. Greaves may visit? He knows he cannot: he knows that we could send him, and all the Evangelical clergy in London, to any number of ladies labouring under "nervous excitement," and defy them to cure a single individual.

It is truly awful to hear an organ of the Religious World maintain that "we must admit any solution rather than a miracle." God has promised to answer prayer made in the name of his Son. A prayer in the name of the Son is offered; and we must believe any thing in the world rather than that God has kept his word. We ask Mr. Greaves, how did you cure this lady? he replies, "Why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this lady to walk? the Prince of Life, his name, through faith in his name, has made this lady strong, whom ye see and know." We ask the lady herself how she became cured? she replies, "By faith in the name of Jesus of Nazareth." Yet we are to believe any solution whatever rather than that Jesus has done this great deed!! "Their device is only how to put him out, whom God will exalt." From the beginning to the end of the comment there is not one *observation essentially Christian*, unless that purely Deistical remark can be called so, that they do not dispute that God could work a miracle if He pleased.

The Editor says, "It is almost in vain to reason against a belief in prodigies, where they are once firmly credited; for the idiosyncrasy which disposes the mind to admit them usually prevents the belief being expelled by the force of mere reasoning. It is easier to a person thus predisposed to believe a miracle, than either to admit a possible solution, or to keep the mind free



from all inference whatever.”—We are rejoiced to hear this; because, as we are perfectly satisfied that he only is a Christian who believes the greatest of all miracles, that of one of the Persons of the Trinity resident in himself, it is impossible for such a one not to have an abiding “belief in prodigies.” The argument of Hume upon this subject, which we have already cited, is perfectly unanswerable; so that all who are not predisposed to believe a miracle cannot be Christians, by the very terms of the definition. For ourselves, our wonder is, not that there are manifestations of this supernatural inhabitation, but that there are so few. Here, however, we must correct our own expression, for we do not believe that they are few: on the contrary, we believe, as we have already said, that they are very numerous amongst the poor, who are rich in faith. The cause of wonder, and of awful alarm also, is, that the power of sin should be so great as to quench the Holy Ghost within a man, and to keep the Godhead veiled, so that He should appear but seldom.

The Editor speaks of miracles as if they were “preternaturally displayed for the proof of certain doctrines,” and as if such had been the application made of them by Mary Stuart the Papist, and in Scotland. If such inference has been drawn from their display, it is most illegitimate. But Mary Stuart may be a woman full of faith and love to Jesus, although ill instructed in other points of doctrine: she may have attended a Mass as free from self-righteousness as any schismatic who despises ordinances altogether as beggarly elements, although designing priests may persuade her that the miracle performed on her proves the validity of claims to which it has no reference. But we must draw these painful reflections to a close for the present; begging our readers, however, to bear this remarkable fact in mind,—that the *soi-disant* Christian World is point by point exposing its disbelief of every essential Christian doctrine, till, after rejecting the man Jesus to reign over them, they are now blaspheming against the Holy Ghost, and willing to impute His acts to any cause whatever—nervous excitement, delusion—any thing, in short, rather than to His own power, exhibited for the purpose of glorifying the name of Jesus. His manifestations are become absolutely necessary for the comfort of His members, to fortify them to withstand the enmity with which religious professors will assail them for bearing testimony to His truth, and to increase their separation from the Pharisaism of modern Evangelicals.

If we had time to enter upon the discussion, it would not be difficult to prove that miracles were neither for the confirmation of new doctrines, nor for the conviction of infidels; but in order to strengthen the faith and give supernatural courage to those in whom they were manifested. Neither Gideon, nor Elijah,

nor Daniel, preached new tenets. The Pharisees were not convinced by the resurrection of Lazarus, nor by that of our blessed Lord himself. In the ivth chapter of the Acts, however, we find that *boldness* is the necessary and immediate consequence of the miraculous manifestation of the presence of God. It is on this ground—namely, that they may be indued with boldness to declare those truths which the religious world of their day would not hear, and which it required supernatural courage to enable them to proclaim—that the Apostles there pray for the supernatural exhibitions of the Holy Ghost: “And now, Lord, behold their *threatening*, and grant unto thy servants that with all *boldness* they may speak thy word, *by stretching forth thine hand to heal*, and that signs and wonders may be done by the name of thy holy child Jesus” (Acts iv. 29). This, then, is the true Scriptural authority for the use of miracles: it is a gift which he who receives it is to profit withal; and a gift which, instead of puffing him or her up who has been endued with it, has been attended, in all the modern instances which have come under our knowledge, with the deepest self-abasement, and devotion of heart to the service of their Lord. This accounts also for the obscurity, difficulty, and contradiction which hang over many of the histories of miracles in the ages succeeding the Apostolic times, and would help to clear up the differences between Gibbon and Middleton on the same point; and we are not disposed to deny that they have been frequent or rare in proportion to the condition and danger into which the church had come; and their rapid recurrence now furnishes an additional proof of the SIGNS OF THE TIMES.

It was remarked long ago by Tertullian, that the evidence of miracles is not alone sufficient to establish the truth of Christianity, because our Lord had himself warned his disciples against lying miracles. This opinion seems perfectly correct; yet it has been assumed, by all those who have declared themselves unbelievers in the miracles at Port-Glasgow, or in the miraculous cure of Miss Fancourt, that if there be miraculous power it must of necessity be the work of the Holy Ghost. It is this same error which has prevailed through many works that have appeared on this controverted point, on both sides of the question; and which hangs also over the remarks of the learned Bishop of Bristol, in his account of the times of Tertullian. This point we have already alluded to in No. VII. of this Journal, p. 616.

There is one other point in the creed of the modern Religious World which has come out in a very remarkable manner, and is doubly important because involuntarily on their part—namely, that which they have been calling “answers to prayer.” It would seem that the Evangelical World has never believed one syllable about an answer being given to prayer; that their prayers have

been offered up without the remotest expectation of an answer ; and that what they have been inculcating upon the subject has been complete delusion, and what they did not realize themselves. For be it remembered, there is no limit whatever in the Scripture to the promise of answering the prayer of faith. Elijah is brought forward as an example, not because he was peculiarly susceptible to " nervous excitement," but, because he was of like passions, and exactly such a man as, ourselves, in order to take away the delusive excuse that he exceeded us in any thing but FAITH. This is the omnipotent " tractor" that cures, whether in the Popish or Protestant churches : a quality which never, since the days of Elijah, was in a weaker state in the church than it is now. The only limit which is placed in Scripture by the promise of God to " subduing kingdoms," " stopping the mouths of lions," " quenching the violence of fire," " making valiant in fight," " receiving the dead raised to life," causing rain to cease for three years and a half, commanding it again to fall, is want of faith in God that He will fulfil his promise. In this instance, too, we find another proof of that which we have often formerly insisted upon ; namely, that there is invariably a real lack of any quality which is vehemently asserted to be possessed. We appeal to the candour of every one who reads these pages, whether it is not an almost invariable custom, among Evangelical correspondents, to desire, at the close of the letter, the prayers of their friend : yet, now that a prayer is granted, behold, the Evangelical world are in as complete a state of surprise as Carlile himself could be. The truth must be told, and laid to the heart of every child of God : faith in the plain words of Scripture, in their ordinary grammatical sense, is not to be found in the larger portion of the Evangelical Religious World.

In the foregoing remarks we have been rather solicitous to direct our observations to the arguments by which it has been attempted to be shewn that the cure of Miss Fancourt is not miraculous, than to prove by any reasoning of our own the affirmative or negative of the proposition. In this we have followed the line suggested by the Christian Observer who argued the general question, rather than this particular instance. It is perfectly true that violent excitement of the mind has frequently produced cures quite as extraordinary ; it is also true that many miracles in Scripture might be accounted for upon the same principle as would solve these : but, believing in the constant residence of the Third Person in the ever-blessed Godhead specially in His elect, we can never feel surprised at any manifestation of that Person ; and have no doubt but that these manifestations will be frequent and powerful in proportion to our faith, the law now being, as it ever was, to each individual, " Be it unto thee according to thy faith."

## TERTULLIAN ON THE HUMANITY OF OUR LORD.

“ Albeit, therefore, much of that we are to speak in this present cause may seem to a number perhaps tedious, perhaps obscure, dark, and intricate (for many talk of the truth, which never sounded the depth from whence it springeth; and therefore, when they are led thereunto, they are soon weary, as men drawn from those beaten paths wherewith they have been inured); yet this may not so far prevail as to cut off that which the matter itself requireth, howsoever the nice humour of some be therewith pleased or no.”

SOME persons who “ talk of the truth ” of our Lord’s humanity, but “ who never sounded the depth from whence it springeth,” have, upon being “ led thereto,” found the subject so “ obscure, dark, and intricate,” that they have represented the words of various authors whom we have cited, as not conveying the meaning which we declare they do convey; and yet, with an ingenuity of contradiction for which it is not easy to account, they declare on the other hand that the words do convey the sense we affirm, but that, as there are other words of these same authors which convey a different meaning, we were bound to quote the words which did not apply to our subject, as well as those which did. These persons, having expatiated at large in the north, and having found kindred ignorance in others of their party in the south, have reiterated their charge of garbling the words of Tertullian; a charge the most senseless which impotent malignity ever attempted to fix. As far as the charge concerns us personally, we gave a sufficient refutation of it in our last Number; but, since the subject affords a convenient opportunity for again stating the truth in another form, whereby we may instruct the minds of the simple, and abate somewhat of the lofty pretensions of those who endeavour by threats and violence and noise to browbeat all that intelligently profess the orthodox creed, we avail ourselves of the attack for this purpose; assuring our readers that our object is their edification, and without any expectation of stopping the mouths of cavillers: “ So easy it is for every man living to err, and so hard to wrest from any man’s mouth the plain acknowledgment of error, that what hath been once inconsiderately defended, the same is commonly persisted in as long as wit, by whetting itself, is able to find out any shift, be it never so slight, whereby to escape out of the hands of present contradiction.”

The charge is no less than that we did not copy into our pages the whole of Tertullian’s treatise *De Carne Christi*, and, for aught that appears to the contrary, the whole of his other works besides: because we merely extracted as much of that Father’s language as bore upon the point we wished to substantiate, we are accused of *garbling*. Surely, then, our adversaries admit that the words we did select do support our view? By

no means ; they positively declare that the words selected do not support our views. Then, if that be so, how can they be garbled to support the view ? They cannot both support it, and not support it : if they are said to be garbled, we insist on the benefit of their support ; if we are deprived of their support, then we claim the credit of having quoted them honestly.

But the fact is, that there was no garbling ; that our adversaries feel their force, and try by this disingenuous subterfuge to evade the question, and to turn off the discussion into another channel. If they ask us why we did not quote more ; we reply, because the remainder did not apply to the point at present disputed : whereas they argue as if the modern heretics and Marcion held precisely the same opinions ; and that, therefore, what was applicable to the one must be also applicable to the other.

Now, for the benefit of those who are weak in ecclesiastical history as well as in doctrine, we shall proceed to shew the difference between the form of the controversy in the days of Tertullian and Marcion, and that which it has assumed between Mr. Irving and his opposers. The accounts of the tenets of Marcion are very various, and cannot be exclusively gathered from Tertullian. Marcion was a learned man, and, according to Epiphanius, the son of a bishop. His errors may be divided into two classes : the one relating to his notion of God, the unity of whom he seems to have denied ; the other, relating to the person of Jesus of Nazareth. Respecting the former, Irenæus tells us that he held the God of the Law and the Prophets to be a different being from the God of whom Jesus came : and Theodoret informs us, that he taught four *αγεννητους υσιας*, or unbegotten principles—first, the good unknown God the Father of the Lord ; secondly, the *δημιουργον*, or Creator, called by him both good and evil ; thirdly, matter ; and fourthly, the evil one that governs it. Others say he held three principles ; and Tertullian frequently speaks of his holding two Gods. Respecting the person of Jesus of Nazareth, he held that he had the form of a man, but had not the properties of humanity ; in short, that the individual sustaining that character was a mere phantom : and it is in this particular only that the modern heretics agree with him, and yet with such a difference, as we shall presently shew, that the expressions of Tertullian apply only in a limited extent to them. Jerome, too, informs us that Marcion taught that Jesus was not the Son of the God spoken of in the Prophets. We pass by, for the sake of brevity, his other errors, about the transmigration of souls, and the deliverance of the wicked only by Christ's descent into hell ; although these errors are all necessary to be taken into the account when we are reading the works which were written to refute him.

Tertullian, the son of a Roman pro-consular centurion, was a very learned man, and wrote in favour of the Christians; wherefore he was much prized by them, although he also held many errors: among these is, that the moral stain of the soul is effaced by the external washing of the body in baptism, and that punishment is likewise remitted. The errors contained in his writings are so numerous that it has been questioned whether he has done more good or harm to the Christian faith. It was against the error of the Marcionites, that Jesus of Nazareth was a mere phantasm, that the treatise *De Carne Christi* was written. The character of Tertullian's writings, as given by Lactantius, is, that they were rugged, unpolished, and very obscure: "Tertullianus fuit omni genere literarum peritus; sed in eloquendo parum facilis, et minus comptus, et multum obscurus fuit." (Lib. v. *de Justiciâ*.) The learned Bishop of Lincoln says, "We cannot among the merits of Tertullian reckon that of a natural, flowing, and perspicuous style. He frequently hurries his readers along by his vehemence, and surprises them by the vigour as well as inexhaustible fertility of his imagination; but his copiousness is without selection; and there was in his character a propensity to exaggeration, which affected his language, and rendered it inflated and unnatural. He is indeed the barshest and most obscure of writers, and the least capable of being accurately represented in a translation." And his modern biographer says of him, "In his reasonings he displayed more fancy and subtilty than sound judgment; and the ardour of his temper inclines him to violence and exaggeration."

From any writer, however accurate and clear, the passages only which apply exclusively to the cause in hand ought to be extracted; while from such a writer as Tertullian it was doubly necessary to take care that in quoting we did not confuse, instead of clear up, the subject. Our adversaries do not pretend that the other parts, which they have added to our extracts, alter the meaning of the words we did quote, in the remotest degree, for they say that our quotations as they stand do not express the meaning for which we quoted them. Their complaints therefore proceed from pure querulousness.

Now it is very true that in words the modern heretics do not say that the manhood of Jesus was a phantasm, and therefore so far they are not like the Marcionites. But the moment they come to define what it is they mean by manhood, then it is perceived that all the essential properties of manhood are denied to it; and that the temptations by Satan in the wilderness, and all the other actings of it, are necessarily as illusory as its being was asserted to be by Marcion. Marcion was not so weak a man as to try to prove that Jesus had the substance of his mother, and yet not fallen substance; which is what the modern

heretics say: and therefore this point, which is the only one we have now to contend for against them, is not touched upon directly by Tertullian: the passages which approach the nearest to it are those only which we ought, and those only which we did, select.

The subject of the book *De Carne Christi* is declared in its first chapter. "Qui fidem resurrectionis ante istos Sadducæorum propinquos sine controversia moratam student inquietare, ut eam spem negent etiam ad spem pertinere, merito quoque carnem Christi quæstionibus distrahunt, tanquam aut nullam omnino, aut *quoquo modo aliam præter humanam*: ne si humanam constitent fuisse, præjudicatum sit adversus illos eam resurgere omni modo, quæ in Christo resurrexerit. Igitur unde illi destruunt carnis vota, inde nobis erunt præstruenda. Examinemus corporalem substantiam domini: de spiritali enim certum est. Caro quæritur veritas et qualitas ejus retractantur, an fuerit, et unde, et cujusmodi fuerit. Renunciatio ejus, dabit legem nostræ resurrectioni. Marcion ut carnem Christi negaret, negavit etiam nativitatem: aut ut nativitatem negaret, negavit et carnem: scilicet ne invicem sibi testimonium redderent, et responderent nativitas et caro, quia *nec nativitas sine carne, nec caro sine nativitate*: quasi non eadem licentia hæretica et ipse potuisset, aut admissâ carne nativitatem negare, ut Apelles discipulus, et postea desertor ipsius; aut *et carnem et nativitatem confessus, aliter illis interpretari*, ut condiscipulus, et condesertor ejus Valentinus. Sed et qui carnem Christi putativam introduxit, æque potuit nativitatis quoque phantasmata confingere, ut et conceptus, et prægnatus, et partus virginis, et ipsius exinde infantis ordo το δοκειν haberetur: eosdem oculos, eosdemque sensus fefellissent, quos carnis opinio inludit."

We have here transcribed the whole passage, to take away the possibility of the quirk of garbling; and if any person should please to refer to the original, we beg to inform him that the edition from which we now transcribe is that of Semler, 1770. From this it will be seen that the task of Tertullian was easy in comparison to ours. The heretics he opposed were much more consequential than those who are attacking us: they, denying the humanity, had the sense to deny the nativity also; these deny the humanity, but admit the nativity, as indeed he says that Valentinus did: but for the rest, if Tertullian proved the nativity, the humanity followed in necessary consequence, and *vice versâ*: we have got to prove that human nature cannot exist without the properties which distinguish human from angelic, or from any other nature. Marcion never talked about the Son of Mary having some other flesh than hers; nor did he contend that Mary's flesh, of which Jesus partook, was not fallen flesh. Wherefore it is evident that very few expressions

applicable to Marcion are applicable in our days; and that those applicable expressions were all that were proper for us to produce.

Since English words have long ceased to convey intelligible ideas to these men's minds; since, as has been lately observed, "Christ dying for the whole world, means, according to them, that he died only for a very few people in it;" since, "we shall reign upon the earth," means, that there will be no earth to reign upon," &c.; it is not to be wondered at that Latin words should cease to be intelligible also. Let us suppose that some unlearned reader is anxious for information on the subject, and is told in the *Morning Watch*, that the constant orthodox faith has been that the Second Person in Deity united himself to the fallen substance of Mary, of David, and of Abraham, and in that one person, so constituted, worked out a deliverance for the whole human race, whose ruined nature he assumed; and let us further suppose this learner to be told that Tertullian held this opinion, but whose writings the disciple cannot construe. Let us, on the other hand, suppose that the inquirer next reads in the *Christian Instructor*, or in the *Record*, that the constant orthodox faith has been that the Second Person in Deity did not unite himself to the substance of Mary, of David, and of Abraham, but to a new substance, created and for the first time existing within the womb of Mary; formed *in* her, but not *of* her; and that Tertullian maintained this opinion also. The inquirer must necessarily draw the conclusion, that one of these parties is asserting that which is not true: and if his veracity be unimpeachable, that he must be ignorant of the meaning of Tertullian, and is an impudent pretender to a knowledge which he does not possess. As our object is the instruction of others, and not the personal justification of ourselves, it is useless to reiterate assertions, which are met by counter assertions; and our only resource is to bring forward the opinion of a perfectly unexceptionable evidence. This witness is the learned Prelate before referred to, who, in his "Ecclesiastical History illustrated from the Writings of Tertullian," makes the following statement:—

"Tertullian's opinions respecting Christ's resurrection may be learned from the treatise entitled *De Carne Christi*; which he wrote in confutation of certain heretics, *who denied the reality of Christ's flesh, or at least its identity with human flesh*. They were apprehensive, that, if they admitted the reality of Christ's flesh, they must also admit his resurrection in the flesh, and consequently the resurrection of the human body after death." [The modern heretics are apprehensive, that, if they admit the reality of Christ's flesh, they must also admit his sinning in the flesh.] "Some therefore, as Marcion, denied the reality both of Christ's birth, and of his flesh: others, as Apelles, denied the



former, but admitted the latter; contending, that, as the angels are recorded in Scripture to have assumed human flesh without being born after the fashion of men, so might Christ, who according to them received his body from the stars." [This seems to be more near the form of the modern heresy: they do not say where the body came from, but that it was a CREATION in the Virgin Mary; not a union with her pre-existent substance.] "Tertullian's answer is, that the angels did not come upon the earth, like Christ, to suffer, be crucified, and die in the flesh; there was consequently no necessity why they should go through the other stages of human being, or why they should be born after the fashion of men. Others, again, assigned to Christ an animal flesh, *caro animalis*, or carnal soul, *anima carnalis*, their notion was, that, the soul being invisible, was rendered visible in the flesh, which was most intimately united with it, or rather absorbed in it. Others affirmed that Christ assumed the angelic substance: Tertullian asks in reply, to what end did Christ assume the angelic substance, since he came not to effect the salvation of angels? c. 14." [The same argument we have used over and over again, in reference to the nature which is redeemed, whatever that nature may be: and to what end did Christ assume un-fallen substance, and still less infallible and immortal and incorruptible substance, since he came not to effect the salvation of un-fallen, infallible, immortal, and incorruptible creatures? And if the sole object of His taking a body was to offer a sacrifice, which is what the heretics now-a-days contend for, then an angelic body was as good as any other body; and it is on that ground they maintain it: and it is for want of seeing any thing else but their perverted single doctrine of substitution and sacrifice, that they do not see the necessity of Christ's humanity being exactly our humanity, and none other: for if the object of his assuming a creature body was to redeem creatures, it is indispensable that he should take the very nature of those creatures who were to be redeemed.] "Valentinus assigned him a spiritual flesh: others argued, that Christ's flesh could not be human flesh, because it proceeded not from the seed of man; and Alexander, the Valentinian, seems to have DENIED ITS REALITY, on the ground that IF IT WAS HUMAN FLESH IT MUST ALSO BE SINFUL FLESH, WHEREAS ONE OBJECT OF CHRIST'S MISSION WAS TO ABOLISH SINFUL FLESH." [This is the very point of the modern heretics: they say, that if Christ took our fallen substance it must also have been sinful:—i. e. a *sin-committing* thing—whereas we have perpetually rung in their ears that the whole point of the question hangs on this, that, though it was fallen humanity, it did not sin in him. The mystery of the angel's annunciation to Mary is, that the Child shall be born of thee, and yet a HOLY THING: a holy thing, of unholy sub-

stance; a God, born: and without this there would be neither mystery in the matter, difficulty in understanding it, nor redemption for mankind.] "I say *seems*, for I am not certain that I understand the objection. The words of Tertullian are, *Insuper argumentandi libidine, in formâ ingenii, locum sibi fecit Alexander ille, quasi nos adfirmenus, idcirco Christum terreni censûs induisse carnem, ut evacuaret in semetipso carnem peccati.* The orthodox, according to Alexander, affirmed that Christ put on flesh of earthly origin, in order that he might in his own person make void or abolish sinful flesh. If therefore, Alexander contended, Christ abolished sinful flesh in himself, his flesh could no longer be human flesh. TERTULLIAN ANSWERS, WE DO NOT SAY THAT CHRIST ABOLISHED SINFUL FLESH, CARNEM PECCATI, BUT SIN IN THE FLESH, PECCATUM CARNIS: IT WAS FOR THIS VERY END THAT CHRIST PUT ON HUMAN FLESH, IN ORDER TO SHEW THAT HE COULD OVERCOME SIN IN THE FLESH; TO HAVE OVERCOME SIN IN ANY OTHER THAN HUMAN FLESH, WOULD HAVE BEEN NOTHING TO THE PURPOSE." 268. —"Tertullian contends that if Christ's birth from the Virgin is once proved the reality of his flesh follows as a necessary consequence; it being impossible otherwise to assign any reasonable cause why he should be born. See ch. 2, 3, 4, 5, 20, 21, 22, 23." This observation the Bishop makes in a note on p. 270, *garbling* out of no less than eight chapters; or rather shewing that the whole strain of his author lay that way. We say, with Tertullian, "if Christ's flesh was not Mary's flesh it is impossible to assign any reasonable cause why he should be born."

The preceding passage of the Bishop's is made up of several detached sentences of Tertullian, from different works: the first from that *De Resurrectione Carnis*; and the remainder from eleven different chapters of that *De Carne Christi*: and never yet has the idiot appeared who has fabricated a moral charge of *garbling* for so quoting an author, until an unprecedented combination of ignorance and malevolence brought it against the *Morning Watch*. If the intention were really to shew that the authors from whose works we quoted did not maintain the truth which we maintain, it is a pity that they did not select some passage in English, instead of wasting their time in turning over the pages of Tertullian, which they cannot construe. The person who has made himself most conspicuous in the charges against us speaks of "the manner in which quotations from the Fathers have been got up in support of a dogma which not one of the Fathers ever maintained. . . . When they borrowed sentences out of a different writer in order to make up the above curious piece of patch-work, which they call an extract from Tertullian *De Carne Christi*, to give the pages would have been rather an awkward business." Why awkward? for the critic

asserts "the quotation" "most expressly declares" what he wishes. Why so angry, then, that we introduced a witness on our side whose evidence told against us? He proceeds, "The first sentence is taken from ch. v. of that treatise; but when they come to *viventem*, instead of going on as in the original, *quæ proprietas conditionum, &c.* they go back to a preceding part of the same chapter, where the following words occur, *Scelestissime, &c.* and out of these take just as much as suits the place assigned to it." Indeed, sir, you are much in error here too; for the whole of chapter v. is so much to the point that we regret not having given it entire. However, it is true that, in copying out the extracts of different writers upon slips of paper, some of these slips did get transposed in passing through the printer's hands; and a reference to a tract of Novatian, bound up in the same volume with Tertullian's tract *De Carne Christi*, was omitted altogether. But what will this criticizer of the length of hyphens, and of the number of dots and asterisks between words to determine honesty or dishonesty of quoters, say to the Bishop, who begins with *De Res. Carnis*, c. 2, and, "instead of going on as in the original," proceeds with *De Carne Christi*, c. 1; "out of this takes just as much as suits the place assigned to it," and then passes on to c. 6; omits 7, 8, and 9 altogether; and lumps 10, 11, 12, and 13? In short, the Bishop has done just what we have done, and what every other human being has done who ever quoted from another writer—namely, given what suited the point in hand, and no more. We are sick of defending ourselves against such drivelling.

We must give one more extract from the Bishop's work. "One of the questions on which theological ingenuity has exercised itself is, whether the flesh of Christ was corruptible or incorruptible. We have seen that Valentinus asserted a difference between Christ's flesh and human flesh. In replying to this assertion, Tertullian observes that Christ *would not have been perfect man* had not his flesh been human, and CONSEQUENTLY CORRUPTIBLE." p. 566.

The unlearned inquirer, whom we supposed anxious to hear from an impartial witness on which side the truth lay between the contradictory assertions respecting the doctrine of Tertullian made by us on the one hand, and by our opponents on the other, will have no difficulty now in coming to a proper decision. What, then, it may be asked, can be the motive of these persons in bringing forward this charge of garbling? We answer, partly ignorance of the doctrine, and thereby not knowing what to agree with, or what to oppose; and partly an endeavour to turn off the reader's attention from their own ignorance by fixing it on some irrelevant and fallacious point. They have been told over and over again, that as Christ's flesh was corruptible (though

they, like Valentinus, deny that it was corruptible), and He not corrupt; so was his manhood mortal, and He immortal; his flesh sinful, but He sinless; his flesh created, but He uncreate; his flesh finite, but He infinite; his flesh temptible, while it was not possible that He should fall. But the modern heretics, by denying all these necessary qualities of flesh, do necessarily deny Christ's true humanity; do deny that he was capable of being tempted in all points like as we are; and do assert that his temptations were mere phantasms, and the scene in the wilderness with Satan a transaction without a meaning or an end.

One of the quibbles by which they escape here, is to say that Christ took our sinless infirmities, but not our sinfulness. If by this they mean any thing essentially different from us, they should explain their creed more fully; for as it stands, by being put as a contradiction to us, it is an absurdity. An infirmity is neither sinless nor sinful: just as it is neither green nor blue. An infirmity is an occasion of sin to every human being, and causes him to sin: ignorance is an infirmity, and is the occasion of the creature's sin: why was there no ignorance in the humanity of Christ? because the Holy Spirit of Wisdom possessed it from the first moment of its being called into personal subsistence. But according to them His human mind must have been omniscient. Hunger, thirst, and all the wants of helplessness, cause man to sin, while they are at the same time the proofs of fallen beings. These outward proofs of being in the condition of fallen creatures Christ gave, but they never produced in him those consequences which they invariably produce in men. To say he had infirmities and yet was not under the conditions of the Fall, is again to assert that he was a phantasm, and gave signs of being that which he was not. To say that he had infirmities and yet did not sin, is to assert the very point we maintain.

Another quibble they resort to is, to take an expression of Mr. Irving's, and if they cannot find the words and letters of this expression in Tertullian to vow that the idea was unheard of till now. That Mr. Irving has taught them much truth they never previously dreamed of, there is no doubt; but they are not to set down all things as new which they do not know. We defend neither the expressions of Mr. Irving nor of the *Morning Watch*, nor of any human being; but we defend the truth, and maintain that in the main Mr. Irving has put forth the sound and orthodox faith, and that those who have attacked him are preaching rank heresy: not for their single words, which they complain of being perverted, but for their whole tenor of doctrine; since, as we observed before, the whole framework of their theology is built upon the one idea of sacrifice and substitution—this first step in the Christian creed, beyond which these

“babes” have never advanced — and to the propriety of which the difference of nature between the sacrifice and the worshipper is not felt: and thus they make the perversion of one doctrine the means of perverting another. We have not made them offenders for words, but for the doctrines which avowedly they have endeavoured to express; while they have adhered in their charges to the *words*, although they know that the inference they draw from those words has been over and over again denied by him who has employed them. To those who admit the truth we have no objection to give up any words; but we will give up no expressions to cavillers who only carp at the words for the purpose of denying the truth which they were intended to convey.

It is ever to be remembered, that the peculiarity of this controversy lies in its being the exact counterpart of that with the Arians which drew forth the Athanasian Creed. The Arians admit every term, which the orthodox can use from Scripture, that expresses God; and it is only when they come to define the meaning of the term, that, by denying to Christ the essential properties of Deity, they are convicted of denying his Godhead altogether. In the same manner the modern heretics talk of Christ taking *our nature*, and being a *man*, and of his *humanity*, &c.; but when they come to define what they mean by these terms as belonging to Christ, we find that the humanity they ascribe to him is more the nature of angels than of men. Exactly by so much as they make Christ's humanity to differ from the humanity of other men, by so much must they admit to the Arian that his Deity differs from that of the Father.

The properties which they have assigned to Christ's humanity are impeccability, incorruptibility, immortality, and non-existence before the days of the Virgin Mary. One of the first who started declares that Christ had no more the nature of his mother than an oak has of the nature of the soil in which the acorn was planted. Yet they strangely talk of admitting that the person of Christ could hunger, and thirst, and be weary, and be tempted. How a person composed of no corruptible or mortal particle could require the sustenance of material food, these philosophers have not thought it proper to explain. Moreover, the properties they ascribe to Christ's flesh differ in no respect whatever from the necessary properties of glorified flesh; or from the substance of the bodies of angels: for it is superior also to that of Adam, as at first created — if indeed there be any essential difference in Adam before and after the Fall. We tell them, however, that “furthermore it is necessary to everlasting salvation that they believe *rightly* the Incarnation of our Lord Jesus Christ. For the right faith is, that we believe and confess that our Lord Jesus Christ, the Son of God, is God and Man.

God of the substance of the Father begotten before the worlds; and man OF THE SUBSTANCE OF HIS MOTHER, born in the world," &c.

In conclusion, we beg to inform the person who has come forward most prominently out of the armies of the Philistines to defy the truth of the living God, and to sneer at the avowal of our determination to endeavour to write "as becomes Christians and Gentlemen," that such is still our resolution, although he should pertinaciously adhere in an opposite course both of precept and example. We are inclined to suspect that the Latinity of Tertullian is too hard for him. A violent tirade came forth from Edinburgh a few years ago against an edition of Strabo which was printed at Oxford, and various learned criticisms made upon its preface: it turned out, however, that the critics were wrong in almost every point; and although they had English help, the reputation of Scotch scholarship was not raised by their literary encounter. Our antagonist has betrayed that either he or the Bishop of Lincoln cannot construe Tertullian, for their judgments on the meaning of that author's writings are the very antipodes of each other. The Bishop's reputation is established: of our critic we never heard before; but as he has made two such slips with the words *ψυλος*, and *peccatrix*, we apprehend it will be some time before he will be entitled to a much higher degree in *litteris humanioribus* than he yet has taken in theology. In the mean time he may gain some light on the meaning of the word *sinful* by a diligent perusal of an article in No. V. of this Journal, p. 216.



REPLY TO A LETTER OF MR. M'CAUL ON THE REVIEW OF  
MR. MAITLAND'S INQUIRY.

"All the reviewers with whom we have any connection will be ever ready to SUBSTANTIATE the charges they make; or, if in error, FRANKLY and FULLY to acknowledge it."

A LETTER, with this sentence from a preceding Number of the *Morning Watch* as its heading, has been published, in defence of Mr. Maitland. This letter, or that which it professes to be, had been sent for insertion in our Journal some months ago. We thought it possible that time and reconsideration, by enabling the writer to become better acquainted with the subject, might have led him to a discovery of some of his mistakes; and that, finding himself wrong in part, he might have been induced to doubt of the whole, and withdraw his letter. But it has not been so: the letter, *with variations*, has been printed, and distributed *gratis*; and as it brings against us very heavy charges of error, we, in our own defence, must expose the fallacy of its

imputations, the unfair grounds on which they rest, and the uncandid manner in which they are brought forward; thus redeeming the pledge which the writer appeals to, by now "*substantiating* the charges we have made," having at present *no error* to acknowledge. But we must first say a few words more on the delay. We received this reply some time in August last—consequently *after* the French Revolution; but as it came from a considerable distance (it was written in Warsaw), and was brought by a private hand, we thought it nearly certain that it was written *before* that event, and were willing to wait till a sufficient time had elapsed to allow the writer to withdraw or correct his letter, if he thought fit to do so; wishing to know whether that practical refutation of Mr. M.'s hypothesis had wrought any change in his own mind or in that of his friends; and whether they began at length to see any glimmering of light in the interpretation of prophecy. But this new and striking æra now begun has not so wrought upon them. The voice of Providence, now adding its sanction to the interpretation of prophecy, and which has roused almost every other class of believers to attention, passes unheeded by them; and they still cling to flimsy theories, which the breath of the Almighty has now, like smoke before the wind, blown into air, and scattered like chaff before the whirlwind.

This letter is a curiosity in its kind such as we have never yet met with. We have seen other letters with many errors, and we have seen *hasty* letters entirely erroneous; but a letter deliberately written, with evident marks of attentive examination, and yet *entirely erroneous*, we had never seen before: but shall now prove that this whole letter is one tissue of blunder and misrepresentation from beginning to end. We formerly thought it unfortunate that Mr. M. did not consult some of his friends on the Hebrew points, in his "Inquiry;" but if the others are no better informed than the writer of this letter, it is fortunate he did not; for they would probably have increased, instead of diminishing, his errors; and he might have found them, as in the present instance, to be like trusting in the staff of a broken reed, whereon if a man lean it will go into his hand and pierce it.

The former half of this letter consists of some very inaccurate and loose remarks, the object of which is to support Mr. M.'s assertion, that שבוע does not mean a *week*, but merely a *seven*, without defining whether it be seven *days* or seven *years*. Now it is curious to find, that in the latter half of this same letter, in which the writer charges six distinct errors upon our Review, two of these charges of error actually *refute* the first half of the letter: for, having in the first half asserted שבוע to denote merely *seven*, he gives, in his third charge of error, שבועה and שבע, as

the *only forms* of the numeral *seven*; and in his fifth charge of error says שבעות cannot possibly be the plural of the numeral *seven*: therefore שבעות does not signify merely *seven*, and Mr. M.'s hypothesis "*cannot possibly be.*" In like manner, his first charge of error derives both the masculine and feminine plurals, weeks, from שבעות; he has asserted in his fifth charge, that the feminine plural does not come from the numeral *seven*; and yet the whole stress of the argument of Mr. M. rests on his assuming that this word and its plurals mean only *seven*. But although from these contradictions we might well pass by the former half of this letter, we judge it best to leave no point it contains unanswered.

Experience, in all those points where we have had any controversy to maintain, is constantly teaching us a lesson, which we were slow to learn, and are continually apt to forget—namely, that it saves time in the end, and is the most liberal and charitable course, to suppose our opponents to know nothing, and to lay out before them the simple and elementary grounds of the question at issue. The general argument may be maintained from the English Bible alone; for our admirable version uses the word WEEK in *all* those places, and in those *only*, where the Hebrew word in question occurs. Mr. M. supposes, and without such a supposition his argument will not stand an instant, that a WEEK means *any* seven successive days (his week of *years* we shall notice afterwards); but this is not the proper signification of the word WEEK: it properly denotes a complete period from the beginning of one Sabbath to the beginning of the next; as completely defined by the returning Sabbath as a day is by the sun, or a month by the moon. This period began with the creation of man, on the evening of the sixth day: Adam would, of course, call the Sabbath the first day of the week, being the first day of his life; and his Sabbaths would fall continually on the first days of the *week*, like our Lord's-day\*. Every one feels that it would be absurd to call the twenty-four hours from one noon to the next noon, *a day*; and it appears to us no less improper to call the period between Monday and Monday, or Tuesday and Tuesday, a week: it is *seven days*, but not *a week*. This is quite obvious from the common use of the term week: we say, first day of the week, this week, next week, Easter week, and Christmas week (the Ember Weeks seem an exception, but only confirm the principle). When we say, "this day week," it is but an ellipsis for "this day of next

\* We shall take the earliest opportunity of shewing that the Patriarchal day began at sun-rise, and the Patriarchal week with the Sabbath morn; and that on coming out of Egypt the commencement of the day was change'd to the preceding sun-set, and the Sabbath then thrown back a day; the paschal lamb having been slain on the 14th at *even*, and yet the following *morning* being the 15th, a thing not possible under the Mosaic law.



week ;" as when we say "this day month," we mean "this tenth day of the next month," without thinking whether twenty-eight or thirty-one days may be the length of the period.

The week, thus defined, was a governing period, appointed at creation, and regulating some few similar periods (as the Feast of Weeks, the weeks of harvest) under the Mosaic law (and such are our Ember Weeks). Now, by a rule pervading all languages, the governing or regulating principle is of the masculine gender ; the thing regulated, feminine : as sun, and moon ; bow, and arrow, &c. ; and, what is exactly to our purpose, *dies* ; a day, is both masculine and feminine in the singular, masculine *only* in the plural ; any day under *tutelary government* being feminine, but days in general masculine, as governing the hours, which are feminine : the same word, *hora*, also signifying the seasons, governed by *annus*, the year, a masculine. Now the Hebrew word for week is, by the testimony of all scholars, in the singular number *masculine* ; but it has, by the confession of all, *two* forms of the plural number—the one *masculine*, the other *feminine* ;—and the point we are contending for is, that the difference of gender does most certainly infer a difference of *signification* in these two plurals ; and we further infer, that the difference of meaning is similar to that observed above in *dies*, a day ; that the masculine plural denotes *proper weeks*, the feminine plural *improper weeks*—that is, sacred periods of *sevens*, beginning from some other time than Sabbath morn (like our Ember Weeks). Thus, any *ecclesiastical* period of seven days, being derived from the *proper week*, and governed or regulated by it, was of the *feminine* gender : such a word is used for the feast of *weeks* (Deut. xvi. 9), which, though measured by periods of *seven days*, these periods are not *proper weeks*, as they began not with the Sabbath, but were reckoned from the day when they began to put the sickle to the corn. But if these fixed periods of *sevens* of days may not be considered as *weeks* because they do not begin with the Sabbath, much less may those fluctuating periods of *sevens* of days, appointed for the different ceremonial purifications, be considered as *weeks*. And for all these, *two* words quite *different* from that for *week* are used,—the common word for the numeral *seven*, with *days* added to it. There is one of these purifications which seems an exception to this, recorded in Lev. xii. ; where *seven days*' separation is enjoined on the birth of a son ; *two weeks*, the dual of a week, for a daughter : but the reason of the change of expression arises from the necessity of circumcising the son on the *eighth* day after his birth, which might be on any day of the week, and therefore would *not* make a *proper week* ; whereas, the daughter requiring no such rite, the purification might be

reckoned from the nearest Sabbath, and would thus make regular weeks.

Mr. Maitland assumes, without attempting to prove it, that a *week* and a *seven* have *precisely* the same meaning; and that the word *days* being added to the *latter* in sixty places of Scripture, the *former* (a week) may be any seven when standing alone—that is, it may be seven hours, or seven months, or seven years, or seven centuries. But this one assumption will not help his argument, without another, which we reject as even more violent than the preceding; for he assumes that this word *week*, if not defined to *seven days* by having this latter word joined to it, will of course mean *seven years*—a *week* of years, as he calls it. Now we protest against this as a most unwarrantable assumption, and deny that such an expression as a *week* of years once occurs in all Scripture. Mr. Maitland has probably been misled in this by the expression *sabbaths of years* (Lev. xxv. 8), and may have supposed it to be the same with *weeks* of years; but the words are totally different in their form and meaning; Sabbath being derived from a word signifying *rest*, and having nothing whatever to do with the number seven.

This expression, *sabbaths of years*, is strongly corroborative of our argument, because it shews that the period of years called a *sabbath* was not *any* seven years, but only those seven lying between the Sabbatical years, and marked out by them, as the proper week was by the Sabbath-day: and the usage of the New Testament demonstrates both: the sabbath of years, Matt. xxiv. 20; of days, Luke xviii. 12, xxiv., John xx. 1, 19. And this confounding *seven*, and a *week*, and *sabbath*, is to us perfectly unaccountable, in men who profess to have examined the subject.

But we are able to go further: not only to say that Mr. Maitland has no warrant in Scripture for assuming that the word *week*, when standing singly, would naturally mean *seven years*, which his argument really does require; or *might* mean seven years, which he may think is all it requires; for we can produce the express testimony of Scripture against his hypothesis, shewing, beyond the possibility of contradiction, that the natural meaning of the word for *week*, when standing singly, is a period of *days*, not of years: see in Gen. xxix. 27, 28, where it is written, "Fulfil her *week*" (the one word in question); "serve with me yet *seven* other years" (two words). From which passage it is clear to demonstration that *seven days* is the plain and natural meaning of the word *week*, standing *alone*; and that to express seven years not only a *different word* must be used for the numeral *seven*, but *years also* added. Yet the whole of

Mr. M.'s argument is an attempt to prove the reverse of this—namely, that this word *week*, which is the same used in Daniel's seventy *weeks*, does, when standing alone, rather mean *years* than *days*. This single text of Scripture subverts Mr. M.'s whole hypothesis to its very foundations; which we did not urge against him before, because it required an appeal to the points, which we perceived Mr. M. did not understand. But the writer of this letter has challenged us to that weapon which, to meet Mr. M. on his own ground, we had waived: we accept the challenge, and defy this writer, *with the points*, to twist this text into any support of Mr. Maitland; into any thing but a *direct contradiction* of his hypothesis. We quote the verse:

"Fulfil her WEEK" (שָׁבִיעַ, the same word with שָׁבִיעַ, Dan. ix. 27, having ) supplied by \) "and we will give thee this also, for the service which thou shalt serve with me yet SEVEN" (שָׁבִיעַ) "other YEARS." And though we cannot prove that this week began with a Sabbath, neither can our opponent *disprove* it; and as it certainly began with a *feast* (ver. 22), the original and proper meaning of Sabbath, this is an argument of some weight in our favour, while there is nothing to oppose it.

We now proceed to examine in order the several charges of "error," made against us in this letter; and, that our remarks may be the better understood, shall quote the portions on which we animadvert; making our extracts *verbatim* from the *manuscript* copy in our possession, as we shall have to point out a *most important variation* in the copy *printed* and circulated;—a variation which we are quite unable to reconcile with our sense of honour. We may as well mention here another instance of great unfairness on the part of the writer of this letter, not wholly followed in the printed copy: we allude to his writing *with points* those words which profess to be taken from our Review, and were there given, not for our convenience but that of Mr. Maitland, *without points*. This we cannot characterize by any name less harsh than literary dishonesty: for the writer must know that those who reject the points do not merely decline the assistance they furnish, but render the whole language so loose and vague and indefinite that it is difficult for us to find any firm hold to grapple with an antagonist, and still more difficult to state an argument in such a form as may not be cavilled at. But we are glad that this person (however unfairly) gives us now an opportunity of meeting him on this ground.

"I now proceed to the other parts of this criticism. Your Reviewer goes on to accuse Mr. M. of confounding two words, which he states to be perfectly distinct,—שָׁבִיעַ and שָׁבִיעַת. He says, 'No one who can distinguish ׀

from a ת will be likely to agree with Mr. M., in thus barbarously interchanging words of such different form and *origin*. I have read Mr. M.'s two Enquiries with some attention; yet where he has interchanged these words I know not; but this I know, that your Reviewer in this passage has shewn that his acquaintance with the points, and even with the Hebrew language in general, is very slight: as you will see from the following list of errors:—

“1st Error.—According to your Reviewer, שבעות and שבועים are words of ‘different origin.’ Buxtorf, and Gesenius, say in their Lexicons, that they *have one and the same origin*,—that they are both plural forms of *one*, and the *same*, word שבוע.—See the Lexicons of Buxtorf and Gesenius in loc.”

This is a charge which quite astonished us: we never accused Mr. M. of it, and have not therefore fallen into this first error. What we did mean to accuse him of, and which we here repeat, is, that he confounds—not two, but—*five* words together, שבע, שבעה, שבוע, שבועים, and שבועות; making them all, though so different in form and origin, to signify merely *seven*;—a monstrous position to maintain in any language, tenfold so in Hebrew. As this person declares that he has “read Mr. M.’s two Inquiries, yet where he has interchanged the *two* words he knows not,” ought not common candour to have led him to suspect that he had mistaken our meaning? In one respect, however, we acknowledge ourselves mistaken: we did think that no one, who knew the mere first elements of Hebrew, would agree with Mr. M. in this point. This writer convinces us that our assertion was rash and bold; that we reckoned too much on the common sense of our opponents; for we shall have immediately to prove far greater ignorance than any which Mr. M. displayed: and yet we are constrained to confess that the writer “can distinguish ׀ from a ת !!!

The second charge of error runs thus:

“Your Reviewer is ignorant that שבוע is both masculine and feminine. In Dan. ix. it is construed with the *masculine* numeral אחד but in Gen. xxix. it is twice construed with the *feminine* demonstrative זאת.”

We read this charge with perfect amazement, which has not even yet subsided, that any man should undertake to correct another, and should moreover do it with all the confidence and pomp and circumstance of a master, and yet blindly pen a charge like this, so deadly to all his pretensions, so irrecoverably fatal!!! This writer affirms that the word week, שבוע, is twice construed with זאת in Gen. xxix.; to which we give the strongest and most unqualified contradiction: the words are *not so construed*. When a blunder is very gross, it is difficult to expose it, because no exposure can increase its absurdity; and such is our present case with every one who understands Hebrew: they will at once perceive the stupidity of this mistake, and so we leave it. But to an *English* reader we may point out what nonsense it would

make of the passage, which is that already referred to, Gen. xxix. 27, 28: "Fulfil HER week, and we will give thee THIS also: and Jacob did so, and fulfilled HER week; and he gave him Rachel his daughter to wife also." Now let the reader observe that HER in both verses, and THIS in verse 27, are precisely the same word in Hebrew; and as it is evident that "this also" in ver. 27, is Rachel also in ver. 28, so the "her" in the former part of each verse must of necessity be Leah, understood: it is with the daughter that אִתָּהּ (*her*) is construed, not with week. Observe what nonsense the new construing proposed would be: "Fulfil this week, and we will give thee this week also!!!" We have not patience to go on with such folly; but we are greatly surprised that Mr. M. had not one friend sufficiently acquainted with Hebrew to point out this blunder so glaring.

"3rd Error.—Your Reviewer asserts that 'seven, the numeral, and its derivatives are always feminine.' Seven the numeral is not *always* feminine, but has a masculine and a feminine form. Every grammar that I have consulted gives the two forms שִׁבְעָה and שִׁבְעַ."'

This charge would have had no foundation if we had inserted the Hebrew word שִׁבְעַ, which we consider as the only proper numeral. שִׁבְעָה or שִׁבְעָה properly denotes "by sevens," and is of the common gender; as Gen. vii. 2, "by sevens, male and female:" and שִׁבְעָה is construed with *feminine* nouns, Ezek. xl. 26.

"4th Error.—Your Reviewer supposes that the seven in Dan. ix. 20 ('seven weeks') is feminine, because the 'seven' has the feminine termination; whereas it is masculine. Your Reviewer is ignorant of the fact, that, the genders of the numerals from 3—10 form an exception to the general rule about the feminine termination. See Gesenius (Lehrgeb. p. 610)."

The Reviewer did *not* suppose seven in Dan. ix. 20 to be feminine: he could not so mistake, since it is there in concord with שִׁבְעִים, and as he immediately goes on to cite its concord with a feminine, שִׁבְעָה, Deut. xvi. 9. this writer ought to have seen his meaning to be, that the ordinary feminine termination was no guide in שִׁבְעָה, it being construed with both masculine and feminine nouns; but that שִׁבְעִים and שִׁבְעָה, being uniformly masculine, must have an uniform and different meaning.

The fifth charge of error is a combination of mistake, perversion, and sophistry, for which the severest terms of censure would not be too strong; and to it, as it is rather involved, we beg the particular attention of our readers: it runs thus in our *manuscript* copy:

"5th Error.—Your Reviewer supposes שִׁבְעִים in Deut. xvi. 9, to be the plural of the numeral שִׁבְעָה which is not the case; and his supposition implies an entire ignorance of the principles of the mutation of the vowel points, Your Reviewer says, speaking of the seven weeks Dan. ix. 25, 'and where, if it

had been seven *sevens*, as Mr. M. asserts it to be, שְׁבַעֵת שְׁבַעֵת\* must have been the words employed, as Deut. xvi. 9, שְׁבַעֵת שְׁבַעֵת\* when though weeks, it is properly *sevens*.<sup>†</sup> This is entirely erroneous; שְׁבַעֵת with the punctuation which it has Deut. xvi. 9, cannot possibly be the plural of the numeral seven; for the Hebrew numeral seven (שְׁבַעֵת † or שְׁבַע is a segolate noun, and must therefore if it had a feminine plural have שְׁבַעֵת when the vowel points are essentially different. This mistake is curious, because your Reviewer by translating שְׁבַעֵת in Deut. xvi. 9, by 'sevens' does in fact give up his argument, and acknowledges that Mr. M. is in the right: for as we have seen above שְׁבַעֵת, and שְׁבַעֵים, are both plurals of the disputed word שְׁבַע; so that, if the one means 'sevens,' the other also means 'sevens,' and Mr. M. is in the right."

Now this charge grows out of the preceding, and is therefore false in its ground work: we never supposed שְׁבַעֵת to be the plural of שְׁבַע; we gave a list of the texts where שְׁבַעֵים, שְׁבַעֵם, and שְׁבַעֵת occurred, p. 457; saying, "These are *all the passages* which can by possibility have any bearing on this inquiry;"—as strong a proof as can be required that we thought שְׁבַעֵת had *nothing* to do with the inquiry, was *not* the singular of שְׁבַעֵת. But, passing this, and supposing the charge to be well founded, it would *refute the hypothesis it is meant to support*: for it asserts that the words in question do not come from seven the numeral, saying שְׁבַעֵת "cannot possibly be the plural of the numeral seven;" the very reverse of which Mr. M. maintains in an argument which this very writer has called, in the early part of this letter, "*unanswerable!*" But, passing this also, we now look at this charge seriatim; and, as it requires some effort of attention to disentangle the labyrinth and maze of error which it presents, we request our readers to follow us with great care, in our examination. The whole of this charge rests upon the writer's assuming that we derived שְׁבַעֵת from שְׁבַע; an assumption which he had no right to make, and which we reject and deny. Yet even with this false foundation he saw no way of convicting us of error but by printing *with points* words which we printed *without points*, thus adding injustice to mistake. But even this would not suffice, because the points of שְׁבַעֵת did *not* forbid such a derivation, while he thought that the points of שְׁבַע *did*: wherefore he makes a third assumption, which we cannot conceive to have been an unintentional mistake: for שְׁבַע *only* is segolate; such a *punctuation* only would serve his purpose; and he shuffled the two words together so that the

\* These words are written *with* the points in the letter sent to us, but *without* in the *printed* copy!

† This word is *inserted* in the letter sent to us; it is *omitted* in the printed copy!

unwary reader might let שבעה pass for a *segolate* also. This result, however, has been marred by the person who corrected the press of the published letter, and who, perceiving that שבעה was not pointed with *segol*, had the honesty to strike out that word, without perceiving that the whole charge against us rested upon its insertion; and this fifth charge of error now stands not only naked and detected, but pointless and absurd. If the above be an incorrect account of the procedure we shall be glad to receive any better explanation, for we can discover none. But if it be correct, we do say that the man who could persist in the determination to mislead, with the steadiness of purpose which this train of thought would require, without one rising of remorse strong enough to induce him to burn his paper and repent of his sinful intention, reveals the awful lengths to which the slave of a system may go, in order to crush an opponent. Such a slave may perhaps mock and deride what we are now about to say, because he knows not the stern principle in which it originates, but we do say, that we would rather suffer our right hand to be cut off than practise or connive at deceptions like that we have exposed above. And if our readers knew how often such instances have come to our knowledge in the different controversies which we have had to maintain, and practised by persons who are professors, and even ministers of the Gospel, they would not only forgive, but applaud, the honest indignation which sometimes bursts from us, though, it may be, expressed in terms which are thought rough and indiscreet and uncharitable by this smooth-tongued and fawning generation. But even if the argument had been all fair, and without trickery, in this charge against us, it could *not* be *maintained*: for the same word in Ezek. xlv. 21 is pointed with *sheva* under the first radical, though properly translated *seven*; and again in Jer. v. 24, translated *weeks*, the *improper* weeks of harvest.

"6th Error.—Your Reviewer speaks of שבעת in Ezek. xlv. 25, omitting the ך, whereas a very slight knowledge of the points would have taught him that שבעת (the status constructus of שבעה) never had, and never can have, a ך to omit."

This last allegation is a mere catch at a word: we never said, or meant to say, that the word in Ezek. xlv. 26 had a ך to omit, but, on the contrary, said the word was "*different*." If, instead of saying "omitting ך," we had said *being written without ך*, as the context clearly shews us to have meant, this carper at a word would have had no handle for his perversion.

And now we leave our readers to decide what right this writer has to charge us with error, and how far any thing which he has said is serviceable to Mr. Maitland and his hypothesis.

REPLY TO MR. VAUGHAN, AUTHOR OF "THE NATURE AND DURATION OF THE PAPAL APOSTASY."

MR. VAUGHAN, the gentleman whose sermon we reviewed last summer (see No. VII. of the *MORNING WATCH*), has made a few strictures upon our article in the last *Evangelical Magazine*, in which the only thing material to notice is his denial of the genuineness of the Epistles attributed to Ignatius.

That the Papists, who corrupted every thing, should have corrupted; and added to the number of, these ancient Epistles, is no wonder. But we quoted only from those seven which have been both proved genuine and purified from all interpolation. Calvin denied the authenticity of them (as did Luther that of the Epistle of St. James), but Archbishop Usher has, since Calvin's time, finally settled the question. "Usher," says Du Pin, "found two manuscripts of the original Epistles of St. Ignatius in England: one in the University of Cambridge (in Caius College library), and another in a private library of one Richard Montague, which contained an ancient version of those Epistles very different from the vulgar: and afterwards, having compared this translation with the passages recited by the Fathers, he perceived that it exactly agreed with them quite through. Not long after the learned Isaac Vossius found, in the library of Florence, a Greek manuscript of the same Epistle, which had been perused about an hundred years before by Turrianus, wherein the Greek text perfectly answered to the version published by Usher; and so he published this Greek original."—"I am persuaded," says the pious Dean Milner in his *Church History*, vol. i. p. 156, "that the strong manner in which submission to the bishop is inculcated has been the most weighty argument with several persons to encourage themselves in doubts of the authority of these pieces. But to doubt the genuineness of these Epistles on this account, is to be the slaves of prejudice. Usher, and after him Vossius, have sufficiently distinguished the genuine from the false and interpolated; and the testimony of antiquity, and the agreement of the Epistles, as thus purified, with the quotations of the ancients, render them superior to all exceptions."

With regard to the question on which Mr. Vaughan touches—whether the late Mr. Roby of Manchester was more like an ancient bishop than what we now call a bishop—we will (waving a comparison which might give pain to some friends of the deceased, and would little avail in the argument) only say, that, as in all the appointments of the Apostles with regard to church government there was *inherent reason* for such appointments in the nature of things, it is no wonder that some who deny the *name* should find themselves slipping into the power and substance of the *thing*. Whether men will have it or not, the



church cannot flourish without episcopacy, in some modification or other. The power of orders, ordination, confirmation, and jurisdiction, are neither more nor less than as they are stated in the canons of the Council of Nice. One element alone is wanting to make our Bishops what the primitive ones were, *Love*; and that is not the product of any system of church polity: we must seek it from God; and the Dissenters will allow that they are in as much need of it as the Churchmen whom they condemn.



DECLARATION FROM THE NATIONAL SCOTCH CHURCH,  
LONDON.

*To the Editor of the Morning Watch.*

DEAR SIR,—I send you the copy of a Declaration set forth by the office-bearers of the church of which I am Minister, for the end of contradicting and counteracting the false reports which have been circulated through a thousand channels, to prevent good Christian people from waiting on my ministry. It had become absolutely necessary also for the assurance of the friends and families of the Scottish youth, whereof my flock is principally composed, who were continually, as well as others, receiving urgent entreaty to separate themselves from one held up to public detestation as a blasphemer of the Saviour of the world. Yet, much as I have suffered from the reproaches of men, for the truth's sake, I was content to have borne in silence, and therefore had no hand whatever in originating, nor yet in penning, this document, which came forth spontaneously from the hearts and minds of those honest and honourable men whose names it bears. They could no longer be silent, knowing from week to week, and from day to day, my conversation in the midst of them. The document is a simple denial of certain charges of heretical doctrine laid against me by the tongue of common slander: and it is made by those who have, with one only exception, been with me from the beginning; who for many years have publicly and privately had every opportunity of knowing my doctrine thoroughly. That it will not satisfy those who desire that I should be found a heretic, and, desiring it, have caught at single words, disjointed expressions, half-sentences, misquotations, misrepresentations, in order to conclude me so, I can well believe; but that the testimony of twelve men, heads of the congregation, unrepached and irreproachable, will have weight, and should have weight, with all God-fearing and right-minded men, I feel fully assured: and with respect to my printed works, I solemnly, before Almighty God, and his church in heaven and earth, declare, that, however they may be tortured by ingenious and critical men to speak another language than the language of this Declaration, they never were intended by me to do so;

nor, I dare affirm, will be found to do so, being candidly and charitably judged; because other doctrine than the doctrine herein expressed I have never held, and therefore, being an honest man, can never have expressed. Whether or not I may have expressed myself at all times in the terms best fitted to convey my mind; whether in a moment of indistinct perception, which every one proves, I may not have dropped an expression which may seem to bear, or even may really bear, against my constant and stedfast faith, I say not; but of this I am sure, that never have I uttered any thing derogatory to the holiness of the Lord Jesus Christ, but ever laboured, by word and deed, to demonstrate the same unto my brethren.

If you will insert this, my dear friend, I will thank you; and meanwhile I pray God to bless your most valuable labours in His cause.

EDWARD IRVING.

*London, 15th December, 1830.*

"We, the Minister, Missionary, Elders and Deacons, of the National Scotch Church, Regent Square, feel it a duty we owe to ourselves, to the Congregation to which we belong, to the Church of Christ, and to all honest men, no longer to remain silent under the heavy charges that are brought against us, whether from ignorance, misapprehension, or wilful perversion of the truth; and therefore we solemnly declare,—

"That we utterly detest and abhor any doctrine that would charge with sin, original or actual, our blessed Lord and Saviour Jesus Christ, whom we worship and adore, as 'the very and eternal God, of one substance and equal with the Father; who, when the fulness of the time was come, did take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin,'—'very God and very Man, yet one Christ, the only Mediator between God and man;' who in the days of his flesh was 'holy, harmless, undefiled, and full of grace and truth;' 'who through the Eternal Spirit offered himself without spot to God,'—'the Lamb of God that taketh away the sin of the world,'—'a Lamb without blemish and without spot:' in which offering of himself 'he made a proper, real, and full satisfaction to his Father's justice in our behalf.'

"And we further declare, That all our peace of conscience, progress in sanctification, and hope of eternal blessedness, rest upon the sinlessness of that sacrifice, and the completeness of that atonement, which He hath made for us, as our substitute,

"And, finally, we do solemnly declare, That these are the doctrines which are constantly taught in this church, agreeably to the standards of the Church of Scotland, and the Word of God."

(Here follow the signatures of every member of the Session.)

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## TO CORRESPONDENTS.

THE press of matter which could not be delayed has obliged us to postpone many most important papers, *On the Restoration of the Jews, The Transfiguration, Christ the Head over all to His Church, Calvinism, the Number of the Beast*, and many shorter papers and letters. We are also obliged to defer till our next the continuation of Mr. Irving's paper on the *Gifts of the Holy Ghost*, and remarks on the controverted Doctrines, which we hope may now be modified to an altered form of controversy.

We have to express our unfeigned sympathy with his family and friends on the sudden death of Dr. A. Thompson; whose many services in the cause of truth will be long remembered with gratitude, while the infirmities which he shared in common with all men we desire to bury in oblivion.

THE  
MORNING WATCH.

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JUNE 1831.

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THE PEOPLE OF GOD, IN ANCIENT, PRESENT, AND  
FUTURE TIME.

**T**HE Church of God, and the People of God, are often used indifferently, as if both terms conveyed the same idea. In one sense there is a propriety in this, as they will apply to many of the same persons, some of the People of God subsequently becoming the Church of God; but in other respects it is improper to confound them, as they denote very different stages of the same mystery in times past—may with no more propriety be interchanged than Type and Antitype—and shall become still more distinct from each other in the ages to come. Though all the counsels of God have been from everlasting, and with reference to Him are before all time, and without time, the church being chosen in him before the foundation of the world; yet with reference to Man, the creature of time, there are successive stages in the evolution of the mystery of God: He first chooses a People; out of that people calls a Church; in that church has an Election, the proper church of God.

Having, in our last Number, considered the Church, headed up in Christ, as the full manifestation of the purpose of God, the ultimate end of creation and redemption; we would now briefly consider, The People of God, the visible expression, the first sign, the type, of that glorious antitype and consummation. We would shew how God, appointing a Land, a People, and a Covenant, typified therein the three requisites to a church, Place, Persons, and Communion; or unity under diversity; a body of divers members, with Christ the one Head, filled with one Spirit; one church, a communion of saints. This mystery being put forth in the land, the people, the covenant, is successively gathered into the church—gathered, not abrogated: not abolished or destroyed, but taken up in order to be given forth and fulfilled in a higher and nobler kind; not in the letter only, but in the spirit also; not imperfectly and for a time only, but perfectly

and for ever. The Land, the People, and the Law, are revealed in successive order before the coming of Christ: He fulfils the law, and gives it forth in the higher kind, the law of love, the new commandment: the ancient people are then called into the church, and form the nucleus round which all nations shall gather, to form the universal church: and the land, finally, is taken up and possessed in perfection, like the garden which the Lord planted in Eden, and diffusing its fertility and bloom over the whole world, and abiding in perennial beauty for ever and ever; inhabited by the people of God, governed by the church of God. These are startling things to utter; and we have many things to say still more startling, not only to the natural man, but to both Jew and Gentile believers; and time runs on so fast, that we cannot wait to prepare the way: we must utter them now, whether men will hear or whether they will forbear. We desire earnestly, and seek diligently, to utter nothing but the truth, of the word of God; and may He from whom it came, and to whose glory we endeavour to employ it, give to his people such a spirit of discernment, that they may reject every thing erroneous which we in our ignorance may express. May He also supply all those deficiencies which in our weakness we may fail to express, and carry conviction to the minds of those who prize the engrafted word, which is able to save the soul!

God hath from the first reserved a portion of each kind for his own—as, one tree of the garden, one day of the week;—and so the land of Canaan, where he determined to plant his people Israel. This is declared Deut. xxxii. 8: “When the Most High divided to the nations their inheritance, when he separated the sons of Adam; he set the bounds of the people according to the number of the children of Israel: for the Lord’s portion is his people; Jacob is the lot of his inheritance.” The land of Canaan was given to Abram by promise: “And the Lord said unto Abram, Lift up now thine eyes, and look from the place where thou art, northward; and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed for ever. Arise, walk through the land in the length of it, and in the breadth of it: for I will give it unto thee” (Gen. xiii. 14, 17). The promise thus made had not even an inchoate fulfilment for 470 years, and has not yet received its full accomplishment, but waits for that time spoken of by all the prophets: “For in mine holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them. And ye shall know that I am the Lord; when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers” (Ezek. xx. 42).

The people, too, who were to possess this land are not called the people of God till 430 years after the promise to Abram; when the Lord says, "I have surely seen the affliction of *my people* which are in Egypt...and I am come down to deliver them" (Ex. iii. 7). He also reveals himself in a new character to them at the same time, the character of Jehovah, the "I Am," the present God in the midst of them (Ex. iii. 12, 14); a nearer and dearer relationship than any by which he was known to Abraham, to Isaac, and to Jacob (Exod. vi. 3). But this too, like the promise of the land, received but an inchoate fulfilment in the experience of the ancient people of God, and waits for its full accomplishment in those new heavens and that new earth, when former troubles are forgotten and shall not come into mind, when the Lord shall proclaim, "Be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy: and I will rejoice in Jerusalem and joy in my people" (Isaiah lxxv. 18).

The land was thus given by promise, and the people chosen, and actually called the people of God, before the covenant of Sinai, before the giving of the law. Their only title to the land was the promise of God, his free gift to Abraham: the law formed no part of the title, but forfeiture was incurred by any breach of the law. Were this rightly considered we should not dream of justification for fallen man by a law, or merit, or right, or title of any kind from keeping a law, or pardon or acquittal in law, or any such absurdities. A law can *only* condemn; it cannot pardon: acquittal comes not from the law, but is escaping beyond its reach: the law is inexorable, admits of no relaxation, allows no compromise. Where, then, is pardon to be found? Not in the law, but in that God from whom law came; in grace superabounding over law in another attribute brought into action; which neither weakens the law nor becomes weakness itself, but exhibits holiness and love in all their perfections, and rendered still more conspicuous by the contrast; mercy and truth met together, righteousness and peace kissing each other. Nor could law give title to the land, or merit of any kind. Keeping the law could not possibly give a right; it only *barred the forfeiture* of a right already given. The law, while kept, was the tenure by which possession might be held; but a right-holder than the law must first have given possession. Law has no promise of its own; nothing but threat: the Fifth Command, which seems like a promise, is but the averting of premature death; and so of the rest.

This is set in the clearest light by the often-repeated declarations, that, if the people should forsake the law of God, not only should they themselves be plagued with sicknesses and cast out of the land, but the land itself, though the glory of all lands, should be cursed for their sakes. "Keep, therefore, the words of

this covenant, and do them, that ye may prosper in all that ye do...that thou mayest enter into covenant with the Lord thy God that he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham and Isaac and Jacob; lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God.....The Lord will not spare him...and the Lord shall separate him unto evil out of all the tribes of Israel... So that the generation to come of your children, that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it, and the whole land thereof is brimstone and salt and burning.....even all nations shall say, Wherefore hath the Lord done thus unto this land? what meaneth the heat of this great anger? Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt" (Deut. xxix. 9—25).

The children of Israel were chosen to be the people of God not because they were better than other nations, for they were always stiff-necked and rebellious; but the Lord loved them, and would keep the oath which he had sworn unto their fathers (Deut. vi. 7). And though they never kept the law, and provoked him to anger continually, yet the Lord spared them long, and wrought in the midst of them; not for their sakes, but for his own name's sake. (Ezek. xx.) But when those whom he had chosen to be a peculiar people, a peculiar treasure above all the nations of the earth (Ex. xix. 5, Deut. xiv. 2), had multiplied their transgressions against the Most High God their Redeemer, by rebellions and provocations innumerable. He, after various unavailing chastisements, allowed a revolt of the Ten Tribes from the house of David; who gathered themselves to Samaria and Bethel and Dan, instead of worshipping at Jerusalem. The idolatries of these revolters still increasing, the Lord declares that he will no more have mercy on the house of Israel, but will utterly take them away (Hos. i. 6). This was precisely reversing the promise given to Moses (Ex. iii. 7, 14; vi. 7), "My people," "I Am that I Am;" declaring them to have become "Lo Ammi, *not* my people," and "I am *not* to you" (Hos. i. 9). The house of Israel, or the Ten Tribes, from that time ceased to be the people of God; were shortly after cast out of the land; and yet remain outcasts—Lo Ammi, not the people of God. But a time is coming, spoken of in the same chapter (ver. 10), when these outcasts shall again be brought back, again taken into favour; and, "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." Still they were to abide many days "without

a king, and without a prince, and without a sacrifice.....but 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. 5).

After the casting out of the Ten Tribes, the house of Judah still continued for a time to be the people of God (Hos. i. 7). First, To keep up the line of David, that the Messiah, the seed of David, the Immanuel promised to Ahaz, might be offered to them: next that through them, and ultimately in their place, another people might be brought in, instead of outcast Israel—the children of Abraham by faith; the true Israel; the church of Christ, whom he hath called, not of the Jews only, but also of the Gentiles (Rom. ix. 24). Salvation was offered to the Jews; which being by them rejected, the kingdom of God was taken from them and given to a nation bringing forth the fruits thereof (Matt. xxi. 43), and to this newly chosen people are now transferred all the prerogatives of the people of God: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: which in time past *were not* a people, but are now the people of God; which had not obtained mercy, but now have obtained mercy" (1 Pet. ii. 9, 10).

The Lord had said, "Behold, I lay in Zion a chief cornerstone, elect, precious; and he that believeth on him shall not be confounded." This stone the Jewish builders disallowed; and he became to them a stone of stumbling, and a rock of offence; and through their fall salvation is come to the Gentiles. All the ancient people of God are now cast off for a time, excepting that small "remnant according to the election of grace," who, gathered into the church of Christ during the present dispensation, become the true Israel of God; and thus evince, that, even in the outcast condition of the Jews, there is to be found among them an election, beloved for the fathers' sakes; and keeping alive the expectation of that time when God, having brought in the fulness of the Gentiles, shall again return with favour to his ancient people; when "there shall come out of Zion the Deliverer, and shall turn ungodliness from Jacob:" "and so all Israel shall be saved" (Rom. xi. 11, 28).

During the present dispensation the church is the people of God, but in a state typified by and corresponding with that of the children of Israel wandering in the wilderness. We, like them, wait for our inheritance; we, like them, are strangers and pilgrims; we, like them, must die in the wilderness: but such as are born to God in this wilderness shall, as children of the resurrection, inherit the heavenly Jerusalem, the city of the living God; shall become heirs of God, joint-heirs with Christ.

The Christian dispensation is so sparingly mentioned in the Prophets, that many have considered it as a kind of parenthesis

in their discourse, or at least as an interval of Jewish suffering too painful to be dwelt upon by a Jew, and therefore that he willingly over-leaped it, and passed at once from the former to the latter glory of his people: but the fact is, that it was unnecessary to enlarge upon it; for all the minutiae of the Christian dispensation had been already acted out in the Jewish; and if we would study the typical import of the Jewish laws and rites and times, we should need no other record of the church. These are now nearly fulfilled; we are entered upon the last of the series, soon to be wound up by the Feast of Tabernacles, the closing solemnity of the year (Zech. xiv. 16; Rev. vii. 9, xix. 5; Psal. cxxxv.), the conclusion of the Songs of Degrees.

: Instead of entering on this extensive subject, we turn our attention to a question here arising, and of great practical importance at the present time, when the Jews are once more rising into notice, and attracting in an especial manner the attention of Christians; this question is, What are the claims of the Mosaic law at present? and, further, Shall the Mosaic law be again restored?

These questions have been unnecessarily involved in difficulties of three kinds: first, from not distinguishing accurately between the Patriarchal and Mosaic ordinances; secondly, from making a difference between Jewish and Gentile believers in Christ; thirdly, from not perceiving that the ordinances in Ezekiel's last chapters are under a new dispensation, and not in any respect a revival of the Mosaic. The purely Mosaic ordinances, apart from these extraneous difficulties, were all tied to the land, the temple, and the priesthood; and so inseparably tied, that out of the land, without a temple and without a priesthood, not one of them can be observed. No purification could take place among the people of Israel, no acceptable service be offered to God, but by the intervention of the priest and the appointed sacrifice; and no sacrifice could be offered except in that place which the Lord God had chosen to put his name there. These purifications, these sacrifices, this priesthood, all denoted something in the person or work of Christ, which he, having accomplished, rendered obsolete, vain, and nugatory, (the real and efficient atonement being made which these things only prefigured, as the Apostle argues at large in the Hebrews); and, having caused the sacrifice and oblation to cease by offering his one sacrifice for sins for ever, rent the vail of the temple, and proclaimed, It is finished. But though the chief import of the Mosaic ritual passed away when it was fulfilled in Christ, a secondary end was answered by it for a time, in bringing men to the Gospel. Of it the Apostles largely availed themselves, as long as the temple stood: they gave the law all reverence, as coming from God; they taught continually that the law was holy, and just, and good; they were willing, to the Jews to be-



come as a Jew, that they might gain the Jew; while they also taught that Christ is the end of the law for righteousness to every one that believeth (Rom. x. 4).

The destruction of the temple of Jerusalem and the expatriation of the people totally changed the relations of both Christians and Jews to the law: in the former, any adherence to the law of Moses became sinful; in the latter, impracticable, and even unlawful degeneracy. Barnabas and Ignatius, in their Epistles, forbid very strongly any return to the law. "Bring no more vain oblations: these things therefore hath God abolished." (*Wake*, p. 302). "Be not deceived with old fables, which are unprofitable; for if we still continue to live after the Jewish law, we do confess ourselves not to have received grace." (*Wake*, p. 233). And Tertullian, Athanasius, Jerome, and nearly all the fathers, are equally strong against Judaizing. Three of the Apostolic Canons \* forbid the Jewish observances, on pain of deposition to the clergy, of excommunication to the laity. Many Councils condemned Judaizing: as that of Laodicea, A. D. 320; the second general Council held at Constantinople, A. D. 383; the third general Council, at Ephesus, A. D. 431; and other later Councils: so that a Christian may not on any account Judaize. But is a Jew converted to Christianity as strongly forbidden as a Gentile? Certainly: to recognise any difference between them would make schism in the body of Christ; and the attempt is vain, no one proper Mosaic rite can be observed out of the land of Canaan; and the pretence is but a mockery, in the substitution of some Rabbinical practice, and calling it the Law of Moses. For forty years after the crucifixion of Christ, the Lord bore with the provocations of the Jews, as he did with their fathers in the wilderness: he then destroyed their temple, and swept them off from the land, that they might feel the miserable bondage of being under a law which it was now impossible to keep, and be driven by very despair to embrace the Gospel. As Chrysostom beautifully observes, "Through the necessity of a local worship, God covertly withdrew the Jews from the rage of ritual observances. For as a physician, by breaking the cup, prevents his patient from indulging his appetite in a hurtful draught; so God withheld the Jews from their sacrifices, by destroying the city itself, and making the place inaccessible to all of them." (*Hom. vi. adv. Jud.*) This impossibility of keeping the law the Jews themselves acknowledged; and it is exemplified in a remarkable conference between the Emperor Julian and the principal men among the Jews, which is related by Sozomen (v. 22), and mentioned by Chrysostom, and by Gregory Nazianzen. After his

\* Can. lxiii. lxix. lxx. Of the last two Beveridge, examining them all in order, says "Duobus autem proximis sive lxix. lxx, ut in Apostolicam et statem et doctrinam convenientibus, prætermisiss."

apostasy, Julian, in his enmity to Christianity, rebuilt many heathen temples, and restored their idolatrous rites; and the same enmity induced him to send for the Jews, and command them to return to the law of Moses. They unanimously replied, that, the temple of Jerusalem being destroyed, it were not a lawful thing, nor according to the customs of the fathers, to become degenerators from their own metropolis, by keeping the law in a foreign land. This gave occasion for Julian's attempt to rebuild the temple, which was so miraculously frustrated. But the impossibility of sacrifices during the dispersion carries consequences most extensive in its train; for every purification needed a priest, and most of them sacrifices. Now the Jews have neither the means nor the turn for manufactures; and almost all the articles of dress and furniture and utensils are the manufacture of Gentiles, and as such by the law unclean. The distinction, again, between clean and unclean food cannot now be observed; for if the firstlings of the flock were not offered to the Lord, the whole flock was reckoned unclean; and so of the first fruits of the field and of the tree;—but the Jews, possessing neither lands nor flocks, have no firstlings to offer; and if they had, have neither temple nor priest to receive them. And every thing they wear, every thing they use, every thing they eat, is alike unclean, incurably unclean, by the Mosaic law. Nay, even circumcision, on which they most pride themselves, cannot now be practised Mosaicly; for there is no priest to perform the rite, or to offer the sacrifice which the law required: such circumcision as can now be practised is only like that of the Turks, or Arabs, or Egyptians\*.

The Feast of Tabernacles, with its eighth day, typified a time yet future, when the Jews shall be restored, and all nations of the earth go up to worship at Jerusalem (Zech. xiv. 16). But in that restored state they shall not return to the Law of Moses, but receive a new dispensation, with a temple and priesthood and services suited to that new dispensation, which will combine the literal and the spiritual; every ordinance then becoming, not a type, but a sacrament; the sign, not of a future, but of a present grace; the "outward visible sign of an inward spiritual grace, verily and indeed taken and received by the faithful" in the ordinance. This new dispensation is promised to be given when the whole house of Israel is re-assembled in the land from all the countries into which they have been scattered; the time is just before the destruction of Gog and Magog, but after the building of the temple, and after the destruction of the assembled hosts of Armageddon. The prophecies relating to this time make mention of three parties, who are severally but simultaneously visited, and by these divers visitations brought

\* The question of the Sabbath will be discussed in our next.

all together under the bond of the new covenant, to constitute the future people of God. First, we have the inhabitants of Jerusalem, consisting of Jews, or the two tribes only, who, gathered in an inquiring and expectant, but not in a converted state, will have built the temple on Mount Zion, with a desire to worship after the manner of their fathers, and with an expectation of the speedy coming of Messiah. Secondly, we have the tents of Judah put in contradistinction to the inhabitants of Jerusalem (Zech. xii. 7, 8); who will probably consist of nearly all the Jews now scattered throughout the kingdoms of the West, and will then be gathered in the plains of Sharon (Isai. lxxv. 10), arriving by the way of Joppa and the other ports of the Western Sea. Thirdly, we have the tribes of Israel coming from the East, assembled in the valley of Achor, near Jericho; mentioned together with Sharon in Isaiah lxxv., and fixed to Israel, or the Ten Tribes alone, by Hosea, ii. 15. We must briefly lead up these three parties to their several stations, to which the Lord allures them, that he may speak comfortably to them, and bring them into the bond of the covenant. For the gathering of the first band to Jerusalem, the way is already prepared, and it may now begin at any time, for the great river Euphrates is dried up (Rev. xvi. 12; Jer. l. 38; li. 36; Isai. xi. 15; Zech. x. 10). Another hindrance is also now removed, by the withdrawal of that mighty power which sluiced off the waters of the Euphrates, and by the sudden erection of an unexpected barrier, like an insuperable rampart of steel, hedging in the princes of the north—Ros, Mesech, Tubal, and all their bands—that they may not throw any impediment in the way of the returning captives of Judah, whose chains are now dropping off, and whom Babylon, decrepit with age and struggling in her death-throes, has no longer strength or the purpose to detain. This first gathering of the Jews is not by a manifestation of Christ in person, and not a consequence of conversion, but by an agency similar to that which gathers the nations to the war of Armageddon, and spoken of in the same terms. For when, in the day that the Root of Jesse stands for an ensign to the people of Judah, and is sought to by the Gentiles, or Christian church (Isai. xi. 10), an ensign is lifted to the nations for battle (Isai. v. 26, xi. 12); and the trumpet of the land of Assyria (Isai. xxvii. 13, xviii. 3), the seventh trumpet of the Apocalypse (xi. 15), shall be at the same time blown, and the children of Israel shall be gathered one by one, to worship the Lord in the holy mount of Jerusalem (Isai. xxvii. 13). This is the gathering at the end of harvest often alluded to as the lion going up from the swelling of Jordan, and causing a trembling from the West, the seat of Rome, the antitype of Babylon—see at full Hosea xi. 10; Zech. viii. 7, 8; Isai. xxi. 8, 9, 10; Jer. xlix. 19,

21, 22; *1. 44, 46*; *Rev. xvi. 18*; *xviii.*; the comparison of which can leave no doubt that the fall of Rome is the restoration of Jerusalem; and that it is at the end of harvest, or threshing time, and before the vintage and treading the wine-press of wrath. This gathering is the voluntary movement of a number of the Jewish people, whose hearts God will move to return, and to rebuild Jerusalem and the temple; in which they will not be hindered, nor will they be assisted by the nations. But after a time, the true church having been taken to the Lord during the time of this first gathering to Jerusalem, and the professing church becoming worse and worse, the Lord will come to render his anger with fury, and his rebuke with flames of fire: "For by sword and by fire will the Lord plead with all flesh; and the slain of the Lord shall be many." Then He declares, "I will gather all nations and tongues; and they shall come, and see my glory" (*Isai. lxvi. 15, 20*); and they shall bring back all the remnant of Judah from all countries, and from the isles of the sea, for a present to the Lord of hosts, to the Holy One of Israel (*Isai. xviii. 7*; *Zeph. iii. 10*; *Psalm xlv. 12*; *Isai. lx. 1, 9*); and these are the tents of Judah who assemble in the valley of Sharon.

While the anger of the Lord is poured out upon the nations, and produces in them this willingness to bring back the remnant of Judah, he also severely punishes the inhabitants of Jerusalem, thereby bringing them to repentance, and conversion to Christianity. This is clearly revealed in *Zech. xii.*; where Jerusalem is besieged, and, the inhabitants being punished, and the remnant delivered by destroying their enemies, the Lord pours upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and of supplication; "and they look on Him whom they have pierced, and mourn as one mourneth for his only son" (*Zech. xii. 10*). And being now reconciled to God, when their enemies again encamp against them the Lord himself goes forth and destroys them (*xiv. 3*); and the Lord with his saints (*ver. 5*) appears; and the Lord becomes King over all the earth (*ver. 9*). The tents of Judah had been previously saved (*Zech. xii. 9*); but it is not declared in what manner, nor whether they join the inhabitants of Jerusalem before the final interposition of the Lord: it is probable they do not, but with the Ten Tribes from Achor join the procession and hymns of praise by which the return of the Lord of hosts is solemnized (*Psalm xxiv.*; *cxxxv.*); of which the bringing up of the ark by David and all the tribes of Israel was the type. (*2 Sam. vi.*)

The Ten Tribes of Israel, so often spoken of as outcasts, in contradistinction to the dispersed of Judah, do not appear to be brought separately, and one by one, like Judah, but come up, from their place of hiding in the northern and eastern regions,

in a body, and probably led by a pillar of cloud, like the Israelites through the wilderness (Micah ii. 13; Psalm lxxx.; lxxviii, 7). By some such leading they are brought into the wilderness of the people (Ezek. xx. 35): as it is written Hosea ii. 14, 15; "Behold, I will bring her into the wilderness, and speak comfortably unto her: and I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt." As in coming out of Egypt the law of Moses was given in the wilderness, so the law of the new dispensation—called in Ezek. xx. 37 "the bond of the covenant," and "the new covenant" in Jer. xxxi. 31, the "vineyards" of Hosea ii. 15—shall be given in the valley of Achor. These laws are given with much detail in the last chapters of Ezekiel, and they necessarily suppose a course of events like what we have briefly given above, and preclude any other state of things. For they pre-suppose an occupation of the land, in order to build the city and temple within the holy oblation; and at the same time preclude the previous division, and appropriation of the land to the several tribes who had not yet come up; or the dedication of the holy portion to the sanctuary and the priests, which could not afterwards be profaned, being holy in all the borders thereof round about. The order of events, too, which we have deduced from other Scriptures is the order of narration in Ezekiel; wherein, at chap. xl., the city is already existent on the south of the mountain on which the temple is to be built—its erection is signified by the minute measuring of all its parts—after which the glory of the God of Israel enters into the temple (chap. xliii). This time cannot be earlier than the bringing up of the Ten Tribes, Micah ii. 13; nor earlier than Zech. xiv.: and immediately after this the laws of the sanctuary and temple service are given in Ezek. xliii. xlv.; and not till after this is the land divided, in xlv.; and the collective services of the people prescribed, in xlvi., xlvii., xlviii. These laws and this service are very instructive, though they belong to a dispensation different from the Christian, and to a time when all who are united to Christ during the present age shall be then in glory with their glorified Head, and enjoying "a far more exceeding, an eternal weight of glory." In this service, every thing special and peculiar to our present dispensation is omitted: the paschal lamb is omitted, the church having entered into life; the day of atonement is omitted, the day of grace being past; the feast of Pentecost is omitted, the dispensation of the Spirit being ended; no wine is poured out on the offerings, which denoted the wine of the kingdom; the Feast of Trumpets is omitted, which typified the heralding of the Gospel; the eighth day becomes the Sabbath, and so forward (Ezek. xlv. 27.). All the

sacrifices are studiously different, as every one may see by comparing the Daily, in Num. xxviii. 4, Ezek. xlvi. 13; the Sabbath, Num. xxviii. 9, Ezek. xlvi. 4; the Monthly, Num. xxviii. 11, Ezek. xlvi. 6; the Passover, Num. xxviii. 18, Ezek. xlvi. 21; the Tabernacles, Num. xxix. 12, Ezek. xlv. 25.

These laws and ordinances serve the same office to the world during the Millennium, which the holy place in the tabernacle served to the people of Israel; the restored Israel becoming a royal priesthood to the earth. But as there was a still holier place in the tabernacle, even the holy of holies, where the glory of God dwelt between the cherubim; so shall there be a more glorious exhibition on the earth than any thing which the temple of old witnessed, than any thing which the temple of Ezekiel shall contain. God dwelt in the tabernacle and Solomon's temple in Shechinah glory: he shall enter the temple of Ezekiel in the same manner, as the Glory of the God of Israel; the earth shall shine with his glory, and the glory of the Lord shall fill the house, and the place shall be called Jehovah-Shammah. But a still more transcendent glory remains, which all these displays do but typify and far fall short of: this shall be exhibited in Christ, and his church, "the holy city, the new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." This superabounding glory every description must fail to represent, every imagination to conceive: for God himself will be with his people, and they will be his representatives: no temple is there, for the Lord God Almighty and the Lamb are the temple of it. This heavenly Jerusalem is represented as a cube (Rev. xxi. 16); pure gold like unto clear glass (18, 21), the antitype of the holy of holies in the temple and tabernacle: and the pattern shewn to Moses in the mount, and according to which he was so strictly commanded to make all things, was God's own model displaying before-hand that ultimate state of things which he determined to establish on the earth, co-existent with and mutually dependent on each other. To the church, boldness is given to enter into the holiest by the blood of Jesus (Heb. x. 19); they through their Melchizedec becoming kings and priests for ever (Rev. i. 6.) The church are thus the sons of God, the bride, the companion of the Lamb. The Israel after the flesh become again the people of God; ministers, not sons; a royal priesthood, not kings and priests; the worshippers towards the most holy place, not its privileged inhabitants; the earthly Jerusalem, not the heavenly; they dispensing to the world the blessings they receive from the church now enshrined and glorified in the heavenly Jerusalem. And the nations of them that are saved shall walk in the light of it, and the kings of the earth do bring their glory and honour into it. (Rev. xxi. 24. 27.)

Ed.

## COMMENTARY ON THE SEVEN APOCALYPTIC EPISTLES.

(Continued from p. 35.)

## THYATIRA.

"THESE things saith the Son of God, who hath his eyes as a flame of fire (and his feet are like unto fine brass)." Rev. ii. 18. —Christ is the Son of God in three several respects. First, as God the Son, the second Person in the Trinity, begotten from all eternity of God the Father, and self-existent to all eternity. Second, as the incarnate Son, conceived of the substance of the Virgin Mary; born of her in her fallen estate, yet without sin; and receiving all things from the Father. Third, as the first begotten from the dead; anointed and saluted at resurrection as God, and as a High-Priest of the order of Melchisedec, by the Father, whom he trusted, obeyed, and implored, with the words of the Holy Ghost in the Psalmist: "Thou art my Son; *this day* have I begotten thee" (Psal. ii. 7; Acts xiii. 32; Heb. v. 5, 6): "Thy throne, O God, is for ever and ever" (Psal. xlv. 5; Heb. i. 8): "Thou hast loved righteousness and hated iniquity; therefore *thy God hath anointed thee God* with the oil of exaltation above thy partakers" (Heb. i. 9). Of course all these Sonships are now in Christ. But the probability is that the epithet "the Son of God" is, when used, intended to indicate one in particular; and in the present instance it is evident, that, as the Apocalypse was given to Christ for his church *after his resurrection*, and as Christ now "speaketh from heaven with the voice of the Son of God" (John v. 25; Rev. i. 1; Heb. xii. 26), his title, the Son of God, here especially indicates his resurrection Sonship, whereby he was marked out (*ἀρισθευτος*) *the Son of God in power* (Rom. i. 3); as the first-fruits of them that sleep; as a great High Priest after the order of Melchisedec, who has passed through the heavens, Jesus the Son of God (Rev. i. 13; Heb. iv. 14, vi. 20, vii. 3); as the Lord, having all power given him in heaven and on earth, and even now expecting the revelation of his kingdom, when he shall exchange the Father's throne for his own, and have his enemies as his footstool (Rev. iii. 21). "For the law maketh men *high priests* which have infirmity; but the word of the oath, which was since the law, maketh *the Son*, who is consecrated unto the age" (Heb. vii. 28); who is *as a Son* over his house, whose house we are, if indeed we maintain firm unto the end the confidence and glorying of the hope (Heb. iii. 6). And while we know that the two invocations "Thou art a priest unto the age according to the order of Melchizedec," and "Thou art my Son; *this day* have I begotten thee," are declared to regard the same event, the resurrection of our Lord, before which he never appeared as a High Priest (Heb. v. 5, 6; Acts xiii. 32), we are as distinctly

informed that his Filial High-Priesthood is in the counsel of the Trinity incapable of being exercised on earth (Heb. viii. 4); seeing that the tabernacle, which was the peculiar scene, and the intercession, which was the peculiar office, of the high priest, and the Melchisedec royalty, (that is, all power in heaven and on earth,) are exhibited and exercised in heaven alone, till Christ come again, that is, until the age—which is the world to come, subjected not to angels, but to the Son, as visible King (Heb. ii. 5). Now the relation of the Father to the Son, especially by the resurrection and session of the latter, is what constitutes the great basis of that church whereof Christ as Lord is the Head, and as Spirit is, by the Holy Ghost dwelling in it, the life, until He come to redeem the pledge given to the saints by the Spirit shed down through our risen flesh in the person of God the Son. Accordingly, the beloved Apostle writes, “Every one that transgresseth, and abideth not in the teaching of Christ, hath not God. He that abideth in the teaching of Christ, the same hath both the Father and the Son” (2 John 9). The same Apostle elsewhere warns his children against Antichrist, whose deeds were even then in the church, though his doctrine was not then matured (1 John ii. 18; Rev. ii. 2, 6). In doing so, he calls him the deceiver (1 John ii. 22); and he proceeds to call him “he who denieth that Jesus is the Christ. This is Antichrist, he who denieth the Father and the Son. Every one who denieth the Son, hath not the Father either” (1 John ii. 22, 23). And therefore it is evident that the doctrine of Antichrist, being the denial of the Christhood, that is, of the resurrection-anointing of Jesus (Acts ii. 36), and being, therefore, the denial both of the Father and of the Son—nay, of God, seeing that the Son is denied—is just the denial of that very teaching or doctrine the transgression of which is truly a departure from God. But the Papacy is one of the forms, if not the chief and the first form, of Antichrist, as is universally admitted, and will afterwards more fully appear: therefore the Papacy involves a denial of the Father and the Son; and is, in short, a direct attack against the risen priesthood and kingdom of Christ as a Son begotten from the grave with power, inasmuch as the Pope, who in his subservience to the beast mocks the subservience of the Son to the Father (Rev. xiii. 11, 12, &c.), not only usurps but makes visible, and not only makes visible but forestalls, all the functions into which resurrection introduced God manifest in the flesh; whose single title to them is by the text set forth in the eyes of that church which is commissioned to witness and contend against the foul usurpation.

“Eyes as a flame of fire” form one of the characteristics of Christ revealing and Christ victorious, as seen by John in the first and nineteenth chapters; a characteristic associated with



his head and hair white as snow-white wool (Rev. i. 14; xix. 12). Now the hair of the head of the Ancient of Days was seen by Daniel like the pure wool, his throne being like the fiery flame, and his wheels as burning fire (Dan. vii. 9); and the context demonstrates him to be, not God the Son, but God the Father. Therefore there is good reason to regard the expression in the text, and also in Dan. x. 6, where Christ appears, as indicating a property peculiar to Godhead. This conclusion the rest of Scripture warrants. Job says unto God, "Hast thou eyes of flesh, or seest thou as man seeth?" (Job x. 4.) Isaiah says that Jerusalem and Judah had provoked the eyes of the glory of the Lord (Isa. iii. 8), who is of purer eyes than to behold evil (Heb. i. 13), and said, by Zephaniah, that he would "search Jerusalem with candles, for the wicked" (Zeph. i. 12). Amos declares, that "the eyes of the Lord God are upon the sinful kingdom" (Amos ix. 8), and "run to and fro throughout the earth" (2 Chron. xvi. 12). Whence it is plain, that universal and penetrating observation, piercing even like fire, and inferring judgment by fire at the hands of Christ as the Son of man (1 Cor. iii. 13; John v. 27; Acts vii. 30; Isa. x. 17), is the property intended by the words of the text. How well these words apply to Thyatira, is shewn by the words of Daniel concerning the Papacy. He declares, that of all the horns which proceeded from the fourth beast the little and diverse horn alone, which *spake* very great things, and made war with the saints, had *eyes like the eyes of man* (Dan. vii. 8, 20). In other words, the Holy Ghost foreshews by the Prophet the universal observation and inquisitorial cognisance of the Papacy, wherein it usurps and affects the eyes of man—the eyes of the man Jesus, made Lord and Christ, in whom dwells the fulness of the Godhead bodily—although it has not the eyes of fire, seeing that the true judgment committed to him whom it mocks is not committed to it. This it does, because in all things it pretends a rival Christhood, a premature kingdom. And, therefore, just as in the judgment of the Papacy, Christ is to assert and demonstrate before all, that to him alone belongs the search of hearts and trial of reins, till then imitated by Satan's device against the truth (Rev. ii. 23); so in commissioning his witness against the Papacy he asserts unto himself exclusively those eyes as a flame of fire which the Papacy pretends to possess and employ.

The parenthesis which follows ("and his feet are like unto fine brass"), implies not that this property of Christ is less essential than the rest, but that it is introduced as a qualification of that just discussed. In order to discover the qualification, it must be observed, in the first place, that in the first chapter, where John sees the vision of Christ, his feet are said to be like fine brass, in respect of their being as if fired or purified by fire

in a furnace (Rev. i. 15). Whence we learn, that the "fine brass" contains the two ideas of purity, and of igneous purification, or demonstration of purity. Now we know that at the day when the Lord is of free grace to recompense us by resurrection, at his revelation in flaming fire, our faith, and the works whereby we shew it, shall be tried as by fire. And we also know that our subjection in hope to such a proof, and our attaining to the resurrection, do both arise from our being members and followers of our Fore-runner and First-fruits, in whose righteousness we now do and then shall stand, and who has already experienced both the trial of his faith in the Father, and the reward of his righteousness in being begotten unto life from the dead. In his obedience unto death he was tried in the furnace, and found perfectly without alloy or decay. And as all judgment is committed to the Son, because he is the Son of Man; so, having become the Son of Man, he is publicly declared by his resurrection meet and fitted for that office, in consequence of his being not only the holy (*αγιος*) God, but the upright (*δίκαιος*) man, whom God would not suffer to see corruption (Acts xiii. 3), but recompensed according to the cleanness of his hands, as the Lord's servant (Psal. xvii. 3; Heb. i. 8); in virtue of which he has been highly exalted to the Father's throne, as our Brother, with the yet-remembered human experience, as well as the Divine omniscience, of all our temptations, and shall yet ascend into the hill of God (Psal. xv. 1). Such being the *reason* of the purity here mentioned, the original Greek for fine brass gives us some faint idea of the *degree*. I say faint, because in no created thing does there exist even a physical purity at all comparable to that purity which the humanity of Christ *derived from* its existence in his Divine person, and *through* the Holy Ghost proceeding on and into it from the Persons of the Father and of the Son. The word *χαλκολευανον* expresses brass of peculiar fineness, prepared after a particular fashion, whereby it was prevented from soiling. Of this were made the looking-glasses of the Jewish women (Ex. xxxviii. 8), which they contributed to the formation of the laver placed between the tabernacle of the congregation and the altar, in which the priests behoved on pain of death to wash their hands and feet ere they entered the tabernacle or approached the altar (Ex. xxx. 18, Ezra viii. 27). Of this too seem to have been fashioned in vision the feet of the four living creatures (Ezek. i. 7), and the arms and feet of the man who appeared to Daniel (x. 5). And brass is also used in Scripture to express massive power (Job xl. 18; Psal. cvii. 16; Isa. xlv. 2; Dan. ii. 39.) Therefore Christ's feet of fine brass are feet of purity and feet of resistless might. But why are these qualities ascribed to his feet alone? The oxen of the Jews trode out the corn (Deut. xxv. 4; 1 Tim. v. 18; Isa. xxxii. 20; 1 Kings

vii. 25). Now the harvest and the threshing are phenomena of the Lord's second coming, and parts of his acting at that time (Matt. xiii. 30, 39, xxiv. 31; Rev. xiv. 14; Isai. xli. 15). And as the king of Syria, in oppressing the Jews, did make them like the dust by threshing (2 Kings xiii. 7); so the King of kings shall, at his second coming, thresh out his enemies as the tares from his threshing-floor, by treading them in his anger, ere he gather his wheat into the garner. Isaiah, after describing the resurrection of the saints, or the swallowing up of death in victory, at the coming of the Lord, when it shall be said, "Lo, this is our God; we have waited for him" (Isai. xxv. 8; Hos. xiii. 14; 1 Cor. xv. 54), proceeds to declare that "Moab shall be trodden down (or threshed, *marg.*) under him" (Isai. xxv. 10). Again, in addressing the mystical Christ, the seed of Abraham his friend, and promising to uphold him, and hold his right hand, and help and avenge him, the Lord declares, "I will make thee a new sharp threshing instrument, having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff" (Isai. xli. 15). Habakkuk says, "Thou didst march through the land in indignation: thou didst thresh the heathen in anger" (Hab. iii. 12). Joel associates the harvest of the Lord with the pressure of the wine-press of God's wrath, and the multitudes in the valley of Jehoshaphat, which is the valley of threshing (Joel iii. 13; Rev. xiv. 14). Christ will tread his enemies in his anger, and trample them in his fury, when he cometh out of his place (Psal. lx. 12; Isai. lxiii. 3). His garments will in that day be red with treading the wine-press (Isai. lxiii. 2; Rev. xix. 15), when he avengeth the treading down of the holy city under the beast, whose nails are brass (Rev. xi. 2; Dan. vii. 19—23). He shall trample the dragon under foot (Psa. xci. 13). And thus he shall fulfil the treading of the ox. In like manner the people of Christ shall be as mighty men to tread down their enemies (Zech. x. 5); the feet of the poor shall tread down the lofty city (Isai. xxvi. 6); the righteous shall wash his feet in the blood of the wicked (Psal. lvi. 10), and dip it in the blood of his enemies (Psal. lxviii. 23). In the day which cometh, that shall burn as an oven, the people shall grow up (for the threshing) as calves of the stall, and shall tread down the wicked (Mal. iv. 2, 3). The feet of the living creatures were seen as calves' feet, shining as brass, to indicate the honour which the expectant saints of God shall have in judging the enemies of the Lord. (Ezek. i. 7; Rev. iv. 7; Psal. cxlix.) And in contemplating the travail of the church among many nations till she be delivered by her birth from the grave, the Holy Ghost declares by Micah, "He shall gather them as the sheaves into the floor. Arise and *thresh*, O daughter of Zion: for I will make thy horn iron, and thy *hoofs brass*, and thou shalt beat in

pieces many people; and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth" (Mic. iv. 12). All this they shall and can do only in the body and power of Christ the King. Therefore, as the properties of his people are in this matter his, we see that his *feet* being made of fine brass informs us of the might and the spotless purity of that judgment, that threshing, that winepress treading, whereof his feet are, by Scriptural analogy, the appropriate instruments. And accordingly the vision which Christ gave of himself to Daniel, when revealing what should befall the people in the latter days, was of "a certain man clothed in linen" (as Priest), "whose loins were girded with fine gold of Uphaz" (as King, Rev. i.); "his body was also as the beryl, and his face as the appearance of lightning, and *his eyes as lamps of fire*, and *his arms and his feet* (Exod. xxx. 18), like in colour to *polished brass*, and the voice of his words like the voice of a multitude" (Dan. x. 5).

"I know thy works, and love, and service, and faith, and thy patience, and thy works, and the last more than the first" (Rev. ii. 19).—Of this enumeration, love is the first which demands consideration, as the "works" which precede love belong in common to all the epistles. Now it is plain that the particular arrangement of these qualities is nothing accidental, but intended for our use, which use we draw as follows, by shewing how each is the fruit of its predecessor in the economy of faith. "Love" here means, not merely the love of one saint to another, but that love of the church to God in Christ, which, by reflecting, fulfils that wherewith the Father hath loved the Son, and the Son hath loved us (John xv. 9); and of which, the love circulating as the life's blood through the body of Christ, and the love out-beaming from God unto the world through his church, his monument and pattern of what he desireth and intendeth the world to be through faith, are both necessary points. Of this love the consequence is the *διακονια*, or service, done by the church to Christ, who hath committed an office unto her, both for and against the world: and upon its performance follows faith: not faith in the name of Christ generally, for that is involved in love; but faith for a blessing on the service performed through love—such an assured and specific confidence, perhaps, as is indicated among the gifts *in* the Spirit, in 1 Cor. xii. 9. These first three qualities, it is to be observed, are coupled under one pronoun, "thy;" while the remaining two have each its own pronoun. This seems to shew that love, service, and faith, all fall under one class of works; which being set on foot serve as a basis or prelude to the exercise of others. Accordingly we are told elsewhere in Scripture to count it all joy when we fall into divers trials, knowing that the proving of our faith worketh out patience, or patient waiting, *υπομονην* (James i. 2). Therefore

the patience of Thyatira is the consequence of the trial of her faith, and indicates the presence of her trials: for she waiteth patiently till the Lord avenge her of all opposition and oppression, because of her testimony. Now the only remaining particular is her "works." These must have a different signification from those already mentioned; and therefore they inform us, first, that Thyatira peculiarly abounded in works, even as they which followed Jezebel abounded (Rev. ii. 22); for an ordinary amount of works would have been implied in the mere mention of love: and, second, that she wrought works distinct from service; in other words, that she not only testified for the honour of Christ's name by her deeds, and especially her sufferings, but through that active and passive testimony wrought permanent as well as palpable effects of which, evidently marked out into two great divisions, the last were greater than the first. How well the whole of this picture applies to the testimony of God's church, both in and against the Papacy, they who understand the history and relations of the two must immediately perceive. It was love to Him which loved and in his own blood washed us, and not the contention of the flesh or the despite of dignities, that revealed the witness of truth when the mystery of iniquity took manifest body and form, and that maintained for a time in the midst of apostasy the light of truth and seed of well-doers. For, say men what they please against steadfastness, as if it were ill-natured and proud pertinacity, love rejoiceth with the truth in no greater degree than she rejoiceth not on account of unrighteousness (1 Cor. xiii. 6). This love was the fountain of all the church's service—of all her faith that God would avenge the poor widow, how long soever he might bear—of all the truth which she spake, at all hazards, throughout the territory of Satan—of all her "first works" in elevating the standard of the Lord among the Waldenses and Albigenses. Then came the time of her patience when she should be called on not only to trust the Lord, but to enter into the fellowship of his sufferings for the work of love and the witness of truth, to keep in comforting experience the word of his patience, and through much tribulation to reach forth unto the end of her faith (1 Pet. i. 9; Rev. xiv. 12; i. 9). And, finally, as God will honour them that honour him, came her last great and continuous work, although now well-nigh obliterated by a Pagan ignorance and self-secure liberality, the work of Reformation; which is to be estimated not so much by the deeds of the Reformers as by the deeds of the Papacy; and the greatness of which consists not so much perhaps in its extent, as in that voluntary sealing and open setting apart of the Apostasy in the Council of Trent, of which the testimony of the Reformers was the honoured occasion. It may seem strange to some, that a work set on foot three hundred years ago should be called the last work

of a church which confessedly runs down to the end of the 1260 years with what some may deem not a little splendour. But we hesitate not to call it the last, and all succeeding it, its mere unworthy residue. Nor do we doubt that the "suffering of Jezebel" and the "remnant in Thyatira," will make the truth of our remark abundantly evident in the sequel.

"But I have a few things against thee, because thou sufferest the woman Jezebel, who calleth herself a prophetess, to teach and to lead astray my servants, to commit fornication, and to eat things sacrificed to idols: and I gave her time [or, a time] in order that she might repent of [or, change her heart from] her fornication, and she repented not. Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they shall repent of their works. And her children I shall kill with [or in] death, and all the churches shall know that I am the Searcher of reins and hearts; and I will give unto each of you according to your works" (Rev. ii. 20).—It is essential to the interpretation of this passage to understand the meaning of "that woman Jezebel." I do not deny, but admit, that such a woman did live in Thyatira; and the character of the literal woman would suffice for the consideration of the literal church. But since our interpretation regards Thyatira as a typical church, Jezebel must be typical also. Now, in order that she shall serve as a type, her character must be *historically and actually* known. But that of Jezebel in Thyatira is not: therefore Jezebel the type must be the Jezebel of the Old-Testament Scriptures. The study of her history and circumstances must be virtually the study of her antitype, and that antitype is the Roman harlot (the pseudo-church), in which the abettors of the doctrine of Balaam become afterwards embodied; and who differs from Balaam in this, that she is the adulterous exhibition of what Balaam taught.

We read, in the First Book of Kings, that upon the spiritual declension and idolatry of Solomon; who had inherited a kingdom of peace from David the conqueror, the Lord threatened to rend the kingdom from the son of the offending monarch, saving Judah (and Benjamin, represented under it), reserved as a light for the sake of David and Jerusalem. Jeroboam the son of Nebat, the king's servant, being informed by Ahijah the prophet that he should have ten tribes, even Israel, and should have a sure house if faithful to the Lord, headed a complaint against the yoke of Rehoboam, Solomon's son, who, following the counsel of the young, hearkened not, and saw Israel depart beyond recovery. To prevent the return of Israel, should they go up to sacrifice in Jerusalem, Jeroboam made two calves of gold, and set up one at Bethel, the other at Dan, as the gods which brought the people out of Egypt. The people worshipped before them. The king "made priests of the lowest of the people

which were not of the sons of Levi" (1 Kings xii. 31); instituted a mockery of the feast of tabernacles, in the eighth, instead of the seventh month; persisted, in spite of warnings from on high, and provoked the Lord to a sentence of destruction (1 Kings xiii. 33), that the dogs and the fowls should eat his dead (1 Kings xiv. 11), and that Israel should, because of *his* sins, be rooted up out of Samaria, and scattered beyond the river (ver. 15). Judah also proceeded in idolatry, saving in the reign of Asa (1 Kings xv. 9). Baasha slew Nadab the son of Jeroboam. Elah, his son and successor, was slain by Zimri; who slew himself. Omri and Tibni competed: the latter was slain. Omri was succeeded by his son Ahab, in the thirty-eighth year of Asa king of Judah, son of Abia, and grandson of Rehoboam. And of Ahab it is written, that "he took to wife JEZEBEL, the daughter of Ethbaal king of the Zidonians; and went and served Baal, and worshipped him: and he reared up an altar for Baal in the house of Baal, which he had built in Samaria: and Ahab made a grove: and Ahab did more to provoke the Lord God of Israel to anger than *all* the kings of Israel that were before him. There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, *whom* Jezebel his wife stirred up: and he did very abominably in following idols, according to all things as did the Amorites (1 Kings xvi. 30, xxi. 25). In his days did Hial the Bethelite build Jericho: he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub" (1 Kings xvi. 34); and so took to himself the curse of Joshua (Josh. vi. 26). Then rose up Elijah (the strong Lord, or the strength of the Lord, see Rev. xviii. 8; ii. 24) the Tishbite (or turner-back) and declared, that except according to his word there should be neither dew nor rain. He hid himself by the brook Cherith, before Jordan; and was there fed by the ravens, drinking of the brook. When the drought caused the brook to dry, he retired, by the word of the Lord, to Zarephath (shelter), a city of Zidon; met a widow gathering sticks, wherewith to dress their last remainder of meal and oil for herself and her son, and insisted for a preference; declaring, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth" (1 Kings xvii. 14). Not only did these words of the prophet hold true, but by prayer he restored the life of her son. Meantime the famine was sore in Samaria. Ahab employed Obadiah, the governor of his house, a man who feared the Lord and had hid and fed his prophets when persecuted by Jezebel, to assist him in looking out in different directions for water and grass. As Obadiah sought, Elijah—to whom in the third year the command came, "Go, shew thyself to Ahab, and I will send rain upon the earth" (1 Kings xviii. 1)—appeared to Obadiah in the

way; who feared to tell that he had found Elijah, lest Elijah should not be found, after all; and lest Ahab, who had sought Elijah in every nation, and taken an oath of every nation, that they found him not, should punish the supposed deceiver. But Elijah pledged his truth. Ahab met him, and asked him, "Art thou he that troubleth Israel? and he answered, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim" (1 Kings xviii. 17). Thereupon, at the challenge of Elijah, Ahab gathered to mount Carmel the four hundred and fifty prophets of Baal, and the four hundred prophets of the groves, which ate at Jezebel's table to contend with Elijah for the acceptance of God. Elijah, who declared himself the only Prophet of the Lord, not knowing of the seven thousand who had not bowed the knee to Baal (Rom. xi. 4), said to the people, "How long halt ye between two opinions? if the Lord be God, follow him; but if Baal; follow him: and the people answered him not a word" (1 Kings xviii. 21). The false prophets dressed their sacrifice, and called from morning to evening, and cut themselves; but there was neither voice, nor answer, nor regard. On the other hand, Elijah "repaired the altar of the Lord that was broken down: and took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name; and with the stones he built an altar in the name of the Lord; and he made a trench about the altar, as great as would contain two measures of seed" (1 Kings xviii. 30). He caused to be poured four barrels of water on the burnt sacrifice, and filled the trench with water; and at the evening sacrifice invoked the God of Abraham, Isaac, and Israel, to hear him, in order "that this people may know that Thou art the Lord God, and that thou hast turned their heart back again." Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said, "The Lord, he is the God" (1 Kings xviii. 37). Elijah slew the prophets of Baal at Kishon, and went up to Carmel; where, at the seventh out-look, his servant Gehazi saw a little cloud arising out of the sea, like a man's hand: the heaven blackened with clouds and wind, and there was a great rain. And Ahab rode, that the rain might not stop him, and went to Jezreel (the city of Jezebel); and Elijah ran before him to the entrance of Jezreel (1 Kings xviii. 40). Jezebel vowed the death of Elijah. He fled for his life into the wilderness; was there fed twice of the Lord; and went in the strength of that meat forty days, unto Horeb, the mount of God. There, after a wind, an earthquake, and a fire, in none of which



was the Lord, a still small voice commanded him to anoint Hazael king of Syria; Jehu, son of Nimshi, king of Israel; and Elisha, prophet in his own room; by whom, in succession, God's enemies should be exterminated (1 Kings xix). Ahab overcame Benhadad king of Syria, but received the curse of God for sparing his life. (1 Kings xx.) Thereafter, at the instigation of Jezebel, Ahab plotted for the vineyard of Naboth the Jezreelite, near the palace; and two false witnesses, children of Belial, witnessed against him, that he had blasphemed God and the king, and Naboth was stoned. But Ahab got not the fruit of his contrivance; for Elijah his enemy met him, and cursed him with the prophecy of his son's death in the vineyard, and his wife with that of death at the wall of Jezreel (1 Kings xxi. 19, 23). After three years of peace, Jehoshaphat, son of Asa, and king of Judah, allied himself with Ahab, to take Ramoth Gilead from Syria. The prophets of Israel, having a lying spirit put into their mouths by the Lord, all with one mouth prophesied success, saving Micaiah, who would not let his word be like theirs, but prophesied destruction; and for that was smitten by a prophet, and imprisoned by the king. Ahab was slain; and his son, Ahaziah, continued his evil ways. But Jehoshaphat did right, and prospered; and although he still left the high places of incense, he took away the remnant of the Sodomites, when there was no king in Edom (1 Kings xxii). Elijah prophesied death to the untrustful and idolatrous Ahaziah, and destroyed with fire from heaven his first two captains of fifty. Ahaziah died. Elijah, pertinaciously followed by Elisha, went from Gilgal, by Bethel and Jericho, to the banks of Jordan: there, before fifty of the sons of the prophets, both crossed on dry ground, the waters being divided by the mantle of Elijah. And "Elijah said unto Elisha, Ask what I shall do for thee before I be taken away from thee. And Elisha said, I pray thee let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more" (2 Kings i. ii). And he took up Elijah's mantle, and re-smote and re-crossed the Jordan; and inherited his spirit; and healed the waters of Jericho; and went up to Bethel, and by the way cursed the mocking children unto death; and returned by Carmel to Samaria. And the sons of the prophets sought in the mountains and valleys three days for Elijah in vain. Jehoram, son and successor of Ahab, put away the image of Baal

that his father had made; and although he adhered to the sins of Jeroboam, he obtained the aid of Jehoshaphat, and his subject king of Edom, to go up through the wilderness of Edom against rebellious Moab; and he succeeded, because of the Lord's favour to Jehoshaphat, through Elisha. Elisha gave the Shunamite a child, and afterwards restored its life; miraculously fed the sons of the prophets; cleansed Naaman by washing in Jordan; sorely rebuked Gehazi with leprosy on him and his seed, for seeking the rewards of mammon from Naaman; made the iron to swim; told the king of Israel the private words of the king of Syria, who waged war against him; was surrounded by horses and chariots of fire when sought by the latter; delivered the supplies of the misled and routed Syrians into the hands of the Israelites; prophesied seven years' famine; and foretold the usurpation of Hazael, and his atrocities against Israel. Thereafter Judah walked in the way of the house of Ahab—Edom and Libnah revolted—Elisha anointed Jehu, son of Jehoshaphat, son of Nimshi, to be king of Israel, to avenge at the hands of the house of Ahab the blood of the Lord's prophets and servants. Jehu, proclaimed king, met Joram of Israel and Ahaziah of Judah at the portion of Naboth. There he smote the former to death, and left him. The latter was smitten at Gur, died at Megiddo, and was buried at Jerusalem. Jezebel, hearing the approach of Jehu to Jezreel, "painted her face, and tired her head, and looked out at a window" (2 Kings ix. 30; Rev. xvii. 4; xviii. 16); but she was thrown down, trampled under foot, and so thoroughly devoured of dogs that they found not of her what to bury. And Jehu slew the whole house of Ahab, and the whole worshippers of Baal (whom he gathered by proclaiming a solemn assembly), and burnt the images, and brake down the house of Baal; although he retained the sins of Jeroboam. In like manner did the worship, and house, and priests of Baal perish in Judah, at the hands of the people. Ahaziah was succeeded by Joash, and he by Amaziah. Jehoahaz succeeded Jehu, and was succeeded by Joash; in whose reign Elisha died, after prophesying deliverance from Syria (2 Kings xiii).

A very detailed examination of the parallel between the above history and those of the beast and the false prophet, is at present beyond my acquaintance either with the counsel of God or with the history of the world, and might, even if I were competent to it, be somewhat foreign to my present line of exposition. It will suffice to notice a few of the most striking points. There can be little doubt that the Ten Tribes under Jeroboam represent the ten Gothic and Christian nations of Europe, which form the ten toes of Nebuchadnezzar's image; and that the devices of Jeroboam to perpetuate the separation—namely,

the golden calves, and the appointment of an unqualified priesthood, and the change of the feast of tabernacles—refer to the idolatries, ecclesiastical abuses, and blasphemies, out of which the Papacy was gradually matured, and which are seen in the sequel to survive the Papacy itself; sins similar to those which Judah also committed; sins which in both survive as well as precede those of the Papacy; and sins which are manifestly distinct from those of the apostasy of Rome. Ahab, not the immediate successor of Jeroboam, represents the civil power of the Roman earth; which exceeded all its former crimes in becoming wedded to the Papacy, the mother of abominations; that apostasy which mocked the church triumphant. As Jezebel was the daughter of a heathen monarch whose name imported dedication to Baal the false god, the master of the people; whom Balaam had previously taught the Israelites to worship, and serve with fornication and idolatry; so was the Papacy the daughter of heathen idolatry and spiritual fornication, which, although nominally obliterated by the exalted honour put upon the representative of Antipas,—namely, upon the church of Pergamos—had, before the revelation of the Papacy, gradually wined itself into every part of Christian worship and government. “For the Lord saw folly in the prophets of *Samaria*: they prophesied in *Baal*, and caused his people Israel to err” (Jer. xxiii. 13). The marriage of Ahab, which made his character blacker than that of any king of Israel, affords a solemn lesson: as his fate does, to those who see nothing wrong either in political disseverance from the true church, or in political union with a pretended one. As Jehoram king of Judah walked in the evil way of the kings of Israel, because the daughter of Ahab was his wife (2 Kings viii. 18); so Ahab himself, by becoming the husband of Jezebel, went and worshipped Baal, and did as abominably as the Amorites in idolatry. Not only did he introduce the ministering prophets of Baal; but, having made a grove, which evidently represents the idol mockery of the bliss and repose of the New Jerusalem, the spiritual garden of Eden, he pampered the prophets of the groves, who ate without work at Jezebel’s table; transgressing the general law of labour in this our militant and suffering state (1 Kings xvi. 33, xviii. 19; Jer. xvii. 2; 2 Chron. xxiv. 18, xxix. 19; 2 Thess. iii. 10; Mic. v. 14; Ezek. xxviii. 13, xxxvi. 35; Joel ii. 3; Isai. i. 29, li. 3, lvi. 3); and by her who persecuted the prophets of the Lord, Ahab was stirred up to evil-entreat Elijah, to slay Naboth, and to work wickedness above all.

The name and patronymic of Elijah both indicate the character of the ministry which his typifies, and of which John’s was but the specimen and foretaste; and the whole of

his history, as the persecuted witness of the Lord against Jezebel, unquestionably corresponds with the history of the two witnesses in the Apocalypse. Who the two witnesses are, and what assistance the parallel between them and Elijah affords us in discovering their character, is a most important question. The language in which they are described does appear to point them out as ecclesiastical bodies: and it is not the least remarkable circumstance regarding them, that their type should be a single individual, Elijah. But it were an improper digression from our present object, to investigate the great question regarding them. It is sufficient at present to bear in mind one fact on which almost all are agreed, that the two witnesses minister during the 1260 years of the Papacy. Now these years are set forth under various parabolic expressions; such as "one thousand two hundred and sixty days," (Rev. xi. 3); "forty-two months" (Rev. xi. 2); "a time, times, and the dividing of time" (Dan. vii. 25). Of these periods the whole are intelligible as three years and a half of three hundred and sixty days each; not the actual number, but the number of which, when the prophecy was delivered, a year was by men understood to consist. Now we learn from James (v. 17), that the *exact* period during which Elias prevented rain was three years and six months: and from 1 Kings (xvii. 1, and xviii. 1) we learn, that as our Lord sending a sword upon earth was not the agent, but the occasion of division, so Elias preventing rain was not the cause but the occasion of its cessation, and the instrument by whom the Lord saw fit to announce and seal his purpose to withhold it in his wrath, seeing that none of the vanities of the Gentiles could cause rain (Deut. xi. 17; Jer. xiv. 22). He, like them, prophesied in sackcloth during the three years and a half: they who sought to hurt him were sore confounded, others destroyed by fire. He fled for his life, and he was caught up from his enemies in a cloud to heaven (Rev. xi. 3, 5, 8, 12). When the drought was sore, he was sheltered by a widow, whom our Lord himself sets forth as the representative of his true church; who, in backslidden and rebellious times, during the famine of the word of the Lord, still knows that she is a widow, and waits for him who shall feed his people and be as dew upon the tender herb, and rain righteousness upon them (Hos. x. 12; Deut. xi. 14, xxxii. 2; Jer. xiv. 22; Luke iv. 25; Amos iv. 6, viii. 11). From Exod. xxix. 2, 40, and Levit. ix. 4, we learn that the meal and oil, on which the widow fed, mean not literal food, but the ordination of the priesthood to feed the people. Therefore the promise of Elijah concerning them, was a promise that even in these sad times the ordained ministry of God—yea, and a blessing through it—would not cease until the latter rain: a promise

expressed elsewhere by the words, "He that holdeth with dominion the seven stars in his right hand" (Rev. ii. 1). And as the widow in cherishing him was cherishing the word of Christ's patience; so the Lord for his sake restored her son to life, in token of the blessing which the keeping of that word shall bring (Rev. iii. 10; Psa. xxvii. 5; Luke xxi. 36). Moreover, as the Lord hath said that in the time of spiritual famine they shall wander, "and run to and fro," to seek the word of the Lord, and shall not find it (Amos. xiii. 12); so did Ahab seek Elijah (1 Kings xviii). In this office he took the help of Obadiah. By him I cannot help thinking that the Lord represents the Protestant churches, and especially the church in Britain, which has hid the saints from under the persecution of the Papacy, and is in truth a governor in the house of Ahab—i. e. in the Roman earth. Both had sought Elijah; but to Obadiah first did Elijah shew himself. Ahab sought him only for the water and grass, which his discovery would restore. He hated and reproached him for troubling Israel, of which he himself, and his house, had, by disobedience and idolatry, been the real troublers: for the destroyers of the earth do always accuse the church, which reminds them of God, of turning the world upside down (Rev. xi. 18; Acts xvii. 6). And this is that commencement of trouble into which I apprehend that the church is now come. The subsequent contest I apprehend to be an event yet future—a contest between the Papacy become infidel, and the one, (that is, the seven thousand,) of the true God; witnesses for the Elohimsnip of Jehovah (Rom. xi. 4). Of the two classes into which the opponents of Elijah are divided, the one which takes no part in the contest, represents those religious orders of the Papacy which eat at Jezebel's table, as if enjoying a quiescent victory in the kingdom of God. These shall not contend with Elijah; but the four hundred and fifty who minister shall, arrogantly daring to institute a rival dispensation of signs and wonders, in attestation of their lies. But ere then the church, who has received of Christ *all* that he received of the Father, but who has nevertheless of a long time lost through unbelief and faintness of hope the testimony and earnest of his committed, yet not revealed power, and who has now begun to shew her fall from his holiness, her obliteration of his love and light—she shall yet, in her few and despised ones, have learnt the doctrine and become furnished to the exhibition both of his lordship and of his love: so that, being then able to say "Jesus Lord," through *manifestation* of the Spirit, she will be filled with all demonstration and power, in all meekness confounding the threatening kings and rulers, and fulfilling the Elias office, in the spirit and power of Elias, by restoring all things (Matt. xvii. 11; Acts iv. 24, ii. 1; 1 Cor. xii. 3). Being

named with the name of the mighty God of Jacob, and of the mighty Lord who shall judge the harlot (Rev. xviii. 8); having wrestled all the night with the Lord, as Jacob of old, for a blessing (Gen. xxxii. 24; 2 Peter i. 19; Luke xviii. 1); "and being about to exchange their suffering testimony as Jacob for their avenging principedom as Israel, and to be caught up to meet the Morning Star, and with him smite the nations, ere the Sun of Righteousness be seen in Zion; the saints shall, with a holy boldness, a manifest acceptance, and a mighty power long unknown, repair the worship and become jealous for the name of that God who made Jacob to be Israel of old; their whole worship and deeds being flooded with the water of life, ministered through the Spirit of power, and licked up in acceptance by the fire of the Lord, as when Moses and David and Solomon sacrificed (1 Chron. xxi. 26; 2 Chron. vii. 2; Lev. ix. 4, 23; Rev. ix. 13;) their altar being built after the names of the twelve tribes, the sealed ones, the first-fruits of the harvest unto God (Rev. vii. 3, xiv. 14); the thousands of every tribe (Numb. xxxi. 5); the twelve men, each of a tribe (Deut. i. 23; Exod. xxiv. 4); to restore the children to the faith and hope of the fathers; lest the Lord instead of renovating, curse the earth for ever (Mal. iv). Then shall come the last wrath of the Papacy, and her last excitement of the Roman earth;—the flight of Elijah from the Papacy, even after the overthrow of the priests;—the attempt of the Roman power, stirred up by an infidel harlot, not, as heretofore, to forestall the counsel of God, and bestow on other saints than Jews the land of Judea, but to deprive the Jews of the land to which they shall have then returned, before they know the Lord, and to make impious seizure of the chosen land for a human power; accusing every Jew that looks for Messiah, and no doubt every other who holds the like hope, as blasphemous before God, and treasonable against the king, in looking for another King, the vindicator of this earth's thrones, and crowns, one Jesus. Oh, how implicitly ought we to be subject in these times to kings, as supreme, for conscience sake, lest we cause greater or premature offence against our hope in Christ, to whom every loyal vicegerent should rejoice to render his crown! For I feel, that, although the wrath of the devil does now, under the guise of rational liberality rage against kings; the true rage of Satan is not against kings in themselves, but against God, whose representatives they are, whose image they ought to be. Government there must be among men: yet all see the extravagance of self-derived right to govern: and therefore, of the two other alternatives—namely, right from God, and right solely from the governed—Satan adopts the latter. But if he opposes the feeble semblance of God's manifest government in a king, how much more will he not oppose the manifestation of Christ, the

King of kings; how much more will he not blaspheme the hope of his throne on earth, and the Gospel, when it becomes, as it was of old, truly the glad tidings of forgiving love to all, and of the kingdom proclaimed with voices and deeds of power? Then truly will the devil rage; then truly will he fill the powers of the people's choice with infernal jealousy, false witnesses with specious lies against the body, as once against the Head. And he, who will soon pull down all dignities, will with equal zeal contend for them, when he has fairly broken them off from recognition of God, and when the saints shall proclaim that they expect the Lord, to relieve his lieutenants at his appearing and kingdom on his own throne, the throne of David. Let us therefore watch and pray, lest we give needless occasion. And, to return, this enterprise of the Roman earth shall come to nought and the fate of Ahab's son and spouse be sealed by the appearance and mouth of Elijah (Zech. xiv. 8; Mal. iii. 2). The Greek Church, represented by the two tribes, which never worshipped Baal, although full of other folly, shall, under the then Jehoshaphat, do comparatively right, and prosper. The captains of fifty in the Roman earth shall be destroyed by fire, brought down from heaven by him whose holy offering that fire had before acknowledged. Then shall our Elijah, the people who look for salvation according to the Scriptures, and who in the fulness of truth have kept the word of patience, be caught up to meet the Lord in the air; having their feet, like his, set by resurrection upon a rock (Psa. xxvii. 5, xl. 3); and being honoured to execute those judgments (Psa. cxlix; Rev. ii. 26); the execution of which is promised to all the saints (1 Thess. iv. 14); but of which primordial yet temporary honour many true saints will, through weakness of faith, be deprived. They who, being already dead in Christ, have had no opportunity of provoking the Lord by denying his Son's coming at the time thereof, and they who are alive and remain, hoping for the day of God according to the truth, will by the mantle of salvation cross the Jordan, that first death, which, save for the power of Christ, carrieth down into that lake of Sodom which is the example of the second death. The people of God who are left, and who alone shall know the event happened to their brethren, shall thence forward be mightily clothed with the glory which they had, to their sore loss, disbelieved. They shall speak and do wondrously. They shall live in the great day of wrath in fearless faith and strength. They shall cleanse the lepers of the last days, that all may not blaspheme, but some mighty ones be made monuments of repentance and Nazarites to God (Numb. vi. 2) even at the time of the end. They shall love not their lives, yet shall be mightily delivered with chariots of fire round about.

they shall witness the fury of the wicked ones, by whom the Lord shall bring his wrath to pass upon Babylon (Jer. 1.); the great contest at Megiddo; the predicted death of Jezebel; and the extermination of the Roman power and the abominations of Baal, although not of Jeroboam's sins until the kingdom be come: and they shall slay what Hazael and Jehu leave (1 Kings xix. 17), and see the vengeance of the Lord on all them who have been his instruments, but not his servants.

Such is a mere sketch of the vast wisdom signified by the single word Jezebel in the text. After what has been said, it will be unnecessary to do more than mention, that the fornication, and the eating of things sacrificed to idols, are just the two great characteristics of the Papacy, the mother of harlots—namely, unhallowed union with the world, and blasphemy against God. The former crime not only has this meaning in Old-Testament Scripture, but is continually ascribed to the Papacy, in the sequel of the Apocalypse, on account of her combination with the world, and is just that of which she sets the example to all her children (Rev. ii. 21). The latter was, in regard to mere eating, the act by which both Jewish and heathen worshippers secured to themselves a participation in blessings to be, or supposed to be, obtained by sacrifices; and is expressed in these words: "Are not they which eat of the sacrifices partakers of the altar?" "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God:" "Ye cannot be partakers of the Lord's table, and of the table of devils (1 Cor. x. 19; Exod. xxxiv. 15). But, as applied to idols, it meets us at every turn in the Papacy, which professes to be the kingdom of God already visible on earth; and which, actuated by that desire of a visible God, which Satan perverted into heathen idolatry, gives the glory of God not merely to all the creatures of his hands, but also to the professed monuments of his grace. It is not unimportant to observe, that Jezebel not merely seduces, but *teaches*, the people so to err. This implies authority: and hence we read that she effects her ends by calling herself a prophetess. Now the original of "callesth" being not that employed in Rev. ii. 2, to express the assumption of a false character (*φασκω*), but that employed in Rev. ii. 9, to express unworthiness of a true character (*λεγω*), informs us that Jezebel was really a prophetess—understanding the term, not in the limited and meagre acceptance now so much given to it, as if it meant no more than a predictor of history, but as conveying the idea of one enriched with the words of wisdom and knowledge to declare the counsel of God in all its forms. That such individual females did exist in the Apostolic church, ought to exist now, and shall



yet arise, is evident from Scripture (Acts xxi. 9; 1 Cor. xii. 10; Joel ii. 28): and that the Papacy would have been a prophetic of the Lord had she continued faithful follows from this fact, that the church, the churches, the members, are all God's witnesses, lights, and mouths on earth. Therefore the text means, not that Jezebel was arrogating, but that she was abusing, an office; and that by prophesying for the devil she was casting herself out of the office to which she had been called of God. Her crime lay not in what she said, but in what she did through so saying.

The *χρονος*, or time, given to Jezebel for repentance out of her fornication, may indeed be taken in no more than a general acceptance. It may be regarded as no more than an instance of the great truth, at once so consoling and so condemning, that in Christ, who is the propitiation for the sins of the whole world, God the Father is not imputing unto men their trespasses that until Christ, as the Son of Man, take upon him, in the last day, that judgment which the Father hath for his sake renounced, God willeth that every man be saved and come to the recognition of the truth (1 Tim. ii. 4); and that the Lord is not slack, as men count slackness, concerning his promise, to destroy them who through unbelief disappoint his will (2 Thess. i. 8—10), but is long-suffering to us-ward; not consulting to destroy any, but to receive all to repentance (2 Pet. iii. 9). But, besides various Scriptures in which definite periods, and not mere lapses of time, are designated by the same expression—*e. g.* Acts vii. 17, Gal. iv. 4, 1 Thess. v. 1, Heb. v. 12, 1 Pet. i. 20—there is one text which casts not a little light upon the matter. The souls of the saints under the altar, crying with a loud voice for holy vengeance, are bidden cease yet for a little time, till their fellow-martyrs should be complete (Rev. vi. 11). Now Jezebel, representing the papal harlot, was a persecutor of the prophets of the Lord. For this, in addition to many familiar reasons, I incline to hold that the space given to Jezebel for repentance is the same with the above little space of waiting: which is called little, as a yet larger interval is Heb. x. 37, in order to encourage the fainting hopes of the oppressed; on the same principle as that on which the other is not so called, in order to exhibit the long-suffering of God. And if so be, then the time given not merely expresses the Divine tenderness towards even the Papacy, but the period of one thousand two hundred and sixty years; at the end of which that tenderness towards the system, and those who will not come out of it, gives place to judgment, mediate or immediate. Christ places himself at the end of that period, saying, "I have given her time," and "she hath not repented," in order to shew that he shall judge her by the length of his own neglected long-suffering and the

repetition of his insulted callings. And therefore he proceeds to announce as present her judgment: "I cast [or lay] her on a bed."

In order to understand what this judgment means, it is important to observe, that there are, in the text, three separate acts or forms of judgment denounced against three several parties, and to be probably exhibited in regular succession:—First, Jezebel; whose judgment Christ represents as present, and whom he judges thus with the two-edged sword of his mouth: "I cast her on a bed, because she *hath not* repented out of her *fornication*. Second, Those who commit *adultery* with her; whom he threatens thus: "I will cast them into great tribulation, unless they *shall repent* out of their *works*." Third, The children of Jezebel; against whom he declares, "I will slay her children in [or with] death."—[ἀποκτενω εν θανατω] (Rev. ii. 22, 23). And it is no less needful to observe, that Christ presents to us, as the result, issue, or consummation of these three consecutive judgments, this fact, that "all the churches shall know that I am the searcher of reins and hearts" (Rev. ii. 23). Now it is plain that this last count stands in point of time at the coming of the Lord in glory. The Apostle declares, that God will adjudge to each according to his works—eternal life to them who seek incorruption, and indignation to the disobedient—in the day in which he shall by Jesus Christ judge, according to the Gospel, the secret things of men (Rom. ii. 6, 16; Luke ii. 35; Rev. xxii. 12). "God is the searcher of hearts" (Rom. viii. 27): he seeth in secret: and as he will reward openly, the time of his reward is that at which his searching character shall be declared (Matt. vi. 6). "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil" (Eccl. xii. 14). And if any thing were wanting to make this evident, nothing could make it more effectually so than the following consideration, from the wonderful structure of these epistles—namely, that they who are thus to know the searching of God are not the saints of Thytira merely, but all the churches, all the seven, the complete church of Christ. If, therefore, it is impossible that at any point in the series all the successive churches can be witnesses; and if the seven promises to the churches are promises to be accomplished in the day of the Lord; it follows that this information of the whole seven churches will come to pass at the same period. Now, if this universal declaration to the church be in the day of the Lord, the successive events of which it is the issue must successively precede it, either as the immediate precursors, or as the initial acts of that day.

Having thus ascertained about what period to look for these three judgments—we shall have no difficulty in discovering how to apply them. The *first* plainly applies to the Papacy.—By some it has been supposed to mean that her judg-

ment should have a scene and a character corresponding to those of her provocations. That the scene shall be substantially the same, is so plain, that this cannot be the chief thing intended by the words. That she shall have sorrow in the things wherein she formerly had delight, is equally clear. But neither this nor the other sorrow, nor both, can be understood as an actual *casting upon a bed*, because by supposition that had been all along the scene of her crimes. We find, however, elsewhere in Scripture what is the true character of God's *first* judgment on the Papacy—namely, not that she shall be destroyed with fire from heaven, but that the ten horns of the beast on whom she rides, and who have power and authority and consent given unto them, “shall hate the harlot, and make her deserted and naked, and eat her flesh, and burn herself down with fire” (Rev. xvii. 13, 16, 17), “in the hour of her plagues” (Rev. xviii. 8). But the beast was theretofore the supporter of all her meretricious glory and wealth and power. And therefore her judgment is seen to lie, not in the mere outward assault of an adversary, but in the internal drying up of all her resources: therefore she becomes powerless, sick, and helpless, as one laid upon a bed; as helpless as they whom our Saviour healed (*επι κλινων βεβλημενοι*). (Matt. ix. 2; Mark vii. 30). I believe her being laid upon a bed just to express the helpless sickness of her case and constitution, when they who pampered her come to be filled with the God-and-Christ-denial of the last days, and learn, as man adorers, to hate even the mockery of his church and name and authority, and to turn in disgust from the loathsomeness of her whom they were once blinded to feed.—The *second* judgment falls on those who commit adultery with her, and who are directly opposed to the virgins of Rev. xiv. 4. She is said to commit *fornication* (*πορνεια*) with them, because she *sells* herself to them. But they are here, although not always, said to commit *adultery* (*μοιχεια*) with her; because they do not necessarily *sell* themselves unto her, because they marry her that is put away (Luke xvi. 18); and because she is an unfaithful spouse, following after lovers, as the Jewish church of old, and for that cast off; not for a time, but for ever, as Babylon, who is to be destroyed (Ps. cxxxvii. 8). Now they that commit adultery with her are the kings of the earth (Rev. xvii. 2, xviii. 9); and the inhabitants of the earth are they who are drunken with the wine of her fornication (Rev. xvii. 2), and shall therefore drink of the wine of the indignation thereof (Rev. xiv. 8, xviii. 3). This, therefore, succeeds the sickness of Jezebel, which the kings are empowered to bring about. And accordingly, when God shall have wrought his counsel by them against her, they shall lament over her subsequent torment, which their own act introduced (Rev. xviii. 9); and they shall “wage war against the Lamb; and the Lamb (as

also those with him, called, and elect, and faithful) shall overcome them, for he is Lord of lords and King of kings (Rev. xvii. 14, xix. 19); and the wrath of the Lamb shall come (Rev. vi. 16); and the fowls of heaven shall be called to glut themselves on the flesh of kings (Rev. xix. 18). Yet all this is only if they shall not repent; for to the last God willeth to destroy none, but crieth, Come out.—The *third* judgment comes, not on Jezebel, but on her children, and after the great tribulation of the kings shall have commenced. Isaiah describes Babylon, her that is given to pleasures, as saying, “I shall not know the loss of children,” and denounces against her their loss (Isa. xlvi. 8, Rev. xviii. 7); and the Psalmist says unto her, “Happy that taketh and dasheth thy little ones against the stones” (Ps. cxxxvii. 8); and Jeremiah prophesies, “Therefore shall her young men fall in the streets” (Jer. l. 30). But the point to be chiefly attended to here, lies in the expression “slay with death.” This evidently means much more than death only; and as it is the last act before the revelation of hearts to the churches, it most probably signifies the second death. For we know that the second death, of which we are all heirs in Adam, and of which the first death and all earthly woes are but parts, is set forth at the outset of Revelation under the words “dying thou shalt die” (Gen. ii. 17): and we also know, that when the slain Lamb comes forth as the mighty Lord, the God, the All-dominant, to give reward unto his oppressed ones, he casts the beast and the false prophet *alive* into the lake of fire, which is the second death; as Korah and his company went down quick into the pit (Rev. xix. 20, Numb. xvi. 30): so that they which shall be alive and remain, be they his enemies or expectant friends, shall not see natural death, but be changed, the one into the second death, the other into life eternal. The reason why the qualification of repentance is not added here also, is, that it is just hardness of heart unto the end that makes these her children.

The words immediately following—“I will give unto each of you according to your works”—are remarkable enough. The persons addressed are changed. The angel is not addressed: the faithful in Thyatira are alone addressed. Not that they alone shall receive according to their works; for every man in the universe shall, in one point of view, do so; but that these faithful ones shall then receive their reward, according to their profit of the talents committed to them: for that is the time for giving reward to the servants of Christ (Rev. xi. 18). This matter of pure promise is introduced where it stands, just to stand gloriously and comfortably contrasted with the previous announcements of judgment. And I cannot help thinking, too, that as the church of Thyatira is that in which the witness of faith by works, and the preserving of Christ's works unto the end against Antichrist, peculiarly commence; so both the general

reward of works, and the minute specification of the works of each, do signify both the variety, the diverse degrees, and the increasing extent of the works which the testimony, and yet more the patience, of Christ shall demand.

“But I say unto you, even remaining ones, who are in Thyatira as many as have not that teaching, and whosoever have not known the depths of Satan, as they say; I will not lay upon you another weight: nevertheless, hold fast with dominion what ye have until I shall come” (Rev. ii. 24). The ordinary translation—“Unto you I say, *and unto the remainder* in Thyatira”—is really without meaning; for the whole of the church in Thyatira leaves no remainder. Accordingly, some have seen that the “*you*” and the “*remainder*” are the same. But there is no occasion for expunging the *καί* upon the strength of less credible manuscripts; for the meaning is quite plain while we retain it—namely, “Unto you, even remaining ones, who are in Thyatira.” This address teaches us two things: *First*, that the saints in Thyatira—*i.e.* the saints who shall to the end preserve the faith of Thyatira—shall do so as a remnant merely: which shews that after Thyatira shall have performed its greatest works of faith in the act of Reformation, it shall, so far from growing and flourishing onwards into a spiritual millennium, fall away from and forsake the works of Christ; so that there shall remain but a remnant to receive the promise of the great Bishop; the seven thousand secret ones whom God shall have, who shall never have bowed the knee to Baal (1 Kings xix. 18). *Second*, That Thyatira is reduced to this remnant not by the departure of those who fall away from the visible church, herself abiding faithful, but by the departure of that visible church herself: else would the address have been, not to the several persons, but to the angel of the church, how few soever might be his followers. That there shall be a visible church unto the end I believe: but as a *remnant* alone are here addressed, while almost the same address is made to the *angel* of the subsequent church in Philadelphia (Rev. iii. 11), I believe, that, as faith dies away in the world, God will either through prayer and fasting re-constitute the present constitution of his church, or, if that fail, constitute a church anew—in either case by the authority of his own finger—to taste again the powers of the world to come; to prove that the ministration of the Spirit is glorious indeed; and by the Holy Ghost to say, “Jesus, Lord” over all the earth (1 Cor. xii. 3; 2 Cor. iii. 8). We are next presented with the distinguishing mark of these remaining ones, in two forms—namely, that they have not the teaching of Jezebel, above-mentioned; and that they have not known the depths of Satan. What these depths of Satan mean—namely, the wisdom of Antichrist, the contradiction of the deep things of God (1 Cor. ii. 10)—we have

already seen ; but their separation from the teaching of Jezebel leads me to believe, that, while her teaching represents the Papal superstition, these depths represent the whole mystery of Antichrist ; under whose infidel delusion many of Thyatira who have withstood Jezebel have fallen, and shall yet fast fall.—It is not, at first sight, quite easy to see the force of the phrase “as they say.” It evidently has no force if taken to mean ‘according to general report;’ for those were no great depths of Satan the character of which should be generally known, nor is it true that the world can point out his depths. Neither can it mean, ‘according to the speech or profession of the servants of Antichrist;’ for those depths appear any where but in the profession of those who know them, or have to do with them. It must, therefore mean, ‘as they who discern not those depths say:’ not, as they profess (*φασκω*), but as they truly say (*λεγω*). Or otherwise it informs us, that “the depths of Satan” is the appropriate title which ‘they who have a discerning mind from above’ give to the doctrine of Antichrist.

The promise, “I will not lay upon you another burden,” is made not to the angel of Thyatira, but to those alone who have not known the depths of Satan, or the teaching of Jezebel. The burden which the remnant do bear, is seen to be the maintenance of Christ’s testimony and patience amidst the lies and under the oppression of Antichrist. In short, just as every thing pertaining to Antichrist is the very contradiction of what pertains to Christ; so the weight of shame which the saints experience in this age for Christ’s sake, is just the converse of the weight (*βαρος*) of glory with which they shall be crowned in the age to come (2 Cor. iv. 17). Clear it is, therefore, that another burden will be laid on the church of Thyatira at large; for were the church to be so exempted, the promise would have been worded as in the address to Smyrna, “Ye shall have tribulation ten days: be *thou* faithful unto death, and I will give *thee* the crown of life” (Rev. ii. 10). What that burden is, will abundantly and in due time appear, when we consider the promise to Philadelphia and the condition of Laodicea. I may only mention here, that it is the great tribulation from which those dead in Christ, and those who shall then be alive and looking for him, shall be exempted, by being caught up to meet the Lord in the air, and to serve him in the execution of his wrath; but under which all other men, the blaspheming sinners and unwatchful saints, shall suffer—the one being hardened, the other being greatly blessed, through the greatest chastisement of the Lord. To the exempt ones shall belong those who have neither hearkened to the Papal teaching, nor in any way known the depths of Antichrist. To the first of the two other classes I fear that some of the church will come, if the Lord be provoked to

withhold the spirit of repentance. To the latter I believe many will belong—some by the former sin, but still more by the latter—of which at this hour the fruits are sadly seen in the marriages of the sons of God with the daughters of men, the denial of the Lord's kingdom and coming, the smiting of brethren, the eating and drinking with the drunken, and the denial of our Lord's real Gospel and real flesh. Antichrist shall oppress, till the Lord destroy the wicked one. But this shall be the last burden which shall lie upon the remnant of Thyatira. Therefore let the church take heed how she give ear to infidelity. God is merciful: he has declared the reward, but only implied the opposite condemnation. Would that it may not be realized in any of us!

Now it is appended, as a thing which the remnant of Thyatira must needs observe if they would be exempt from any other burden, that they hold with dominion what they have until the Lord come. This is the very thing enjoined on the Philadelphian angel, if he would prevent any one from taking his crown (Rev. iii. 11). The only difference lies in the fact, that what is enjoined on the individuals in the one church is enjoined on the angel of the other. Of this we shall afterwards make use. In the mean time, "What ye have" is plainly that truth of which the *true* visible church is the monument and basis (1 Tim. iii. 15), and those works by which the truth is known. This they are not merely to admit and receive, but to hold with dominion; with authoritative exercise and exhibition; even as Christ holds with dominion (*κρατεω*) in his right hand the complete succession of his ordained ministry (Rev. ii. 1). Whence we learn, both what a portentous conflict of faith the saints shall have in the last days against the great signs and lying wonders of Satan; and also what a glorious Captain and Head of Strength it is at whose charges they war. And then they are to hold it "until he come," knowing that the stewardship and testimony of the light and truth, entrusted to them as Christ's representatives in the darkness, is not to be relinquished until the day dawn; until the Lord come to take account of his servants; until the good and faithful servants, having confidence before him at his coming and kingdom, shall be made rulers over many: as it is written; "Ye shall be hated of all because of my name; but he that patiently abideth unto the end, he shall be saved" (Matt. x. 22; xxiv. 13): for at the end—*i.e.* at his coming—we shall come forth to the life resurrection (John v. 39; 1 Cor. xv. 23; Rom. vi. 22, viii. 19, 23).

There now remains to be considered only the promise to this church: concerning which I may repeat at the outset what was formerly stated—namely, that with this church, for reasons which will now be more obvious than formerly, commences the

transference of the invocation to give ear from the commencement to the conclusion of the promise. As the preservation (*τηρειω*) of the same works—namely, against Antichrist revealed—is the calling of this church to the end, there is no break between the contest and the crown. And it appears to me that the expression “MY works,” is dictated in order to make us aware how many works apparently, but not truly, the works of Christ shall prevail in the last days; how many mighty works of Satan, how much building of rubbish and stubble on the true Foundation, will be exhibited; how imperious a call will arise to betake ourselves to the works of Christ alone, and to these in truth and power. The office of Thyatira is an office of work, of increasing work; even as the actings of them that are deceived are also works, and increasing works. And although the great bulk of Thyatira will fall into the sin of Sardis, whose works God found not completed (Rev. iii. 2), so that there will be but a remnant who shall be found faithful; yet that remnant will be found working Christ’s works more and more abundantly against the enemy, though he be as a flood, and standing fast in Philadelphia—not scattered, as in Thyatira, but reconstituted in ecclesiastical unity and power under *the angel*—at the appearing and kingdom of the Master.—The substance of the promise is two-fold: first, authority over the nations; and second, the Morning Star. Each of these demands a separate inquiry; although it will be found to be contemporary with the other.

As to the *former* gift, it has one feature peculiar to itself—namely, that of being similar to, or in terms of, a gift received by the Son from the Father. Therefore the understanding of this gift to the Son will explain his promise. Now we know that at the resurrection and ascension of Christ, the God-Man was as man glorified, in reward of his obedience and the sacrifice of himself, with that glory which as God he had with the Father before the world was, with that glory of the Father in which he shall come again. Being crucified as the Son of man in weakness, he rose as the Son of God in power (Rom. i. 3; 2 Cor. xiii. 4). He was then constituted a High Priest in the order of a King, and anointed as God with the oil of exultation (Heb. i. 8); and so entitled to the tree of life (Gen. iii. 22). And having set on foot his high-priestly office, by entering into the holiest with his blood, he there presents it until the age (Heb. vi. 20); and is now invested in the secret place with all that power in heaven and on earth which shall yet be manifest on the throne of David. Accordingly we read, that “Jehovah said unto my Adonai (stay or basis), Sit thou at my right hand until I place thine enemies as thy footstool” (Psa. cx.; Heb. i. 13). There Christ now reigns; not yet on his own throne, but on the Father’s; and glorified with the Father’s glory, until he place all his ene-



mies under his feet (1 Cor. xv. 25). The time is yet to come at which this deposition of his foes shall commence; and when "to him that overcometh" he shall give "to sit with him on *his own* throne; even as he also overcame, and sat down with his Father on *his* throne" (Rev. iii. 21). But before this co-enjoyment of Christ's future throne, they who look for him have a not less glorious, but a temporary, office along with him—namely, the execution of his vengeance in the great day of the Lamb's wrath: in order to which execution they shall be caught up to meet him in the air; thence to be instrumental in its out-pouring, before they sit in peace with him in Zion. Paul informs us of a lawless one whom the Lord shall paralyse with the epiphany of his presence (2 Thess. ii. 8). The Psalmist, describing that scene in which the Lord shall yet speak in wrath to the rebellious kings of the earth, and reprobate rulers of the church, and vex them in his sore displeasure, except they be wise and kiss the Son, saith, from the Father to the Son, Thou shalt break with a rod of iron, thou shalt dash them in pieces like a potter's vessel (Psa. ii. 5, 9, 10). In like manner the beloved Apostle, seeing the approaching judgment of the beast and false prophet, saw the Word of God, followed by the armies of heaven, with a sharp sword proceeding out of his mouth, "that with it he might smite the nations: and he himself shall rule them with a sceptre of iron; and he himself shall tread the press of the wine of the indignation and wrath of God the Almighty" (Rev. xix. 11). And, accordingly, equally extensive and awful is the commission of the saints for that time when they shall sing, as Christ has done, the new song of resurrection (Psa. xcvi. 1, xcvi. 1, xl. 2): "O daughter of Babylon, who art to be destroyed, happy that rewardeth thee as thou hast served us: Happy that taketh and dasheth thy little ones against the stones" (Psa. cxxxvii. 8). "He shall subdue the people under us, and the nations under our feet" (Psa. xlvii. 2). "Let the high praises of God be in their (the saints') mouth, and a two-edged sword in their hand, to execute vengeance upon the *heathen* and punishments upon the *people*; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them *the judgment written*. This honour have all his saints" (Ps. cxlix. 6). The direct relation—nay, identity—between this language and that of the text, is too obvious to be dwelt on. Indeed, it appears to me that the great and marvellous sign in heaven, the seven angels having seven plagues the last, because in them is completed (or ended) the indignation of God, are just the "remnant" of Thyatira, the "few names even in Sardis," and the "angel (and church) of Philadelphia," preserving the word of Christ's patience, and so caught up to judge (Rev. ii. 24; iii. 4, 10). The great and now most momentous argument for holding that the church of Philadelphia

is that which is caught up to meet the Lord, and in the air to execute his wrath—thus rewarded with a primordial honour before its participation with sorely chastened but repentant Laodicea in the terrestrial kingdom—is of course deferred till these two churches be treated. But supposing for the present, what will in due time, if the Lord will, abundantly appear, it is plain that that vision of the angels exactly corresponds with this supposed event. We are there presented, first, with the vision of the prepared judgment (Rev. xv. 1); second, with the act of resurrection and change, accompanied by the resurrection song (vers. 2, 3); third, with the egress of the seven angels from the opened temple of the tabernacle of testimony in heaven (ver. 5); fourth, with their reception of seven vials full of the indignation of the Eternal God, from one of the four living creatures (ver. 7); fifth, with the prevention of all entry till the completion of the plagues (ver. 8); sixth, with the command of Christ to commence the out-pouring (xvi. 1: see x. 10.) And we need advert at present to three features only of this vision, almost conclusive of themselves: namely, *first*, that as we know from the rest of Scripture that the saints are to execute the last and consummating act of God's wrath at the Lord's coming, they must execute this vial of wrath: *second*, that these angels are seven in number, expressing the completeness of those appointed to the office; and, *third*, that these angels are clothed as priests, with pure linen; as priests in glory, with shining linen; and as kings, with golden girdles; just after the fashion and example of the man Christ Jesus as risen from the dead, a King and Priest, with this exception, that he *alone* has the *ροδηρη*, he alone the office of the *high* priest, he alone is set over the house of God (Rev. xv. 6; i. 13). Such, then, shall be our authority over the nations, or Gentiles. The "rod of iron" expresses, not the tyranny, but the righteous vengeance of the sceptre then given to the saints as *manifest* kings. And the "smashing of the nations as potters' vessels" indicates, not only the completeness of the ruin which shall befall them, but also the principle on which it does so. They are the vessels of *the potter*, which is God. And they are so not merely in the sense implied in Rom. ix. 21, where the reprobation of the wicked is stated; but more especially in that implied where Jeremiah went to the potter's house, "and, behold, he wrought a work on the wheels: and the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter?" &c. (Jer. xviii. 1—10). Whereby I understand, that the broken vessels have undergone the same fashioning as they that stand; and had displayed towards them, whether by the word of the Gospel only, or also by the sealing act of a visible church-

condition, the same free and true will and intention that they should hold the Lord's treasure; which will and intention of the Father, expressed in the sacrifice, and coming forth on them all through the acceptance of the Son, they shall have, defeated through their resistance of the Holy Ghost, and so turning grace into judgment.

The second thing promised does not rest on a similar gift to the Son, for this plain reason, that Christ himself is the Morning Star. That this is the case appears from Rev. xii. 16, where our Lord calls himself the Bright and Morning Star; and from 2 Pet. ii. 19, where he styles himself the *φωσφορος*, or day-star. The propriety of the title appears from the following consideration: Christ, when in the world, and his Spirit, through the Scriptures and the saints during this his absence, are the light of the world. The prophetic light (by which is meant, not the mere disclosure of future history, but that manifestation of the Spirit which consists in the *λογος σοφιας* and *λογος γνωσης*—1 Cor. xii. 8—namely, the declaration of God in his counsel); is as a light shining in a dark place until the day dawn and the day-star arise (2 Pet. i. 19). This dawning day is evidently the day of Christ; that coming of which the Apostle had just spoken; one of those two days of the Son of man which, from the ascension onwards, the faithful Apostles desired to see. Our Lord calls his previous presence on earth the "day;" for he says, "I must work while it is called to-day." And in like manner he employs the word "night" to express this very period of his absence, which the Apostle represents as preceding day-dawn: for he adds, "The night cometh, wherein no man can work" (1 Thess. v. 2; 2 Thess. ii. 2; Luke xvii. 29; John viii. 56; ix. 4; 2 Pet. i. 19). And therefore we find that the personal presence of the Lord on earth points out the days which the Apostles desired as just two in number—namely, the day of his first coming, which they who ate and drank with him still regarded with regret, and should not again see; and the day of his second coming, which they look for with earnest longing, yet were not to survive unto. So that in this their desire they were just declaring themselves children of the bride-chamber, of whom it is written, "Ye cannot make the children of the bride-chamber fast, in that the Bridegroom is with them. But the days will come when the Bridegroom is taken from them: then shall they fast in those days" (Mark v. 34). Now the Son, who is eternally the off-beaming of the Father's glory, became by incarnation the light of the world in a more especial sense (Heb. i. 2; John i. 4.) As the Sun is to the natural world, so is he to the spiritual (which includes the natural). Therefore he is called, in reference to his glorious coming, the Sun of Righteousness. And with how great propriety the presence of the sun is in things

natural called day, with the same propriety is the presence of Christ on earth as to things spiritual called day. The "day," then means the presence of Christ on earth; just because the day expresses the presence of the sun's light, and much more the presence of that Light before which "the moon shall be confounded, and the sun ashamed" (Isai. xxiv. 23). But this does not explain the text for the day-star is not only inferior in splendour, but prior in manifestation, to the risen sun: and why, therefore, is Christ here called, not the sun, but the Morning Star? This name, and more especially its parallel *φωσφορος*, day-bringer, signifies the introduction of the day. Whence we know that there will be a revelation of Christ as the introducer of his own kingdom on earth. This I believe to be "the sign of the Son of man in heaven" (Mat. xxiv. 30). And the ground of its distinction from the full glory of his kingdom seems the following: As the sun, being the great light, is that whereof the other lights of our system do each, according to its measure, but reflect the light; so whatsoever of light is either in elect angels or in redeemed saints is of Christ, through the Spirit of the God-Man actually dwelling in them and manifested through them. Now stars are in Scripture often taken to express the angelic or human messengers and servants of God, ordained either to testify or to govern on his behalf (Rev. i. 20, viii. 10; Isai. xiv. 13; Matt. ii. 2; Jude 13). Whosoever, therefore, we find our Lord executing more especially the function of a messenger, we might well expect to find him represented by a star. Now, he is *the Angel of the covenant*, and the Angel of the Lord's presence; being he that publisheth the glad tidings of the kingdom which the Father hath ordained (blessed be his name!) in the hands of a Mediator between all men and God. Therefore he may well be called a star. And so said Balaam as to this very thing: first, "there shall come a *star* out of Jacob;" *i. e.* the day star shall appear to give might and glory to wrestling Jacob;—and then "there shall come a sceptre out of Israel;" *i. e.* the victory of Jacob, made a prevailing prince, will usher in the full light of the kingdom (Num. xxiv. 17). The arising of the day-star then, as an event preceding the arising of the sun, is the coming of the Son of man into the air, as the Angel of the covenant; there by terrible things in righteousness to announce his instant kingdom, and so set his seal to the truth of all the minor and previous signs by which his children had known it to be near. And the giving of the morning star, so arisen, to them that overcome (Rev. xv. 2), is contemporary with their obtaining power over the nations; being just that act by which they are caught up to meet the Lord, and with him to have dominion over the wicked in the morning, before the institution of his kingdom in peace at the rising of the sun. As this is the reward of him that overcometh,

and is addressed to the whole churches, it evidently stands as part of the age to come: whence we learn to date the commencement of that age, not at the installation of Immanuel in Zion, but at our meeting him in the air; just as the Gospel began not with the ministry of Christ, but with that of the Baptist (Matt. xi. 12; Luke xvi. 16). So that, instead of the catching up of them that look for Christ, to meet him, being an anticipation of our promised glory, the loss of that privilege by those saints who by faith shall inherit the kingdom yet by slowness of heart are not caught up to judge the nations, is a defeasance of God's gracious mind and will concerning *all his saints*. It is expressed in 1 Thess. iv. 15 as absolutely and generally to all His children; as the promise of Canaan was to the Israelites. It is the character of the whole church. Why should we be spoiled, brethren, of our present glory, through unbelief? Why so dishonour our God, why so humiliate our high calling, as to despise the promised execution, content with the saintly suffering of the day of wrath? May the glad tidings profit us, as Caleb and Joshua, as Enoch and Elijah of old, being mixed with faith in us who hear!

FIDUS.

(*To be continued.*)

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INTERPRETATION OF THE OLD-TESTAMENT PROPHECIES  
QUOTED IN THE NEW.

(*By the Rev. E. IRVING—Continued from p. 67.*)

INTERPRETATION X.  
*Messiah's Birth-place—Micah v. 3.*

WHILE, as of all the prophecies of the Old Testament and of the New, so of this of Micah, the person and work of the Messiah is the main scope and substance, for "the Spirit of prophecy is the testimony of Jesus," that which gives distinctness of character to this amongst the rest, and forms as it were the keynote of the prophetic burden, is, as we have already observed, PLACE: not merely the place of Messiah's nativity, Bethlehem-Ephrath; but the place of his glory, Zion and Jerusalem, which he was to redeem; and the place out of the hands of which he was to redeem it, even Babylon the daughter of troops. And to this effect we have first, in chapter iii., the enumeration of those heinous and aggravated sins of the prophets, the priests, and the rulers, on account of which God was moved by his holiness to raze Jerusalem his chosen city, and profane the place of the soles of his feet, and the holy temple wherein for ages his WORD had resided as in a presence-chamber upon the earth. But straightway the jealousy of his faithfulness awaketh within

him, and he puts forth the sublime prediction of the glory and the supremacy to which Zion and Jerusalem should come in the latter days, and shine afar, and shed blessedness over the whole world (iv. 1-5). These two parts—the former, of holy indignation, that will not be any longer restrained from bursting out in acts of vengeance; the latter, of steadfast love and faithfulness, which even the worthlessness of the object should not defeat—do constitute, as it were, the overture of this sublime strain of prophecy concerning the place of the glorious habitation of Messiah for ever upon the earth; and, this being uttered, the simplicity of the purpose breaks itself down into its component parts, and the several agents and sufferers in this great drama of Divine Providence come into view. The future inhabitants of the city and subjects of the King are presented to us as the two parts of a flock; whereof the one halted and fell behind, and came short of the good-will and desire of God; the other was cast far off, into exile and dreadful suffering, without shepherd or defender, to be devoured of the wild beasts at their will. Of which the former is Judah and Benjamin; the latter the Ten Tribes of Joseph, cast so far away as to have escaped the knowledge of their brethren and of all men, whom no standard, lifted up on the highest eminence, can gather; and for their sake the great trumpet of God must be blown against the joyful year of jubilee. Meanwhile “Mount Zion, the tower of the flock,” to which they were wont to gather, and around its base to be encamped in the eventide and during the dark night, safe from the ravening wolves and the wild beasts from the forest, is comforted in her agony, endured because she hath nor king nor counsellor any more, by assurance that to her the chief government shall at length return over these tribes, when the Lord shall have gathered them mighty and strong. But meanwhile she hath a sore season of travail to pass through; during the anguish and weakness of which, she shall be discovered by the nations, who shall gather themselves together for her hurt; but, strengthened of God, she shall be delivered at Babylon, and redeemed out of the hand of her enemies, and arise in supernatural strength, to break the nations with a rod of iron, and to dash them in pieces like a potter’s vessel. This is the second effort of the Great Revealer to disclose his secret purpose concerning Jerusalem and Mount Zion; concerning her scattered tribes and her long-delayed King, in whom she is to be for ever established (iv. 6—end). And if the former be the overture, this is the act of the piece; and the third and last is the Person; whose humble place of nativity, but eternal origin and goings forth of power, being first set forth, he is introduced and interwoven with the action, first as the Child for whose birth Zion longed; then as the Shepherd who gathers and feeds his children; then as the Leader of his forces against the Assyrians,

and the Avenger of his wrongs upon the land of Nimrod, and the great Assuager of God's anger against his people, the Peacemaker between God and the heathen, the Subverter of Idolatry, and the Establisher of the whole earth in one kingdom of righteousness and blessedness. And into this, the last portion of the prophetic strain, are interwoven with Divine skill the chief subjects of the two former parts: the travail-pains of Zion are accomplished; the Assyrian and his troops are vanquished; Babylon the daughter of troops and her land are wasted; the remnant of Jacob are raised up in strength against the Gentiles, and cease not from their victories until the whole world is delivered from wickedness, and filled with the worship and service of God.

The more I study these writings, the more I discover in them the wonderful art of God, whose glory it is to conceal a matter; and the more needful do I find the Spirit of Christ, whose office it is to reveal that which the Father hath hidden from the princes of this world. Likewise, the more closely I study the Prophets, I discover every where the traces and footsteps of the Scripture histories, both personal and national, as these are recorded in the preceding books of Scripture; insomuch that I believe nothing more is needed, to interpret the language and allusions of the Prophets, than what is contained in Scripture itself. We observed, in our seventh interpretation (vol. ii. p. 794), that there seemed to be an allusion in this strain of prophecy to Rachel's giving birth to Benjamin at Bethlehem-Ephrath, by the tower of Edar. It is not for nothing that Rachel's death is so circumstantially related; her hard travail, her naming of her child with her parting breath, and Jacob's changing of the name from "son of sorrow" to "son of the right hand." With him also Jacob's wives finished their bringing forth, and Jacob's family was complete. The twelve patriarchs, the foundations of the church, were then completed: the twin mothers, Rachel and Leah, "which did build the house of Israel," ceased from bearing; she which travailed had brought forth. It would be too long for the clearing of an interpretation, or indeed for the topic of any discourse, to enter into the mystery of Jacob's two wives, which is in itself a large and copious subject. Suffice it to observe, that no sooner had Rachel, who is speedily referred to in the passage before us, brought forth her first-born son Joseph than Jacob instantly proposed to Laban to go forth from his servitude into freedom; from his sojourn in a strange land, to the land of promise (Gen. xxx. 25); from residing with the father of his wives, to reside with his own father;—and that when she beareth her second son, Benjamin, they are arrived at the tower of Edar, by which Mount Zion is denoted in this context (Gen. xxxv. 18). In this interval, it is that Jacob gathereth all his substance, and turneth from being a bondsman to be the

head of two bands ; hath his name changed from being Jacob "the supplanter," to become "Israel the prince of God ;" meets God the second time at Bethel ; and hath that name, Israel, set upon him, not by God the man-wrestler, but by the God of Bethel, who spoke from above the ladder in the heavens. In this interval between the birth of Joseph and Benjamin, the period of Rachel's travail, it is that Jacob is brought back to the tower of Edar, the strong-hold of the daughter of Zion, and finds himself the father of Benjamin, the "man of the right hand." These two sons, therefore, I believe denote—Joseph, the beginning of Israel's liberty and return, his fulness and strength, in which figures Joseph's fates are always set forth (Gen. xlix. ; Deut. xxxiii.) ; Benjamin, the complete attainment of the inheritance, and the perfect accomplishment of the promised fulness, the return to Mount Zion : from which time forth the church ceaseth to bear, hath finished with bearing, and dies as to child-bearing : the nation is brought forth in a day, the number of the elect is completed, and the action from which the church is gathering out of all nations begins to proceed. (Sometimes I speak in the language of the type, sometimes of the antitype ; because it is the way of Scripture ; and I feel it to be the only way of preventing us from falling out of real substances into abstract notions, out of real ideas symbolically expressed into intellectual and lifeless conceptions.) In like manner, as the characteristics of Jerusalem, or the church, in this prophecy, are illustrated from the history of Rachel, so are those of Christ from Rachel's two sons, Joseph and Benjamin. Of Joseph, great fulness and strength and warlike prowess are the continual features (Gen. xlix. 22—27 ; Deut. xxxiii. 13—18), and by him, as the chief leader and strength, it is predicted that the nation shall be overthrown. Judah holds the plough, Ephraim's mighty shoulder draws it, and the rest of the tribes of Jacob break the clods, in that day when God prepares to "sow righteousness upon the earth" (Hos. x. 11). In the blessings of Joseph, pronounced by Jacob and by Moses, particular allusion is made to, and stress laid upon, his having been "separated from his brethren :" in which peculiarity, as in all the circumstances connected with it, Joseph is looked upon by all students of these things, to be an eminent type of Christ ; who, for his prophetic words, was taken by the wicked hands of his brethren, sold for money, and consigned to the pit of the grave, in the hope that he was there to perish, and be no more heard of for ever : but, thence delivered, he becomes the Saviour of the land of Egypt and of the whole world, and of these very brethren who had so cruelly treated him. To this the "smiting of the judge of Israel," and his giving of them up for a season, and his returning as the excellency of his brethren, hath reference in the text. And here we draw attention again



to Jacob's never thinking of retiring from Laban's service till after Joseph was born, whereupon he began to acquire great substance. But in the blessing of Joseph by his father there is a remarkable note: "Hence is the Stone and the Shepherd of Israel:" which is in a still more remarkable manner alluded to in this prophecy of Micah; "I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel; I will put them together, as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of the multitude of men. The Breaker is come up before them: they have broken up, and have passed through the gate, and are gone out by it; and their King shall pass before them, and the Lord on the head of them" (ii. 12, 13). Here he is the Breaker of Babylon's gates, the Stone of Israel, with which the colossal image of gold, silver, brass, iron, and clay, is broken to pieces; and he is also the Shepherd who gathers the flock of Israel—at once "the Stone and the Shepherd." By his coming in these characters of Joseph, it is signified that when these works of mighty prowess are to be done he comes with the Ten Tribes, of which Joseph is the head; and with warlike prowess, of which Joseph is promised the possession in the blessing of Moses referred to above. And to this character also of the Stone, reference is made in that strain of prophecy under our consideration; where it is said, that at Babylon she shall be redeemed and delivered from all her enemies (iv. 10): and still more strikingly in the following words, prophetic of the threshing of the nations; "I will make thine horn iron, and thy hoofs brass; and thou shalt break in pieces many peoples;" which is derived from these words of Moses' blessing: "His glory is like the firstlings of his bullock, and his horns are like the horns of unicorns: with them he shall push the people (peoples) together to the ends of the earth." And in the verses immediately following we have him set before us as "the Shepherd who stands and feeds in the strength of the Lord, in the majesty of the name of the Lord his God."—Now, with respect to Benjamin, it is to be observed that his blessings are double in their character; the one indicating most rapid and complete destruction of his enemies—not in obstinate conflict, like Joseph, but in ravenous devouring of them when they have been scattered by Joseph's mighty horn, and trodden down by his feet of iron and brass: "Benjamin shall raven as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil." Christ and his people act in the character of Joseph in those terrible conflicts which are described in the prophet Zechariah around the walls of Jerusalem; in the character of Benjamin when Gog and Magog come up against them and are made a prey of (Ezek. xxxviii. xxxix). And in our context it

is very remarkably set forth in these words: "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and tearth in pieces, and none can deliver" (Micah v. 8): and immediately follows, I think, a token of Benjamin, *the son of the right hand*, in the words, "Thine *hand* shall be lifted up upon thine adversaries." The other prediction concerning Benjamin is in these words: "And of Benjamin he said, The beloved of the Lord shall dwell in safety by him; and the Lord shall cover him all the day long, and he shall dwell between his shoulders" (Deut. xxxiii. 12). This "beloved of the Lord," the true Solomon, the true Jedidiah (beloved of the Lord), shall dwell with Benjamin, when the true Joshua the Ephrathite (Christ acting the part of Ephraim the captain of the Lord's host) shall have won the land; protecting him, and dwelling between his shoulders, as heretofore he dwelt between the cherubim." For though Mount Zion belongeth to Judah (Psa. lxxviii. 68), the breadth of the city of Jerusalem, on which Zion rested, as the glory upon the shoulders of the cherubim, belonged to Benjamin (Jos. xviii. 28), as also did the chief part of the temple, which was built upon Mount Moriah. Thus Judah and Benjamin were bound together in one city, and so they cleave together still; and I shall not say but that in this prophecy Benjamin may stand as a representative of Judah, so far as these references are concerned. Now this complacent abiding in Benjamin, the youngest and darling child of Jacob, is descriptive of that blessedness which the Lord shall shed upon the nations when his controversy with them is over; being expressed in our prophecy in these words: "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" (Micah v. 7). These, and other marks which we shall notice as we proceed, convince me that in this prophecy of Micah, concerning the spoiling and the rebuilding of Jerusalem—the strong-hold of the daughter of Zion, the earthly bride of Christ—the Holy Ghost doth make continual reference to Rachel, and to her two sons Joseph and Benjamin. There is a beautiful exemplification of the same truth in the lxxxth Psalm, which is an invocation of the Lord of hosts, who "leadeth Joseph like a flock," to come and save the heritage of his people: "Before Ephraim, Benjamin, and Manasseh stir up thy strength, and come and save us." These are the weapons of his warfare, even the children of Rachel. And, if I mistake not, there is an allusion to Benjamin, the son of the right hand, in the 17th verse; "Let thy hand be upon the Men of thy right hand, upon the Son of man whom thou madest

strong for thyself." Every one will appreciate these things according to his gift of interpretation. The strength of the evidence dependeth very much upon the delicacy of a man's discernment in the Divine word; that delicacy is not otherwise to be acquired than by faithful study of the Scriptures; and that faithfulness is the gift of God and the work of the Spirit. But whether my reader may have attained spiritual tact to discern these things or not, is not material to the soundness of these interpretations, which rest upon a broad basis: yet would I fain communicate to him the same delight in the word of God, and assurance of its verbal inspiration, which my own mind deriveth from these observations; for another example of which see *Morning Watch*, vol. ii. pp. 83—89.

The prophet, having announced the humble origin upon earth of Him whose goings forth have been from of old, from everlasting, doth predict a giving up of the people until the woman in travail shall have finished with her pains, and be delivered of all her children. "Therefore will he give them up, until the time that she which travaileth hath brought forth." We had learned from the second part of the strain (chap. iv. 10), that she which travaileth is the daughter of Zion. (Vol. ii. pp. 798—803.) This subject is renewed in the text, in order to inform us of the reason for which she was given up: "Therefore will he give them up." And what is this reason? It must be contained in the one or other of the two preceding verses; whereof the former recounts the smiting of the Judge of Israel on the mouth, and the latter the origin, celestial and terrestrial, of Him who is to be unto God for a ruler in Israel. In the latter I can find no reason for the giving up of Israel; and therefore it must be looked for in the former: which having with this view re-considered, I am inclined somewhat to modify and enlarge the interpretation given of it above (p. 46); and, in addition to what is there set forth upon the words "They shall smite the Judge of Israel upon the cheek," to understand it of what was done to Christ in the days of his flesh: not only, and not so much, of those particular instances of smiting which are recorded of him (Matt. xxvi. 67, xxvii. 30; John xviii. 22, xix. 3), as of the general indignity and mockery and cruelty with which he was treated throughout the whole of his ministry, and especially of the injustice and murder with which it was violently put an end to. This rejection of the Holy One and the Just, whom with wicked hands they crucified, affords the only sufficient reason in the context for God's giving them up for a season. And seeing that the word "therefore" doth absolutely require that we should find a reason in the context, I am persuaded in my mind that this is the reason. Wherein I am confirmed by various parts of Scriptures, and by none more than our Lord's

own account of the desolation of the temple, and with it the desolation of Jerusalem, and the rejection of the people, contained in the xxiii<sup>d</sup> chapter of Matthew: where, after setting forth in order the sins of the scribes and Pharisees and doctors of the law, who ruled the spirit of society, although the Romans held the strongholds and gathered the tribute, and denouncing upon them direful burdens from the Lord, he promiseth to send among them "prophets and wise men and scribes," whom they would maltreat and make an end of, as they were doing to himself: and for this their perseverance in smiting with the rod of oppression both Him, the Prince of life, and these his faithful disciples, he thus pronounceth the doom of Jerusalem, and her beautiful house: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which 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" (vers. 37, 38). And, the more strongly to shew them wherefore all this wrath was come upon them, by shewing them how it was to cease in their acknowledging him with blessings on his head, he addeth these words: "For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord" (ver. 39). This passage of Matthew, taken as a whole, casts a steady light upon the passage of Micah now under consideration; presenting us, first, with Christ in his character of a Judge, whose office it is to gather the poor and the needy, and those who have no help, from under the hand of their oppressors. This he saith he would oft have done for the children of Jerusalem, oppressed with the yoke of the scribes and Pharisees. Even as Zecharias predicted by the Holy Ghost, that Jesus was raised up "a horn of salvation for us in the house of David....that we should be saved from our enemies, and from the hand of all that hate us;" and as his name Jesus signified, "for he shall save his people from their sins;" so, doubtless, it would have proved to all the house of Israel, if they would have received him, seeing that to them who received him "he gave power to become the sons of God." He would have redeemed them from the bondage of the law, that they might receive the adoption of sons; he would have given them the regeneration of the Spirit, without which no one can see the kingdom of heaven. And when he was removed from them into the heavens, he was still "exalted a Prince and a Saviour to give repentance and remission of sins;" and unto them God sent him first to bless them, in turning every one of them from his iniquities (Acts iii. 26, v. 31.) It is true that our Lord refused to take upon him any office of rule or government, or even of authoritative judgment, during the days of his flesh, and on one

occasion positively refused to arbitrate in a matter of property which was submitted to him; yet not the less did he claim even then to possess all judgment, in virtue of his being the Son of man (John v); and to have executed judgment also upon the prince of darkness, and the spiritual wickednesses in the heavenly places: "Now is the prince of this world judged, now is the prince of this world cast out." And inasmuch as he went about all Israel, doing judgment upon the demons which wrought in and lorded it over men, and upon all the works of Satan, and was offering that holy obedience and perfect sacrifice, without which the victim could never have been delivered from its bondage under the power of Satan and the world, he is fairly entitled to the name "Judge of Israel," though as yet he had not taken upon him any act of power and government. Him, thus labouring for their behalf in that spiritual region which must first be won, before any thing in the visible could be essayed, they did ignominiously entreat, together with all who came in his name to publish abroad the work of righteousness which he had perfected: and for this blind and infatuated rejection of their Redeemer, God gives them up for a season, and shews them what they are when separated from the hope and the glory of Israel. There are other reasons for which at his former coming he should be called "the Judge of Israel:" whereof one is, that, being made under the law, he kept the law; and, in keeping it, did prove that there was in it nothing incompatible with the condition and powers of a mortal man; and so he convicted all transgression of being verily and truly guilt, and not misfortune or necessity of nature. As Noah judged all the old world, and condemned them, by his faith; so Christ, by his perfect holiness in our nature, did condemn all men whatsoever who had offended God in the same nature: and so he was in spirit, though not in outward semblance, the universal Judge and condemner of men, in order to his becoming their universal Redeemer and Saviour; and hereafter, as their rejected Saviour, he will judge all those that do reject him.

But while these reasons go to the depth of the matter, gathered from the latter books, we would seek the form of the language, "Judge of Israel," from the earlier books, and particularly from that promise made by Jacob unto Judah, "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, till Shiloh come; and to him shall the gathering of the people be" (Exod. xlix. 10). This refers to the former coming of Christ, and presents him as then entering into the office of the lawgiver and sceptre-bearer of Judah, and afterwards into the office of the gatherer of the peoples. And so also the prophecy made to Moses presents him in the same character of a lawgiver, whose word the people should not on any account refuse to hear; and herein he was the prophet

like unto Moses: "The law came by Moses, but grace and truth came by Jesus Christ:" he gave the law of the Spirit; the royal law of liberty. "I will raise them up a Prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him" (Deut. xviii. 18, 19). From the Apostle's argument in the third chapter of the Hebrews, it is manifest that he regarded this parallel between Christ and Moses to stand in the bringing in of a dispensation of the word of God unto which Moses acted the part of a prophetic testimony and a faithful witness. On these accounts it is, as I think, that Jesus is called in the day of his humiliation "the Judge of Israel," when he was stricken with a rod upon the cheek, because he prophesied, or spake in God's name; for the wretch who did it said, "Prophecy, who is it that smote thee?" In this respect also he answereth to Joseph, who, when he was first known to his brethren, was, for his unlikely prophesyings, cast out, and given over for lost, and dead out of mind; but lived to meet his brethren the second time, and to be blessed as their saviour, and acknowledged as their ruler, to whom the birthright was yielded up. So Christ was smitten by his brethren, and for this cruelty they are given up for a season; but afterwards he "the Excellent One (not "the remnant") of his brethren" returneth to the children of Israel, and works for them wonderful things.—These things we have thought it necessary to add here upon the words "they shall smite the Judge of Israel with a rod upon the cheek," in addition to what we observed upon it in our former interpretation, which containeth only a narrow view of the text, though true so far as it goes. We were then studying it more with reference to the preceding than the following part of the context, and we beg that some expressions there occurring may be corrected by these fuller views of it. But while our Lord, in the passage of Matthew referred to for illustration of that before us, doth assign this, the rejection of him and his prophets, as the cause of their dispersion, and the downfall of their city and temple, he doth intimate a time of his returning to them again, when they should be found in another and a better mood, "blessing him who cometh in the name of the Lord;"—an expression which, being quoted from the cxviii th Psalm, doth teach us to refer to that portion of Scripture, which doing, we find it to be descriptive of Messiah's return to his people. With this information I will now return to our proper labour, after quoting one passage from the writings of St. Paul, confirmatory of the conclusion which we are now seeking to establish—namely, that the giving up of his people and city and temple for a season, is due to their having "smitten the

Judge of Israel with a rod upon the cheek," or their having treated him with all indignity and cruelty in the days of his flesh, and cut short his work of salvation to their nation by an unjust and violent death. "Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins away. For [not for, but and, or however] the wrath is come upon them to the uttermost" (1 Thess. ii. 15, 16).

Having thus ascertained the cause of their being given up, the next thing which presents itself is the duration thereof; which is given in this form, "until the time which she that travaileth hath brought forth." Brought forth what? The man child who is to rule all nations with a rod of iron (Rev. xii. 5); him whose exploits are recorded in the following verses. But is he not brought forth already? and hath not his birth-place, Bethlehem-Ephrath, been mentioned? and his base and ignominious humiliation? And how, then, should Jerusalem be set forth as travailing with him still, and to travail with him until the days of her up-giving be ended, and the days of her redemption be come? The answer of this and the like difficulties is only to be derived from the New Testament, and especially from that book of it which, because it is the key-book, is called Apocalypse, or "Revelation;" whereto referring, we find that the Christ of the Second Psalm, into whose hands the inheritance of the earth is given and the subjugation of the Gentiles, is not the Son of Man merely, but all those who are united to him by regeneration of the Holy Ghost, "born of God, sons of God" (Rev. ii. 27; xii. 5). And therefore we with him are called Christ (1 Cor. xii. 12); and the great mystery of which Paul maketh such great account is, "Christ in us" (Col. i. 27): and if the new truth, contained in the Scriptures which were written after the day of Pentecost, were to be expressed in our word, it would be this, 'That the mystery of God in the Christ is not completed in one person, Jesus of Nazareth, but in many persons,—Jesus and the elect; the head and the members; the second Adam, and his seed elected in him before the beginning of the world, and now gathering up into him from all the ends of the earth, through all generations, until the fixed and determinate portion shall have been completed.' As the seed stood alone in Isaac, but in Jacob was multiplied into twelve heads, who builded up the house of Israel into that polity whereof Jerusalem was the capital; so it stood alone in Jesus, and after his ascension was committed by the Spirit unto the twelve Apostles; upon whom, as foundation stones, we are all builded up into the new Jerusalem, of which Christ is the light and the life, the temple and the glory. This is the true idea of the

Christ by whom God is hereafter to subvert all evil dominion and govern the world for ever; and with this key the Old-Testament prophecies which speak of Christ must be interpreted, or else they will not speak plainly; and especially those prophecies which speak of the pregnant woman: to all which an explicit key is given to us in the xiith chapter of the Revelation; where, though the child is spoken of as one (ver. 5), it is also described as many (ver. 11), who overcame the accuser; and when that number is accomplished, there are still a remnant of her seed, whom the dragon doth persecute and seek to destroy (ver. 17). This two-fold company—the one gathered before, the other after the travailing woman is cast out into the *wilderness*, which I take to be the same with the *field* of our Prophet (iv. 10)—do together constitute the new Jerusalem, the bride of the Lamb, which cometh down from heaven. They began by being one in the womb of the pregnant woman (elect in Christ in the mystery hidden from ages); they come forth in succession from the womb of the lowly and painful church (for no mother hath her family all at once); they are afterwards re-united into one, and come down from heaven the glorious bride of the Lamb perfect and complete. And seeing we have this key to the symbol of the travailing woman given us by God in his book of keys, we ought by means of it to interpret that symbol wherever it occurs; and doing so, we have a clear meaning of the passage before us, which represents Jerusalem as travailing until the very time of her redemption and glory, until her King return to her, and she receive him with Hosannahs, saying, “Blessed is he that cometh in the name of the Lord.” The travailing woman is still Jerusalem—not indeed she who is in bondage with her children, the Hagarene, the Mount Sinai, which gendereth to bondage; but the Jerusalem above, the spiritual and the heavenly, which is the mother of us all. Our citizenship is above, where our spiritual Father, even Christ, is; and we are waiting to be clothed upon with our house which is from heaven. (Gal. iii.; 2 Cor. v.; Phil. iii.) Of all the mystery so variously set forth in the Epistles and the Apocalypse, this prophecy of Micah, wherein Jerusalem is contemplated as a mother, is the germ and figure; and by these, therefore, the knot of it should be unloosed. Forasmuch, then, as the church shall be in the sad and suffering, the weak and lowly estate of a travailing woman, until the number of the elect be completed, and Christ with all his saints be ready to be revealed; forasmuch as the indignation of God will not descend upon the destroyer of the earth until the time that all who are to be saved shall have been gathered into the ark; forasmuch as the new Jerusalem cannot appear in its perfection and glory until every stone be builded into its walls and palaces, and it be complete, according to the idea and



purpose of God ; the prophet Micah, who was giving forth the mystery in the language of the existent symbols, doth represent the city and church of Jerusalem, with her children, as being in a state of desolation and abandonment, until the time when she shall have completed the period of her bringing forth : " Therefore will he give them up until the time that she which travaileth hath brought forth." For further light upon this subject we again refer to our viii<sup>th</sup> Interpretation, vol. ii. p. 799.

" Then the remnant of his brethren shall return unto the children of Israel."—This is an expression which hath much perplexed interpreters. Abendana, a Jewish interpreter, understands by " the remnant of his brethren " the two tribes of Benjamin and Judah ; by the " children of Israel," the ten tribes ; and so brings out of the passage their re-union into one, according to the prophecy in Isaiah xi. (opened in No. V.) ; and the prophecy of Ezek. xxxvii. He hath the sagacity to discern that the word " his " referreth to Messiah, as doubtless it doth. The objections to this interpretation are many : First, the word translated " remnant " is altogether different from the word used in all parts of the prophecy to denote the remainder of Israel, against the time of his gathering. In chaps. ii. 12 ; iv. 7 ; v. 7, 8 ; vii. 18—of which three of the places are in this strain, and two of them in the immediate context—the word is of another root and signification, being the first part of that name " Shearjashub, the remnant shall return," as we explained in No. II. (vol. i.) It is the word almost always used of the remnant, the part shorn (*sheared*) off. Indeed, it is the origin from which we have our word *sheer*, both as a verb and an adverb, to signify a cutting or paring from the whole. Not so with the word רִשְׁתָּהּ in the text ; which indeed doth signify remnant, but remnant by superabundance and excellence, not by defect of a part. The verb is thus rendered by Pagnini : " Remanere, relinquere, exuperare, superesse, &c. vel exuberare, superabundare, reliquum esse, seu remanere insuper, ultra vel præter aliquid, reliquum manere ;" which being rendered into English is, " To remain, to be left, to exceed, to be over and above ; to exuberate, to superabound ; to be left, or to remain, above, beyond, or beside somewhat ; to remain left." And when a substantive noun, it is sometimes a noun of quantity, and signifies then, as the verb doth, that which remains over and above ; sometimes of quality : and then says my authority ; it signifies " *Prestantiam superiorem supra rem aliam*"—" superior excellence over some other thing"—as it is used twice over of Reuben, to denote the superior dignity of the first-born : " Reuben, thou art my first-born, my might, and the beginning of my strength, the *excellency* of dignity and the *excellency* of power" (Exod. xlix. 3). The word in the original for excellency, in both cases, is the same

with the word in our text. In Psa. xxi. 24, with a preposition, it is translated "plentifully;" as we would say, "to abundance;" and by accommodation it comes to signify the nerves or sinews of the body, and riches and excellence of every kind. We object, therefore, that this word, whose proper form is superabundance and excess, should be applied to denote a shred, or remnant, when another word, three times in the context, and five times in the prophet, and almost uniformly throughout the prophets, is used for that purpose. And especially is this not to be permitted when it stands evidently in the sense of quality, to distinguish some one from the rest of his brethren: "the excellency of his brethren;" which is the title of the first-born. So that, being interpreted by the words pronounced upon Reuben, it might be said, "the first-born of his brethren, he who possesseth the birthright."—Our second objection to this interpretation—namely, that the remnant of his brethren signifies the two tribes of Benjamin and Judah—is, that not they, but the ten tribes, are those who have to return; because not they but the ten tribes were driven out and cast far off (iv. 6, 7; see vol. ii. pp. 792, 793). But, besides this, the idea in Micah concerning the tribes, either the two or the ten, is not that of returning, but of being gathered: except in this place, the word return doth not once occur, but always assemble, gather, feed; because it is of Christ their Shepherd that he is prophesying, as the person who should accomplish it.—Thirdly, I object to this interpretation because the one class (if class it be) is called "the remnant of his brethren," and the other "the children of Israel." Now, whose brethren are those that return? are they the brethren of the children of Israel? No; because it is *his* brethren, and not *their* brethren. And to whom, then, doth the *his* refer? There is only one singular person in the context: He who was smitten on the cheek; he who was born in Bethlehem; he whose goings forth have been of old, from everlasting; he who would have gathered them, as a hen doth her chickens under her wings, but they would not; he whom they forced to give them up for a season by making away with him; he is the person whose brethren are spoken of: he also, we may say, is the person who returneth; he is the person who is entitled, in right of the first-born, to be called, like Reuben, "the excellency of his brethren;" and to him, and to no one else, I believe the expression in the text referreth. And of his return to the children of Israel it is that it is spoken in these words, which, being literally rendered, are as follows: "For this cause he shall give them up until she which travaileth hath travailed, and the Excellence of his brethren shall return unto the sons of Israel." The language, I say it again, is, I think, taken from the history of Joseph, who went away from his brethren under the rod of ser-

vitude, but returned unto them with the dignity of the first-born, which God had promised him in his dreams, for claiming which he was ignominiously cast out; which God himself fulfilled to him; and with which he is now invested at the right hand of Pharoah, the chief ruler of the earth. Wherefore also it is written in the Book of Chronicles (v. 1, 2): "Now the sons of Reuben the first-born of Israel (for he was the first-born; but forasmuch as he defiled his father's bed, his birth-right was given unto the sons of Joseph the son of Israel: and the genealogy is not to be reckoned after the birth-right; for Judah prevailed above his brethren, and of him came the chief ruler; but the birth-right was Joseph's)."

Having ascertained to whom the title, "the Excellency of his brethren," appertaineth—even to him who is the subject of discourse both before and after, to him who, having given up the people for a season, doth against the times of refreshing return unto them again—we have next to inquire who are signified by "his brethren." This derives its interpretation from the preceding clause, where the mother church is represented as in a state of bearing after his departure; which we explained above of the children whom the church is now producing unto the Father by the operation of the Holy Ghost: "He is not ashamed to call us brethren." (Heb. ii.) "For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren" (Rom. viii. 29). Now, this title of "the First-born" we know that he hath in virtue of his resurrection, because in the book of Revelation (i. 7) he doth entitle himself "First-begotten of the dead:" and we, who are children of the resurrection, inasmuch as we are begotten from above, are his brethren; and are therefore denominated "the church of the first-born" (Heb. xii. 23). Of those brethren who shall be declared his brethren by rising in the likeness of his resurrection he hath the precedence; he is "the excellency of dignity, and the excellency of power;" and with them, even with all his saints, he shall come unto the people of Israel. These are the children of whom the church is now in pain to be delivered; who are caught up to God and to his throne; and who come with him to rule the earth with a rod of iron. It is Christ coming with all his saints, to deliver the children of Israel from their bondage. As it is written in the Prophet Zechariah of the day of Jerusalem's need: "And the Lord my God shall come, and all the saints with thee." As when Jacob returned on his way after Joseph's birth, and with the riches and increase consequent upon Joseph's birth, "the angels of God met him; and when Jacob saw them he said, This is God's host; and he called the name of that place Mahanaim," *i. e.* two hosts: so against the

day of Israel's return from the house of his present bondage, he shall be met by Him who is the Excellence of his brethren, and by the brethren whom he hath brought along with him from their graves. Whom when Zion beholdeth she shall say, "Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone; these, where had they been?" (Isai. xlix. 21.)

If any one think that I find too much of Christ and the church in these prophecies, and that I put more into the language than it will bear, let him pause, and reflect whether he may not have formed in his own mind a hasty and mean idea of God's word; as if it were like the word of man, and not that manifold wisdom which Paul so constantly declares hath been opened to us by the Spirit,—the declaration of the purpose of the Father, so long hidden, "that in the ages to come might be made known through the church the manifold wisdom of God." Until I learned to think better, I also was held in the error that the prophecies in particular, and the Old-Testament Scriptures in general, were but histories, and anticipations of events, with which we have little to do, save to glean out of them certain texts, to be used in accommodation to the times and persons in the midst of which we live. From this most unworthy and unholy idea of the Divine word having got delivered by the grace of God, I am desirous to deliver others; for so long as it remains, the faith of the inspiration of the Scriptures is a mere pretence. God forbid that I should fall into the opposite extreme, of wresting his word to any pre-conceived notions of my own! I seek to interpret it by the light of the New Testament, and especially of that great canon, that "the spirit of prophecy is the testimony of Jesus;" by comparing spiritual things with spiritual.

But this interpretation is forced upon us not merely by the meaning of the word translated *remnant*, and which ought to have been translated *excellence*; but also by the plural form of the verb *shall return*. This is the second part of the symbolical name Shear-jashub, which, when used of the remnant, is in the singular number (Isai. x. 22); but here it is in the plural, though used of him who had been separated from his brethren, and now returns to them with the excellency of the birthright: most manifest, therefore, it is, that more than he must return—even all those brethren for whose birth he waited "until she that travaileth hath brought forth, and the excellency of his brethren they shall return unto the sons of Israel." In some of the versions it is "return *with* the sons of Israel;" but neither *with* nor *unto* doth express precisely the force of the Hebrew word, which properly signifies *on*—"shall return upon the children of Israel"—answering nearly to the expression in chap. ii.

13, "And the Lord on the head of them." The idea is taken, as I deem, from the cloud in which Jehovah dwelt resting upon the people as they marched through the wilderness. The people were the cherubim upon whom he rested, and by whom he wished to be borne on high; and perhaps there is an allusion to the blessing of Benjamin, already alluded to (Deut. xxxiii. 12), which, being literally rendered, is "the beloved of Jehovah shall dwell in safety upon him, and shall cover upon him, and shall dwell between his shoulders;" where the main idea conveyed of Benjamin is, that Jehovah shall repose on him; that Jerusalem shall be his throne; and the children of Israel, with their four standards of the man, the calf, the lion, and the eagle, the reality of the cherubim with their four faces; upon which cherubim Christ shall come riding, as is declared in Psal. xviii. 10, and also Psal. xcix. 1. It may be thought nice, and perhaps be censured as injudicious, but I do nevertheless give it as my judgment, that the thing conveyed in the text is, that Christ with all his saints shall, when he returns again, come marching at the head of the sons of Israel, riding upon them as his mighty horse in the battle (Zech. x. 3). This is consistent with the analogy of all revelation concerning Christ's coming again, is the literal and grammatical translation of the original, and gives us a glance, according to Micah's rapid manner, of the splendid and glorious return of the Judge of Israel to those who rejected him, when they shall say, "Blessed is he that cometh in the name of the Lord." There is contained in Scripture both a manifestation, or epiphany, and a personal appearance of Christ as the crucified, pierced man: the one being in the glory of the cloud, which I take to be his sign, and from which he will scatter destruction upon his enemies—"hail, fire, tempests, and furious storms"—into which he will gather his elect from under the four quarters of the heavens, and will then judge the nations: the other, his open and distinct discovery of himself as a man, as Jesus of Nazareth, appearing in the glory of the Son of man. The former of these, when with the heavenly host he shall accompany the earthly host of his people, and with a strong hand and fury poured out shall deliver them from the countries and bring them into their own land, is that which I take to be signified in this verse: whereas in that which we now enter upon it is his personal acting as the Son of David which is spoken of; and therefore it is introduced by these words, "he shall stand;" which I regard as equivalent to that expression in Zech. xiv. 4, "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the

north, and half of it toward the south." And it much confirmeth our interpretation of the preceding clause to find that in the prophet Zechariah this wonderfully distinct description of his alighting once more upon the earth is immediately preceded by a manifestation of power, and a mighty act of war, at the head of the children of Israel: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle" (Zech. xiv. 3). This appearance, or epiphany, is when Jerusalem is in her utmost extremity, plundered and defiled, and taken in battle, and led away captive; or, as it is expressed in our prophecy, "when many nations are gathered against her, which say, Let her be defiled, and let our eye look upon Zion:" then it is that her King and Counsellor appears for her deliverance: he returns with his brethren to the head of his people, and goes forth and fights against those nations as when he fought in the day of battle. Now in what way was Jehovah wont to fight in the days of old? Not with sword and spear of earthly temper; but with his flaming ministers, the heavenly host, proceeding forth from the bosom of the cloud of his glory. As he fought against Pharaoh and the nations of Canaan, so shall he fight again, over, or upon, the head of the children of Israel, enabling them to discomfit all their enemies; who shall at length discover that their great assemblage to spoil Zion was but like the gathering of the sheaves into the barn-floor, when Christ shall say unto his people "Arise, and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth" (Mic. iv. 13). Such is the action which I conceive to be conveyed in these few words, "And the excellency of his brethren shall return over, or upon, 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."—This contains the delineation of his government upon the earth over the Jewish people, expressed with the same briefness and force of words, with the same fulness of meaning, as all the other expressions which have been used of Christ in this chapter. His "standing" we have already explained, from the prophet Zechariah, as being intended to distinguish between providential interferences for his people, and his personal presence in the midst of them; between his appearance, or epiphany, in the cloud of his glory to fight for them, and his standing upon the earth to rule over them—his dwelling in the midst of them in his holy temple. And with respect to the meaning of the word "feed," it is the word most commonly in use among the prophets to signify

rule and government. And it is worthy of observation, that when the chief priests were interrogated of Herod concerning the place of Messiah's birth, and quoted this prophecy, they use the word "feed," and not "rule," as it is rendered in our version: "And thou, Bethlehem, in the land of Judah, by no means least in the thousands of Judah; for from thee shall come forth the Ruler, who shall feed (as a shepherd) my people Israel." In our prophet he is more than once referred to as the Shepherd: in chap. ii. 12, in his character of gathering the scattered flock, and bringing them back to their fold, which is Jerusalem, or mount Zion, the tower of the flock; and in chap. vii. 14, in his character of ruling them, and governing them, and making them to lie down safely and feed prosperously as in the days of old. But while I refer to these, I rather choose to quote a passage from the Prophet Isaiah, which containeth the same sequence of events as in our text: first, his delivering his people with the strength of Joseph, the first-born; and then, his dwelling amongst them with the loving-kindness promised to Benjamin, the youngest child, dearly-beloved of his father. The act and exploit of war is contained in these words, "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" (Isai. xl. 10): and straightway follows, as in our text, the act of peaceful and happy regiment; "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." But the language of our text seems to transcend in sublimity, if it do not equal in tenderness, these words of the Evangelical Prophet: "He shall stand and feed in the strength of Jehovah, in the majesty of the name of Jehovah his God."

*In the strength of Jehovah.*—These two things most specially appertain to a king, power and majesty; and the same two words are commonly used to denote the style of Christ's second advent: "The coming of the Lord in power and majesty," or "in glory and majesty," are the forms in which men commonly clothe their idea of that glorious event; and by these very words is the character of the Ruler of Israel expressed: "in the strength and in the majesty of Jehovah." The first word, which is now before us, denoteth power, or strength, in general, being from the same root which signifies a tree; as is also to be observed in the Latin word *robur*, which signifies both heart of oak and strength or force of body. Now nothing can be more certain, than that in the days of his flesh Christ was weak, yea, crucified through weakness; and although he might at any time have received the service of ten legions of angels, he made it his delight to empty himself, and enter into the weakness of

the weakest of his people; but after his resurrection he declared that "all power was given to him in heaven and in earth." This strength was ministered to him when lying in the grave, mortal and helpless, and continues fixed in him for ever; as is expressed in Eph. i. 19, 20: "And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places." This strength and might of God, with which he is now invested in the heavens, he shall come possessed withal, and shall use for the ends of bringing into impotence and keeping therein all the enemies of God and his people; chaining Satan and his angels with chains of spiritual power, repressing the latent powers of wickedness in the hearts of men, and otherwise reducing the vast universe unto the obedience of God, and preserving it therein. The Prophet declareth, that he, whom heretofore they had smitten with a rod upon the cheek, shall come the second time in the strength of Jehovah, who overthrew Pharaoh and his host in the Red Sea, and scattered the mighty nations of Canaan. And to this he adds,

*In the majesty of the name of Jehovah, his God*—not in his own name, but in the name of Him for whom he came forth to rule: "From thee shall he come forth to me that is to be Ruler in Israel." Christ ruleth for God, and not for himself, over the children of Israel. The form of the government is a pure Theocracy, with God for its King and Christ for its Judge; wherefore, also, in the context he is called "the Judge of Israel." In this he surpasseth the Judge, that he is also the Priest. But by this very condition of being the Priest, as well as the Chief Ruler, it is, that his government becometh substantially a vicegerency, and not an autocracy; held for another, and not for himself; proceeding in the name of another, and not in his own name. For whatever power or prerogative as a King he possesseth—and beyond question it is absolute, so far as every creature is concerned—that same power as a Priest he acknowledgeth, and continually offereth up, unto another, doing homage and worship for it continually. He is not, now a Priest, and now a King, but he is in every act at once both Priest and King; with the one hand holding the reins of all power, with the other ever surrendering it unto God: so that God shall be the ALL IN ALL. Christ is at present the end of all rule, by that decree of the Father, "Sit thou at my right hand, until I make thine enemies thy footstool;" but it shall not be so for ever: for when God hath brought all his enemies under his feet, then Christ shall give up the kingdom to the Father, who shall thenceforward be the end of all rule: but for Christ, he shall reign, as the Father's representative, within the bounds of the visible and intelligible



world; and, by his most obsequious and dutiful service of his invisible Father, teach and require all creation to learn and to practise the lesson of willing homage to the invisible Source and Continuance of its being. This idea of service in the God-constituted kingdom of Messiah, is beautifully expressed in the following parallel passage of Ezekiel: "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" (Ezek. xxxiv. 23, 24). This dependency and subserviency of the visible to the Invisible, of the comprehensible to the Incomprehensible, of the creature (for even Christ as the head of creation is creature) to the Creator, is the point of truth which is expressed by the words "he shall feed in the name of Jehovah." And by the additional words "his God," are expressed the creature standing which Christ shall occupy for ever; worshipping Jehovah as his God, "acting in the name of Jehovah his God." Christ shall be the head of the worshippers in those days, as he was in the days of his flesh; and under him "all the fat ones of the earth shall eat and worship." It was not an affectation of praying and obeying and living by faith upon his Father, which Christ in the days of his flesh followed out, nor was it a temporary condition of things; which was to cease with the labour of his humiliation: but it is the eternal obligation which, as a creature, as the Son of man, he oweth unto the Creator of man and of all things; and, so far from being temporary, the most precious of the names of God which he hath bequeathed unto us is, "the God and Father of our Lord Jesus Christ." And when he comes again, as David the Prince of God, he shall come covered with the majesty of the name of Jehovah; as the chosen one of God, of whom it is thus written in Psalm lxxxix. 26—29: "He shall cry unto me, Thou art my Father, my God, and the Rock of my salvation: also I will make him my first-born, higher than the kings of the earth: my mercy will I keep for him for evermore, 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." These two words "majesty and might," do together express the complete idea of the Shepherd King; who standeth clothed with majesty, to attract the reverence of all his people; and girt about with strength, to resist and overcome their enemies;—the one to give dignity and grace to his person, the other to enforce his commandments; the one becoming him as the fountain-head of grace and honour, the other qualifying him to be the Judge and the avenger of righteousness; the one gathering under his wing all the poor and needy and helpless, the other deterring the powers and potentates of darkness from doing them harm.

“And they shall abide: for now he shall be great unto the ends of the earth.”—This describes the condition of the flock whom he is to gather like the sheep of Bozrah; and plant in Zion, the tower of the flock, under the pastoral care of him who is the Shepherd of Israel. They shall abide—literally, *they shall sit*. He shall stand and feed: they shall lie down at ease, and in safety under his rod and staff, saying, “The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. . . . Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever” (Ps. xxiii). Very beautiful is the figure of a shepherd standing and watching over his flock feeding and lying down at their ease, not fearing the wild beasts of the wilderness in the confidence of their shepherd’s watchful care,—very beautiful and fit is this emblem, to express the care of a king watching over all his people, bearing them upon his heart continually, and through his good government making them all to dwell at peace, and sit, as our prophet expresseth it, “every man under his vine and under his fig-tree, and none to make him afraid.” Very beautiful also, and tender, is the relation in which this figure representeth him to the children of Israel, as a shepherd to his flock, which is his only riches, and he their only defence; they his inheritance, and he their protector. Not so doth he represent himself unto all men—whom indeed he hath blessed, but not with the blessing of Israel.—Every thing, in these money-making times, hath gotten a marketable character, and it requires no small acquaintance with better times and simpler states of society to be able to understand the Scriptures. A herd of sheep is now no more than so many living commodities, which may be brought to the market, and sold and exchanged in every way. Not so in other times, and in eastern climes at this day, where the shepherd’s flock is his all; from which he feeds and clothes himself and his family; which he entrusts not to an hireling, but himself, or his son, or his son-in-law, hath it in charge. And no small charge it is in those regions, where at every moment they are liable to the inroads of the wild beasts, with which the shepherd must be ever ready to contend, as David did against the lion and the bear. There is a fulness and completeness in this figure for expressing Christ’s relation to the church, which is his own, and over which he continually watcheth. They are his own property; he hath given his life for them; he hath purchased them from the hands of all their enemies, and they shall dwell with him for ever: to whom he continually addresseth the words of this song, “Come, my little lambs, and feed by my side, and I will give you to eat of my body, and to drink of the blood of my flesh, and ye shall be filled with the Holy Ghost:” and he addeth, to those who are not yet entered

into the fold, "And every one who believeth not in me shall be cast out into hell, and every one who believeth on me shall feed with me beside my Father."

"For now shall he be great unto the ends of the earth."—The reason of their abiding in peace and rest is here declared to be the greatness of their Shepherd King; who, as he hath been the refuge, shall now prove the bulwark of his people; and, because his large dominion reacheth out to the ends of the earth, no people shall dare to peep or to mutter against the nation whom he hath chosen for his inheritance. Not that the nations shall entertain in their hearts malice towards his people, after that blessed æra shall have begun, when "the Gentiles shall have come to his light, and kings to the brightness of his rising;" but that he shall exert himself to the very uttermost to comfort his people, and to give them honour in the sight of all the earth. And according as the nations of the earth feel the blessedness of his government, which shall "come down like rain upon the mown grass, as showers that water the earth," they shall ascribe honour to the people of the great King, who are the instruments through whom he doth so abundantly bless them. For it is beyond a question that the Jewish people, in flesh subsisting, shall be the messengers of Christ to convert the nations, and the kings and priests over them when they have been converted; and the nations shall be but, as it were, the provinces of one kingdom, whose chief city is Jerusalem, and whose King dwelleth in the Temple of Jerusalem. The safety, the credit, the renown, and the glory of the Jewish people, is but a reflection from their King; who, because they are of one family with him according to the flesh, doth honour them in the sight of all the families of the earth in all things pertaining to the flesh: while unto us, who are of one spirit with him, is reserved the higher glory of occupying that place of spiritual supremacy over man which belongeth to Christ in virtue of his being the Son of God. We, entering by regeneration into that same glorious name, and into the divine spiritual unity which it denoteth, become a habitation of God, through whom he putteth forth that supremacy over mankind in flesh and blood which he himself heretofore held in the person of the Son; which is now usurped by the devil and his angels, and which in the end, and for ever, shall be possessed by Christ, and his body the church, which is God's fulness, the fulness of Him who filleth all in all. But not only shall the Heavens rule by means of and in the body of Christ, but there shall be an ordinance of government in the earth: not only shall we, children of the Spirit, eject Satan and his angels from their spiritual lordship; but also the Jews, who are Christ's brethren according to the flesh, shall possess the supremacy over the nations, as the royal priestly people, in that day when "the

law shall go forth from Mount Zion, and the word of the Lord from Jerusalem." And the reality of that universal empire, which Satan, by means of Nebuchadnezzar, Cyrus, Alexander, Cæsar, and finally Napoleon, hath been attempting to set up, shall at length be in existence, and abide the true form of the world's unity. Yea, and the reality of that priestly royal dominion which the Popes have claimed over the wide world, and which, if I err not, an individual person is shortly to assert for himself, and in a great measure attain—I mean the infidel Antichrist, figured in this prophecy by the Assyrian, in the Apocalypse by the eighth head which is also of the seven,—shall be brought to pass; not as an invention and master-piece of evil, but as the grand ultimate design and purpose of God, which the envy of Satan has been endeavouring, like Prometheus, to inspire with life stolen from the sanctuary of God; because he knew that this was the thing which man craveth after—namely, power lodged in holy hands, royalty residing with a priest of God. Of this blessed regiment Christ shall be the supreme holder, sitting upon the throne of David in Jerusalem; and he shall take the ministers of the same from among his people according to the flesh, who, as they have been trampled under foot of all nations, shall yet live to bless all the nations of the earth who have trodden them under foot: which is the revenge of God, the resentment of Christ; now enforced as a precept, "Bless them that curse you," then exhibited as a reality over the wide world. And so the Jewish nation shall get honour from their King, and shall dwell in safety and in honour; and none of the nations shall hurt them, but contrariwise bless them, because that through them they derive the inheritance of every blessing. And when at length, breeding envious discontents, they shall be offended in their benignant and beneficent rulers; and, instead of going up from year to year to keep the Feast of Tabernacles at Jerusalem, they shall confederate against the holy city and the camp of the saints; God shall be so indignant at their blackest ingratitude as to rain down fire from heaven upon them, and consume them every one. Until which final consummation the tribes now scattered abroad, and oppressed of all nations, shall sit in noble state, and exercise righteous sway over all the nations of the earth. "They shall abide, because now shall he be great unto the ends of the earth." Concerning that kingdom which Messiah shall hold over all the earth, it is not the place to speak at present; because more than to assert it, and to assign it as the cause of his people's greatness, our prophet is not moved to do in the text. Nor do we deem it meet in these interpretations to turn aside from the express declarations of the text, and their conjunctions with one another. More than this belongeth to the doctor or the preacher, but not to the interpreter. Nevertheless, we are at pains to seek out the sub-

stance of the prophetic text, though we would not wander beyond it. We are no mere system-builders, nor symbol-exponents; but interpreters of God's mind in the prophet; wearisome on that account to the mere anatomist of God's word, but nowise wearisome to him who delighteth in its fulness and beauty.

While we regard this as the true and catholic interpretation of these words, some may think that they contain a reference and allusion to the wonderful action of power and holiness, of victory and of discipline, which are contained in the following verses, concerning the destruction of the Assyrian and the purification of the people of Israel. But this is a subject at once so large and so distinct that we shall separate it for the subject of another interpretation.

(To be continued.)



#### ON THE INTERPRETATIONS OF OUR LORD'S PARABLES.

BEFORE entering in detail into the interpretation of the parables to which I alluded in the last Number of this Journal, it seems proper to offer a few general observations. Much might be said to shew the impossibility of the interpretation which the language of the Parables in general receives, being the true one. My purpose, however, in the present paper, is merely to allude briefly to one or two essential misapprehensions which prevail amongst us, and to endeavour to lay before the reader, in the application of some shorter parables which occur in Matt. xiii., a specimen of the kind of interpretation which I would suggest the parabolic language was intended to receive.

Strictly speaking, the Parables in general have yet received no interpretation whatever. A general and vague application, which enters with no minuteness into the value of the terms which constitute them, is all that has been passing current amongst us. The common impression evidently is, that the Parables are of the nature of similitudes, used, for illustration, to help our capacities. But how erroneous such a notion is should be perceived at first sight, from the fact that they yet need illustration themselves. They are (at least some of them) confessedly difficult to understand, which no illustration should be: and in the way in which they are generally understood, are chargeable often, not only with difficulty, but with a degree of vagueness, redundancy, and inaccuracy, to which few tolerable rhetoricians would lay their compositions open. But the impression that a parable is spoken in *illustration* of something, inevitably begets the misunderstanding of it. It is secretly taken for granted, that what it is intended to illustrate must be something which we know independently: and having satisfied

ourselves, upon a general view of resemblance, what that is, we rest content, under the idea that the minute terms are not to be accounted for. But our only warrant for this latter assumption is the assumed correctness of our applications. Nevertheless, we know, from the most express testimony of Scripture, that the design of the parabolic language was *not to illustrate*, but to *hide* truth. The parables are termed "dark sayings:" our Lord designates them "mysteries:" and plainly tells us why he spoke in parables—namely, to convey something which none of the wicked should understand (Matt. xiii. 10, &c.) Now it needs not to be urged, that of necessity the matters which they do convey must be hidden from the many *now*, as they were *once*: but I do urge, that it is plainly incongruous to make any parable reveal any thing *now*, which it could neither be intended nor adapted to hide originally. And I think this a very safe principle on which to question the truth of any received application. On this principle, it is clear how much exception may be taken against applications, of any of the Parables, which contain, as their substantial truth, the general judgment of all men at the resurrection. Of death, resurrection, and judgment to come, the elements of this proposition, the first could neither be hidden from any man, nor needs to be revealed to any; the second, the Jewish nation generally, and the Pharisees especially, firmly believed; and the third has been, with little exceptions, the prevalent creed of all men in all ages: for which reasons, and because our Lord spoke openly of all the three elsewhere, and, because there is no term in any parable which can fairly be expounded to mean any of the three, I take the whole proposition to have been *à priori*, unfit for parabolic discourse, and *à posteriori*, actually in nowise contained therein. And here is another reason why our applications have hitherto been but of a vague and general nature—namely, because the crisis of so many of the parables has been by common consent carried forward beyond the grave, to the mysterious threshold of a future state; which *terra incognita* it has ever been deemed presumptuous to attempt particularly to delineate. Now, the assumption that any but the quick are parties implicated in the Parables (with one exception) I take to be demonstrably erroneous; and that the Parables are merely general illustrations, or, strictly speaking, illustrations at all, our Lord himself has expressly contradicted. What I mean therefore to contend for is, that the terms of these discourses are to be fairly, diligently, and particularly expounded, by the help of Scripture; and not loosely applied, according to our own notions of general resemblance, however plausible.

The Parables form a large portion of the recorded discourses of our Lord. Is it conceivable that they have the mere office of loosely illustrating doctrines which we have revealed to us with-

out difficulty or doubt independently of them? Let any one compare, if he will, their united bulk with any equally large portion of the New Testament, excepting the Book of Revelation, and he will presently see how little instruction they are commonly made to convey. Several are made to mean, in substance, the same thing, though under circumstances involving the greatest unlikelihood that such should be the case. Instance the parables of the "grain of mustard seed," and of the "leaven" (Matt. xiii. 31—33), which are spoken in conjunction; of the "hidden treasure," and of the "pearl of great price" (Matt. xiii. 44—46), also spoken in conjunction; and of the "talents and the pounds" (Matt. xxv. and Luke xix.), so essentially dissimilar in terms.

To be brief, however, there has been an incalculable impediment thrown in the way of a right appreciation of these parts of Scripture, by their not being carefully compared *inter se*, and studied in the connections wherein they stand. I allude more especially to the grammatical connections of some of the more important. It is truly strange how we have acquiesced in interpreting as an isolated discourse a passage beginning thus, "Then shall the kingdom of heaven be likened unto ten virgins;" or thus, "For as a man travelling into a far country," &c. or, thus, "Who then is that wise and faithful servant," &c. It is abundantly clear that no independent discourse, either in Scripture or elsewhere, can so commence. But not only are the grammatical connections of *some* of the parables of immeasurable importance, but, *all* of them being prophetic, if they do not all set forth the same thing, there may be, as I think it will be found there are, independent means of determining the order and relation of the facts which they severally do set forth.

I shall now offer a remark on a point of no small importance, which is one of the first which presents itself in the study of the parables. I allude to the meaning of the expression "The kingdom of heaven," with which so many of them open. Has this phrase, in the various places where it occurs, any consistent acceptance? and if so, what is that acceptance? The kingdom of heaven is said to be like to *many* things. It is a strange enigma, that neither are some of these things like to one another, nor any of them fairly like to a kingdom at all. Our commentators attempt to solve the difficulty by giving to the expression various significations. But this is to cut rather than to untie the knot. There is a kingdom of heaven, which is one thing and not many, to which the term *kingdom* is honestly and fairly applicable. This is that kingdom which the Jews thought should "*immediately* appear" (*αυαφαινεσθαι*, Luke xix. 11). This, which, as far as I can learn, is indiscriminately called "kingdom of heaven" and "kingdom of God" (see Matt. xiii. 31, and Luke xiii. 18), did not *then* appear, nor, to my understanding, hath it

yet appeared. But the fact, that, when the *King appeared*, his kingdom, which was the earnest expectation of his subjects, nevertheless appeared not, nor hath yet appeared; but that something widely different from it did appear, and doth still appear, in its stead; furnishes the solution of the enigma in question. For the things whereto the kingdom of heaven is likened in the parables, are by no means like to it; nor does what they signify, signify it; but rather something which, seen in its stead, obstructs and especially *hides* that kingdom which had otherwise been apparent. Therefore, as a man is like, and may fairly be likened, for the time being, to any thing represented by a mask which he wears, though this can with no propriety be said to be like to him; so is the kingdom of heaven, in the Parables, likened to such and such things as are like to no kingdom whatever, and least of all to the kingdom of heaven. A simple illustration of this matter is afforded by a passage in the history of our land. Our Alfred, while wandering in his abasement, unknown to the majority of his subjects, might certainly be conceived to have spoken parables to those around him, concerning the kingdom of Alfred, very analogous to those which the King of all the earth spoke concerning *his* kingdom. If considered attentively, there is a remarkable analogy in the cases, which will shew the propriety of the above remarks.

But I hasten to offer a few observations on the thirteenth chapter of Matthew, which contains several short parables, the interpretation of which, with one exception, is generally thought satisfactorily determined.

Of the parable of the Sower I can say nothing which admits of corroboration in this paper; but must leave the reader to judge whether, in the course of the interpretations which I shall hereafter offer, what is here said be not fully justified. It will be remembered, that the disciples, understanding not the meaning of this discourse, drew forth from the Lord a remarkable expression: "And he said unto them, Know ye not this parable? and how then will ye know *all* parables?" Now what should this expression imply, but one of two things—either that this is the easiest of all the parables; or else that, in some way or other, it lies at the root of them all? That the latter is really what is implied, I expect to be able to shew, in due time, by many considerations, and especially *à posteriori* from the fact that there are three classes successively implicated in the judgment of the quick; answering very satisfactorily, as I think, to the three great classes of unprofitable hearers, delineated in this parable, while there is a fourth walking in the light and persevering to the end. The main thing, therefore, which I have to suggest just now on the parable of the Sower is, that these classes of hearers are not mere specimens, but severally definite portraits; not a mere sample at random, which might as well have been five-fold as four-fold,



but an exact specification, which, as far as the wicked are concerned, indicates a threefold division of the tares in the following parable.

Of the Tares of Wheat the conclusion is all I shall advert to. The tares and the wheat grow together till the end of the dispensation: and our Lord, in his interpretation, at ver. 40, says distinctly, concerning their separation, "As therefore the tares are gathered and burned in the fire, so shall it be," &c. And how is this? The husbandman says to the reapers, "Gather ye together *first* the tares, and bind them in bundles to burn them" (*ad exurendum ea*, "for the purpose of burning them"), "but gather ye the wheat into my barn." Here are three things clearly implied; as follows: 1. The gathering and binding of the tares in bundles; 2. The gathering of the wheat into the barn; 3. The subsequent burning of the tares. And the careful reader will perceive, that not only does the nature of the similitude require this order, but that the matter is strengthened greatly, instead of being invalidated, by the circumstance that in our Lord's interpretation the gathering into the barn is omitted, and something added, at ver. 43, after the burning of the tares, which has no counterpart in the terms of the parable: "Then shall the righteous shine forth," &c.; which is most like the wheat being brought out of the barn for the master's service. The same order of events is elsewhere indicated with equal clearness. See Matt. iii. 12: "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." I believe, therefore, that there is in the judgment of the quick this threefold chronological succession: and this, again, I expect to shew from the interpretation of the parables concerning the Judgment. Finally, I need hardly add that it is the judgment of the quick *solely* which is contemplated in the present parable: for it is written, "Let both *grow together* till the harvest;" which expression naturally contemplates the living, and not the dead; for the good and evil among the latter, neither grow together nor are together, but between them "there is a great gulf fixed" (Luke xvi. 26).

Of the remaining parables in the chapter I shall speak rather more particularly. "Another parable put he forth unto them, saying, The kingdom of heaven is like unto a grain of mustard seed, which a man took and hid 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" (vers. 31, 32). In the parable immediately preceding, all men are *seeds*: therefore there is no reason why one seed here should not mean some particular men. Again: the "field" in the preceding parable is interpreted to mean "the world;" and

but a few verses back (ver. 19), we have "the fowls of the air" interpreted to mean "the devil." But the true meaning of this parable is placed beyond doubt by a comparison of Matt. xvii. 20 with 1 Cor. xiii. 2: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove," does not mean, as some think, "If ye have never so little *true* faith," &c. otherwise Paul had not needed to say, "If I have *all* faith, so that I could remove mountains;" but it means, "If ye have faith as the Son of God." In all Christian logic, therefore, should not the mustard seed, which is the least of all the seeds, mean in this parable most definitely Jesus Christ, who made himself the least of all men? And that his field, in which he hid this seed, is the world, for which he died and in which his body, the elect, is hidden, is testified by his own words concerning himself (John xii. 24): "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die it bringeth forth much fruit." Of Christ, therefore, the least of all the seeds, is sprung this greatest of trees, even all professing Christendom: he has become the tree, and we are the branches, among whom the devil has found so much spiritual lodgment.

"Another parable spake he unto them. The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened" (ver. 33).—The fact that leaven is every where used, both in the Old and New Testament, to signify something evil, is an insuperable objection to the common application of this parable; to say nothing of the "three measures of meal," which have scarcely had any plausible meaning assigned to them. If by leaven is meant a piece of dough kept from a former baking, by means of which, when become sour, a new lump is made to swell; then may unleavened bread well imply a state of newness of heart in the children of God, free from all former principles of evil; an entire absence in the church of all that which puffed up and brought to judgment a former dispensation. And in such a sense is the term "leaven" actually used by Paul, 1 Cor. v. 6: "Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump." And the like exhortation, to beware of leaven, was given in the beginning to his church by our Lord's own lips; and a similar one to his people of old, in the institution of the Passover when they came out of Egypt. Now, in the parable under consideration, I believe the "woman" to signify the Gentile church, and the "three measures of meal" to signify the three classes of unprofitable hearers of whom we have spoken above, in whom *she* hath hidden the leaven till the whole shall be leavened; whereupon "the day cometh that shall burn as an oven" (Mal. iii. 1). I can shew

but slight evidence for this interpretation at present; but just remind the reader that our Lord saw fit to forewarn his Apostles, and through them the whole church, of a threefold operation of leaven: 1. Beware of the leaven of the Pharisees; 2. and of the Sadducees (the infidels of that time); 3. and of Herod (the infidel king and personal Antichrist of that time).

These two parables—namely, of the “Mustard-seed which a man took and hid in his field,” and of the “Leaven which a woman took and hid in three measures of meal,” are commonly understood vaguely to mean the same thing, and that a thing which to us has become a trite historical truth—to wit, that the Gospel from small beginnings hath greatly spread, as we see. But the parables are spoken in conjunction, both here and in Luke; and conjoinedly they teach: 1st, That the pride and malice of the devil should find roost and shelter in and under the fruitless branches of the lofty tree which should spring of the least of the seeds, the despised and lowly Jesus of Nazareth: 2dly, How this fact and evil should arise—namely, by the church, despising its Lord's warning, taking of the old leaven to put into the new lump. That both the parables were a forewarning of evil to come in the church, the occasion on which they were spoken, as recorded by Luke, contributes also to prove. See Luke xiii. 17. “And when he had said these things, all his adversaries were ashamed, and all the people (the populace) rejoiced for all the glorious things that were done by him. Then said he (*dixit autem*), To what shall I liken the kingdom of heaven? &c. And again he said, Whereunto shall I liken the kingdom of God?” The glorying of the populace was an apt occasion for these two parables, if the above interpretations be true; for their glorying was not good.

We come now to two other parables spoken in succession—namely, of the “Treasure hid in a field,” and of the “Pearl of great price.” And here again, I must suggest the vagueness and inaccuracy of received interpretation. These two parables are not accidentally conjoined; nor does the one, in any respect, convey merely a repetition of the truth taught by the other. “The kingdom of heaven is like unto treasure hid in a field, which when a man hath found he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field” (ver. 44). Here “the field is the world,” and not the Bible: the “treasure hid in the field” signifies the elect children of the kingdom; which the Man who found it, Jesus Christ, declaring to no one where it lieth, nor how great it is, went, as it was written of him, and for joy thereof offered and gave to the Father all that he had, even himself. For thus much cost him the field, which is the world; wherein the hidden treasure still

lieth, until the day in which the Lord "maketh up his special treasure" (Mal. iii. 17. marg).

I shall add here a remark which I deem important, not only as strengthening conclusively this interpretation, but as illustrative of the minute and wonderful coincidences which occur in Scripture language, not accidentally, but by design, that we may be taught thereby the manifold wisdom of God. The field in this parable, I say, is the world. Now every one knows that mankind, both good and bad, are oftentimes in Scripture likened to potter's clay, and the vessels of a potter. See, for instance, Rom. ix. 20—24; where, and in Isaiah lxiv. 8, God is termed the Potter. Of the righteous it is said, that they shall be "vessels unto honour, meet for the Master's use" (2 Tim. ii. 21): and such are doubtless signified by "all the vessels of the Lord's house," which shall "in that day" be hung upon the "nail fastened in a sure place" (Isai. xxii. 24). Again, it is said of the wicked, Psalm ii. and elsewhere, that Christ shall "break them in pieces, as the vessels of a potter, in the day of his wrath;" and again, it is said in Rev. ii. 27, "*Even as I received of my Father.*" Without controversy, therefore, the "field" of the above parable, which is the world, is this Potter's field: and the parable teaches how it hath become Christ's field; and how thereby he hath received of his Father, the Potter, the office to break in pieces all the worthless vessels. Finally, this very fact is testified of, and this interpretation demonstrated, by a remarkable circumstance in the Gospel history. The chief priests, though they knew it not, were made to testify by their own act that the death of Christ had purchased for him the world, when they "took counsel," and with the *very price* which they had set upon his head "bought the potter's field:" for the field is the world, and God is the Potter, and mankind are the vessels; and of the vein of treasure that lieth in the field shall be all the vessels to honour in the day of the Lord.

But we have yet only the half of this great mystery. "Again: the kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that *he* had and bought it" (verses 45, 46). Of which this is the interpretation. The merchantman is God the Father; the goodly pearls are they who "worship him in spirit and in truth, for the Father seeketh such to worship him;" the one Pearl of great price is Jesus Christ; and for him hath the Father given all that he hath: and so is Christ God's, and the world Christ's, by the mutual compact of the Father and the Son detailed in these two parables. To see the consistency of this application of the "Pearl," let it be remembered how constantly the same glory is predicated of

Christ's disciples as of himself: and then be it noted, that as he is the one foundation now and evermore, and there are twelve foundations to the new Jerusalem, having the names of the twelve Apostles of the Lamb (Rev. xxi. 14); so is it to be inferred most clearly, that as there are twelve gates of the New Jerusalem, and each gate is a several pearl (Rev. xxi. 21), He is the One Pearl of great price, in this parable, who elsewhere declares "I am the door."

"Again: the kingdom of heaven is like unto a net which 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 in the end of this world (*αιωρος*): the angels," &c. &c. (vers. 47—50).

I venture to remark, in the first place, on this parable, that it is clearly no general judgment of *all* men which it intimates; because the "net" catches not *all* the fish, but only "of every kind." And secondly, it concerns not the judgment of *any* men after their resurrection; because the net was not cast among the dead, nor is any part of it in the separate state: *thence*, therefore, it can be implied to *bring nothing*, if there be the least exactness in the similitude. The "sea" I should suppose to mean here, what it means in Dan. vii. and elsewhere, the Gentile world, all restless and tumultuous, as it has been ever. And it would be no difficult thing to shew how often the Scriptures contemplate Israel as the "shore" of this sea. I suppose, therefore, our Lord by the parable to have intimated how the word of God, which had for so many ages abode in Jerusalem and Mount Zion, was about to go forth *thence*; and at length, having accomplished the thing whereto it was sent, was to return again thither, drawing with it its "quick" contents to judgment. For the simple idea presented to us is of a net taken from some shore, and (having caught enough fish) drawn back to the same. And I think we should not be slow to perceive, from history and prophecy conjoined, whence came forth the word which hath caught men; and whither it shall return, and where it shall rest in judgment: for there is a place where the Lord shall sit to judge all the Heathen; and there is a people from whom, as a net cast into the sea, their own Scriptures have been taken and cast among us, by "fishers of men" sent forth on purpose. Not on the blank leaf of the Book, but on almost every page, is the name of its owners inscribed, with the promise that it shall be restored to them, and they to their own land, and the nations gathered thither to judgment. And "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 the Gentiles;" and not only shall he separate them (nations) one from another, &c. as in Matt. xxv., but *individually*, it would seem, from this parable,

shall cause division to be made between the righteous and the wicked; causing the latter to be cast away, the former to be set, like "the solitary in families," as fish of a kind are gathered severally into vessels.

"Jesus said unto them, Have ye understood all these things? They say unto him, Yea, Lord. Then said he unto them, *Therefore* [if ye have indeed understood them] every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things *new and old*" (vers. 51, 52). The Householder is God the Father, whose purpose, apparent from these parables, is two-fold: to gather for himself a people, the church of the first-born, out of the Gentiles; and yet to accomplish the things written of old concerning his people Israel, in the day when the kingdom of heaven shall indeed *appear*. *Therefore* is every scribe, rightly instructed and instructing others, like unto him. G. A. S.

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ON THE RESTORATION AND CONVERSION OF THE TWELVE TRIBES OF ISRAEL.

To adduce all the Scriptures which hold out the expectation and the certain hope that the scattered tribes of Israel shall be yet gathered, and again put in possession of the land given to their fathers, would be to quote a large portion of the writings of the Prophets, which teem with such predictions. It may be sufficient for the present purpose to refer to that clear and comprehensive prophecy on this subject in Ezek. xxxvii. 16—28; which seems to place the fact beyond all dispute, as it respects the two great divisions into which the descendants of Jacob were separated after the reign of Solomon. Some theological writers, who have denied that the numerous blessings promised to Israel in the Old Testament are yet to receive a literal fulfilment; and who, nevertheless, finding those promises as frequent and express as they are incapable of other than a literal interpretation, cannot but admit that they must have such an accomplishment; have asserted that all such prophecies were fulfilled, in respect to Israel, when a small portion of the Ten Tribes, which clave to Judah, returned with her from the Babylonish captivity. The extent and the duration of those promised blessings are such, that no ingenuity can prove their accomplishment in the return of the Jews from Babylon. But the subject is not left in uncertainty: the instruction given to Ezekiel, in the chapter above referred to, shews clearly that the restoration of Israel, as well as Judah, to their own land, is still future, and that the inestimable blessings connected with it follow as a consequence. In that prophecy the portion of the Ten Tribes which clave to the house of Judah is intro-

duced as distinct from the great body of the nation of Israel; yet the latter, it is declared, are destined to be restored as well as Judah, and the two nations to form again one kingdom in their own land. Thus one stick in the Prophet's hand represented "Judah, and the children of Israel his companions;" the other "Joseph, or Ephraim; and all the house of Israel, his companions." These sticks became one in the Prophet's hand, in token of the two nations becoming one kingdom in *their own land*; "even upon the mountains of Israel"—"in the land that God gave unto Jacob his servant, wherein their fathers have dwelt: and they shall dwell therein, they, and their children, and their children's children, for ever: and David shall be their prince for ever." There an everlasting covenant of peace shall be made with them; Jehovah will be their God, and they shall be his people (vers. 16—27).

But whence are the Ten Tribes to come, it may be asked? Where are they now situated?—That the Ten Tribes shall be restored, as it has been supposed, from some one spot or country where they are now congregated, seems a point very difficult to be established from Scripture; on the contrary, the expressions respecting them contained in the Prophets indicate rather their recovery from an extensive dispersion over all the countries of the earth. The Prophet Amos (ix. 7), speaking in the name of the Lord, exclaims, "Have not I brought up *Israel* out of the land of Egypt?" which evidently includes the Ten Tribes: and immediately afterwards (ver. 9), "Lo, I will command, and I will sift *the house of Israel* (including still the Ten Tribes, if not, with reference to "the sinful kingdom" threatened in the eighth verse, exclusively designating them) *among all nations*, like as corn is sifted in a sieve." And Ezekiel, after the two sticks had been joined in his hand speaks of the whole as having been taken from "among the heathen" or, as he amplifies the term in xxxvi. 24, "gathered out of *all countries*"—to be brought into their own land. So again the same prophet, as do others of the sacred writers, speaks continually of *Israel* as being "*scattered*" over various countries. See Ezek. xxxiv. 6; "My flock was scattered upon *all the face of the earth*:" and vers. 12, 13, "I will deliver (my sheep) out of *all places* where they have been scattered in the cloudy and dark day; and I will bring them out from the people, and gather them from *the countries*, and will bring them to their own land," &c. So the Prophet Jeremiah, in the xxxth chapter, records these words "concerning *Israel* and concerning *Judah*" (ver. 4): "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" (vers. 10, 11).

In respect, then, to the present state of this people, the most accurate conclusion seems to be, that the descendants of both

divisions of the nation are scattered over the earth, and are distinguishable from other nations, but are not clearly distinguishable from each other.

Two or three important inquiries, connected with the unaccomplished purposes of God toward the seed of Jacob, demand especial attention: such as, In what state of mind they will be restored? When, and by what means, their conversion to the faith of Christ shall take place? and, In what order the events connected with their restoration are to be placed? The consideration of the two former points are first requisite, as they have an important bearing on the last.

On the first point there seems a pretty general agreement in the church that the Scripture describes them as being restored in a humble, repenting, and obedient state of mind (Deut. xxx. 1—5; Jer. xxxiii. 3; Hosea iii. 5); but whether in a state of conversion to Christ or otherwise, there is still difference of opinion among serious and enlightened men. I am not prepared to contend that none among the restored tribes will be converted to the faith of Christ; or that many individuals, so converted, may not accompany them, and be witnesses for Him in the midst of them; but as to the large body of the nation, Scripture, either by *direct declaration* or in a way of *analogy* and *clear inference*, appears to place their conversion in order subsequent to their restoration. I request attention to a few proofs and arguments in favour of the position here advanced.

And, 1. As it respects the direct testimony of Scripture.

It seems to have been committed to the Prophet Ezekiel to record and predict, with greater particularity than any other inspired writer, the events that befall, and are still to befall, the people of Israel. Not only is the fact of their conversion to God expressly predicted in the following passages, but the order in which it occurs seems distinctly pointed out. In Ezekiel xxxix. 27, 28, after the attack and overthrow of the armies of Gog are predicted, it is added, "When I have brought them again from the people, and gathered them out of their enemies' land, &c. *then* shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land." And again, xxxvi. 24, 25; "I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. *Then* will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you," &c. And again, xxxvii. 22—28; "I will make them one nation in the land, and one King shall be king to them all." This is first promised: afterwards other blessings are promised: "Neither shall they defile themselves any more with their idols, nor with any of their transgressions; but I will cleanse them; so shall they be my people, and I



will be their God. They shall walk in my judgments, &c. I will make a covenant of peace with them. My tabernacle shall be with them. I will be their God, and they shall be my people." See also xx. 42, 43, and xxviii. 25, 26.

To this agree the words of the prophet Zechariah, xii. 9, 10 : "In that day I will seek to destroy all the nations that come against Jerusalem [which clearly marks *the time* of which the prophet speaks, that assemblage against Jerusalem being always the precursor of the last judgments on the nations]; and I will pour upon the house of David, and upon the inhabitants of Jerusalem," &c. See also Zeph. iii. 8, 9, 13; Ezek. xliii. 7, 9.

2. Clear as these Scriptures appear to be, it has been objected against the admission of the conclusion, as if there must be some fallacy in it, that the Jews were cast out of their own land for the rejection and crucifixion of our Lord; and therefore cannot, consistently with justice or equity, be reinstated in it till they have acknowledged their offence, and have submitted to him as the only and true Messiah.

Without in the slightest degree depreciating the guilt of that flagrant crime, it cannot, in the first place, be admitted (what this objection implies) that the rejection of Christ at his first advent was so great and heinous an offence on the part of the Jews as to outweigh and cast into the shade all the rest of their provocations, and occasioned their ejection from their land; because the Scriptures do not so represent it. Had they known and received him as Messiah, and then rejected him, the case would have been different; but the word of God informs us that they knew him not, and in that ignorance rejected him. While, therefore, to deny and to condemn him was a grievous aggravation of guilt—as appears in the parable of the Husbandmen, in the threatening against those who should not hearken to that Prophet who should be raised up unto them (Deut. xviii. 19), and in other Scriptures—it did not constitute the full measure of their iniquity; nor is it any where stated to be the immediate cause of their captivity. Many years elapsed after that crime was consummated ere they were cast out. Something more, therefore, was requisite to fill up the cup of wrath. "The blood of *all* the prophets," we know, as well as our Lord's, "was required of that generation;" and the heavy and long accumulation of crime charged upon the Pharisees and the lawyers, and those who followed them, by our Lord in his discourses, and yet persisted in notwithstanding his gracious warning, doubtless contributed to the result. Judah worshipped the temple, and the gold of the temple, and the forms of godliness—as the professing church is prone to do now—and she consequently recognised not the high office of the meek and lowly Jesus, in whom all the excellency shadowed forth in the temple and its rites were concentrated. Her *not knowing* the day of her

visitation ; her *not recognising* the great remedy for all this evil, when it was sent into the very midst of her ; was one sad effect of her guilty blindness, and was an aggravation of her miserable condition : but it cannot be viewed as the sole, or as the chief, cause of their condemnation and expulsion from their land, because it is again and again described to be a *sin of ignorance*. So we are taught by our Lord and by his Apostles. Our Lord exclaimed upon the cross, " Father, forgive them, for *they know not what they do* ;" and Peter, addressing the individuals who had condemned his Lord, said, " Men and brethren, I wot that *through ignorance* ye did it." Paul, who in rage and bitterness against Christ and his members participated to the full in the guilt of his countrymen, if he did not surpass them all, says, " I obtained mercy, because I did it *ignorantly*." The same Apostle declares that " none of the princes of this world (including, of course, Herod, Pilate, and the Jewish sanhedrim) knew him ; for had they known him, they would not have crucified the Lord of Glory : " and in writing to his own nation, in Heb. xiii. it is remarkable that Paul likens the sacrifice of Christ, not to the sacrifices offered for the most heinous offences, but to that offered for the *sin of ignorance*, as will be seen by comparing that chapter with the ivth of Leviticus.

The Ten Tribes certainly were not expelled on account of rejecting Jesus of Nazareth : the confession of Christ, therefore, is not necessary to *their* restoration, upon the principle contended for in regard to Judah. Nor have we any intimation that they will confess him at that time : on the contrary, the Scriptures which have been adduced, tend to prove the reverse. Neither have we any intimation of, nor is it conceivable that there should be, a difference of creed upon this vital point between the two nations, which are to be restored together. Such a difference would be an insuperable obstacle to their *becoming*, much more to their *continuing*, one kingdom in their own land.

Moreover, we have reason to conclude that conversion of heart to the Lord was not the state of Israel generally when they were first carried into Canaan ; and, therefore, that condition is not an essential requisite to their possession of the promised land. A certain measure of repentance and obedience, a *seeking of the Lord*, shall be manifested by both nations ; but conversion of heart, which alone carries with it that *true* and *abiding* repentance, founded only on the cross of Christ, does not appear to be ascribed to either in the Scriptures. The mourning for having pierced the Saviour, which both have done by their sins, but which is introduced as a crime of which they then for the first time become conscious, is reserved for the period when the nations are gathered together against Jerusalem. (See Zech. xii. 9, 10.)

(To be continued.)

## THEOLOGICAL DEPARTMENT.

### JESUS THE HEAD OVER ALL THINGS TO HIS CHURCH.

#### *Analysis.*

1. SELF-MANIFESTATION God's ultimate purpose.
2. An examination of the figurative language of Scripture necessary to its application. The difficulties and manner of entering upon it.
3. Jesus, the Head of his mystical body the church, is revealed as the fulness and completeness of all things.
4. Necessary to examine how this is accomplished.
5. It is to be inferred, from the purpose of Self-manifestation, that the great lines of distinction in all created things are specially designed to manifest the distinctness of Personality in the Godhead.
6. The Lord Jesus revealed in his fourfold offices :
  1. As Prophet (Deut. xviii. 15, 18; Acts vii. 37).
  2. As Priest (Heb. iv. 14).
  3. As King (Acts ii. 30; Mal. xix. 2; Rev. xx. 4).
  4. As Judge (Acts. x. 42; John v. 22; Rev. xx. 7).
7. These are the offices of the Lord Jesus throughout all the dispensations of the church.—
  - (1) As Prophet, in the Jewish dispensation.
  - (2) As Priest, in the Gentile dispensation.
  - (3) As King, in the Millennial dispensation.
  - (4) As Judge, in the Resurrection dispensation.
8. The dispensations of the church ordained to manifest the offices of Christ, and the offices of Christ ordained to manifest the Trinity in Unity.—
  - a. The Jewish : Christ the Prophet : The Son.
  - b. The Gentile : Christ the Priest : The Spirit.
  - c. The Millennial : Christ the King : The Father.
  - d. The Resurrection : Christ the Judge : The Godhead.
9. This confirmed by the consideration of the offices of Christ.—
  - (a) The Prophet, the declarer of the word of God.
  - (b) The Priest, the minister of the Spirit of God.
  - (c) The King, the executor of the will of God.
  - (d) The Judge, sitting in the seat of God.
10. God's purpose of manifestation thus seen to be wrought out by the manifestation of the Trinity in Unity in the offices of Christ—Prophet, Priest, King, and Judge—throughout the fulness of the Church dispensations.
11. To confirm this truth it should be examined by the figurative language of Scripture, more especially by the particulars of the Jewish dispensation.
  - A. *Concerning the Jewish Tabernacle.*
    1. Declared by St. Paul to be a figure of heaven.
    2. God's dwelling, and the centre to which all things had reference.
    3. The divisions of the Tabernacle.
      1. The ark. 2. The most holy place. 3. The holy place. 4. The court.
    4. The court a figure of the Jewish dispensation.
    5. The holy place a figure of the Gentile dispensation.
    6. The most holy place a figure of the Millennial dispensation.
    7. The ark a figure of the Resurrection dispensation.

*Jesus the Head over all Things.*

8. The Tabernacle thus a figure of the fulness of Christ :  
 In the court, Christ the Prophet and the Lamb.  
 In the sanctuary, Christ the Priest and Bread of Life.  
 In the most holy place, Christ the Priest-King.  
 In the ark, Christ the seat of mercy and of judgment.
- B. *Concerning the three great annual Feasts,—the Passover, First-fruits, and Tabernacles.*
1. The Passover typical of the coming of Christ in the flesh, and his death as our passover; and thus of the end of the Jewish dispensation.
  2. The First-fruits typical of the resurrection of Christ, and of the first resurrection at his second coming; and thus of the end of the Gentile dispensation.
  3. The Tabernacles typical of the general resurrection; and thus of the end of the Millennial dispensation.
  4. The feasts thus types also of the fulness of Christ.
  5. The command to all the Jews to appear three times a year before the Lord, typical of the three resurrections: 1st, Christ's; 2d, the first resurrection; 3d, the general resurrection.
- C. *Concerning the order of the Tribes around the Tabernacle.*
1. Ordered in four divisions,—East, west, south, and north.
  2. Under the standards of Judah, Ephraim, Reuben, and Dan
  3. This order intended to speak to the eye, concerning God to be manifested in Christ by his mystical body the church.
  4. The Lord dwelt in the midst of his people, thus encamped, by the cloud and pillar of his presence.
  5. Besides the cloud and pillar, he also shewed his glory by the appearance of the glorified God-Man.
  6. Thus the glory of the Lord—in the cloud and pillar, over the Tabernacle, in the midst of this people gathered under four divisions—was the visible manifestation of the Lord's dwelling in the midst of his people.  
 To be compared with
  7. The vision of Isaiah,—The Glory; The Seraphim.
  8. The vision of Ezekiel,—The Glorious appearance of a man; The Throne; The rainbow; The firmament; The four living creatures.
  9. The vision of St. John,—The Glorified man; The Throne; The Rainbow; The twenty-four elders; The seven lamps of fire; The sea of glass; And the four beasts or living creatures.
  10. Coincidence between the manifestation in St. John's vision and that in the Jewish encampment.  

<i>St. John.</i>	<i>Jewish.</i>
A throne.....	A mercy seat.
The glorious Person of the God-Man.....	The like glorious Person.
Seven lamps of fire.....	The seven-branched candlestick.
Four living creatures.....	The four divisions of the people.
The sea of glass.....	The molten sea.
The twenty-four elders.....	The twenty-four orders of priests.
  11. The visions of Isaiah and Ezekiel both coincident with St. John's.
  12. It is evident, from the song of the four beasts of St. John, that they are a figure of the fulness of the redeemed church: Thus manifest that the whole is a figurative representation of God, The All in all, enthroned upon the new earth; having before him the new heavens; around him the conjoined heads of the twelve tribes of the fleshly Israel and spiritual Israel, the twenty-four elders of the church; and having in the midst of and round about the new earth the fulness of the mystical body of Christ, as gathered together throughout the four dispensations of the church.
  13. Reasons for concluding the four divisions to indicate the fulness of the four dispensations.
  14. The Tabernacle the centre of reference.
  15. The prophetic blessings of Judah, the head of the first division, appropriate to him the *Lion* of St. John and Ezekiel, and foreshew the Jewish dispensation.

16. The prophetic blessings of Ephraim, the head of the second division, appropriate to him the *Ox* of St. John and Ezekiel, and foreshew the Gentile dispensation.
  17. The prophetic blessings of Reuben, the head of the third division, appropriate to him the *Man's face* of St. John and Ezekiel, and foreshew the Millennial dispensation.
  18. The prophetic blessings of Dan, the head of the last division, appropriate to him the *Eagle* of St. John and Ezekiel, and foreshew the Resurrection dispensation.
  19. The four living creatures are the four heads of all the living creatures,—The *Lion*, of the wild beasts; the *Ox*, of tamed beasts; the *Man*, of all reasoning beings; the *Eagle*, of all birds.
12. It is thus seen that the fourfold order of manifestation is a full key to the interpretation of the figures, emblems, and visions; and that these figures, emblems, and visions are themselves unassailable proofs of the order of manifestation.
13. Some further hints gathered from the Jewish dispensation, also strongly confirmatory of the Great Truth.—
- a. The visible offices in the ministrations were four:
    1. The *Levites* pointing to Christ the First-born.
    2. The *Priests* ..... the Minister of the new sanctuary.
    3. The *High Priest* ..... the Priest King.
    4. The *Lord's Presence* ..... the Fulness of the Godhead.
  - b. In the sacrifices were four great orders or divisions:
    1. The *Trespass Offering* typifying the Jewish.
    2. The *Sin Offering* ..... the Gentile.
    3. The *Peace Offering* ..... the Millennial.
    4. The *Whole Burnt Offering* ..... the Resurrection.
  - c. In the selection of the animals for sacrifices there was a fourfold choice:
    1. The *Goat*; 2. The *Lamb*; 3. The *Ram*; 4. The *Bullock*.
  - d. In their civil constitution, when perfected, were found, as in the present most perfect civil states, a fourfold order and division:
    1. The *military state*; 2. The *civil state*; 3. The *ecclesiastical*; 4. The *regal*.

This to be compared with the church constitution in the wilderness of,

    1. *Levite*; 2. *Priest*; 3. *High Priest*; 4. The *Lord*.
14. The whole Jewish church and nation is thus seen to have been built together in a form which manifests the fulness of Christ; and the daily actions of the Jewish people in their church service are seen to be in daily acknowledgment and setting out of the same glory. The providential arrangements of God throughout the whole Jewish dispensation will also be found to have conformed themselves to the same testimony:
- a. By the transactions in Egypt he gave a prophetic picture of the Jewish dispensation:
  - b. By the passage of the Red Sea and the transactions in the wilderness he spake prophetically of the Gentile dispensation:
  - c. By the transactions in the Promised Land in like manner did he shew the Millennial dispensation:
  - d. From the restoration by Cyrus to the final judgment upon them he set out the Resurrection dispensation:
  - e. The like testimony borne in subordinate events and the lives and actions of certain of the Lord's servants.
15. Our conclusions from the whole consideration are, That GOD'S FULL PURPOSE and intent will be perfected in the Lord Jesus—*predestinately* from all eternity, but *manifestly* in the dispensations of the fulness of times—dwelt in of the Father through the Holy Ghost; enthroned upon the new earth; shedding forth the eternal

- rays of glory in and by means of his church, filled up in its resurrection fulness—the glorious manifestation of God all in all.
16. That this glorious consummation God has ordained to accomplish by creation, death, and new creation; consigning unto the second death all who are not created anew in Christ.
  17. That this course of manifestation requires **TIME** and **PLACE** for its unfolding; and the succession of time and distinctions of place are ordered according to the perfection of God's every work.
  18. *That the succession of time is ordered, in analogy to the work of creation, in seven parts or ages:*
    1. The Adam age.
    2. The Noah age.
    3. The Patriarchal age.
    4. The age of the Jewish church.
    5. The age of the Gentile church.
    6. The age of the Millennial church.
    7. The age of the Resurrection church.
  19. That the Adam age was ordained for the manifestation of man's unworthiness of the Sonship.
  20. That the Noah age was ordained for the manifestation of man's unworthiness of the Spirit of adoption.
  21. That the Patriarchal age was ordained for the manifestation of man's unworthiness of the Father's office.
  22. These first three ages were thus ordained for the manifestation of the nothingness of the creature; and the following ages, the ages of the church, for the manifestation of the alone-sufficiency and all-sufficiency of God:
  23. The Jewish Church age was ordained for the manifestation of the Son;
  24. The Gentile, for the manifestation of the Spirit;
  25. The Millennial, for the manifestation of the Father;
  26. The Resurrection, for the manifestation of God All in all.
  27. *That the distinctions of place are ordered, in analogy to the great divisions of the world (the heavens, the earth, and the sea), in three stages:*
    1. The world before the flood;
    2. The world since the flood;
    3. The new heavens and new earth.
  28. This is confirmed by the local distinctions throughout the Jewish dispensation,
    - Egypt, the Wilderness, and the Promised Land.
    - As by the separate rooms of the Tabernacle,
      - The court, the sanctuary, and the most holy.
      - a. In the court was the molten sea, the figure of the world's destruction by water—baptism by water.
      - b. In the sanctuary was the seven-branched candlestick lighted, the figure of the world's destruction by fire—baptism by the Holy Ghost.
  29. These three distinctions accord with the view of God's progress to manifestation by,
    1. Creation;
    2. Death;
    3. New creation.
 As also with the person of Christ:
    1. Christ in the flesh;
    2. Christ in the spirit;
    3. Christ in glory.
 And they are indicative of the Lord's changes upon the mystical body of Christ, the church, before it is made meet for his glorious presence.
  30. The parallel between the world and the church:
    1. The first world corresponds with the church in the flesh, as exist-

- ing in covenant only, and before it is brought into outward manifestation, reserved for a death in the flesh.
2. The second, or death world, corresponds with the church brought into outward manifestation by circumcision or baptism; and thus cut off in the flesh, but alive in the spirit, and reserved unto glory.
3. The new heavens and new earth, to the resurrection church.
31. *Time and place*, considered in connection, give the Adam age and Noah age, in the first world; the Patriarchal, Jew, Gentile, and Millennial ages, in the second world; and the Resurrection age, in the third.
32. Man having been created as a son, and all the world for him, when throughout the Adam age and Noah age he had manifested his unfitness of the Sonship and Spirit of adoption, God would justly destroy the creation world.
33. The second world is the creation world sustained under death, and is a manifestation of God's power over death; and when God had proved the unfitness of man for the Father's office, He did by Abraham shew his power, by making him according to the flesh a father of the faithful during the Patriarchal age; and throughout the Jew and Gentile ages manifesting the Eternal Son and Holy Ghost, did ordain in the Millennial age to manifest the Almighty Father.
34. The new heavens and new earth are the world purged from sin by the spirit of judgment and of burning, the seat of the Resurrection Church, and the Throne of God.
35. THE PURPOSE of Self-manifestation, considered apart from the place and time of its accomplishment, is a revelation of the *Father*.
36. THE PLACE OR SUBJECT of manifestation is the revelation of the *Son*.
37. THE TIME OR PROGRESS of manifestation is the revelation of the *Holy Ghost*.
38. This shews the paramount importance of the doctrine of the Trinity.
39. THE COMPLETED WORK of manifestation is a revelation of the *God-head*. The visible form of this revelation shewn in St. John's vision by the Father in the Son on his throne, the new earth; encompassed by the Noah covenant and Abrahamic covenant, and filled by the fulness of the church; the Holy Ghost, the new heavens, the sea of glass, the lake of fire. The whole a *single act of God*, according to the relation of the Persons in the Trinity: the work visible, material, and spiritual.
40. *The predestinate completeness* of this work from the foundation of the world is the root of its progress; the God-Persons severally acting from the beginning in the several relations which the completed work shews them to have assumed.
41. JESUS THE HEAD OVER ALL THINGS TO HIS CHURCH thus gloriously revealed. In him, Father, Son, and Holy Ghost are one: the glory of the Godhead in him in fulness, and in his mystical body, shewn forth in infinite power, wisdom, and goodness.

1. IN a preceding dissertation, On the ultimate revealed purpose of God in Creation and New Creation, this purpose is, from the warrant of Holy Scripture, shewn to be the manifestation of Himself as God; and the method in which this end is accomplished is also shewn to be the manifestation of the Lord Jesus as Head over all things to his church, or, in other words, as the Head of his body the church.

2. In the preliminary remarks to that dissertation it was hinted that an examination of the figurative language of Scripture was necessary in order to bring the truth, thus educed, into practical application. It is in that examination that we now desire to engage; not anticipating a full opportunity of completing it, but rather expecting to open the course in which it is to be followed, and to leave the student himself to carry on the pursuit.

There is no difficulty so great as that of turning men's minds from the ordinary current of their thoughts. It is easy to delight by novelty, and please by new associations and forms of ideas; but novelty is a thing of a day: so soon as it ceases to be new it ceases to influence, and the mind returns to the wonted tenor of its course. This difficulty, which is sufficiently formidable in ordinary and common things, is almost insuperable when applied to religion. Those who have not attended at all to the truths of the Gospel, can, we know, only be brought to receive it through the power of the Holy Ghost working that in them which, although impossible with man, is yet possible with God. The same power and teaching is necessary, and, if we might make a distinction, is more necessary, to draw the believer who has been habituated to a certain course of thought concerning the purpose and work of God into a different course, and make him judge concerning his former thoughts that they were utterly unworthy of the name of truth.

But the child of God has this teaching: he has much of learning and unlearning; thinking himself to be wise, and finding himself a fool. Waiting upon God for instruction, he is taught; and in the end is led to see that "now we know in part and see but in part; and if there be knowledge, it shall vanish away:" that so it is evidently God's purpose to lead on his children to a further and fuller knowledge; and that when the fulness of knowledge shall come, then shall the partial knowledge be forgotten. But oh, how hard is it for men in the flesh to have their fair buildings pulled down, and their thoughts, which they have wrought into a system, at once scattered to the winds! As the Lord is pleased to open the truths written in his word, he does thus lay low the haughty imaginations of men's minds. Every new step in the knowledge of God gives a new character and aspect to his word and his work, and brings to the broad



light of day the weakness and vanity of our former confidence. So that "whom the Lord loveth he chasteneth, and chastiseth every son of his whom he receiveth."

The sincere milk of the word is the desire of the "new-born babes" in Christ; and when the Lord hath given understanding in his word and truth, he so opens the glories of his presence, and the manifold wisdom of his works, that his child, amazed at the depths of ignorance in which he before meditated, and brought to a sense of his weakness and incapacity, grasps with thankfulness the light vouchsafed to him, and, surrendering all his own vain thoughts, in the spirit of dependence and teachableness, cries "Abba, Father."

It is under no pretension of superior light, knowledge, or understanding, that we pen the following lines, but under a sense of our own ignorance; from a remembrance of our former vain confidence; and in the persuasion that the little measure of knowledge, which the Lord has thus given, is calculated to lead to humility and dependence, and to foster the desire that we may be led on from grace to grace and from strength to strength. It is given, also, that it may meet in the teeth that spirit of ignorant contentment which shuts up the sum of knowledge and the perfection of beauty in a system falsely called "The knowledge of Jesus Christ, and him crucified." That there is such a system, we need only appeal for proof to the many bitter things which have been so widely and lately written and spoken against the study of the prophetic word. It may be properly called a system, because it quarrels with every interpretation which does not square with its own rules, and decries every inquiry which is not bounded by its own limits. We know not how sufficiently to characterize it, nor how with sufficient plainness to expose it, without seeming to fight against those whom we would fain call brethren. But, truly, such a warfare is a striving in love, and a struggle in the spirit of peace. It is God who causeth men to be of one mind in a house: and as he is known there will be unity; as he is unknown, division. To seek to know him, is therefore to seek peace; to fight against error, is to war against the source of war; and to point out a brother's short-coming, is to warn him of a sunken rock against which his vessel is driving.

We say not that we would now write controversially—for this would be too tedious—but that we may justify those who do so. In endeavouring to set out the glory and the fulness of the headship of Christ to his church, we may be opening a course which squares with no avowed system, but may lead forth the mind of the believer, from the narrowness of systems, to look for God in Christ, and Christ in all creation; to endeavour to discern something of the glory which God displays in all that has been, is,

and shall be, to all eternity: thus looking up to God in Christ as the revealed reality and fulness of knowledge, and down again to created things as made to shadow him forth, and now proceeding in shadowing him forth, in order that in the end he may be manifested God of God and very God of very God.

But, as we said, the difficulty of opening any new course is almost insuperable. If we take the broad word of Scripture, and by patient and continued openings of the word endeavour to lead on, step by step, to the full proof of what we would maintain, the course is too tedious: the student flags in the outset: he sees nothing of the value, or worth, or practicability of the subject until he has waded through the proof; and having thus nothing to encourage him by the way, he comes to a stand, and turns back again. If, on the other hand, we set out in full the subject to be proved, and then go unto the proof, the student finds, according to his preconceived notions, that there is something very absurd in the propositions: he is sure they can never be proved, and he therefore spares himself the labour of encountering the proof at all. There is, however, no royal road to understanding: he who will not encounter fatigue will make no progress. Perhaps the course least liable to give offence—for in this day of small things such a matter must not be forgotten—is that of broadly setting out the subject with some measure of proof, and reserving the more full support to a future examination of Scripture; which may not be a choosing of texts, but an exposition, in the natural order, of some book or books in the written word. Thus there may be a sufficient warrant given to demand an examination, and the examination itself may be pursued without danger of the charge of wresting Scripture from its proper meaning.

According to this plan, we would endeavour in this preliminary part to set out the subject with some obvious warrants from Scripture; and afterwards take the Book of the Prophet Isaiah, as giving in its composition and contents an enlarged proof of the accuracy of the view.

3. That the Lord Jesus Christ is the head of his body the church, and that the church is the fulness of all things, is revealed to us in the Epistle to the Ephesians, which saith (i. 22, 23), God "gave him [Christ] to be the head over all things to the church, which is his body, the fulness of him that filleth all in all;" as well as from the passage (i. 10), "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven and which are on earth."

4. This headship and bodily fulness is, as we have shewn in our former paper, the perfected form of created things, and will not be completed until all things are gathered unto

in new creation at the general resurrection. But, as we have before endeavoured to shew, it is important, and indeed necessary, in order to understand the figurative language of Scripture, that we should examine *how* the Lord Jesus will become the Head; and *how* his mystical body, the church, will embody and comprise all things in its fulness. This is necessary, because the end of new creation is to manifest what we are inquiring after; and all created things, as well as the progress of time and the arrangements of providence, will be seen to have depended upon, and been fashioned to lead on to, this consummation.

5. God's great purpose being seen to be that of manifesting himself, we know that the Unity of the Godhead in the Trinity of Persons is to be manifested. The distinct personality requires distinctness, as the unity of the Godhead requires unity: and it will necessarily suggest itself to us, that this distinctness is the ground and basis upon which are founded all the distinctions in created things; or, in other words, that the great lines of division which separate all created things are specially designed to manifest the Trinity. But let us turn to Scripture.

6. The Lord Jesus Christ is revealed in a fourfold office. 1. To the Jews he is revealed as *the Prophet*. "Moses 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).—2. To us Gentiles he is *the Priest*. (Heb. iv. 14) "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God."—3. Christ shall come again as *the King*. (Acts ii. 30) "Therefore, David, 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." (Matt. xix. 27) "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." And lest it should be said that these texts refer to the office of Judge rather than of King, we must take another text, which fully explains the former one: (Rev. xx. 4) "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; *and they lived and reigned with Christ a thousand years*: but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of

Christ, and shall reign with him a thousand years."—4. Christ is revealed as *the Judge* of all men in the general resurrection. (Acts x. 42) "It is he which was ordained of God to be the Judge of quick and dead." (John v. 22) "For the Father judgeth no man, but hath committed all judgment to the Son." And lest this should be confounded with the reign of Christ in justice and in judgment, we will turn again to Rev. xx. 7: "And when the thousand years are expired, Satan shall be loosed out of his prison, &c. . . . And I saw a great white throne, and him that sat on it, from whose face the earth and the heavens fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire: This is the second death." From these texts it is evident, that the first resurrection is the beginning of the reign of Christ, which shall continue a thousand years; during which, Christ, as King, will be sitting upon the throne of David;—that at the end of the thousand years shall come the general resurrection of quick and dead, when Christ, as Judge, will sit upon the Father's throne;—and, according to St. Paul, in his Epistle to the Corinthians, when the judgment shall have been fully executed, and all things put under Christ, then shall cease the mediatorial and delegated office of Christ, who even in judgment will have sat as the Son of Man (John v. 27), and in him God shall be all in all; as the Apostle sets it forth 1 Cor. xv. 22: "For as in Adam all die, so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power: for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. . . . And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." In this text we have clearly a setting out of the first resurrection and reign of Christ; and after that, the general resurrection, and general judgment; when, having put all things under himself, Christ, as the God-Man, is also put in order under the Father, and the Triune God shines forth as the all in all, the glory of Christ, and of all the perfected works of creation in Him. So that we no longer look upon the Son as set apart from the Father

to manifest God ; but we see Christ, the head of all things, and the Father in him, through the Spirit, as one—the one God—the All in all.

7. This revelation of Jesus Christ, as Prophet, Priest, King, and Judge, presents to us his offices throughout all the dispensations of the church. During the Jewish dispensation he was revealed as the Prophet of his church. During the Gentile dispensation he is the High Priest of his church, having for them entered into the holiest—the presence of God—and now continually interceding for them. In the succeeding dispensation, which will commence at the first resurrection and continue for the thousand years (thence called the Millennial dispensation), he will be the King of and to his church. And in the dispensation which shall follow the millennial, and shall usher in the general resurrection (thence called the Resurrection dispensation), he shall be the Judge unto his church : “ God, the Judge of all.”

8. Thus we have the great lines of division in the dispensations of the church and in the offices of the Lord Jesus. That the dispensations of the church were ordained to manifest the Lord Christ, and, therefore, that the dispensations are given to manifest the offices of Christ, we may not doubt, without doubting all we have before proved. Thus we may turn to the Jewish dispensation as ordained to manifest Christ the Prophet ; the Gentile, Christ the Priest ; the Millennial, Christ the King ; and the Resurrection, Christ the Judge. But the manifestation of Christ in these his offices, is, we know, ordered for the ulterior purpose of manifesting the eternal Jehovah in his trinity of persons. Thus, again, are we necessarily led to the firm conclusion, that the manifestation of Christ, as Prophet, Priest, King, and Judge, is the manifestation of God, the Father, the Son, and the Holy Ghost.

a. In the Jewish dispensation Christ was personally present to the eyes of all men : and clearly this was the dispensation designed to manifest him as the Son of God, equal to the Father as touching his Godhead, yet inferior to the Father as touching his manhood. He it was of whom the Psalmist spake : “ Sacrifice and offering thou wouldest not, but a body hast thou prepared me : in burnt-offerings and sacrifices for sin thou hast had no pleasure : then said I, Lo, I come to do thy will, O God.” (Heb. x.) As the Prophet he came : as he spake to Pilate ; “ For this end was I born, and for this cause came I into the world, that I should bear witness unto the truth ” (John xviii. 37) : and as the Prophet he died for his people, saying again (Luke xiii. 33), “ Nevertheless I must walk to-day, and to-morrow, and the day following ; for it cannot be that a prophet perish out of Jerusalem.”

b. When about to depart from the world, Jesus declared to his disciples (John xvi.), "I go my way to him that sent me . . . . Nevertheless I tell you the truth, 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." This Comforter is the Holy Ghost: as John xv., "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." That which was thus promised was given on the day of Pentecost, when the Holy Ghost came down, in appearance as cloven tongues of fire, upon the Apostles; and St. Peter, explaining this to the Jews, says (Acts ii. 33), "Therefore (Jesus), being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear." Thus is the Gentile dispensation the manifestation of the Spirit, by the presence and working and manifest power of the Spirit in the church; as was the Jewish dispensation the manifestation of the Son, by the bodily presence and manifest power of the Son working all things to the complete shewing forth of himself.

It is necessary to bear in mind the nature and eternal relations of the Trinity in this examination, otherwise it will certainly be misunderstood. In the Son "dwelleth all the fulness of the Godhead bodily;" as it is said above, "A body hast thou prepared me." So that whatever God the Father wills to do, it is done in the person of the Son, through the operation of the Holy Ghost. The Father is God together with the Son and the Holy Ghost; and the same may be said of the Son and of the Holy Ghost relatively to the other God-Persons; but the Father is no otherwise God. We must therefore carefully guard ourselves against the idea that the Father, the Son, or the Holy Ghost does any act by his own Person alone. If the Father could act without regard to the Son—and so of the Son and Spirit—there would be three Gods, not one God. But as the Father is only God the Father, and in the same Godhead there is also God the Son and God the Holy Ghost; so whatever act the Father does, as God does it, all the God-Persons do it. This is the unity of the Godhead. The distinctness of personality consists in this, that each God-Person has a distinct, though relative, part in every act. Whatever God does, the Father wills it, the Son is the subject of it, and the Holy Ghost operates it. So that the Father, in the Son, through the Spirit, brings all things to pass and works all things. In like manner, whatever the Son does he does it according to the will of the Father, through the operation of the Spirit; whatever the Spirit does, he does according to the Father's will, and does in the person of the Son. Thus the Father, Son, and Holy Ghost are in

Person separate, in the Godhead one; having one will, which the Father exercises; one body, or subject, which is in the Son; one power or energy, which is in the Holy Ghost.

When, therefore, we speak of a manifestation of the Spirit, this manifestation is made in the Son, as the subject; and in referring to the Gentile dispensation as fashioned and ordained to manifest the Spirit, we must not expect to find any change of subject, or that any thing new is brought forward to shew us the Spirit; but we must remember that "Jesus Christ, the same yesterday, to-day, and for ever" is He in whom alone "dwelleth all the fulness of the Godhead bodily" and in him and by him must the manifestation of the Spirit be made.

We know, indeed, that our Lord and Saviour always did all things through the power of the Spirit of God; and throughout the Jewish dispensation, whilst he was revealing himself in those providential arrangements, he wrought all things through the Spirit; but he himself personally was in that dispensation the visible and manifest worker. Here, in the Gentile dispensation, is Jesus Christ still the Person in whom God is revealed to us; and the office of the Spirit is only to take of the things of Christ, and shew them unto us: as Christ said (John xv. 15), "He shall glorify me, for he shall take of mine, and shew them unto you: all things that the Father hath are mine; therefore said I that he shall take of mine and shew it unto you." So that the Lord Jesus is still, as he ever was, the great subject and object of faith and salvation; but the Holy Ghost, from the day of Pentecost until now, is the visible and manifest worker in the Gentile church; and it is his personal presence that is with the church, whilst Christ is gone unto the Father, that he may prepare a place for us (John xiv. 2): as he said, "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you" (John xv. 7). There is truly a presence of Christ in the church now, and at all times; that is, Christ by the Spirit, is with us "always, even unto the end of the world." The Holy Ghost is called, and is truly, the Spirit of Christ; and where the Spirit is, there is Christ; as in the promise of the Comforter is included the spiritual presence and indwelling of Christ. "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). "At that day ye shall know that I am in my Father, and ye in me, and I in you" (ver. 20). Again, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him" (ver. 23). Again, "And the glory which thou gavest me I have given them; that they

may be one, even as we are one: *I in them*, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John xvii. 22, 23).

This in-dwelling of Christ, and therefore presence of Christ with his church and people at all times, flows necessarily from the nature of the Trinity. Where the Holy Ghost is, there is God, Father, Son, and Holy Ghost. If the Holy Ghost be in us, the Father and the Son are in us *by the Spirit*. This, according to the eternal relations of the three God-Persons revealed to us, is strictly thus: The Holy Ghost is in us as the Spirit of Christ: Christ having redeemed us, and "being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear" (Acts ii. 33). So that, according to this text, Christ, having received the Holy Ghost, hath sent him forth as the Comforter. It is, then, the Holy Ghost *IN Christ* which is shed forth upon us, and is dwelling in us. And thus also it is that Christ is in us, through the Holy Ghost; and thus it is that the Father is in us in the person of Christ, through the Holy Ghost: "I in them, and thou in me" (John xvii. 23).

If any one presume to doubt whether Christ can correctly be spoken of us as now absent from us, we would, without entering at any length into a proof from Scripture, simply ask him, What then meaneth the prayer and waiting for the coming of Christ so continually found in the Apostolic writings? What meaneth the prayer of the Apostle to *depart* and be with Christ? What meaneth the saying of the angels at the ascension of Christ, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven?"

c. As we are thus led to see the Jewish dispensation ordained for the manifestation of the Son, and the Gentile dispensation for a like manifestation of the Spirit; so, pursuing the same inquiry, we shall find evident marks whereby to conclude that the Millennial dispensation is ordained for the manifestation of the Father. This setting forth of the Father is performed in the person of Christ, even as the setting out of the Spirit is in the person of Christ. "No man hath seen the Father at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him" (John i. 18). "He that hath seen me hath seen the Father" (John xiv. 9).—Concerning the coming and the reign of Christ, it will be remembered that Peter (Acts ii. 30), says of David, that he, "being a prophet," knew "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." It will not be necessary here to refer to the thousand passages of the Prophets which set out the glory and fulness of the reign



of Christ, sitting in the throne of David; but, to give an accurate idea concerning the universality of the reign, and the general obedience to the will of God which will then be brought about, we will copy from the Prophet Zechariah one of the plainest among the prophecies: "And the Lord my God shall come, and all the saints with thee. . . . And the Lord shall be King over all the earth: in that day shall there be one Lord, and his name one. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and from the tower of Hananeel unto the King's wine-presses. And men shall dwell in it; and there shall be no more utter destruction, but Jerusalem shall be safely inhabited. . . . And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth to worship the King the Lord of hosts, even upon them shall be no rain. And if the family of Egypt come not up, that have no rain, there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of Tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles" (Zech. xiv. 5, &c). Here we see Christ the King sitting upon the throne of David, and all the nations under heaven coming up year by year to worship him as the King the Lord of hosts, and mingling together as one people in the keeping of the great feast of tabernacles. What is this but the manifestation of the Father and Lord of all, the Source of all power, the alone Will to be obeyed, the Governor of all the earth, bringing all things in subjection unto his own will, and visiting just judgment upon the gainsayers. The very wording of the prophecy, designating the nations by the names of families, points to the great God as the Father of all. It will be readily understood, that so long as the works of creation refuse obedience to their Creator, whatever manifestation is working out there cannot be a manifestation of God the Father. He may be seen by faith, but he cannot be seen in the visible state of the world and its inhabitants. But when all are brought into obedience unto one will, and every transgression and disobedience does immediately receive its just recompence of reward; then will the very form and fashion of society, and the actings and movements of mankind, manifestly set out the eternal will of God, and the power and majesty of the Father, "dwelling in light which no man can approach unto," and yet ordering all things according to the counsel of his own will.

*d.* Lastly, we approach the end of all time, the eternal dispensation, which we have before designated as the Resurrection dispensation. And here, having before noted the dispensations manifesting the separate Persons of the eternal Godhead, we have the sum of all and the perfection of each in the manifestation of the Unity of the Godhead in the Trinity of Persons. This is a separate dispensation, because it has a beginning, whilst eternity has no beginning. It is not indeed temporary, but eternal—it shall be for ever and for ever—but it stands so far linked in with time that it has a beginning; and has therefore a never-ending prolongation of time, rather than a merging into eternity; or, if you please so to say—and this seems to accord with the word—it is a bringing back again into eternity of that which was taken out of eternity, without losing it in eternity. It will not be merged so as to be forgotten, but will remain as a smaller circle within the boundless circle of eternity.

The proof of this last purpose of manifestation is found in the quotation before taken from St. Paul's Epistle to the Corinthians, where he shews, that, all things being after the general resurrection and judgment put in order under Christ, and the last enemy, death, being destroyed, Christ himself is put in order under the Father, that God may be All in all. By God All in all, we must understand, that every thing which during the progress of time was working visibly in contradiction of God, and every portion of evil which was mingled with God's creation, and every relation towards unrevealed creation into which Christ by his union with man's nature was brought, being now done away with, Christ is no longer manifested apart from the Father and the Holy Ghost that by the manifestation of the Father and the Spirit in himself he may manifest God; but he is, as the head of all new creation, in his mystical body the church, so put in order under the Father that the three God-Persons are at once and altogether manifest in him, and are the substance, the fulness, the All in all of every thing; the beginning, the continuance, and the end; the outward, the inward; the object, the subject; the life and the living one; the glorifier and the glory—in a word, the God manifest.

9. In the consideration of the offices of the Lord Jesus we shall draw the like conclusion as to the purpose of manifestation.

(*a*). The Prophet is the declarer of the word of God; the Priest is the minister of the Spirit of God; the King is the executor of the will of God; and the Judge, judging according to the will of God as taught in the word of God through the Spirit, sits in the seat of God. Thus Christ the Prophet set out the word of God, which he himself is. As the Word made flesh, as well as the Word which in the beginning was with God and was God, he is set out in the Jewish laws and ordinances as

fully as things seen can set him forth. He was also set forth in the providential course of the Jewish dispensation with the like complete fulness. Not only is he set forth as the "Lamb slain from the foundation of the world," but he is also declared as the glorified God-Man, as the same glorified God-Man; the Head of all authority and power; and also as the same glorified God-Man, so made the Head of all things, having in him all the fulness of the Godhead bodily: that is to say, the fulness of Christ was manifested so far as created things, speaking to the senses of the natural man, could manifest it.

(b.) Christ the Priest hath shed forth the Holy Ghost, and in him the Holy Ghost is now manifested as the Spirit of God. The form and fashion of things seen as modelled in the Jewish dispensation, constitutes the subject by which the Spirit is made known; and these things, which spake to the natural man during the Jewish dispensation, are now made to speak to the inner man concerning the things of Christ. By means, therefore, of that which was done during the Jewish, is the manifestation of the Spirit now by the ministration of the Great High Priest made to us Gentiles.

(c.) Christ the King will shew forth the reality and power and all-pervading controul of the will of God. He will take unto himself his great power, and will reign, all the earth being made obedient to him.

(d.) Christ the Judge will vindicate the majesty and truth and righteousness of God. Of all the offices which are known upon earth, the judge is certainly the most godlike. The calm majesty unmixed with any contention, which according to truth divides betwixt right and wrong, condemns the evil and vindicates the good, is superior to the kingly office: kings are the ministers of judges, and execute the decrees of the judge. The king must fight and contend to vindicate his own majesty; but the judge, having delivered his judgment, is entitled to call upon the king to carry it into execution. How well this accords with the relative nature of the offices of Christ it is unnecessary at any length to observe. When Christ rules as King he will subdue, and by the power of his arm preserve, mankind in their obedience, or cut them off in their transgressions; but when he sitteth as Judge, wickedness abides not in his presence, but is at once put away for ever.

10. God's purpose of self-manifestation we would therefore infer to be completed in Christ Jesus, by the Lord Christ's manifestation in the church as Prophet, Priest, King, and Judge; and in these offices setting out the Son, the Spirit, and the Father, and the Triune God.

11. If this be the truth, we shall expect to find that this order of manifestation is the root of all figurative language, and

will furnish a true key for the interpretation of Scripture: we should therefore follow up the examination by a reference to the particulars of the Jewish dispensation; and, as that is supposed to be the ground-work and base of the whole structure of manifestation, we must expect to find much confirmation of what has been advanced.

A. 1. In the Epistle to the Hebrews St. Paul says, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us" (ix. 24). And in another place he says of the Tabernacle, "which was a figure for the time then present" (ver. 9). "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands; that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holyplace, having obtained eternal redemption for us." (vers. 11, 12). And in another place, "The law having a shadow of good things to come" (x. 1). And thus we are taught that the Jewish tabernacle was a figure of the true tabernacle, and that the most holy place was a figure of heaven, and that the high-priest's entry into the most holy place on the day of atonement was a figure of Christ's ascension into heaven.

A. 2. The Tabernacle was made according to the word of God to Moses in the mount. "For see (saith he), that thou make all things according to the pattern shewed thee in the mount." It was in this tabernacle that the Lord's presence dwelt. It was to this tabernacle that the ordinances and worship, and the daily ordering of the people in their march and in their encampment, had reference: and the great importance of the tabernacle, as a manifestation, is likewise gathered from the preceding texts, as well as from the eighth chapter of the same Epistle, where Christ is declared to be "a minister of the true tabernacle, which the Lord pitched, and not man" (ver. 2).

A. 3. If, as we gather from the texts quoted, the most holy place in the tabernacle was a figure and foreshewing of heaven, the place of God's presence, we shall do well to examine the whole building, which as a whole is also declared to be the figure of the true. In the xv th, xvi th, and xvii th chapters of Leviticus the whole is set forth. First, there is the ark, on which was placed a mercy-seat, and on the mercy-seat two cherubim shadowing the mercy-seat with their outstretched wings: then there is the most holy place of the tabernacle, divided from the holy place by a veil: next the holy place, also divided from the court by a hanging; and last of all is the court of the tabernacle, enclosed all round by curtains. Now in the court of the tabernacle stood the great brazen altar, upon which was offered

the flesh of the offerings; and stood also the great brazen laver, in which the offerings were washed. In this court the Levites ministered. In the holy place stood the golden candlestick, with its seven branches; the golden altar of incense, and the golden table of shew-bread. In this place the priests ministered. In the most holy place stood the mercy-seat, and cherubim upon the ark, and the golden censer. Into this place the high priest and Moses alone entered. In the ark was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant: this no man might touch, and into it no man could look and live.

A. 4. Into the court of the tabernacle, but nowise into the tabernacle itself, were the people of the Jews permitted to enter. Here, in the court, they offered their offerings and performed their service unto the Lord. This therefore was the place of their dispensation: and the continual offering up of sacrifices and offerings were a continual shewing forth of Christ's death. There was also, as we shall see hereafter, in the form and manner of offering, and in the offerings themselves, an adumbration of all the offices of Christ; and so in the very threshold of the tabernacle, a complete picture of the whole building: but this place, the court, was clearly, in the great divisions of the tabernacle, the figure of the Jewish dispensation, wherein Christ the Prophet bore witness for the truth of God and sealed it with his blood.

A. 5. In the holy place of the tabernacle none but priests could minister. The service of this place was an evident type of Gentile worship. The golden altar of incense was every morning and evening made use of to offer sweet incense before the Lord; a clear figure of the prayers of the saints, as David gives us the key: "Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice" (Psa. cxli. 2). The table of shew-bread (upon which was bread set in order, with frankincense, every Sabbath, to be eaten by the priests in the holy place) spoke before of our table of the Lord, whereon is set bread and wine, to be received by the faithful, by us who are made kings and priests unto God; wherein we receive the body and blood of Christ our passover, sacrificed for us. The candlestick also, with its seven lamps, is the very figure used by the Spirit to the Apostle John to shew him concerning the Gentile church; and he is specially informed (Rev. i.) "the seven candlesticks are *the* seven churches—not seven out of a greater number, but the complete number, the whole church. These lamps, or candles, were trimmed every morning and evening; and it was upon entering to trim the lamps that the priest was to offer the morning and evening incense. Before the priests could enter into the most holy place, they were commanded to wash

in the brazen laver standing in the court. This place was therefore the figure of the Gentile dispensation, wherein Christ the Priest is continually interceding with God for his church, and in which he has provided for their daily light and sustenance; not as the people standing in the court offering sacrifices continually, but as priests, brought into a state of acceptance, and waiting in the sanctuary to partake of the table of the Lord; to live in the light which the Lord giveth in the church, and to pray unto him continually: that thus, led by the light of the Spirit, and strengthened by the body and blood of Christ, they may offer up prayers unto the Father; until the holiest of all, the place of his presence and of his glory, shall, by the rending of the fleshly veil by which they are now divided from it, be opened unto them.

A. 6. The most holy place is by the Apostle Paul specially declared a figure of heaven, as we have before shewn; whereinto Christ hath now entered. The service of this most holy place was the entering in once a year with the blood of atonement, and sweet incense in the golden censer. It will be remembered, also, that the high priest with the Urim and Thummim was permitted to go at all times into this place, to ask counsel of the Lord; and the Lord manifested his glory between the cherubim upon the mercy-seat. In the Revelation of St. John there is written, "I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband; and I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God" (xxi. 2). And in the Gospel of St. Mark Christ says, "Verily I say unto you, That there be some of them that stand here which shall not taste death till they have seen the kingdom of God come with power" (ch. ix). And when, according to this prophecy, our Lord was transfigured, and the glory of God and the power of his kingdom was set before them, then said Peter, "Lord, it is good for us to be here, and let us make three tabernacles; one for thee, and one for Moses, and one for Elias." This is the heaven which the Apostle Paul has shewn us was typified by the most holy place; the same presence of God which shall come in glory and in power, and which shall tabernacle with men. All the allusions throughout the Apostolic writings to "the kingdom of God," "the kingdom of heaven," and the "coming of the kingdom of God and of heaven," have reference to the time of this glorious presence of God manifest upon earth. When our Lord says, "The kingdom of God is within you," he meaneth the same as when he saith, "I am with you always," although he was then going to the right hand of the Father, to be absent; as he said also, "It is expedient for you that I go away." The kingdom of God is

spiritually as truly now within the children of God as Christ's presence is spiritually within them : but the spiritual and invisible presence of Christ and of God's kingdom will not hinder the future visible coming of Christ in glory, or the future visible establishment of the kingdom of God. They who receive the spiritual interpretation are right in understanding it of the present dispensation ; but they are violently wrong if they say that what is now a spiritual and invisible rule and government will never be a bodily and visible kingdom, when, not in spirit only but in body also, will man yield obedience unto the Lord. The most holy place is, more especially than any other part of the Jewish tabernacle, the place of God's presence ; the dwelling place of his glory, and therefore evidently a type of the heavenly Jerusalem, the holy city, which shall be visible upon Mount Zion throughout the Millennial dispensation : as it is said, in Isaiah, " 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 rain " (iv. 5). And thus shall the glory of God, which was manifested by the cloud and fire in the most holy place, be again seen in the Millennium. The two cherubim standing upon the mercy-seat, and shadowing it on either side with their wings, was an apt symbol of the first resurrection, when the elect from the Jew and Gentile churches, being raised to stand in glory upon God's mercy-seat (the place of his manifestation) in the millennial earth, should stretch out their wings, that the glory of God should be manifest in the midst communing with his servants : as the Lord said to Moses, " There will I meet with thee, and I will commune with thee, from above the mercy-seat, from between the two cherubims " (Ex. xxv. 22). The ordinance of the most holy place, which was thus given " to commune " with the Lord, or as given by the Urim and Thummim, will doubtless be an ordinance of the Millennium, in which the coming up of all the nations to Jerusalem, to see the glory of the Lord, and to worship him as the King the Lord of hosts, is so clearly shewn.

▲. 7. The ark itself was the especial symbol of the invisible Jehovah, whom no man hath seen nor can see. None could touch it, none could look into it : within it was laid up, as the Apostle Paul declares, " the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant " (Heb. ix. 4). The golden pot that had manna was a figure of the Son, the Lord Christ—" Golden," in that he was the Son of God, and God of God ; " having manna," in that he took flesh of the children of Abraham—as he said ; " Moses gave you

not that bread from heaven ; but my Father giveth you the true bread from heaven : for the bread of God is he which cometh down from heaven, and giveth life unto the world" (John vi. vers. 32, 33). "I am that bread of life" (ver. 48). "And the bread that I will give is my flesh, which I will give for the life of the world" (ver. 51). Aaron's rod that budded is a figure of the Spirit. The rod was chosen by the Lord, to shew that Aaron's was the stock or stem of the priesthood (Numb. xvii). All the rods were laid up before the Lord ; but none was quickened but his, which blossomed, and brought forth fruit. It is only those who receive the Holy Ghost that are enabled to bring forth fruit before the Lord. The office of the ministry is also a gift of the Holy Ghost : "It is the spirit that quickeneth." The tables of the covenant are a figure of the Father ordering all things according to his own will. They are, in a type, the eternal will.—Thus is the ark made, as a whole, to shew forth the Godhead, seen to have in it a representation of the eternal God-Persons, Father, Son, and Spirit ; and it is seen how fully it shadows forth the Resurrection dispensation, as we have endeavoured to define it.

A. 8. The Jewish tabernacle, so understood, is a pillar of testimony, whereon was engraven the whole mystery of the body of Christ. It spoke of Christ the Prophet and the Lamb, in the outer court ; it revealed Christ the Priest and the bread of life, in the sanctuary ; it set forth also Christ the King-Priest and Priest-King, in the most holy place ; and in the ark, Christ the seat of Mercy and of Judgment, and having in himself all the fulness of the Godhead bodily.

B. The part of the Jewish economy to which we will next allude, shall be the feasts of the Lord ; which, as they were the most solemnly to be observed, so are they the most obviously figurative and declaratory of things yet to be revealed. The great feasts are three ; the Passover, the First-Fruits, and the Feast of Tabernacles.

B. 1. The feast of the Passover was instituted in Egypt, when the Lord destroyed the first-born of the Egyptians, but passed over the Israelites, because their door-posts were sprinkled with the blood of the paschal lamb. It is pass-over, because the Lord passed over, and did not destroy. It was kept in the first month, the beginning of the year ; and was given on the eve of the church's first bringing out into open manifestation, as the initiatory rite, or the root of its growth, the foundation of its building. The keeping of this typical feast continued throughout the Jewish dispensation ; and its antitype and fulfilment came when Christ, "the Lamb without spot," called by the Apostle "Christ our passover," was sacrificed for us. In the feast of the Passover, then, we have a solemn setting forth and yearly recording of the sacrifice of the death of Christ, and of the benefits



which we receive thereby. After the feast, and as it were a part of it, was the Feast of Unleavened Bread, which was continued for seven days, beginning on the morrow after the Passover.— The Apostle speaks of our present dispensation as a keeping of the Feast of Unleavened Bread ; saying, “ For even Christ our passover is sacrificed for us ; therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness but with the unleavened bread of sincerity and truth ” (1 Cor. v. 7). It will be remembered that it was after eating the passover with his disciples, on the same evening, that Jesus was betrayed to death. Thus the first institution of the Passover began the Jewish dispensation, and the realization of that which it figured closed the Jewish dispensation.

B. 2. The feast of First-fruits was on this wise, on the first week after the Passover : as it is said, “ Ye shall bring a sheaf of the first-fruits of your harvest unto the priest ; and he shall wave the sheaf before the Lord, to be accepted for you : on the morrow after the Sabbath the priest shall wave it. . . . . And ye shall count unto you from the morrow after the Sabbath, from the day that ye brought the sheaf of the wave-offering ; seven Sabbaths shall be complete : even unto the morrow after the seventh Sabbath shall ye number fifty days ; and ye shall offer a new meat-offering unto the Lord. Ye shall bring out of your habitations two wave-loaves, of two tenth-deals : they shall be of fine flour, they shall be baked with leaven, they are the first-fruits unto the Lord.” (Lev. xiii.) From this it appears there were two parts of the feast of first-fruits. The first, on the morrow after the Sabbath, when a sheaf was waved before the Lord for acceptance ; and the second, on the fiftieth day, the morrow after the seventh Sabbath, when the full first-fruits were offered. We can be in no doubt of the typical import of the wave-sheaf, when we remember that it was on the morrow after the Sabbath our Saviour rose from the dead ; so that what the priest was shewing forth typically in the wave-sheaf, Christ was at the same time manifesting in his own person, being raised and shewn forth as accepted before the Lord. Moreover, St. Paul expressly calls the resurrection of Christ the “ first-fruits ” (1 Cor. xv. 20) : “ Christ the first-fruits.” On the day of Pentecost, which is the fiftieth day, the morrow after the seventh Sabbath, the full feast of first-fruits, it will be remembered the Holy Ghost was visibly shed forth upon the church ; and St. Paul, in referring to this, says, “ We, which have the first-fruits of the Spirit ” (Rom. viii. 23). St. James also, speaking of the church, says, “ Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures ” (James i. 18). Now the church is not yet brought into acceptance, nor waved before the Lord, as was Christ, when he was raised from the dead ; but,

as St. Paul says, "We, which have the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies." That we shall be raised, and made manifest as accepted before the Lord, in like manner with Christ the wave-sheaf, is as well to be gathered from the analogy which necessarily exists between the two parts of the same feast as from the New Testament itself. If the waving of the wave-sheaf could only be fulfilled by the raising of the Lord Jesus, so the waving of the two wave-loaves, can only be fulfilled by the raising of the church, God's elect from Jew and Gentile, from the dead. St. Paul also says, "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you" (Rom. viii. 11). Thus are we led to look onward to the resurrection from the dead of the Jew and Gentile church; of which resurrection the seal and witness was given by the outpouring of the Spirit on the day of Pentecost, as the fulfilment of the second or full feast of first-fruits. And we cannot doubt that the resurrection so pointed to is that which is called the first resurrection; as well because the first resurrection consorts so well with the type of "first-fruits from the earth," as because the Feast of Tabernacles, after mentioned, will be seen to be the type of the general resurrection. We are confirmed in this view by the fact revealed in the above quotation from the Romans, that, because the Spirit has been poured out upon us, and dwelleth in us, therefore shall we assuredly be raised as Christ was. So that the out-pouring of the Spirit on the day of Pentecost was only the beginning of an operation which is yet to be completed; and, as St. Paul says again, "We, who have the the first-fruits of the Spirit" are "waiting for the redemption of the body," the resurrection. By these texts are we shewn, that Christ having, as the wave-sheaf, been raised and accepted before God; we are now waiting until our week of weeks is completed, when we also shall be raised and accepted; and that we have now received the first-fruits of the Spirit, as the seal and assurance of our resurrection, although, till the redemption arrives, we groan earnestly, desiring its approach. As the Passover therefore, in its beginning and ending, marked the beginning and ending of the Jewish dispensation; so the beginning of the feast of First-fruits begins the Gentile dispensation, and we are authorized to believe that the ending and completion of the same feast shall be the ending and completion of the Gentile dispensation in the first resurrection; a resurrection called, by St. Paul to the Corinthians, when speaking of the order of the resurrection, the resurrection of them "who are Christ's at his coming."

B. 3. The feast of tabernacles was celebrated in the seventh

month. As the Passover was in the first month of the ecclesiastical year, so was the Tabernacles in the first month of the civil year; the seventh month of the ecclesiastical answering to the first month of the civil year. The change of the beginning of the year was made on the bringing up out of Egypt; and it is to be noted, that according to this change the new or ecclesiastical year began in the seventh month of the old or civil year, and the beginning of the civil year was thus also cast in the seventh month of the ecclesiastical year. Lev. xxiii. 39: "On the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days. On the first day shall be a sabbath, and on the eighth day shall be a sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord seven days. And . . . ye shall dwell in booths seven days: all that are Israelites born . . . that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God." In this great feast, then, which was the greatest of all their feasts, the Jews went out of their habitations, and made booths of the branches of trees (Neh. viii. 15), and dwelt seven days in them. The typical import of leaving their habitations, and seeking new ones, is very plainly shewn by St. Paul—first in his Epistle to the Corinthians (2 Cor. v. 1), "For we know that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens: for in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that being clothed we shall not be found naked: for we that are in this tabernacle do groan, being burthened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life"—and again in his Epistle to the Hebrews (Heb. xi. 9), "By faith he (Abraham) sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise; for he looked for a city which hath foundations, whose builder and maker is God. . . . These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon the earth; for they that say such things declare plainly that they seek a country." The Lord thus ordained that in this feast the Jews should dwell in tabernacles, and, as Abraham did, should "look for a city which hath foundations;" that they should remember themselves to be pilgrims upon the earth, and should "seek a country." This feast was also, in a figure, the dissolving of the "earthly house," to enter into the "building of

God." In a word, the great feast of Tabernacles was a yearly memorial of the resurrection of all men, coming out of their fleshly bodies, and out of the dust to which their fleshly bodies had descended, that they who are worthy might be clothed with heavenly bodies. Preparatory to the Feast of Tabernacles—namely, on the first day of the seventh month—was the Feast of Trumpets; which was not one of the three great feasts, but when we are brought to see the true import of the Feast of Tabernacles we cannot but be struck with this introductory feast of Trumpets, remembering, "The trumpet shall sound, and the dead shall be raised" (1 Cor. xv. 52). We must also observe, that whilst the Jews were commanded to come up to Jerusalem three times in the year, that they might there keep these three solemn feasts, we find, according to the prophet Zechariah, from whom we have before quoted, that after the restoration of the Jews, during the Millennium, the only great typical feast which shall be kept will be the feast of Tabernacles. The feast of First-fruits having, as we have endeavoured to shew, been completed and acted out at the first resurrection, the beginning of the Millennium, we are authorized by the analogy of faith to expect that on the first feast of Tabernacles, after the first resurrection, the great outpouring of the Spirit shall come, because on the first feast of Pentecost (First-fruits) after the resurrection of Christ the Holy Spirit was poured out upon the elect: and as this outpouring of the Spirit is the seal of the first resurrection to the Gentile church, so shall the Millennial outpouring be a seal of the general resurrection to the Millennial church.

B. 4. From the consideration of these feasts we are therefore led into a further understanding of the manifestation of Christ the Prophet during the Jewish dispensation. These were Jewish ordinances, and were ordinances testifying, by means of outward things, of things afterwards to come to pass. They were prophetic, or prophetic types, such as was the tabernacle; and although throughout the whole of the Jewish dispensation they were no otherwise than prophetic, because Christ was then no otherwise acting than as the Prophet, yet are they types which not only shew the end of the Jewish but that also of the Gentile and Millennial dispensations. They thus declare to us how Christ, the acting and manifested Prophet, could at the same time be the predestinate Priest and King; and they stand as a revelation, by types, of the fulness of the mystery of Christ.

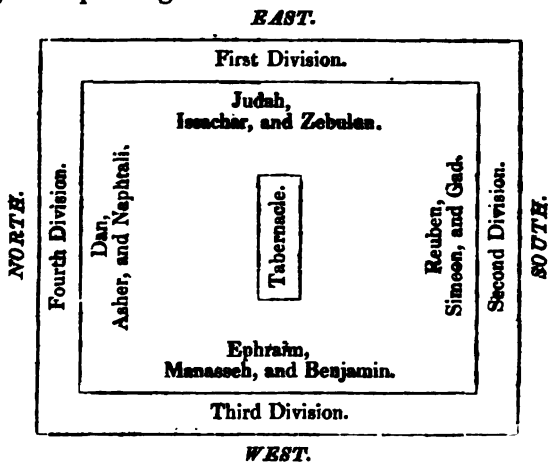
B. 5. What a glorious light does this throw upon the command given to Moses (Exod. xxxiv. 23), "Thrice in the year shall all your men-children appear before the Lord God, the God of Israel." In their first appearing before the Lord in the Passover, they shewed the resurrection of Christ; in their second appearance, for the Feast of Weeks or First-fruits, they

shewed the first resurrection ; in their third time of appearing, for the Feast of Ingathering or Tabernacles, they shewed forth the general resurrection. Thus is an answer furnished to the question, why were the Jews commanded to appear before the Lord three times in the year, by the truth revealed, Because the Lord had foreordained, at three distinct periods, to work out the complete renewal of all things for his presence ; by first raising Christ ; then they who are Christ's at his coming ; and lastly, in the end of all things, the whole of his people. For how many centuries have the feet of the journeying Jews told forth, year by year, the truth which the ears of the scoffers of this generation will not endure for a moment ! For they say, "Where is the promise of his coming?"

c. It is still necessary, in order to understand the full typical import of the Jewish church, to examine the ordering of the tribes in their marches and in their encampments : for if the Jewish church is considered to stand as a type, a visible memorial of the fulness of the body of Christ, we must not only examine the structure, and witness borne by the tabernacle, and by the solemn periodical ordinances in which the nation was commanded to assemble at the tabernacle to keep the feasts of witness before the Lord ; but we must inquire how the Lord ordered the daily assembly of all his people around him, and how far he continued to testify in their daily proceedings of the same glorious things which we have seen the tabernacle and feasts revealed.

c. 1. The Lord commanded, saying (Num. ii. 2), "Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house far off, about the tabernacle of the congregation." They were ordered in four divisions, east, west, north, and south. "*On the east side*, towards the rising of the sun, shall they of the standard of the camp of Judah pitch...next unto him the tribe of Issachar...then the tribe of Zebulun...these shall first set forth...*On the south side* shall be the standard of the camp of Reuben...and those that pitch by him shall be the tribe of Simeon...then the tribe of Gad...and they shall set forth in the second rank. Then the tabernacle of the congregation shall set forward, with the camp of the Levites *in the midst of the camp*...*On the west side* shall be the standard of the camp of Ephraim...and by him shall be the tribe of Manasseh...then the tribe of Benjamin...and they shall go forward in the third rank. The standard of the camp of Dan shall be *on the north side*...and those that encamp by him shall be the tribe of Asher...then the tribe of Naphtali...they shall go hindmost with their standards."

The form of this encampment may perhaps be better understood by a simple diagram.



The description leaves out the tents of the priests and Levites, to make it more plain and legible. They were, however, placed four-square, as were the people.

c. 2. To the four standards of Judah, Reuben, Ephraim, and Dan, on the east, south, west, and north sides, were all the tribes gathered, three tribes to each standard. Concerning these standards, the learned commentator Gill says, as Abenezra had also observed, "that their ancients were used to say, that there was on the standard of Judah the form of a Lion, on that of Reuben a Man, on that of Ephraim an Ox, and on that of Dan an Eagle." The commentator himself is, however, pleased to discredit this tradition, for a very insufficient reason, whatever may be the real merits or demerits of the evidence upon which it is founded; and in this doubt he is supported by another learned commentator (T. H. Horne). As, however, we do not find these standards so described in Scripture, we must rest no proof on a tradition; but by other parts of Scripture endeavour to ascertain what was the reason of gathering the twelve tribes under these four heads and we may at all events safely infer, that what was on the standard would symbolically point to the end which was thus to be manifested.

A standard, or ensign, is used by all nations as a rallying point and symbol of dominion. It floats in peace over the hereditary dominions of the prince, and it unfurls itself to the winds, as the rallying point for all who are zealous against the king's enemies, and for the hosts which he has prepared to sustain his sovereignty. When the standard is upon the hills, the people rejoice, but when the "standard-bearer fainteth" (Isaiah x. 18)

the hearts of all are brought low. An ensign is also the symbol of the Lord to gather his dispersed ones : " And at 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. . . . 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" (Isaiah xi. 10, 12). And (Isaiah xlix. 22), " Behold, I will lift up my hand to the nations, and set up my standard to the people, and they shall bring thy sons," &c. It is also the Lord's standard to gather his instruments of wrath : (Jer. iv. 6) " Set up the standard toward Zion: retire, stay not; for I will bring evil," &c. and (Jer. l. 2), " Declare ye among the nations, and publish, and set up a standard . . . and say, Babylon is taken," &c. Lastly, it is used as a token of strength: (Zech. ix. 16) " And the Lord their God shall save them in that day, as the flock of his people; for they shall be as the stones of a crown, lifted up as an ensign upon his land."

c. 3. But for the present leaving these standards, to pursue the general inquiry as to the reason of gathering and keeping the whole nation of the Jews in their habitations in four distinct divisions encompassing the tabernacle of witness: We have already proceeded so far as to understand that the separate compartments of the tabernacle were types of the four dispensations of the church, and of the offices of the Lord Jesus; and also that the assembling of the Jews before the Lord's tabernacle at the three great feasts was ordained for a testimony unto the same truth. Analogy would therefore lead us to the conclusion, that the fourfold order of encampment was ordained for a similar purpose. On analogy, however, we will not rest more than this proposition, That we are assured the order of encampment was intended to witness for the truth of God, and to speak to the natural eye concerning the God to be manifested by Christ Jesus in his mystical body the church.

c. 4. Pursuing the inquiry, How it was a witness, and by what form of language did it speak? we are first led to observe, that God specially declared himself to be dwelling in the midst of the Israelites; they his people, and he their God: as, " I will dwell amongst the children of Israel, and will be their God. And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God" (Exod. xxix. 45, 46).

The especial place of God's dwelling, in the midst of the camp, was the most holy place of the tabernacle; as he said to Moses: " And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubims" (Exod. xxv. 22). And again, in order to mark the especial presence of God there, he said, " Speak unto Aaron thy

brother, that he come not at all times into the holy place within the rail, before the mercy-seat which is upon the ark, that he die not : for I will appear in the cloud upon the mercy-seat" (Lev. xvi. 2). The whole of the tabernacle is, however, generally spoken of as God's dwelling ; and his dwelling and presence were manifest by the cloud by day and fire by night resting upon the tabernacle, or going before the camp. " And on the day that the tabernacle was reared up, the cloud covered the tabernacle, namely, the tent of the testimony : and at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway : the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed : and in the place where the cloud abode, there the children of Israel pitched their tents " (Num. ix. 15—17). We see, therefore, as the visible symbol of the Lord's presence, the cloud and pillar resting over the tabernacle ; and we see this tabernacle set in the midst of the camp ; the whole nation, in four great divisions assembled, camped around it. This then was, as a whole, the visible setting forth of the Lord God dwelling in the midst of his people.

c. 5. But besides the cloud and pillar there was another appearance, which was called the "glory of the Lord." Ex. xvi. 10: " And it came to pass, as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and, behold, the glory of the Lord appeared in the cloud." And again (Ex. xl. 34): " Then the cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." What was the exact appearance of this glory is not declared ; when it was seen upon the mount it is said (Ex. xxiv. 17), " And the sight of the glory of the Lord was like devouring fire upon the top of the mount, in the eyes of the children of Israel." Moses afterwards, desiring the Lord's continued presence with the people, shews that he had not in this devouring fire seen the true appearance of the glory of the Lord, since he says (Ex. xxxiii. 18), " I beseech thee shew me thy Glory." The answer of the Lord is, " I will make my *goodness* pass before thee.....and will be *gracious* to whom *I will* be gracious, and will *shew mercy* on whom *I will* shew mercy. And he said, Thou canst not see my face : for there shall no man see me and live. And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock ; and it shall come to pass, while my Glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by ; and I will take away mine hand, and thou shalt see my back parts : but my face shall not be seen." From this passage we cannot remain in doubt concerning what was the true glory of the Lord, however



the appearance of that glory might from time to time be diversified. The "face," "hands," and "back parts," betoken the likeness of a man; and in spite of all futile attempts at spiritualizing away the plain meaning of words, it is obvious that the Glory of the Lord, which Moses desired to see, and the back-parts of whom he did see, was the appearance of the glorified God-Man, Christ Jesus, as he appeared on the mount of Transfiguration; concerning which the Apostle writes, "And we saw his glory, the glory of the only begotten of the Father, full of grace and truth." Between the "goodness" and "mercy" spoken by the Lord to Moses, and the "grace" and "truth" spoken by the Apostle, there is also a very striking coincidence. Moses was not permitted to see the face of the Lord: and St. Paul, to the Corinthians, says, "Now we see through a glass, darkly; but then" (when that which is perfect is come) "face to face;" declaring to us, that when in the resurrection we are made perfect we shall see the glorified God-Man face to face, although now in the flesh we see darkly. At the same time the same Apostle (2 Cor. iii. 18) says: "We all with open face, beholding as in a glass the Glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord;" implying that spiritually we do now with open face behold the Glory of the Lord. This is true as it is also true that with our bodily eyes, and our minds informed through our bodily senses, we can only now see through a glass darkly.

c. 6. The appearance of the glory of the Lord in the cloud and pillar over the tabernacle in the midst of the camp, divided into four heads, was the visible order by which God was manifested as dwelling in the midst of his people. This was a national manifestation at the same time that, like every other manifestation during the Jewish dispensation it was symbolical in all its parts, and symbolical as a whole. There are other symbolic manifestations of the glory of God revealed in the Scriptures with which this should be compared before we attempt to interpret it.

c. 7. Isaiah saw the glory of the Lord. "In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy is the Lord of hosts; the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke." (Isa. vi.)

c. 8. Ezekiel also saw the like glory Ezek. i. 4: "I looked and, behold, a whirlwind came out of the north, a great cloud, and a fire unfolding itself, and a brightness was about it, and

out of the midst thereof, as the colour of amber, out of the midst of the fire; also out of the midst thereof came the *likeness of four living creatures*. And this was their appearance: they *had the likeness of a man*. And every one had four faces, and every one had four wings.....As for the likeness of their faces, they four *had the face of a man, and the face of a lion*, on the right side; and they four had the *face of an ox* on the left side; they four also had *the face of an eagle*....And the living creatures ran and returned as the appearance of a flash of lightning. Now, as I beheld the living creatures, behold, one wheel upon the earth by the living creatures.....The appearance of the wheels and their work was like unto the colour of a beryl and they four had one likeness.....As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them .... for the spirit of the living creature was in the wheels.....And the likeness of the *firmament upon the heads of the living creature* was as the colour of the terrible crystal, stretched forth over their heads above.....And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty; the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads....and the likeness of a *throne*, as the appearance of a sapphire-stone; and upon the likeness of the throne was the likeness as the *appearance of a man* above upon it. And I saw as the colour of amber, as the appearance of fire round about within it; from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the *bow that is in the cloud in the day of rain*, so was the appearance of the brightness round about. *This was the appearance of the likeness of the glory of the Lord.*" —Here we have the glorious appearance of a Man upon a throne above a firmament over the heads of four living creatures, who have the face of a lion, a man, an ox, and an eagle; the whole clothed in a fearful array of fire and brightness, and the throne encompassed with the appearance of the rainbow. We will here merely draw attention to the analogy between this manifestation and the manifestation in the midst of the Jews; in the correspondence of the four living creatures with the four divisions of the Jews, and of the glory of the Lord over the heads of these living creatures as over the heads of the Jews; in the fire of his presence and on the throne here, as on the tabernacle there.

c. 9. The Apostle St. John was also given a like revelation of the Lord's glory. Rev. iv.: "Behold, a throne was set in

heaven, and *one sat* on the throne; and he that sat was to look upon like a jasper and a sardine stone; and there was a *rainbow* round about the throne, in sight like unto an emerald. And round about the throne were *four-and-twenty seats*; and upon the seats I saw *four-and-twenty elders* sitting, clothed in white raiment, and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were *seven lamps of fire* burning before the throne, which are the seven Spirits of God. And before the throne there was a *sea of glass*, like unto crystal: and in the midst of the throne, and round about the throne, were *four beasts* full of eyes before and behind: and the first beast was like a lion, and the second beast like a calf, and the third beast had a face of a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him who sat on the throne, who liveth for ever and ever, the four-and-twenty elders fall down before him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honour and power; for thou hast created all things, and for thy pleasure they are and were created." Concerning the beasts, we learn from the succeeding chapter what they are designed to signify. (The word translated "beasts" is by the most learned considered as more properly expressed by "living creatures.") They, singing to the Lamb, are made to say, "Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests, and we shall reign on the earth." From which we learn that the four beasts represent all the redeemed people of God.

c. 10. How great and convincing is the coincidence between this manifestation to the Apostle, and the Lord's manifestation in the midst of his people. To the Apostle, a throne; to Moses, a mercy-seat. To the Apostle, the glorious person of the God-man; to Moses, the glory of the Lord, shewn him in his "back parts" appearing over or upon the throne and mercy-seat. To the Apostle, seven lamps of fire before the throne; to Moses, the seven lamps of the seven-branched candlestick before the mercy-seat. To the Apostle, in the midst of the throne and round about the throne the four living creatures, comprising all the people of God out of every nation; to Moses, the four divisions under the four heads, comprising the whole body of God's people, by their priests entering within the most holy place, and in their tents surrounding the tabernacle and mercy-seat of glory. As to the Apostle was shewn the sea of glass,

so to Moses, Aaron, Nadab, and Abihu, and the seventy elders of Israel, was shewn "under the feet" of the God of Israel, "as it were a paved work of sapphire stone, and as it were the body of heaven in its clearness." As this sea of glass was before the throne, so in the outer court, before the mercy-seat and tabernacle, was the brazen laver called the molten sea. The four-and-twenty elders seated round about the throne have their coincidence in Moses's tabernacle in the ministering priests, who were, according to David's arrangement (1 Chron. xxiv.) divided into four-and-twenty orders. It may be here observed, with reference to these elders, the number of whom is twenty-four, that, as if for the very purpose of corresponding with them, all the people who had any office in and around the tabernacle were ordered, either in number or in their courses, by twenty-four; and the same number was carried also into the civil arrangements. There were, as we have said, four-and-twenty orders of priests; there were also four-and-twenty orders of singers: four-and-twenty porters daily kept the doors; and four-and-twenty thousand men were the portion of each captain, who in his month was set over the king's service.

c. 11. It is not necessary to notice the many other coincidences between the visible glory of the Lord, as it was manifested in the order of the Jewish people and in his dwelling with them, and the like glory shewn to the Prophets and Apostles in visions. It is obvious, that the visions of Isaiah, Ezekiel, and St. John were all visions of the same thing, although there were circumstances in each diverse from the others, to designate the different æras to which they were applicable.

c. 12. Now from the song of the four beasts and four-and-twenty elders of St. John we learn that we have by these visions given unto us a picture of the redeemed in the presence of the Lord their God, in the resurrection; so that we have a scenic exhibition of God in Christ, the head over his mystical body the church, that church filled up and become the fulness of him who filleth all in all. *The Lord upon the throne*: this throne, from its girdle of the rainbow, must be understood to be the redeemed earth, the new earth (for the rainbow was given as a token of the Lord's promise to preserve the earth). Round about the throne the heads of the made "kings and priests" of the earth, *the four-and-twenty elders, crowned*—(these four-and-twenty, the twelve sons of Jacob, as fathers of the Jewish church, and the twelve Apostles of Christ, the fathers of the Gentile church)—according to the promise of our Saviour, "Ye shall sit on twelve thrones, judging the twelve tribes of Israel." Before the throne was the eternal Spirit of God in the form of *seven lamps of fire*: speaking to us, when joined as it is to the visible presence of the Spirit of God, of the new heavens which are

promised to come with the new earth : and if the new earth be the throne of God, then will the heavens be no longer above the earth, but before it. There was also a *sea of glass* like unto crystal, which appeared unto Ezekiel as a firmament over the heads of the living creatures. In the midst of the throne and round about the throne the *four beasts, or living creatures*: the fulness of the Jew, Gentile, Millennial, and Resurrection dispensations ; from whose body the four-and-twenty elders are taken, and with whom they join in singing their eternal hallelujahs unto God: not singing from service, but from the fulness of their hearts.

c. 13. But, that we may not seem to outrun our proof, let us examine why we judge the four beasts or living creatures to betoken the redeemed fulness of the four dispensations, and why we judge the four divisions of the Jews to set forth the same thing. *First*, Because the four beasts, the "redeemed out of every kindred and tongue and people and nation," are thus set forth as the fulness of God's redemption. The four-fold state can only be interpreted of succession in point of time, and of degrees in point of manifestation : it cannot be understood of the essential relationship towards God in Christ; for all are sons, all are one in him. *Secondly*, Because, as we have seen the Jewish tabernacle a picture of the fulness of the church throughout all the dispensations of time; as we have seen the solemn Jewish feasts to be fore-actings in the figure of the same dispensations; so are we called upon to regard the Jewish people as a representation of the whole of God's people, and therefore to regard the order which the Lord set forth among them as the order which he would set forth in the fulness of his church or people. *And thirdly*, Because the symbols used to designate each of the four beasts correspond with the prophetic declarations of the word of God concerning the four sons of Jacob, who formed the four divisions; and because these prophetic declarations point expressly for their fulfilment to the four dispensations of the church.

c. 14. Upon the second and third heads we must enlarge a little. On the second, concerning the order, it is to be observed, that the encampment was the complete form; whilst their goings forth were also indicative of the progress towards this completed form, regarding it in its antitype. The tabernacle was the centre and main-spring, as well of their movements as of their rest; the tabernacle in the midst of the people being a type of the glory of God.

Upon the third. The symbols used to designate the four beasts are, 1. a lion, 2. a calf, 3. a man's face, 4. a flying eagle: but before we endeavour to apply them, we will turn to the prophetic declarations concerning the four sons of Jacob—Judah, Ephraim; Reuben, and Dan—under whom, as the four heads, all the people

were gathered. These prophecies are found in the prophetic blessings, of Jacob and of Moses. *Of Judah*, Jacob says: "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow 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 as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: unto him shall the gathering 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." Moses writes, "Hear, Lord, the voice of Judah, and bring him unto his people; let his hands be sufficient for him, and be thou an help to him from his enemies." Upon this prophecy we would observe, how plainly does it speak of the period of the fulfilment; and how directly, therefore, does it lead us to appropriate it to the Jewish dispensation. The whole, in a limited interpretation, may be appropriated to Judah among his brethren; but how much more properly does it speak when understood of the Jewish nation generally, as the chosen people of God in the midst of all the nations of the earth—"Thou art he whom thy brethren shall praise"—in David and in Solomon's reign more especially. The hand in the neck of his enemies; the subjection of his brethren; the going up as a lion from his prey; the couching as an old lion in his lair; the possession of the sceptre and the law until the Shiloh come; all characterize the Jewish church, whom the Lord brought up by a mighty hand and an outstretched arm and with terrible judgments, going up in the strength and vengeance of the lion, and abiding in the land as a lion in its lair, and continuing the inheritor of the kingdom and the giver of the law of God until the coming of Christ. The symbol of the lion is very plainly to be given to the Judaic dispensation, as well by the letter as the spirit of this prophecy; and in the book of Revelations Christ is specially called the Lion of the tribe of Judah.

c. 16. To Ephraim belongs the blessing of Joseph. It will be remembered he was the younger of Joseph's sons, Manasseh being the eldest. When Israel laid his hands on them to bless them, he guided his hands wittingly; and when Joseph would have had his father put Manasseh first, "his father refused, and said....he also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he, and his seed shall be even a *multitude of nations*. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh: and he set Ephraim before Manasseh."

This is the blessing to Joseph from Jacob : " Joseph is a fruitful bough, even a fruitful bough by a well, whose branches run over the wall. The archers have sorely grieved him, and shot at him, and hated him ; but his bow abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob (from thence is the Shepherd, the Stone of Israel) ; even by the God of thy Father, who shall help thee ; and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts and of the womb. The blessings of thy father have prevailed above the blessings of my progenitors, unto the utmost bound of the everlasting hills : they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren." The blessing of Moses was, " Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and the fulness thereof, and for the good will of him that dwelt in the bush. Let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren. *His glory is like the firstling of his bullock*, and his horns are like the horns of unicorns : with them he shall push the people together to the ends of the earth ; and they are the ten thousands of Ephraim, and they are the thousands of Manasseh."

The first portion of the prophecy betokens extension and enlargement beyond the accustomed boundaries : " Branches run over the wall " which wall we are led to interpret ; of the middle wall of partition between Jew and Gentile. The next point is persecution, and separation from brethren : " The archers have sorely grieved him," " Him who was separate from his brethren." This is an evident allusion to the persecution of Joseph by his brethren and his being sold into Egypt ; but as a prophecy it has as evident an application to the Son of Joseph, who was " wounded for our transgressions " and made " an alien to his own mother's children ;" as also to that church which sprung from him, and endured grievous persecutions, and was a by-word and proverb among the Jews or professing brethren. But as the blessing proceeds—" his bow abode in strength," &c. so were the hands of Joseph made strong by the Lord ; so was the strength of the Son of Joseph ; so was the strength likewise of the Gentile church. As Joseph in Egypt, so Christ in his resurrection, and so the Gentile church in her extension ; fruitfulness, riches, and glory ; has found the blessings of " heaven," " the deep," " the breasts," and " the womb," unto " the utmost bounds of the everlasting hills." In the passage

"His glory is like the firstling of his bullock," we have the appropriation of the emblematic *ox* in Ezekiel and *calves* of St. John, as we found the like appropriation of the lion to Judah. Now, as the lion so faithfully represented the coming up of the Jewish church, tearing, and subduing, and carrying terror and dismay into the camps of the enemy; so does the bullock as faithfully represent the coming forth of the Gentile church: in labour and travail with much patience; bearing the yoke; smitten, and not smiting again; offered up as a sacrifice upon the service of its faith; and having no form or comeliness that it should be desired. The lion comes forth to conquer, the bullock to suffer; the Jewish church came forth as a conqueror, the Gentile as a slave: the Jewish was lord over kings and princes, the Gentile is commanded to yield obedience: yet, according to the blessing of Moses, the Lord has given this church horns as an unicorn, wherewith it "shall push the people together to the ends of the earth;" foreshewing the great power which, in the midst of its weakness and servitude, the Gospel has manifested unto the very ends of the earth.

c. 17. *Reuben's* blessing is brief, but forcible. By Jacob: "Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity and the excellency of power: unstable as water, thou shalt not excel; because thou wentest up to thy father's bed, then defilest thou it: he went up to my couch." And by Moses: "Let Reuben live, and not die; and let not his men be few."

The blessing of Reuben is beyond that of either of the former blessings; but, because of his instability, its realization was deferred. The prophecy, applied to the church, plainly points to that church which St. Paul (Heb. xii. 23) calls "the church of the first-born." What shall be the era of the manifestation of this church is to be gathered from the same place of Scripture; where the "heavenly Jerusalem" is named as the place in the same connection with the "church of the first-born," as the assembly. In another place (Rom. viii. 29); the risen God-Man, is said to be "the first-born among many brethren;" and again (Col. i. 15), "the first-born of every creature;" as also (ver. 18), "the beginning, the first-born from the dead." In the eighty-ninth Psalm, as if to appropriate the blessing of Reuben to Christ in the resurrection, the Holy Ghost says, "I will make him my first-born, higher than the kings of the earth," (ver. 27.) From the blessing of Moses we gather the like intimation of a resurrection state: "Let Reuben live, and not die."

It is to be observed, that there is no direct appropriation of either of the four symbols to Reuben; and we must therefore judge upon the general tenor of the blessing: and here we are at no loss. We have seen the lion, who is the head or chief of that part of creation which we characterize by the name of wild



beasts, chosen for Judah; that the ox, who may be considered the chief or head of that portion of creation comprised in the class of tamed beasts, was given for Ephraim; and we have now to distinguish whether there is one part of creation which more than another will answer to the characteristics of "first," "might," "strength," "dignity," and "power." Surely we shall not hesitate to ascribe all these qualities peculiarly to man, who is the lord of all the creation; for God gave him "dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Man thus, as the first-born, was the might, and strength, and the excellency of the dignity and power of God. But as Reuben went up to his father's bed, and defiled it, and therefore received the curse of instability, and servitude for a season; so did Adam lay hands on that which the Lord had reserved for his own; thus dishonoured God, and came under a like curse. And, yet, as we see Reuben, when the period of his blessing shall arrive, set higher than the highest and clothed with glory, so that he shall live and not die, and his men shall not be few; so do we know that "as in Adam all died, so in Christ shall all be made alive;" and the time cometh when, according to the song of the four beasts of John, "we shall reign on earth."

Thus do we conclude that the symbolic "face of a man" belongs to the blessing of Reuben; and that the prophetic tenor of his blessing, applied to the church, points to the "New Jerusalem," or Millennial church, where Christ, as the first-born of God, shall sit upon the throne of David, as the excellency of dignity and the excellency of power, and higher than all the kings of the earth.

c. 18. This is the blessing of *Dan*, given by his father Jacob: "Dan shall judge his people, as one of the tribes of Israel: Dan shall be a serpent by the way, an adder in the path, that biteth the horses' heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord." And Moses said, "Dan is a lion's whelp, he shall leap from Bashan."

This prophecy points to the period of the church; when judgment and salvation shall have fully come: when the Lord's judgment shall come upon the wicked, as a serpent in the way and an adder in the paths, unexpected and unavoidable; and when the "Lion of the tribe of Judah" shall again go forth, but now leaping from the place of his strength, and shall tear and destroy and bring utterly to an end.

The state of the people of God prophetically foreshewn in this blessing is that of salvation, when God, the Judge of all, shall have put away all evil; and the salvation, waited for of all the churches, shall be come,—the General Resurrection dispensation; Concerning the symbol; the eagle is the appropriate figure of the

resurrection, rising up from earth into heaven. The Lord, speaking of his bringing up his people out of Egypt, says, "I bore you on eagles' wings" (Ex. xix. 4); and Moses, speaking of the Lord's mercy and instruction, designed to lead his people into the ark of their strength, says, "As an eagle stirreth up her nest and fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead them." The quickness and certainty with which the eagle darts upon its prey, is an apt symbol of the judgment of the Lord, swift and inevitable. Our Lord, speaking of his coming to judgment, useth the figure of the eagle to express it, saying, "for wheresoever the carcase is, there will the eagles be gathered together."

c. 19. In allotting the symbol of the eagle to Dan, we have appropriated the whole of the four beasts of St. John to the four divisions of the Jewish nation, as encamped before the Lord. In the course of our examination we have seen that these four are given to foreshew the four succeeding dispensations of the church. In the first (the lion), the head of all wild beasts, is seen to apply to Judah, the head of the first division; and they, both and each, to symbolize the Jewish dispensation of the church. In the second (the ox), the head of all tamed beasts, is found to mark Ephraim, the head of another division of the Jews; and together they stand as the symbol of the Gentile dispensation of the church. In the third (the man), we have the head of all reasoning creation, and indeed of all creation; signifying Reuben, the head of another division, and forming a symbol of the Millennial dispensation of the church. And in the fourth (the eagle), the head of all the fowls of the air, parallelizing Dan, the head of the last division of the Jews, and prophetically depicting the last dispensation of the church, in the General Resurrection.

12. Sufficient consideration has now been given to the Jewish ordinances and witness to confirm the general view before taken of the four-fold offices and order of manifestation of Christ in the church, and likewise to confirm the view advanced concerning the fulness of the vision of St. John, when coupled with the other visions, and compared with the form of God's manifestation of himself dwelling in the midst of his people Israel. We have seen that the four-fold order of manifestation is a full key to the interpretation of the visions and emblematic pictures; and that these visions and emblems are themselves unassailable proofs of the order of manifestation. To examine in detail the whole of the Jewish laws and ordinances would occupy volumes: we may, however, briefly refer to one or two other heads, to serve by way of hints to examination for those who may be led to pursue it.

*(To be continued).*

## CALVINISM NOT THE WHOLE OF CHRISTIANITY.

"I SHOULD not recommend a young minister to pay much deference to the Scotch divines. The Erskines, who were the best of them, are dry, and laboured, and prolix, and wearisome. He may find incomparable matter in them, but he should be aware of forming his taste and manner after their model. *I want a more kind-hearted and liberal sort of divinity.*" (*Remains*, p. 204).—The opinion here pronounced by Mr. Cecil is that which every one must form, who, pursuing indefatigably his search after truth, has sought it in books of modern divinity. There are two classes of religionists, under opposite but equal delusions: the one, which resolves all religion into doctrine; the other, which resolves it all into feeling. As examples of these, but not without exceptions, or meaning thereby to exclude all others, may be instanced the Scotch Calvinists on the one side, and the Wesleyan Methodists on the other.

As our business is with the former, we shall dismiss the consideration of the latter for the present, with only a very few remarks. Their errors arise from ignorance of God: their feelings are too powerful for their judgment: when they read a passage in Scripture which strikes them as giving a harsh view of God, they pass it by, without endeavouring to correct their apprehension of Him by it; and they underate the Atonement, by not rightly understanding the nature of the work which is to be effected by the Spirit.

The errors of the modern Calvinists are just the opposite of these. They have attained to more knowledge of God; and this knowledge has puffed them up, so that they think they know all of God that is revealed. Besides this, they mistake a knowledge of doctrines for a knowledge of God; and place the seat of religion in the intellect, and not in the affections. They, too, pervert Scripture on their side, and resolve, by hook or by crook, every appeal in it to the moral responsibility of man, and which responsibility every man feels to reside within his own breast, into a mere declaration of God's decrees: of which perversion the writings of Dr. Gill afford many striking examples. The faults of both Arminians and Calvinists arise from inaccurate views of the separate offices of the Second and Third Persons in the salvation of the sinner. The one looks to the work of the latter within him to constitute his title to heaven; the other looks to the work of the former without him to constitute his meetness for heaven. The five points, as they are called, of the Calvinists, overstrained, lead to much error, which it is our present purpose to examine; and this error, in proportion as it is embodied in the heart of the Calvinist, renders his character

the very opposite of that which the Bible requires us alone to consider as that of a Christian.

Of all commentators on Scripture, Calvin is the fairest. As a scholar he is pre-eminent. The dedication of his works to the King of France is, with the exception of that of Thuanus to his History, the purest example of modern Latinity extant. He would probably be greatly surprised at having the distorted, rickety thing now called Calvinism, affiliated upon him; and still more at being quoted as authority on subjects which he had only incidentally touched, and never very deeply considered. Neither has it fared much better with him who has been elevated into his rival, Arminius, whose writings would certainly be condemned by the followers of Bishop Tomline and Mant as highly Calvinistic. The five points\* selected by this latter from the writings of Calvin, as those on which he thought that great man had expressed himself unguardedly, have been the *puncta salientia* from which have been subsequently generated systems much more opposed to each other than was the real creed of Arminius to that of Calvin: just as we find two country attorneys in a borough election waging implacable war against each other, whilst their principals are upon the best terms of mutual friendship.

Into this dispute, however, we do not now mean to enter; but shall confine ourselves to the enumeration of some important parts of Christian truth which are not referred to at all in the five points, in order to shew, that, even under the most favourable view—even if it were demonstrated that not one of the five points were carried to excess, and that no error were connected with them—still a man whose religion consisted either wholly, or even mainly, in them, would yet be so far ignorant of the far greater portion of the mind and revealed will of God as scarcely to deserve the name of a believer in the Bible at all, or to be able to fulfil the duties of this life as unto God; far less become conformed to the character of God, which alone is salvation.

If there be one subject more often declared and insisted upon than another in Scripture it is, that the place which shall be assigned to every man in the world to come shall be according to the measure of his doings in the world that now is. (Matt. xvi. 27.) This doctrine occupies so predominant a place, that the majority of mankind, who read the Bible superficially, find nothing else; derive from thence their opinion of the efficacy of

\* 1. The import of the words Election and Reprobation. 2. The extent of Christ's Redemption. 3. The Grace of God; whether it be vouchsafed sufficiently to those who improve it not, and irresistibly to those who do improve it; and whether men be wholly passive in the work of their regeneration. 4. The Liberty of the Will in a state of trial and probation. 5. The Perseverance or Defectibility of the Saints.—*Whitby on the Points.*

human merit in man's salvation, and miss the doctrines of grace altogether. It is impossible to calculate the importance of this doctrine, or the danger and loss which has accrued to the souls of thousands, who have vainly deluded themselves into the idea that they were safe because they believed in the atonement, and in election, and in predestination, &c.; while the belief of neither the one nor of the whole of these doctrines served any other purpose but that of increasing their everlasting misery. Happiness is not consequent upon holiness by reason of any arbitrary decree of God: but holiness is happiness; and it is an impossibility for happiness to exist in any thing else. God is willing that men should be happy: therefore declares this truth to them, and also the means by which they may attain to it. When men talk of imputed holiness, and are content with that, they must be content with imputed happiness also: for they are but two names for the same thing, under two different aspects; the one with reference to the Creator, the other with reference to the creature. Such is equally the case with respect to sin and misery. Sinners will not be miserable in hell in consequence of any arbitrary decree of God ordaining that which without his ordination would be otherwise. Sin is misery, by as necessary a law as that which makes fire burn, or ice feel cold. This being an eternally necessary and immutable truth of God, He, out of pity to mankind, declares it, in order that by fleeing from sin man may flee from misery; but if man would only flee from misery, and not flee from sin, he is attempting to do an essentially impossible thing. To make this point perfectly clear, it would be requisite to enter more at length into the nature of sin and holiness, and into the meaning of those expressions which impute impossibility to God; but that would lead us beside the object more immediately in hand. The practical truth is of incalculable importance—namely, that each human being, during every moment of his existence on this earth, is increasing his own heaven or his own hell; that is, increasing his own capacity for happiness or misery. No change takes place beyond the grave: as the tree falls so must it lie: he that has fitted himself for the command of one, or of ten cities, and he that has fitted himself for the reception of few or of many stripes, must await both from the hour of his death, without the possibility of addition or diminution.

Closely connected with this subject is another, which is very necessary to be rightly known—namely, the nature and situation of the kingdom of heaven; or, in other words, the future state of the blessed. We have often had occasion to expose the ignorance of the majority upon this subject, as exemplified in all the Religious Magazines. This ignorance, like that on other branches of truth, arises from the same source, and, indeed, can

arise from no other—namely, that the Calvinists, not finding it among their five points, cared not to inquire whether or no it was in the Bible; whether God had revealed it; or whether they were bound to learn it because He had written it for their instruction. If they had done this, they must have perceived, that, as the kingdom of heaven to be manifested is not an abstraction above the clouds, no one knows where, nor for what purpose, nor with what duties connected, but a tangible, visible place, for the purpose of rule over this earth, and perhaps over all creation,—so are the duties of life intimately and necessarily connected with it, and preparatory to its enjoyment: whereas every honest Calvinist will acknowledge that he does not see the remotest connection *in kind* between his actions and the performance of his duties here, with the reward of those actions and duties in the world to come. Thus the parables of the Talents, &c., would have had clear and definite meanings, which could not have been slurred over; and men would have seen there was a reward for striving, a real race to be run, a real contest to be fought, a real crown to be won. It is scarcely to be wondered at, that, with the views of the Calvinists after an indefinite, shadowy, heathen elysium, the word strive, *αγωνιζομαι*, should seem to have been expunged from their Bibles.

The error respecting the nature and situation of heaven is a part and parcel of their losing sight of the only object held up in Scripture for the church's hope; namely, the return of the Lord Jesus Christ to this earth, and the purposes for which he comes. Nothing can more strongly prove the ignorance of the leaders of the Religious World; their habitual want of honest study of the Scriptures; the certainty of their reading only detached parts, and for previously intended objects, whether building up in partial doctrine, or inculcating maxims of morality—reading, in short, for any thing but for acquiring knowledge of God—than the language which has been held by the whole mass of religious magazines upon this subject. They are now very fond of accusing us of bad spirit, and calling us by all manner of injurious epithets; of talking of our “tirades” against the Evangelicals, and our wish to “exterminate the religious world!” because we reiterate our warnings to the church of God against these blind leaders of the blind. We nevertheless hold it to be our bounden duty to make Christians see the meagre theology, which does not deserve the name of theology, with which the church has been exclusively fed by these publications; and we shall continue to do so from time to time. For one Journal to be perpetually arrayed against others looks so like the petty quarrels of rivals for public favour, that we have abstained during several numbers from commenting upon the trumpery that is monthly put forth; but we shall be compelled

to do this shortly, in order to prove that our observations are neither groundless nor uncalled for. On the subject of the reign of Messiah upon this earth the whole Bible is full; the passages which speak of it are as clear as language can express; so that nothing but the most wilful obstinacy can induce men to deny it when once their attention is called to it, however much the trammels of a preconceived system may have hitherto dimmed their perception.

Although much error of every kind was abroad in the days of Cromwell, the great truth that the Lord Jesus Christ was the Prince of the kings of the earth was as fully admitted, though perverted, by many of the Roundheads, as it had been ever maintained in the Papacy. We pass over the hypocritical adoption of this truth by both for wicked purposes, and only allude to the bare fact that the principle was to be found universally recognised in the church up to that time. From that period, however, it seems to have gradually declined. Christ was by degrees denied to be the only source of legitimate power in the state. The religionists have ever since more or less separated religion from politics—or, rather, have considered that political duty was not a religious duty, but dependent upon totally different principles; whereas they are only two lines of the same duty, Christ being as much a King as he is a Bishop—till at length, in these days, the whole idea seems to have vanished from men's minds, or only to be recalled as a painful remembrance of the height from whence they have declined. This is not the place to discuss the religious duty of obedience to kings, and it is only noticed to shew, that, while men have been confining their views to their Calvinistic points, they have let slip the great truth of Christ's right to the allegiance of every individual to His delegate, *as his delegate*; and that one great object of his second advent as the Man, and as King of the Jews, is to punish the kings who do not acknowledge that their authority is derived from Him, and who submit to receive it from that many-headed monster the mob. It is not to be wondered at, therefore, that, owing to the ignorance of the teachers, the lay servants of God in the state should have been so wholly unprepared by right principles for the part which they had to sustain. The religious aspect of Popery was entirely lost sight of; and, because the secular power with which in former times it had made good its claims was weakened, the Evangelical Calvinists could not comprehend the danger of making peace with it, and giving the professors of that abomination a holding in our Protestant state. Nay, they turned sentimental, and descanted in moving strains on the horrors of civil war, which they assured us was certain by the continuance of what they absurdly miscalled "Catholic slavery." They joined the open enemies of God, in order to preserve do-

mestic peace. They have betrayed the cause of their Master, and shewed themselves as shallow politicians as ignorant divines. Civil war they will equally have, but with this difference: in the former case they would have had religious principle on their side, and a strong Protestant force in the enemies' camp; now they have no principle whatever on their side. The people, say the liberal Calvinists, are the source of power: wherefore it is impossible to prove that they have not a right to change their creature king, and their whole tribe of creature rulers, as often as they please.

The doctrine of union between Christ and his members is quite as essential to the right understanding of the truth of God, as that of substitution; yet the absurdities which have lately been written in Scotland upon the subject are almost past belief. The blunderers could perceive in the assertion that substitution was a figure nothing but Socinianism, and stormed and raved as if they were bereaved of their senses. The following remarks are copied from Relly on the Union:—"Some time after the writer was satisfied concerning the redemption which is in Christ Jesus, doubts occurred to him respecting its consistency with Divine justice. It was suggested, that there was no equity in one man's suffering the punishment due to transgression in the place of another; that such a proceeding was not only contrary to our ordinary notions of equity, but contrary also to the declarations of Scripture, which say expressly, that the righteous shall not suffer for the wicked, but that every man's sin should be charged upon his own head, &c. &c. This difficulty could not be resolved into the sovereignty of God, which supposes him to act according to the good pleasure of his own will, while he giveth no account of these matters to any of his creatures, because God can will nothing but what is just and equitable. Sometimes the willingness of Christ to suffer was pleaded as a proof of the justice of the Father to inflict; but this plea was unsatisfactory, inasmuch as the submission of any person to sustain an act of injustice does not render the act itself just." (p. 8). "It is contrary to justice to afflict the innocent; to punish and destroy the innocent is cruelty and injustice; yet the black rebellion and crying guilt of man was charged upon the pure and spotless head of Jesus. The undertaking to have this guilt so charged being voluntary on the part of Christ, does not prove his right to suffer; because it is not his willingness, but the approbation of Divine justice, which proves his right to the death of the cross. And as the nature and property of justice is always its own rule of acting, it cannot admit of the innocent being punished, nor of the transgressors being acquitted; for God, the righteous Judge, hath pronounced a woe unto such as justify the wicked, and take away the righteousness of the



righteous from him. In the case, indeed, of debtor and creditor, the law admitted of one man being surety, or bondsman, for another; and although this figure be sometimes employed to typify Christ's work, yet one figure must not be confounded and mixed up with another; the suretyship had no connection with crime and capital offence." (p. 10.)—This extract is sufficient to shew that the doctrine of the union is quite as essential as that of substitution, by taking which latter alone the "Stock-Exchange divinity" has been produced.

Another great and important subject has clean slipped out of men's minds, which is that relating to the authority and discipline of the church. That a church was established by Christ; that that church was visible, containing both wheat and tares; that it had ordinances of discipline; that this discipline was necessary for the souls of men; with many similar propositions, no one will deny; and scarcely less will any one deny that no two persons are agreed as to what or where the church is: and as to discipline, it is either wholly discontinued, or merely used for some sectarian and uncharitable purposes, as it is now by the Presbyteries and General Assembly in Scotland. Albeit, disappearing as the idea had been for some time, it was the establishment of the unauthorized religious societies in England that put the final extinguisher upon it. These, grounded upon the exaggerated view of the right of private judgment, and of the value of the written word of God, have succeeded in effacing the institution of a Christian church from this land almost as completely as if it never had had an existence. It is yet to be seen if diligently searched for; but it is found like a water-logged ship, not sea-worthy, charts and compass washed overboard, rudder unshipped, dismasted, leaking, and going down. Still, even in this wretched condition, it is our firm conviction that it is the duty of every one to stick to the wreck, and not to leave it: that if any one will leave it he cannot be saved; but that all who stick to it will, some on one plank, some on another, get safely to land at last. The Evangelical Calvinists are doing their utmost to call on men to jump overboard and save themselves, each one for himself. But those who thus abandon that communion of saints, where alone universal truth and entire orthodoxy is to be found, are tossed about by conflicting errors, or engulfed in the quicksand of heresy, as is now so remarkably exemplified in their general denial of the true humanity of Christ;—a denial which, in most instances, begins in confusion and mistake, but speedily passes into heresy; and therefore we exhort every man to correct the erroneous tendency of individual judgment by the collective judgment of the whole body, and stick to the standards, to the decisions, to the authority of the Church.

The controversy on the true humanity of Christ is simply this:

The orthodox maintain, that the Second Person of the Trinity united to himself human nature of the substance of the virgin ; the heretics say, that the Second Person of the Trinity united to himself a body that was newly created 1830 years ago. It is of great importance that all persons who enter into the discussion of this subject should entertain clear ideas on the point in dispute ; because the writers who maintain the heresy are so confused and contradictory that it is almost impossible clearly to ascertain their meaning ; while the periodicals, lauding them to the skies and abusing Mr. Irving, help still more to confuse the subject. The advantage, therefore, of such manifestly crude statements as those of Duncan, Newman, Carne, Cole, &c. is, that they place the heresy in a point of view that does not admit of contradiction : yet, so great is the love of heresy in them all, that, whilst disagreeing much amongst themselves, they are unanimous in rejecting the truth, and in preferring error in any form to it.

This brings us to the consideration of one or two of the Calvinistic points which are decidedly erroneous, and that principally which relates to the extent of the Atonement. It is a curious, beautiful, and merciful arrangement of Divine truth, that while error on one branch does not necessarily lead to error on another, truth on one branch clearly apprehended inevitably preserves from error on many more. The extent of the atonement, connected with the true humanity of our Lord, is an exemplification of this. If any one clearly apprehends that the person of Christ was formed, *not of two persons*, but of two natures, he must perceive that the idea of any work performed by him being limited to a part of one of those natures is absurd : therefore his perception of truth on this subject saves him from error with respect to the extent of the work of the God-Man : whilst, on the other hand, he may not rightly understand the incarnation of the Son of God, and yet believe the plain words of the Bible that Christ died for all the world.

This subject has brought us to the conclusion of the matter which it was our object to point out—namely, that under the most favourable aspect, Calvinism, as far as it is contained in the five points, even supposing they were not carried to excess, presents but a miserable fraction of Christian doctrine. And we are also arrived at a point wherein the Calvinistic creed is directly in opposition to the plain words of the Scriptures. The doctrine of particular redemption is held by many with surprising pertinacity, and various other branches of truth distorted in order to lend it their support. Wherever it is so held, the error is not without its corresponding fruit. The practical effect of denying the death of Christ to have been for all men, is most remarkable upon the lives, tempers,

and dispositions of those who have embraced it; allowance being made for the prominence or otherwise of the doctrine in the creed of him who professes it. In order to take away the possibility of being supposed to designate living characters, we refer to the portraiture of Calvinism as exhibited by Cromwell, and the other followers of that creed in his days; and appeal to the common every-day observation of all mankind, whether similar features are not seen now, mollified indeed by the fear of man and fashion of the times, in every one who holds closely and firmly similar sentiments.—“If any one ask, what proportion is there between the holy life and holy death of one man, and the redemption of a whole race? I answer, that I cannot tell; but that I will be able to tell when he shall first have told me what proportion there is between the sin of one man and the death of a whole race. I believe both truths to be without a reason, ultimate truths; the one the support and evidence of the other: and, if I err not, the Apostle Paul had the same view of this, when, in the vth chapter of the Romans, he sets them forth without any attempts, like those of modern Calvinists, who would balance suffering against suffering, merit against demerit, and make it a mere matter of barter, which a good calculator can understand just as well as a good man. But none, save a heaven-taught man, can understand these things. *A loving heart alone can apprehend a loving God.* A cruel heart cannot understand a gracious God; a mocking mind cannot understand a blessing God. There is not such an evil under the sun, as to have made theology a matter for the head, and not for the heart; a matter for the unrenewed, and not for the renewed mind; a matter of legal fictions; a matter of algebraical calculation, wherein words and terms are shuffled from side to side of the equation, in order to bring out a certain plain and palpable result. Atonement, substitution, imputation, purchase, price, redemption from bondage, are most precious forms for explaining the one act and fact of the grace of God to man in the incarnation, death, and resurrection of his Son; but if they be separated from that fact which they do but embody in appropriate figures, they become a heap of confusion, a mass of rubbish, a putrid carcase of theology, and not its living, beautiful, and holy embodiment.”

That there is a specialty in the application of the death of Christ is most true; but this specialty is to be found in election, and not in the extent of the atonement. It is only by those who see and feel that the death of Christ has been undertaken for all men, that the doctrine of election is received with gratitude and love, and produces an humbling and tender-hearted effect. Upon all others it produces hard-hearted presumption, and antinomianism in some form or other—generally, in these days,

virulent censoriousness, and defamation rather than drunkenness and adultery; moral, rather than physical, murder: but, after a very considerable inquiry, and examination amongst Antinomians of every class, rank, and degree, we never met with, or heard of, one who was not a stout asserter of particular redemption; or, in other words, who did not insist that Christ had died only for himself, and for a few more like him, who were dead to the law of works. It is amongst persons of this class, men who are really in love with violence, and sin, animal or intellectual, that the greatest antipathy to the doctrine of the true humanity of our blessed Lord is shewn; and we have little doubt that the reason is, that Satan, who now holds them fast through their antinomian doctrinal religion, would be obliged to let them go if they mended their creed so as to feel that universal love of God to his creatures warm their hearts, to which they are now strangers.

Believing, therefore, that the true humanity of Christ, and the extent of his work in the flesh, are the trying points of all error and heresy in the present day; and those on which, together with the Kingship of the Man Jesus, the Protestant churches will seal their apostasy, as the Papacy did on human merit, and many mediators; we are desirous of presenting the subject in every form, in order to save as many as possible: and shall therefore proceed to state a view of it which may be as novel to some of our readers as it is to ourselves, since we are indebted for the substance of it to another, who received it in a letter from a friend. It seems to be manifest from the Scriptures, that the preservation of the whole post-diluvian race of mankind in the loins of Noah was the direct effect of the mediation of Christ: for it will not be disputed that Christ was the only object of that faith whereby Noah was justified and saved. If this be so, it follows that every one of the human race since the Flood, and to the end of time, is born into the world—that is, receives existence—in consequence of the work of Christ, the Lamb slain from the foundation of the world. It is entirely consonant to this view to perceive that Christ gave himself a ransom for the whole race of man (at least the argument carries us directly since the days of Noah), for they are his, first by creation—"he made all things"—secondly, by redemption from annihilation in the days of Noah. On the other hand, it is entirely incongruous to this fact to say, with the Calvinists, that Christ gave himself only for a part. Here, then, we see a deep and broad foundation for the universality of the atonement. By a similarly constructed argument it might be shewn, that but for the mediation of Christ not a second man would ever have been born into the world; and, if so, we must by analogy include the whole antediluvian race of men in the covenant of redemption. But neither would

this argument carry us up to the height of the whole truth : for the existence of Adam for one moment after he had transgressed; the continuance in being of sinners every day, and all the day long; the suspension, in short, of the descent of the sword of justice for a single instant, is all in virtue of the Mediation, and that virtue we see to be commensurate with the whole creation.

In Genesis ix. the everlasting covenant of God with *all* flesh is mentioned just seven times; and that this covenant is essentially that of redemption is shewn by their common sign, the rainbow (Gen. ix. 14; Rev. iv. 3). The everlasting covenant of God has its seven voices; as the trumpets against the Roman earth are seven; and as the last trumpet has its seven voices, or thunders (Rev. x. 3), all of unmingled wrath. The first voice of the everlasting covenant was in Paradise (Gen. iii. 15); the second, to Noah (Gen. vi. 18); the third, to Abraham (Gen. xv.); the fourth, to David (2 Sam. viii. 12); the fifth, to Daniel (ix. 24); the sixth, to the Virgin (Luke i. 31); the seventh (Rev. xi. 16) including the whole events of the second advent.

The most ordinary delusion under which the inveterate Calvinist labours is, that because he believes in the doctrines of free grace he is in a state of salvation; while his antagonist Arminian is half a Papist, and in imminent peril of soul, by assigning, directly or indirectly, some merit to human actions. In a point so difficult to state in words which shall be free from all objection, as the reconciliation of the foreknowledge of the Creator with the responsibility of the creature, one cannot help smiling at the ignorant self-complacency of the man who, by stating one side of the proposition only, and overlooking the other, flatters himself that he has obtained a solution of the whole problem, and looks with sovereign contempt upon those who see exclusively the other side, and also with misgivings at least upon those who endeavour to see both. The fact is, that one side of the question is as true, and as false, as the other. Truth lies in containing them both : the Calvinist takes one half, and the Arminian the other half, and both are equally untrue, because equally partial and imperfect.

There is no error out of which it is so difficult to drive men, as that they are certain of being saved merely because they believe in justification by faith. The proposition they enunciate in words is true, and therefore from these words they cannot be driven; but the use they make of the proposition, not being the use intended by God that they should make of it, leads them to destruction, instead of to salvation. "They are sadly misled by their creeds and their systems," says Dr. Chalmers, "who fancy the death of Christ to be that terminating object in which the believer has only to rest and do nothing. Instead of this, it is the starting point of a busy career, whence the Christian breaks

forth with hope and alacrity in all the services of new obedience. Christ gave himself for us, says the Apostle, that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works. The faith of the Gospel so unlocks the heart as to make him who is actuated by it run in the way of all his commandments. There is nought surely of indolence in this. The work which is given a Christian to do, is not a work done so easily that it may be done lightly, or carelessly or superficially gone about; a work done with such exceeding difficulty, that they who do accomplish it, accomplish it with a *scarcely*, and so it is but *scarcely* that they are saved.....To keep a strict and self guardianship over the inner man, amid the temptations by which it is both plied from without and most insidiously operated upon from within; to watch over the infirmities of temper, the perpetual operations of selfishness and vanity; to follow after peace when surrounded by provocatives to war; to maintain charity in the midst of cruelest provocations; to be patient under calumny and injustice, and to master that most difficult of all achievements, the love of enemies who have hurt, or affronted, or beguiled us; to bid away all the enticements to sensuality, so as to have purity in the heart, and diligence in the habits, in the midst of a thousand besetting solicitations.....*these, these* are the toils of Christianity here; and these, when done to the glory of God, and in the name of Jesus, will be the triumphs of Christianity hereafter. These are the treasures laid up for us in heaven, not as forming our title-deed to that glorious inheritance of the saints, but as forming our meetness for its exercises and its joys. All the possible acts and virtues of humanity put together cannot build up a claim to heaven, but they build up the indispensable character of heaven. They compose not the imputed righteousness of Christ, which is the meritorious plea; but they compose the personal righteousness of his disciples, which is their indispensable preparation. And it is the magnitude of this preparation; it is the loftiness, the spirituality of this law, with the graces and perfections of which they are called upon to clothe themselves; it is the mighty range and extent of that commandment, of which the Psalmist says that it is exceeding broad, that makes the work and labour of Christianity such that it *scarcely* can be done: this, as constituting the salvation of the believer from sin unto righteousness, gives emphatic truth to the saying, that the righteous *scarcely* shall be saved."

We regret that our limits will not permit us to adorn our pages with further extracts, not only on account of the beauty of the language, but for the power with which the important doctrine is set forth, that the man who calls himself a believer in the doctrine of free grace, instead of being arrived at the goal,

has in fact only come to the starting-post of the Christian race; because we are satisfied that this error is one upon which the souls of thousands of Calvinists have made, and will make, shipwreck. The want of *agonizing* after the strait gate which so few find; that salvation which the righteous attain to only with a "scarcely;" is owing more especially to their perversion of, or rather their crude way of holding, that article of their creed which they denominate "effectual calling." They hold it so as to deny completely in practice, as well as in theory, the equally positive assertions of the Bible, that the Holy Ghost may be resisted, his solicitations refused, and the soul which He has visited finally lost. No one, whether Calvinist, Arminian, or Deist, would deny the omnipotence of God—which is, after all, the whole of what can be legitimately conveyed by the assertion that wherever the Holy Ghost exerts his power he cannot be resisted: the Bible declares that he often is resisted, and effectually resisted; and whoever denies this may call himself, and may be, a Calvinist, but he is just as far removed from being a Christian in this point as if he were a Mohammedan, or any other fatalist. For such an one to reconcile the responsibility of man with the gratuitous salvation of God is impossible; and he must confess that his own premises fairly lead him to making God the cause of the creatures' misery, or, in other words, the author of sin: yet they never call in question the validity of such a creed, or look upon the poor Arminian without contempt.

Thus, what with the omission of some essential parts of revealed truth, the taking of a fragment for the whole, and the perversion of a part of that fragment, Calvinism has become a system quite as unlike Christianity as Popery itself. "What a nerveless, jointless, helpless thing, is this Reformation theology becoming in the hands of our doctors! how profitless to poor souls! how inglorious to God and to Christ! Though once, like the brazen serpent, it healed the church; it has become, in the hands of an idolatrous generation, like Nebushtan, a parcel of sounds; and must speedily be broken to pieces and ground to power, like the golden calf, the god of the Egyptians. The calf, the god of the lustful flesh; and the serpent, the god of the cunning mind—the one the idol of the Papists, the other the idol of the Protestants—will, I think, come to the same end much about the same time, and the word of the Lord alone be exalted in that day." As an Arminian flies off the moment any one attempts to enlighten him on the subject of the Divine decrees, so does the Calvinist equally fly off when any one ventures to speak on any doctrine, or portion of Divine truth, that is not contained in his bundle of theological dogmas.

The remedy for this diseased state of the church is in preaching more doctrine. It is because the preachers have given them-

selves almost exclusively to PRACTICAL sermons that she has got into her present sickly condition ; which evil effect of their PRACTICAL sermons we have often before noticed. We, indeed, have been severely censured by the *Record* newspaper, and by the *Christian Observer*, for what we have said on this subject : it therefore gives us much pleasure, in alluding to the same tender point, to transcribe the words of a most Evangelical Dissenter, and a Calvinist withal, Mr. James :—“ For want of ministerial diligence, the sermons of some ministers are poverty itself, a mere repetition of the same sentiments in the same words. . . . If there is ignorance in the pew, it is because there is so little knowledge in the pulpit. When the preacher dwells on nothing but a few common-place topics of an experimental or consolatory nature, while all the varied and sublime parts of revealed truth are neglected for one eternal round of beaten subjects ; when a text is selected, from time to time, which requires no study to understand, no ability to expound ; when nothing is heard, from one Sabbath to another, but the same sentiments in the same words, until the introduction of a new or original conception would startle the congregation almost as much as the entrance of a spectre—who can wonder, if, under such circumstances, the congregation should grow tired of their preacher ; or if such drowsy tinkling should ‘ lull the fold,’ till, with their shepherd, they sink to the slumbers of indifference, amidst the thickening gloom of religious ignorance ?” \*—We trust that this language will receive a more favourable hearing in some quarters, on account of the source from which it is derived, than if it were our own. Let it come whence it may, it conveys the truth, that sound doctrine is seldom attempted to be taught. Hence the low state of the church ; and hence the necessity of resorting to preaching doctrine again, if the ministers of the church have her interests—that is, have men’s souls—really at heart. It is insufficiency of knowledge that induces perversion of the little that is known, and thereby that which is known becomes the occasion of the greatest obstinacy in error. This is exemplified in the Jews. “ Israel hath not obtained that which he seeketh for ; but the election hath obtained it, and the rest were blinded [or hardened] ; 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, unto this day.” And how was this judicial hardening to come upon them ? “ David saith, 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,” &c.

\* We earnestly recommend for distribution this picture of Dissenterism, drawn by a leading schismatic, and set in a very appropriate light and frame by a brother journalist. It is sold as a pamphlet, under the title of “ The Church of England and Dissent.”



(Rom. xi. 7). The obstinacy of Israel in error is entirely through their rigid adherence to that which is true to a certain point; true in itself, but not in their application of it; and the consequence is that they are hardened, cruel bigots. The parallel is easily drawn in the Calvinist. He who will stick in his five points, finds them nothing but "a snare, and a trap, and a stumbling-block, and a recompence" unto him, whereby his "eyes are darkened so that he does not see." The consequence is similar also: he becomes a hardened, cruel-hearted bigot.

JESUS THE CHRIST, THE SON OF THE LIVING GOD.

OBSERVATIONS ON MATT. XVI.—XXII.

' And Jesus, after he had been praying alone, went out, and his disciples with him, into the towns of Cesarea Philippi. And by the way, when Jesus came into the districts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they answered, Some (say), John the Baptist; but some (say), Elias; and others, Jeremias; and others, that one of the old prophets is risen again. And he said unto them, But whom say ye that I am? And Simon Peter, answering, said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou Simon Bar-Jona; for flesh and blood hath not revealed (it) unto thee, but my Father, which is in heaven. And I say unto thee, that thou art a rock; and upon this rock I will build my church, over which the gates of hades shall not prevail: And I will give unto thee the keys of the kingdom of the heavens: and what thing soever thou shalt bind on earth shall be bound in heaven; and what thing soever thou shalt loose in earth shall be loosed in heaven. And then he straitly charged his disciples, and commanded that they should tell no man that thing of him, that he was (Jesus) the Christ; saying, The Son of man must suffer many things, and be rejected of the elders and chief priests and scribes; and be slain, and raised the third day. And from that time forth began Jesus to shew unto his disciples, and to teach them how that he, the Son of man, must go unto Jerusalem, and suffer many things, and be rejected of the elders and of the chief priests and scribes, and be killed, and be raised again the third day. And he spake that saying openly; and then Peter took him, and began to rebuke him, saying, Be propitious to thee, Lord: this shall not be unto thee. But when he had turned about and looked on his disciples he rebuked Peter, saying, Get thee behind me, Satan: thou art my hindrance; for thou savourest not the things that be of God, but the things

\* In Luke, the Alexandrian copy and the Arabic version read "men," as in Matt. xvi. 13. But possibly, repeating to some who might not have heard him the first time, he said, according to Luke, "Whom say the people that I am?"

† Campbell's translation.

‡ "The word 'Jesus' is not in many manuscript translations and fathers." (Wall). It is not in the Syriac, Arabic, or Persic version; and it is improbable that he should charge his disciples not to say that his name was Jesus, but that he, Jesus, was the Messiah.

§ It must be noted, that Luke alone professed to give the words said at that time by Jesus. The other Evangelists say, that from that time forth he began to instruct them in those truths.

|| Campbell renders it thus, "This he spoke so plainly, that Peter, taking him aside, reproved him."

¶ "My hindrance:" so Henry renders it. "An obstacle in my way," as rendered by Campbell.

‘that be of men. And then, when he had called the people unto him, with his  
 ‘disciples also, he said unto them all, If any whosoever be willing to come after  
 ‘me, let him renounce himself, and take up his cross daily\*, and follow me : for  
 ‘whosoever would save his life (soul) shall lose it ; but whosoever will lose his  
 ‘life (soul) for my sake and the gospel, the same shall save it†. For what would  
 ‘it profit a man ‡ if he should gain the whole world, and lose himself, or be a  
 ‘cast-away, and lose his own soul (life)? Or what shall a man give in ransom for  
 ‘his soul? For whosoever shall be ashamed of me and my words, in this adul-  
 ‘terous and sinful generation, of him shall the Son of man be ashamed when he  
 ‘shall come in his own glory, and the glory of his Father, and of the holy angels.  
 ‘For the Son of man shall come in the glory of his Father, with his holy angels;  
 ‘and then he shall recompense every man, according to his work¶. And he said  
 ‘unto them, Verily I say unto you of a truth, that there be some of them that are  
 ‘standing here which shall not taste of death till they see the kingdom of God  
 ‘come with power; the Son of man coming in his kingdom.

‘And it came to pass about eight days after these sayings [i. e. after six §  
 ‘(entire) days], Jesus taketh with him Peter, and James, and John his brother,  
 ‘and leadeth them up into a high mountain apart by themselves to pray. And  
 ‘as he prayed the fashion of his countenance was altered, and he was transfigured  
 ‘before them : his face shone as the sun ; and his raiment became white as the  
 ‘light ; of a dazzling whiteness, glittering, and like snow, of such a whiteness  
 ‘as no fuller on the earth could imitate. And, behold, there appeared unto them  
 ‘two men, which were Moses and Elias ; who appeared in glory ; and they were  
 ‘talking with Jesus, and spake of the departure which he should accomplish at  
 ‘Jerusalem. Now Peter, and those that were with him, were overpowered with sleep;  
 ‘but when they awoke they saw his glory, and the two men that stood with him. And  
 ‘as they were removing from Jesus, Peter said to him, not knowing what he said,  
 ‘Master, is it good for us to stay here ; and let us make here, if thou wilt, three  
 ‘tabernacles ; one for thee, one for Moses, and one for Elias : for he wist not  
 ‘what to say, for they were sore afraid. And while he yet spake there came a  
 ‘bright cloud, that overshadowed them : and the disciples feared when those  
 ‘men entered the cloud ¶. And, behold, there came a voice out of the cloud,  
 ‘which said, This is my beloved Son, in whom I am well pleased : hear ye him.  
 ‘The disciples, hearing this, fell on their faces, and were greatly frightened ; but  
 ‘Jesus came and touched them, and said, Arise, be not afraid. Then, when  
 ‘the voice was past ¶, lifting up their eyes and instantly looking about, Jesus  
 ‘was found alone : they saw no man any more, save Jesus only with themselves.  
 ‘And as they came down from the mountain, Jesus charged them, saying, Tell  
 ‘the vision to no man, until the Son of man be risen again from the dead. And  
 ‘this they kept secret, telling nobody in those days aught of what they had seen.  
 ‘And they took notice of this expression, and inquired §§ among themselves what  
 ‘the rising from the dead could mean. And his disciples asked him, saying,  
 ‘Why then say the Scribes that Elias must first come? And Jesus answered and  
 ‘said unto them, Elias truly shall first come, and restore all things. Yet how is  
 ‘it written of the Son of man, that he must suffer many things, and be set at  
 ‘nought? but I say unto you that Elias is indeed come already ; and they ac-  
 ‘knowledged him not, but have done unto him whatsoever they listed ; as it is  
 ‘written of him, Likewise shall also the Son of man suffer of them. Then the  
 ‘disciples understood that he spake unto them of John the Baptist.”

\* “According to the day.” (Gill.)

† Our translation of Matthew is, “And whosoever shall lose his life for my sake, shall find it.”

‡ Matthew : “What is a man profited?” Luke : “What will a man profit?”

§ Exclusive of the day of conversation and day of transfiguration.

¶ Campbell’s translation. §§ Rather, “debating.” (Macknight).

TOWARDS understanding the connection of this most important passage, the turning point of the disciples' opinions, so necessary to be kept in mind for the right comprehension of the Gospel history, it appears to me necessary to bear in mind three prominent features: 1st. Peter's confession that Jesus was the Messiah; 2d, the promise of the Messiah concerning hades; 3d, the opposite principles displayed in Peter's conduct. The first is the remote cause of the transfiguration; the second is the occasion of Peter's misunderstanding respecting Messiah's death; the third occasions the declaration of the necessity of a (spiritual) man renouncing his (carnal) self.

In Luke we have it mentioned that Jesus had been praying before he put the question to his disciples. This, being recorded of him who prayed without ceasing, may be intended to imply, that, the step being of considerable moment, he, before examining them on their faith, had made it a subject of special supplication. By the disciples' reply, respecting the general opinion entertained of Jesus, we learn, that, though the Pharisees and lawyers said he had a devil and was mad, the common people had good thoughts of him; though none of them conjectured that a lowly son of man, acquainted with grief and subject to infirmities, could be the King of Glory.

Henry's observation I think is sound: "Ezekiel was often called a son of man, to keep him humble; Christ called himself so, to shew that he was humble." His observation on the people's opinion is, I think, also very good: "It is possible," says he, "to have good thoughts of Jesus, and yet not right ones; to have a high opinion of him, and yet not high enough." However, they appear to have conjectured that he was connected with Messiah's kingdom; for all supposed him to be one raised from the dead. And I think there are many intimations that the people generally thought that Messiah's kingdom would be connected with the resurrection. Take, for example, the Sadducees' question, which of course must have been in opposition to the general notions; and Our Lord's expressions also, concerning the resurrection and regeneration, appear to have been quite familiar to the Jews. It is clear that they likewise supposed that Messiah himself would not be subject to death (John xii. 34); and Bloomfield observes, that one of the Jewish opinions at the time of Messiah's appearing was, that he was to descend into the receptacle of departed spirits (*i. e.* hades), and to bring to earth the souls of the Israelites, which were to be re-united to their glorified bodies: and this was to be the first resurrection. This opinion, I think, throws light on the following discourse.

The different ideas of the people were probably in consequence of their various traditions. 1. John the Baptist might be supposed, from their notion that martyrs were to rise first: 'The

Kings of the world shall raise us up, who have died for his laws, unto everlasting life' (2 Mac. vii. 9).—2. Elias, from the prophecy Mal. iv. 5.—3. Jeremiah, because the Jews thought that he was "that prophet" spoken of in Deut. xviii. 15, "that should be raised up from among them like unto Moses;" and we learn from Peter's sermon, Acts iii. 22, that the expression in Deut. xviii. 15—19 denoted a raising from the dead (compare ver. 26).—4. One of the old prophets; "that is," says Gill, "one of the former prophets." It is well known that the Jews distinguished the prophets into *former* and *latter*. In the Talmud it is asked, Who are the former prophets? Says R. Huna, They are David, Samuel, and Solomon, &c.

The Lord then asks the view that his own disciples had taken of him. It does appear to us strange, that they, who witnessed all his miracles, could have had any doubt: and I must say for myself, that I have read the Gospels without considering the thoughts the people had of Jesus, but supposed that he was very generally considered to be the Messiah; whereas that does not appear to have been at all the case. They had some transient impressions of that kind (John vi. 15), but generally they viewed him as no more than a prophet. Even John the Baptist, who had received the assurance of Heaven that Jesus was the Lamb of God, or, as I conceive, that High Priest anointed with the holy oil at whose death liberty was to be proclaimed to the captives in the city of refuge (compare Numb. xxxv. 25 with John i. 33)—even John could not see that he was also that glorious Coming One prophesied of in Psalm cxviii. who was to give deliverance to the nation by valiant deeds (Psal. cxviii. 15—26). And I think our Lord purposely keeps this in a state of ambiguity, from all but his immediate followers, until after his resurrection. Even when applying this prophecy to himself, if I mistake not he does it in a manner that might leave a doubt whether he himself were the Coming One: "Ye shall not see me until *he* come, when ye shall say, Blessed is he that cometh [or, the coming one] in the name of the Lord" (Luke xiii. 35).

We now come to Peter's confession: "Thou art the Messiah, the Son of the living God." A short confession, but containing, it may be, a summary of our faith in the nature and essence of God, and the person and office of Christ; being, what St. Bartholomew said of the doctrine of the Trinity, "Little, and yet large." But it may be doubted how much Peter at that time understood that confession to imply. I suppose all will admit, that by this answer he intended that Jesus was God's anointed King. It certainly must have been his principal meaning; and I think his sole one.

It is commonly supposed, that being *anointed* implied either

the prophetical, priestly, or kingly offices. With respect to the first, it appears doubtful whether prophets were anointed to their office; so that they could not with any propriety be styled Messiahs. Of course I do not deny that Messiah was anointed to preach, &c. (Luke iv. 18). It is certainly said that Elijah should anoint Elisha to be his successor; but Moses does not hint any thing of such an ordinance respecting the "Prophet like unto him whom the Lord was to raise up:" and I think we may fairly infer, from the language of the rulers, John i. 21, who spake of that prophet distinct from the Messiah; and the language of the people, John vi. 14; that had Peter meant to confess him as that prophet, he would simply have said, "Thou art That Prophet." With respect to the priestly office, it is true Philo had some suspicion that the high priest, anointed with the holy oil, alluded to the Messiah; but that was not the view of the Jews in the days of our Lord respecting Messiah-ben-David. At any rate, it is clear, by Peter's future conduct, that he could have no idea of the priestly office of Jesus. It therefore follows, that by saying Jesus was the Christ, he meant that he was God's anointed King. And indeed it appears to me that his confession refers directly to Psalm ii.: "Yet I have anointed my King upon my holy hill of Zion\*." I will declare the decree: Jehovah hath said unto me, Thou art my Son." Now we know that "the Messiah" implied God's King, in the Jews' estimation. "Thou art the Anointed," then, answers to "Yet have I anointed my King:" "The Son" answers to "Thou art my Son:" and "of the living God" answers to its being the declaration of "Jehovah;" which name, I apprehend, implies the *underived Self-existent from eternity*. This Psalm appears to have been much in the mind of the Jews, as referring to Messiah; for Nathanael also appears to have alluded to it, when he said, "Rabbi, thou art *that* Son of God; thou art *that* King of Israel."

We now come to our Lord's observation on Peter's confession: "Blessed art thou, Simon-bar-Jona; for flesh and blood hath not revealed (it) unto thee, but my Father, which is in heaven"—or, "which is in the heavens." Not flesh and blood; not an earthly parent of Jesus: but the "I AM" in the Godhead; the living God.

I do not know whether it will be considered a conceit or not, but, as our Lord immediately after alludes to the meaning of Peter's name, may he not here allude to Peter's being born of the dove-like Spirit, which his confession evinced? "Blessed.

\* Though I think the Septuagint may be more correct, "Nevertheless I am anointed King upon my holy hill of Zion," yet, as it does not alter the allusion, I take no notice of it.

art thou, son of a Dove\*." No man can call Jesus, Lord, but by the Holy Ghost; and true blessedness consists in the right knowledge of him. Those are blessed whom he pronounces blessed; those are blessed to whom, and in whom, Christ is revealed. But how is the intellect fallen, how is the judgment of man depraved, that, after such a series of miracles, no man could confess Messiah but by the special revelation and work of God!

However, by flesh and blood not revealing it, I apprehend, is intended that there was nothing in the outward appearance of Jesus to denote that he was God's King; nothing manifest to the eye. Being as "a root out of a dry ground," without "form or comeliness," he "was despised and rejected of men." It is much similar to the answer our Lord made to the inquiry of John, to which I have already alluded. He recapitulated the miracles he had wrought, thus denoting that in him were manifested the signs of the Coming One; yet he adds, "And blessed is he whosoever is not offended in me"—it is a sign he has that faith which is the gift of God, if not offended in Jesus when in his low and suffering state.

"And I say unto thee, That thou art a rock, and upon this rock I will build my church; and the gates of hades shall not prevail against it."—There is no doubt but that Christ personal, whom Peter had confessed, is the essential foundation of the church (1 Cor. iii. 11): and perhaps our Lord hints at his being the "stone which the builders refused," when he subsequently tells them that he must be rejected of the elders, &c. It is also true that Peter's confession is the doctrinal foundation of the church. But yet I think that the sense of this passage is, that Peter himself should be the ministerial foundation, which Christ, the master-builder, would use. At least, I think Christ cannot by this passage mean to designate that he himself is the rock: for, 1st, Great confusion would be created by the play upon the word "a rock," if there were not some reference to the person of Peter. And I think there appears an emphasis in what the angel says to Cornelius; "Call for (one) Simon, whose surname is *Peter* (a rock)...he shall tell thee what thou oughtest to do." 2dly, The figure is of Christ, the builder of his house; of which house Peter, as well as Moses, is a part (Heb. iii. 3—6): nor do I think it natural to say, 'You are a rock; and upon myself,' or even 'on the doctrine concerning me,' I will build my church. I think, moreover, that what follows is explanatory of that expression; for Peter used the keys of the kingdom of heaven by first opening the door to the Jews (Acts ii. 14), and next to

\* I find that this was the opinion of one of the Fathers: "Christ requiteth Peter here. For the testimony which he had given him, he giveth him a name according to his confession: this was from the revelation of the Holy Ghost, whose son he therefore called him."

the Gentiles (Acts x. 34).—The meaning must depend upon the exact rendering. If *Petros* mean a rock, then Peter, I think, is intended to be the ministerial founder of the church: but if the sense is thus, 'Thou art a stone, and upon this (*petra*) the Rock I will build my church;' in that case I should think it was intended to imply that the confession of Peter was the doctrinal foundation of the kingdom of the Stone; in which kingdom, by his confession of faith, he had shewn he participated.

Enough, however, of that of which many others have fully treated; and I will proceed to give what appears to me the meaning of "the gates of hades" not prevailing. It is generally supposed to imply the power of the devil, but I should much doubt whether that be the meaning\*. I have already quoted an opinion of the Jews concerning one part of the work of Messiah—viz. his descending into hades and releasing the souls of the Israelites;—and I conceive the meaning of this passage to be, that, not like the patriarchs, whose souls went to hades until the ascension of Messiah, the souls of believers should go immediately into paradise. It is said, in Luke i. 68, that God had visited and redeemed his people, by raising up a horn of salvation; "to perform the mercy to our fathers" (ver. 72): Not, to perform the mercy to others, but, to the fathers, to whom the promise was made. And so Rom. xv. 8: "Now I say, that Jesus Christ was a minister of the circumcision (*i. e.* Jews) for the truth of God, to confirm the promises unto the fathers. So that Christ came to this earth to perform the mercy to our fathers; and part of his work was to descend into the lower parts of the earth (Ephes.), or into the abyss: his soul descended into hades (Acts). And thus God giveth us the victory over hades through our Lord Jesus Christ (1-Cor. xv. 15, 57). We *now* have the victory over hades; when Christ shall return we shall *then* have the victory over death†. Now, as Christ had said, that against his church the power of hades should not prevail; Peter, I conceive, did not suppose that there was to be any death; far less did he imagine that Christ was to prevail over hades by his soul going to hades. However, when he instrumentally opened the kingdom of the heavens (Acts ii.) he had been better taught by the Holy Ghost.—Christ says, "I *will* build my church;" he speaks in the future; and Peter accordingly says, after his resurrection, that he is made Lord and Christ. But might not Hezekiah's complaint (Isaiah xxxviii. 10, 11) refer to this: viz. if he did not see the Lord in the land of the living, his soul would go to "the gates of hades?" The expression is the

\* "The gates of hades is not used to express the power of schisms, sin, or Satan; but the state of death; the place or receptacle of the dead, into which souls departed enter."—*Grotius*.

† I, of course, apply 1 Pet. iii. 19, to the same work of Christ.

same in the Septuagint and in Job xxxviii. 17 also. The Lord challenges the power of opening the "gates of hades" as peculiar to himself, for he alone has the keys of death and hades. (Rev. i. 18, 19.)

"And I will give unto thee the keys of the kingdom of the Heavens."—"The kingdom of the Heavens" is the same as "the kingdom of God" (compare Matt. xix. 23 with ver. 24; and ver. 14, with Mark x. 14); "the Heavens" being a title of the Deity (Dan. iv. 26, Psal. lxxiii. 9). So that the kingdom of the heavens, is the kingdom that the God of heaven was to set up (Dan. ii. 44); and which did commence, I conceive, on the day of Pentecost, as it was only "at hand," during the personal ministry of Jesus (Matt. iv. 17): and as our Lord here speaks of it as of a future thing ("I will give"), it must have commenced some short time after that period. It is, in fact, the kingdom of the Stone, Dan. ii. 34: and if Mr. Granville Sharp's criticism be correct—viz. that *petros* does not mean a rock, but a little piece of a rock; and that *petra*, the word used for that in which Christ says he will build, is a real solid rock—if that, I say, be the case, our Lord may be glancing at his setting up this kingdom of the Stone, of which Peter is a component part\*.

The kingdom of the Heavens, then, is the same as Christ's church; and the giving the keys, I think, denotes making Peter steward in the household of Christ. As Eliakim was head over the household of David (Isaiah xxii. 22), and as his antetype is over the house of God his Father (Rev. iii. 7); so is Peter given, I conceive, a priority over the rest of the Apostles, by having the honour of using the keys—viz. in being the first instrumentally to open the Gospel state, using the key of knowledge and instruction.

"And whatsoever thou shalt bind on the *land*, shall be bound in (the) heaven; and whatsoever thou shalt loose in the *land*, shall be loosed in (the) heaven."—To bind, and to loose, in the common language of the Jews, signified to prohibit, or permit.

\* This distinction has the sanction of antiquity. Augustine saith, "Because Christ the head is *Petra* (a rock), therefore the body, the church, is *Petrus*: for the principal name is *Petra*; and therefore *petrus* is derived from *petra*, and not *petra* from *petrus*." Ward on Matthew says, "Whoso confesseth me as thou dost, shall be called Peter; of me, *Petra*—that is, a Christian; of my name, Christ. And this he confirms from Origen: "If we confess that Christ is the Son of the immortal God, as Peter did, then are we *Peters*." Erasmus, from St. Cyprian, says, that "Peter was not made the *top*, but the *type* of the church." Ambrose says, "Every disciple of Christ, that drinketh of the Spiritual Rock is a *Peter*." And Ward thus argues: "The name and the thing denominated cannot be spoken of one and the same thing. *Petra* is the name, from whence *Petrus* is denominated: so faith, and a faithful man, are divers things," &c.; which reason he says he draws from Augustine, Basil, and Ambrose.—The Venerable Bede goes the same way.



The expression "binding and loosing," Gill says, "is used in the Talmudic writings times without number." He gives one instance. Explaining the expression "masters of assemblies," (Eccl. xii. 11), they say, "These are the disciples of the wise men, who sit in different collections and study in the law. These pronounce things or persons defiled, and these pronounce things or persons clean: *these bind and these loose*: these reject, or pronounce persons or things profane; and these declare them right." And a little after, "Get thyself an heart to hear the word of them that pronounce unclean, and the words of them that pronounce clean; the words of *them that bind*, and the words of *them that loose*; the words of them that reject, and the words of them that declare it right."—Lightfoot records many instances, and makes an observation which, had he always himself followed, would have perhaps corrected some of his views concerning the kingdom of Messiah. He says, "To think that Christ, when he used the common phrase, was not understood by his hearers in the common and vulgar sense, shall I call it a matter of laughter, or of madness?" But I quite subscribe the explanation he here gives, because he does observe his own rule: "1. that it is spoken of things, not of persons\*; 2. that it is used in doctrine and in judgments concerning things allowed or not allowed in the Law; 3. that 'to bind' is the same with to 'forbid,' or 'declare forbidden;' 4. and lastly, that it here applies to the use or rejection of Mosaic rites and judgments."

Acts xv. appears to me to afford an illustration of binding and loosing, in the heaven or gospel state. Ver. 5, the Pharisaic believers would bind, or enjoin, circumcision. The Apostles met to consider; and in ver. 7 Peter appears to me to explain the priority Christ had given him, as *he* understood it, and as *he* exercised it: "Ye know how that a good while ago God made choice among us," (*i. e.* the Apostles) "that the Gentiles by my mouth should hear the word of the Gospel" (*i. e.* the gospel, or the glad tidings of the kingdom) "and believe." And the following verse appears to me to point more clearly to the conversion of Cornelius (compare Acts xi. 44, 45). He therefore urged loosing. But we see the priority in time did not give him superiority in authority.

As the kingdom of the heavens denotes the present church-dispensation, so the binding or loosing in the heaven, I apprehend, must denote the forbidding or continuing any ordinances or ceremonies which did pertain to the earthly dispensation, or worldly sanctuary: which is what I understand by binding or loosing "on earth," or in the land. For most of the Jewish

\* This in itself is sufficient to separate it from John xx. 23, which many suppose parallel. "Here," says Lightfoot, "the business is of doctrine only, not of persons: *there*, of persons, not of doctrine."

ceremonial law was so connected with the land of Canaan, that it was not lawful, nor even possible, to observe it elsewhere: so that it might well be designated "*the land*," in opposition to the kingdom of the Heavens. And thus, if I mistake not, Paul speaks in Heb. viii. 4: "For if he were on earth he should not be a priest, seeing that there are priests that offer gifts according to the law:" where the offering of gifts according to the law appears answerable to being (a priest) "on earth," or in the land; and in opposition to the "heavenly things," ver. 5. And the "heavenly things" appear, by chap. ix. 22, 23, to be the spiritual temple, the heavenly Jerusalem; even "us," for whom Christ has appeared in the presence of God (see also Rev. xviii. 20).

I think a similar distinction may be in John iii. Our Lord speaks of regeneration as an earthly thing, ver. 12: but surely it is not earthly, either in its nature or its source: on the contrary, it is described as that birth of the Spirit (ver. 6), without which no man can see the kingdom of God (ver. 3). How, then, is it earthly? Inasmuch as it pertained to "the land," or was common to the Jewish dispensation: and therefore Nicodemus, as a master in Israel, ought to have known it (ver. 10). In contradistinction to this "earthly" doctrine, one of the "heavenly things," or doctrines of the kingdom of the heavens, is, that "God so loved the world" (not the Jews only, but the Gentiles also), "that he gave his only begotten Son for them." And however lightly we may now think of the Gentiles becoming fellow-heirs, yet to the Jews, who knew that the promises were confined to Abraham's seed, it was a great mystery; and so is it considered in Scripture: see Eph. iii. 2—10, and elsewhere.

Now, as the apostleship of the circumcision was specially committed to Peter (Gal. ii.), his judgment in binding and loosing amongst the Jewish converts must be applicable to the universal church dispensation, or kingdom of the heavens, which our Lord would establish at his ascension: and to mention, by way of illustration, an expression not unsimilar to that of our Lord's, and common amongst the Jews he must of necessity loose all those ordinances styled *ordinances of the land*," or that pertained to the locality of Canaan.

I would add, it appears to me that Paul withstood Peter (Gal. ii. 12) because he did not observe this rule in binding and loosing amongst the Jews. He first loosed, and then, fearing those of the circumcision who came from James—*i. e.* the church at Jerusalem, or in the land—bound eating with the Gentiles. In chap. iv. 9, the Apostle reproaches the Galatians for "turning again" (or rather, "from above") "to the weak and beggarly elements." And this distinction, between "above," or the king-

dom of the heavens, and "the land," is exemplified by the allegory of Agar and Sarah;—the one representing Jerusalem that then was; the distinction of which answered to the casting out of Hagar: but the brethren, the children of promise, are born of the Jerusalem which is above, in the heavens (Rev. xxi. 2).

"And then he straitly charged his disciples, and commanded that they should tell no man that he was the Messiah."—For which prohibition there might be the following reasons:

1. The Apostles were not yet sufficiently instructed in the faith, nor sufficiently enriched with spiritual gifts and graces, for the discharging so great a work\*. This appears authorized by Luke, xxiv. 49: "Tarry ye in the city of Jerusalem until ye be endued with the power from on high." And, indeed, we know that there were many things which even the Apostles "could not bear" till after the resurrection (John xvi. 12).

2. Lest his death should have been hindered. And this is warranted by 1 Cor. ii. 8: "If they had known, they would not have crucified the Lord of glory." (*Pareus in Ward*).

3. The great blessings Christ came to dispense (Rom. viii. 34), as well as the power of dispensing them (Eph. iv. 8), were to flow from the risen Christ. Thus, when Christ was glorified and the Spirit poured out, we find Peter proclaiming upon the housetops what was here spoken in a corner, that "God made this same Jesus both Lord and Christ" (Acts ii. 26).

4. Although the Jews "thought that the kingdom of the Messiah should arise after the resurrection" (Lightfoot on Matt. xvi. 14), yet the death of Messiah himself was to the Jews the great stumbling-block (1 Cor. i. 23). So that, had Jesus been proclaimed before his resurrection, many might indeed have followed him for a time; but on witnessing the crucifixion they would have gone back, and stumbled, and fallen. Therefore Christ would have the great evidence to set off against the great offence, before a previous prejudice should have been formed. "Christ," says Henry, "would not have the Apostles preach this [that he was the Messiah], till they had the most convincing evidence ready to allege in confirmation. Great truths may suffer damage by being asserted before they can be sufficiently proved. Now the great proof of Jesus being the Christ was his resurrection; by that he was declared to be the Son of God with power: and therefore the Divine wisdom would not have this truth preached till that could be alleged for the proof of it."

"Saying, The Son of man must suffer many things; and be rejected of the elders, and chief priests, and scribes; and be slain, and raised the third day."—This was the first plain intimation that Jesus gave that he should die. When he said, "destroy this temple," they understood it of the material, literal temple.

\* Ward, *in loco*.

I think it more than doubtful whether Nicodemus would have inferred the crucifixion at the time our Lord had that discourse with him (John iii. 14). It is true, a similar expression was subsequently so understood (John viii. 28); but then the previous discourse had prepared for that idea (vers. 21, 22); and that idea entered into the minds of those who did not believe that Jesus was the Messiah; and then he might readily be supposed by that saying to signify what death he should die: 'I will not kill myself, as ye surmise; but ye shall lift up the Son of man.'

"The Son of man *must* suffer," because of the fore-ordination of God (1 Pet. i. 19, 20), the eternal counsel of peace between the Father and the Son (Zech. vi. and Acts), for the fulfilment of the prophecies; it being also the only means of salvation for God's elect. For the same reason his death *must* be at Jerusalem, as that was the place appointed of God for the Paschal offering, &c. This now being the *revealed* purpose of God, silence on this subject was strictly enjoined, lest their declarations should be a hindrance to its accomplishment. But though the people were not to know, those whom our Lord had chosen as witnesses were to witness, not simply that the man Jesus suffered and died, but that God's appointed King suffered, and died, and rose. I think this is implied in its being said that "From that time forth"—namely, from the time they had confessed that he was the Messiah—"began Jesus to shew his disciples," &c.

He "must suffer *many* things . . . and be killed." Here we may see the sinfulness of sin, and sweet fulness of Christ; his enemies' insatiable malice, and his own invincible patience; his love, and God's love—his, in that the first note of mercy from the risen Christ must be sounded at Jerusalem, to those who thus used him; and God's love to us, in that it gave the Lord pleasure thus to *pound him* (as sweet incense), and put him to an open shame.

"And he spake that saying openly."—So our translation has it; implying an opposition between the keeping secret the fact that he was the Messiah, and publicly declaring that he, a son of man, should suffer death; and not giving any but the Apostles to understand that he, "the Son of man," was also the Messiah. But Campbell's translation carries the sense otherwise, and connects it with Peter's rebuke: "This he spake so plainly, that Peter, taking him aside, reproved him:" and I think it appears supported by the Gospel saying afterwards that he "called the people unto him, with his disciples." Following, then, the rendering of Campbell, we may infer that the Apostles had some surmises of his sufferings from the hints our Lord had given; but that now he spoke so plainly, that Peter could not help observing the tendency of the expression.

“Saying, *Be propitious to thyself, Lord: this shall not be unto thee.*”—This I think should be rendered “be propitious\*,” as Gill does render it; because, if I mistake not, there is a relation between this and the ransom for the soul in what follows: ‘If I am *propitious to myself*—or, if God be propitious to me—where will you find a *ransom* for your soul? If I am propitious to myself, how is the promise respecting the gates of hades to be accomplished?’—1. Peter had just confessed that Jesus was the Messiah, for which our Lord had highly commended him: now there was one thing that appeared clear out of the Law, that Messiah should abide for ever; that he was to reign for ever, and of his kingdom there should be no end.—2. The Lord had just promised that the gates of hades should not prevail against his church. This, apparently, Peter interpreted as implying that the followers of Messiah should not be subject to the separation of the soul from the body; whereas I conceive the promise refers to the place to which the separate spirits should go.—3. If, in connexion with these, we remember how hard it is to keep the spirit low and humble, and how very near presumptuous confidence is to a bold confession of faith; and, again, that this wily suggestion of Satan was veiled with the appearance of strong affection: when, I say, we consider all these, we cannot be surprised that Peter, presuming upon the knowledge he had displayed, should now, without “knowing the mind of the Lord,” attempt to be “his counsellor.” By his taking the Lord aside, and speaking privately (as is indeed implied by our own version, but which other versions more distinctly express†), he might be supposed as saying to the Lord, Whatever you may publicly say, in order to try the faithfulness of your followers, I know better; this shall not be unto thee.

“But when he had turned about, and looked on his disciples, he rebuked Peter; saying, Get thee behind me, Satan: thou art my hindrance.”—Peter made his suggestion privately, but the Lord rebuked him openly: either rebuking the devil directly in his instrument; or rather, as Gill observes, “this word Satan is used by the Jews to signify the vitiosity and corruption of nature.” And he implies that 2 Cor. xii. 7 may refer to the same thing. In his comment on that place he gives two or three instances: I will extract one. “*Satan*, he is the evil imagination or corruption of nature.” And this meaning of the term appears to be countenanced by what our Lord afterwards says, namely, that Peter savoured the things that be of *men*—

\* The word is similar to 1 John ii. 2, iv. 10, and Rom. iii. 25. Whether actively or passively, it makes no difference: if it be “God be propitious,” the word yet appears Levitical.

† *Syriac*, “Led him;” *Persic*, “Privately said to him.” “Upon this, Peter; when he had taken him aside, began to rebuke him.” *Wakefield*.

not the things that be of the devil. Now I think this may be alluded to here: at least, if I mistake not, our Lord makes the manifestation of such opposite principles in Peter, the occasion of urging the necessity of a spiritual man's renouncing his carnal self. However, whether we conceive that Peter spoke from the suggestion of Satan; or from the dictates of flesh and blood; or from the old man, which is corrupt, falling in with the temptation of Satan; our Lord, as Henry observes, did not reprove so sharply for disowning and denying his Master in his sufferings, as he did for dissuading him from them; and his observations on it are, I think, very excellent:—"1. It is the subtlety of Satan to send temptations to us by the unsuspected hands of our dearest friends. 2. We must not regard who speaks, so much as what is spoken. Sin, says Dickson, will serve Satan's turn, wherever he finds it, whether in the godly or wicked."

"For thou savourest not the things that be of God, but the things that be of men." The truth, that Jesus is the Messiah, was revealed from heaven, but that ray of Divine light was refracted in passing through the denser medium of Peter's fleshly mind: he saw not the glory of Messiah's kingdom through the humiliation, but he brought down the nature of the kingdom to his inclinations and to present appearances. "The things that be of God"—his glory, his will and purposes, in the suffering of Messiah—are, to the wisdom of man, foolishness: hard sayings to his self-indulgence, and shame to his views of worldly glory. But, as Peter appears to have grounded his views of Jesus not suffering and dying upon the fact of his being God's anointed King; the reproof of Peter must be directed against his views of Christ's kingdom.—We may learn from this why the intellect is so darkened: it is because the inclination is depraved: "*Thou savourest not the things that be of God.*"

... "And then when he had called the people unto him, with his disciples also, he said unto them all, If any whoever, be willing to come after me, let him renounce himself, ('his own self') and take up his cross daily, and follow me."—Our Lord having shewn to his disciples that *he* must suffer he here shews them that *they* also must suffer. If they will be followers of Messiah, they must count the cost, as it is connected; Luke xiv. 27 they must follow a crucified Messiah; as the phrase is 1 Cor. i. 23; and not only so, but also be crucified followers of Messiah. However, our Lord does not at all appear to give the people generally to suppose that he was the Messiah; he leaves them in the same doubt as before, respecting whom he was.

The word here should, I think, be translated "renounce," and not "deny." I think that neither this, nor the follow-

ing expression of "taking up the cross," convey any idea of moderation. Many conceive self-denial to be, using the things of this life moderately;—a truth elsewhere expressed, but I think not asserted in this passage. So the "taking up of the cross," in like manner, is understood to be somewhat similar to bearing the crook in the lot. I think they both together, or in combination, denote the aim at absolute destruction of the flesh, with its affections and lusts; as also our self-righteousness, and our self-dependence, which are at least equally abhorrent to God.

To "renounce" forces us to understand two principles. He, the spiritual man, must renounce *himself*, the carnal man; and thus is introduced the play upon the word *soul*, or *life*, which follows. This meaning appears countenanced by Gregory (Hom. xxxii. on Evang.): "It is not enough to leave that which we have, except we leave ourselves." Again (Hom. x. Ezech.): "He denieth or renounceth himself, who is changed to better; beginning to be that which he was not, and ceasing to be that which he was." Again: "One who, treading pride under foot, sheweth himself to be estranged from himself." So also Salvian; "Renounce thyself, that Christ may receive thee. Thou canst not by any of thy endeavours save thyself: that Christ alone can do. If thou wilt be sure of salvation, rely on Christ for it, not on thyself, or any creature." "So take heed to yourself," says one, "that you take heed of yourself." "The metaphor," says Gill, "is taken from those who forsake their colours; who renounce and leave the party they were wont to adhere unto."

One's own self may be understood two ways—either in respect of sin or grace. There is, in every one of us, as it were, the abridgment of three men: the sensual, or brutish (Prov. xxx. 2); the soulish; or natural man (1 Cor. ii. 14); the spiritual man (1 Cor. ii. 15). An example of denying, or renouncing and crucifying; the first is in Tit. ii. 12: "Teaching us, that, denying ungodliness and worldly lusts," &c. and again; "They that are Christ's have crucified the flesh with the affections and lusts." Robert Smith the martyr wrote thus to his wife: "Be always an enemy to the devil and the world: but specially to your own flesh" (*Trapp*):—2. The soulish self is spoken of, apparently, 2 Cor. x. 4, 5; "Casting down imaginations [or reasonings]: and bringing into captivity every thought to the obedience of Christ." 3. There is a renunciation of self in regard of the graces and gifts imparted by God, 2 Cor. xii. 9—11: "In nothing am I behind the very chiefest apostles, though I be nothing." "I, through a law, am dead to law," says the Apostle;—(and what is that law?) "I am crucified with Christ," (he had taken up the cross of the sensual and soulish man;) "nevertheless I live" (thus had he saved his life); "yet not I, but Christ liveth in me" (there he renounces any merit in the spiritual man).

I conceive the self-renunciation to which our Lord here more particularly refers, is, 1. Self-indulgence: "Be propitious to thyself." 2. The carnal wisdom displayed by St. Peter "This shall not be unto thee." As yet the cross was unto him foolishness (see Rom. viii. 7). 3. Self-dependence and self-righteousness: which we see by what follows—namely, the necessity of a ransom for the soul.

The second lesson a disciple must learn, is to take up his cross daily. It is commonly said that affliction, persecution, &c. is the cross of Christ: but, 1. If affliction and persecution were the cross, then must the church be always in persecution; for taking up and bearing the cross is the disciple's daily exercise (Luke xiv. 16). 2. Afflictions befall all men (Eccl. ix.) but bearing the cross is proper and peculiar to him who will be a follower of Jesus Christ. 3. We are warranted to flee from persecutions (Matt. x. 23); but "taking up" denotes an action, and not simply passive suffering. This daily crucifixion is of *the self that is renounced*; the old man, which is corrupt, and which will remain so until it is sown in dishonour and corruption.

The chief idea that this must have conveyed to the followers of the Lord, must have been the necessity of suffering shame for Christ. 1. Because Paul, in addressing the Jews, attaches that idea to it: "Endured the cross, despising the shame," &c. 2. Because the connection shews that shrinking from the cross is being ashamed of Christ; and, *vice versâ*, being ashamed of Christ is not taking up the cross.—How revolting that declaration must have been to the views of Peter, and the rest of the Apostles! He expected an endless life; the Lord speaks of a violent death. He expected the nation to be freed from the Roman yoke; the Lord speaks of the shame and suffering of a Roman punishment. He expected the dominion of the world; the Lord calls for the renunciation even of self. And I apprehend that a similar change must be wrought in every man, upon his becoming a disciple of Jesus. If Gill's rendering be correct, "take up his cross according to the day," it appears to imply, that in the Christian course the strength of the old man, or the body of sin, is variously developed: sometimes lusts of the flesh, in the young and healthy; blasphemous and Socinian thoughts, in the intellectual; covetous, in the old, &c.

It is generally supposed that our Lord prophetically alludes to his bearing his own cross, and Simon carrying it after him: that may be doubtful: but if we take up our cross, "we therein follow Christ, who bears it before us, bears it for us, and so bears it from us" (*Henry*). He bore the curse which made the cross heavy, and thus he made our burthen light. "His own self bare our sins in his own body on the tree, that we, being dead to



sin, should live unto righteousness," &c. The word here used, says Trapp, "implieth that the old frame must be utterly dissolved, and the whole man done to death, and offered for a whole burnt-offering." 1. "Forasmuch, then, as Christ hath suffered for us in the flesh," may we "arm ourselves likewise with the same mind," as if we had actually suffered; "for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God," &c. (1 Pet. iv. 1, 2.)

"For whosoever would save his soul, shall lose it; but whosoever will lose his soul for my sake and the Gospel's, the same shall save it. For what would it profit a man, if he should gain the whole world and lose his own soul? or what is a man advantaged if he gain the whole world, and lose himself, or be cast away? or what shall a man give in ransom for his soul."—"Whosoever would save his soul," appears in opposition to a man's not renouncing himself; and "whosoever would lose his soul," appears answerable to taking up his cross. And I therefore thus understand the expressions: If a man is not willing to renounce the soulish life of the natural man, he will lose his soul by the second death; but if a man is willing to renounce the soulish life of the natural man, and to have the sentence of death in himself, for the sake of the Messiah and the glad tidings of his kingdom in the regeneration, then shall he, in and by that faith, find spiritual life from the crucified Messiah. The willingness or unwillingness would demonstrate whether or no he savoured the things that be of God, respecting the kingdom of God. And though that may be true which is said by Archbishop Tillotson, "He that cannot take up a resolution to live a saint, has a demonstration within himself that he is never like to die a martyr;" yet I do not think that this passage relates to the natural death, or martyrdom, of the disciples. But in either way it is true: for, "life in God's displeasure, is worse than death; as death in his true favour is true life," says Bradford to Gardiner. Much like that was the saying of Bishop Hooper, the night before he suffered martyrdom: "True it is, that life is sweet and death is bitter; but eternal death is more bitter, and eternal life is more sweet." Henry adds, "As the happiness of heaven with Christ is enough to countervail the loss of life itself for Christ; so the gain of all the world *in sin*: is not sufficient to countervail the ruin of the soul *by sin*: so gainful a loss is it to suffer for the truth; so losstul a gain is it, by denying the truth, to provide for present peace."—"As if thou should'st say to the husbandman, 'If thou keepest thy wheat thou lovest it; if thou sowest it, thou renewest it.'" (Gregory, Hom. xxxii. Evang.)

The "gaining of the world," I apprehend, must intend the do-

minion of the world. Our Lord, I think, may be alluding to "What is the hope of the hypocrite, though he hath gained, when God taketh away his soul?" (Job. xxvii. 8). If so, it may imply that any pretension of following Christ, short of self-renunciation and crucifixion, is nothing better than hypocrisy. This saying being put in the form of a question, implies a kind of universal concession to an unquestionable truth; and I think that we may suppose, by comparing the Gospels, that our Lord repeated the same question in nearly similar words, as if most forcibly to draw the attention of the disciples to this most important truth.

"Or what shall a man give in ransom for his soul?" The word which I have here rendered "ransom" is used in the Septuagint\*, Psal. xlix. 7, 8; to which our Lord may allude. But I think the connection of this passage must lead us to conclude that at any rate he refers to his previous promise, that the gates of hades should not prevail against his church: and this, together with Peter's confession that Jesus was God's anointed King, leads us to understand that the meaning of our Lord's question was, What would it profit, if, according to Peter's views of Messiah's kingdom, he got the dominion of the whole world, if he had not the precious ransom for his soul? That our Lord referred to Psal. xlix. I think may be further confirmed by noticing ver. 14. Speaking of worldly men, it says, "Like sheep they are laid in hades; death shall feed on them; and the upright shall have dominion over them in the morning (i. e. of the resurrection), and their beauty shall consume in hades from their dwelling. But God will redeem my soul from the hand of hades." Now the "hand of hades" and "gates of hades" are both figures. The one simply for the power of hades; as it is rendered in our version of the Psalms. And the other figure is somewhat similar, though perhaps including the judgment, or sentence, as well as power. "He shall not be ashamed when he stands with his enemy in the gate," denotes judgment. "Thy seed shall possess the gate of his enemies." It here denotes the strongholds. I do not think that in any place the figure denotes craft, or policy, which is the meaning generally put upon it in this passage of Matthew. If, then, we suppose that our Lord alluded to this in his promise concerning hades, with what force would that question come, respecting the ransom of the soul from hades!

So much for the connection: a word or two of improvement.

1. "Jesus Christ," says Lendal, "well knew the worth of souls before he undertook to redeem them, especially considering that nothing less than his own blood could be the price of their

\* The Ethiopic version also renders it "redemption."

redemption. He well knew what was the misery from which he intended to deliver his people, and also what happiness and glory he was about to purchase for them; and, in the perfect view of both of these, he cries out, 'What is a man profited if he should gain the whole world, and lose himself, or be cast away?' Alluding, as some say, to men making a venture by sea, to buy and sell, and to get gain: what would be the profit, if, in so doing, they themselves were wrecked? So, what advantage will the world be to us, if we make shipwreck of faith?"

2. The devil will not deny a man the world here, upon condition that he have his soul hereafter. As the king of Sodom said unto Abraham, so says Satan in his temptations, "Give me the souls, and take thou the goods to thyself" (Gen. xiv. 21). So offered he Christ the dominion of the world, if he would worship him. He seeks not *yours*, but *you*.

3. Consider the bliss of which the human soul is capable. All must own that the human soul of Christ had as much of God, his grace and Spirit, communicated unto it, as ever any creature had, or can have: "for God gave not his Spirit by measure unto him." Now the human soul of Christ is of the same *nature* as ours: and hence it appears that the human soul is capable of the highest favour and greatest good that an infinitely gracious God designs to bestow on creatures. God, who is the first, infinite, original, and eternal Good, can let out of himself his grace and Spirit in a wonderful way and manner to creatures; but to none does he more eminently, than to the soul of man."

4. Consider the misery to which the human soul will be subject: not only privative (namely, banishment from the presence of God, where there is fulness of joy, and pleasures for evermore), but positive (namely, bitter darkness, weeping, wailing, and gnashing of teeth): not only a present sense of remorse, in looking back to time, when God gave space to repent, when he waited to be gracious; every stifled conviction, every resistance of or striving against and quenching of the Spirit, passing before the mind in rapid succession, with all the freshness of time and place—not only this, but also a fearful anticipation, a fearful "looking for of judgment and fiery devouring indignation." For as the joys of the kingdom will consist in advancing in the knowledge of God; that knowledge producing conformity, and the increasing conformity to "the Blessed" being increasing blessedness: so, on the other hand, will the miseries of hell be more and more dreadful: the moral law still requiring absolute holiness, whilst the sins and blasphemies of the damned, still unatoned for and unatoneable, treasuring up wrath and arming death: still sinking, and never arriving at the

bottom of their misery; endless ages still unfolding that there is yet a fearful looking for fiery indignation: the soul, thus harassed, united to a body of indestructible corruption, "the worm that dieth not" with "the fire that is not quenched," through an altogether perfect, a one entire *now*, of interminable duration.

"For whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him shall the Son of man be ashamed, when he shall come in his own glory, and in the glory of his Father, and with his holy angels \*."—The words of shame to which our Lord refers, I conceive must be the words respecting his death; a crucified Messiah being to the Jews a stumbling-block. If they were then ashamed of the "man of sorrows," of them the "Lord of glory" would be ashamed hereafter. The being "ashamed of Christ and his words," is opposed to a man's renouncing himself and taking up his cross.

I apprehend that by the expression "this adulterous and sinful generation," our Lord must direct his speech, if not exclusively, at least more especially, against the Jews of that day. We cannot, however, say the offence of the cross is yet ceased; and, indeed, there do appear several passages that give to the word *genea* a much larger signification than we should give to *generation*.

"The children of this age are in their own generation wiser than the children of light" (Luke xvi. 8).—If rendered this way, "age" and "generation" appear correlatives: if it be rendered "towards their own generation," it would rather denote a class of men holding similar principles; as, "a generation pure in their own eyes;" or, "a generation that seek the face of Jacob." However, I think the passage in Luke goes rather towards the former interpretation; as, if I mistake not, our Lord makes in ver. 9 an opposition between the wisdom for the generation or age, and the wisdom for eternity: "And [but] I say unto you, Make to yourselves friends of the mammon of unrighteousness; that when ye fail ye may be received into the *everlasting habitations*." I however believe that here in Matthew our Lord refers to the peculiar offence a crucified Messiah was to that

\* Our version of Luke is somewhat different from Matthew and Mark; but though the Syriac has all three the same, I have preserved the two different ones in the harmony; though I do not think it appears in accordance with the rest of Scripture to say that the Lord will appear in the glory of the Godhead, and in the glory of his creatures. But I think the fulfilment being anticipated in the transfiguration, when his "holy messengers" (or "holy ones," as the Syriac and Persic versions render it) came in their glory or glorified bodies, may not the sense be, that the Son of man will come in his own glory, and in the glory of the Father; with his holy ones in their glory?

† "With the deceitful mammon procure to yourselves friends."—Campbell.

generation, who expected an immediate worldly dominion. All who heard our Lord must have understood that the Son of man coming in his glory and in the glory of the Father and holy angels, denoted the coming of the Messiah in glory, as spoken of in Psal. ii., Dan. vii. 13: the Son of *man*, and yet in the glory of *God* his Father. What follows assigns the reason why our Lord, upon coming in his kingdom, will be ashamed of those who have not a ransom for their souls—namely, because, when he appears in his kingdom, he will come to judgment; as it is in Dan. vii., 2 Tim. iv. 1.

“For the Son of man shall come in the glory of his Father; with his holy angels; and then he shall recompense every man according to his work.” And whosoever has not a ransom for his soul, will be condemned *by* Christ, instead of reigning *with* Christ.—It would be inconvenient here to go at length into the doctrine of the day of judgment: I would only beg my readers to observe the length of time it must occupy. In order to which let them consider the manner and the matter of the judgment.

1. As to the manner. First, Christ is to judge as man—that is, not by the simple exercise of his own omniscience, but it will be an act of his finite nature. Secondly, It is to be the “*revelation* of the righteous judgment of God”—that is, it must be so carried on that creatures may be able to comprehend and embrace the righteous conduct of God, either in condemning or otherwise.

2. With respect to the matter. “The secrets of all hearts” are to be opened; “every idle word” is to be accounted for; together with all the actions of all the life of every individual, from Adam to the day of Christ. If these, I say, are to pass in review in such a manner as to be comprehensible to any limited capacity, surely the period of judgment will be long. I think a thousand years will be short enough.

Our Lord now, as I conceive, in order to raise the disciples’ views, and give them right notions of the nature of his glorious and spiritual kingdom, promises as follows: “And he said unto them, Verily I say unto you of a truth, that there be some of them that are standing here which shall not taste of death till they see the kingdom of God come with power,” namely, the Son of man coming in his kingdom. This some would refer to the destruction of Jerusalem, and suppose that the promise was fulfilled by John’s surviving that event. The survival of John alone, would certainly not be sufficient to fulfil the promise of *some* not tasting of death until after that event. But it might be said, that others who stood by also witnessed it. However, it appears contrary to the letter of the passage, and contrary to the context; and therefore, as we may expect, it is contrary to the judgment of the best in-

terpreters.—“The Lord having spoken much of their suffering, and loss of this life, which were now at hand; the promised kingdom and life everlasting being farther off, and not to come till after death; lest they should be over-much grieved at his or their own approaching death, he comforteth them, by promising to shew them his kingdom, so as that they might see it with their eyes: and this he doth six days after, taking unto the mountain, Peter, James, and John (xvii. 1), and there shewing them the glory of his kingdom, as much as it was possible for them in this life to see.” (*Chrysostom*, from Mayer, who adds, that “it is the generally received interpretation, and most sound.”) “That which was here promised was fulfilled in the three disciples, which were taken up into the mount, and saw his transfiguration.” (*Remiquis*). “The promise that some of his Apostles should see his glory, and have a taste of the glory of the elect, ere long, he performs within six [or eight] days.” (*Aretius*, in Ward, who is of the same judgment.)—“All three Evangelists accord in the *terminus a quo*, that it was immediately after those words, ‘There be some of them that stand here which shall not taste of death till they have seen the Son of man come in his kingdom:’ wherein methinks the act comments upon the words. Peter, James, and John were these ‘some:’ they tasted not of death till they saw this heavenly image of the royalty of Christ glorified.” (*Bp. Hall*.)—“Christ had said that the Son of man should shortly come in his kingdom; with which promise all the three Evangelists industriously connect this story: as if Christ’s transfiguration were intended for a specimen and an earnest of the kingdom of Christ, and of that light and love of his which therein appears to his select and sanctified ones, Peter speaks of this as ‘the power and coming of our Lord Jesus,’ because it was an emanation of his power, and a previous notice of his coming.” (*Henry*).

So much for the general opinion. I think we may say, in addition, that our Lord gave this vision of his glory in order to impart to the Apostles right views concerning the kingdom; that they might not think that it was of that carnal nature which Peter had supposed.

Let us proceed to consider the brilliant vision, “that by this momentary glory we may judge of the eternal.” (*Bp. Hall*).—“And it came to pass, about eight days after these sayings” (that is, including the day of the conversation and the day of the transfiguration), “Jesus taketh with him Peter, and James, and John his brother, and leadeth them up into a high mountain, apart by themselves, to pray.” From the transaction taking place upon the eighth (that is, after six intervening days), Bishop Hall conceives that God’s seventh day, the Sabbath, was intimated. “And well might that day, which importeth God’s rest

and man's glory, be used for the clear representation of the rest and glory of God and man. But in this conjecture," he adds, "for ought I know I go alone. I dare not be too resolute. Certainly it was the seventh, whether it were that seventh; the seventh after the promise of the glory of his kingdom exhibited: and this perhaps not without a mystery. 'God teacheth both by words and acts,' saith Hilary, 'that after six ages of the world should be Christ's appearance, and our transfiguration with him.'"—Rabanus Maurus has the same view: "He did worthily appear in this glory after six days; because that after six ages from the creation the resurrection shall be; at which time he will appear in glory."

He took with him "Peter, and James, and John"—a legal number—to establish every word: the first three of the "worthies" of the Son of David (Gal. ii. 9). They were witnesses of his raising the damsel (Mark v. 37); and were afterwards to witness his agony. A sight of Christ's power, kingdom, and glory, while we are here in this present world, is a good preparative to our suffering with him, as these are preparatives for our reigning with him hereafter. James and John were so taken with this glory that they betimes asked for the chief seats in his kingdom (Matt. xx. 21). As Peter had openly shewn his mistaken views concerning the kingdom, he was taken, thus to have them corrected; and he seems in his Second Epistle to lay much stress on his relating only that of which he had been an eye-witness, concerning the power and coming of the Lord; which power and coming is into "the everlasting kingdom of our Lord and Saviour Jesus Christ" (comp. i. 11 and 16); and that he refers to the transfiguration appears evident from verse 18.

Wherefore did Christ climb up into this high hill? It was a heathenish conceit of those Aramites, that God is the God of the mountains. He went not now to see all the kingdoms of the world, and the fashion of them; but to display the kingdom of the heavens, and its glory. "In the mount the Lord shall be seen." In the mount he was with Moses before; in the mount again he was with Moses. The mount was "the holy mount." There he went to pray. "It is good to take all advantage of place, setting aside superstition, to further our devotion," says Bishop Hall. In that typical dispensation there was some relation between "lifting the eyes towards the hills" and "seeking the things which are above." But now neither mount Moriah, nor mount Zion, nor the mountain of Samaria, is specially fitted for worship; for now the Lord seeks worshippers in spirit, and not in letter; in truth, and not in type.

It appears, then, that they went "into a high mountain, apart, by themselves;" the season being the night, and the place solitary, in order that the transaction might be private.

—He went to pray. “When he was to enter into that great work of his humiliation in his passion, he went into the Garden to pray: when he is to enter into this great work of his exaltation in his transfiguring, he went up into the mountain to pray. Oh, noble example of piety and devotion! What should we men dare to do without our prayers, when He that was God would do nothing without them! Prayer is a transfiguring and transforming duty!” How can we hope ever to be transfigured from a lump of corrupt flesh, if we do not ascend to pray: but if our hearts be elevated in prayer so as to behold the glory of the Lord, we shall be changed into the same image, from glory to glory.

“And as he prayed, the fashion of his countenance was altered, and he was metamorphosed.”—The profane poets had strange stories of the metamorphoses of their gods; and some think Peter alluded to that, when he said, “We have not followed cunningly devised fables” (2 Pet. i. 16).

“His face shone as the sun; and his raiment became white as the light; of a dazzling whiteness, glittering and like snow.”—This appearing of the Lord decking himself with light as with a garment, was, as I have said, to give his Apostles right views respecting the nature of his kingdom; and I do not think that they after this time could have been mistaken in that respect. They certainly were in error as to the time, but not as to the nature of the kingdom. This glory, in which our Lord appeared, is the glory prepared for all God’s saints, when their bodies shall be either raised, or changed into incorruptibility. For at his second coming the Lord Jesus Christ “shall change our vile body, that it may be fashioned like unto his glorious body; according to the working whereby he is able to subdue all things unto himself” (Phil. iv. 21). So the body, when changed, shall be subdued unto the Lord, as it is also mentioned in 1 Cor. vi. 13. The same is expressly asserted Dan. xii. 3: “They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.”—“Let no man wrong himself so much as to magnify this happiness as another’s, and to put himself out of the participation of this glory. Christ is our head; we are his members. As we all were in the first Adam, both innocent and sinning; so we are in the second Adam, both shining in the holy mount and bleeding sweat in the garden. And as we are already happy in him, so shall we be once in ourselves, by and through him.” (*Bishop Hall.*)

“And, behold, there appeared unto them Moses\* and Elias,

\* The body of Moses was never found. “Possibly,” says Henry, “it was preserved from corruption, and reserved for this appearance.” Then might not this be the cause of Michael striving for the body of Moses, with him that had the power of death, that is the devil?



who appeared in glory."—The Jews expect that Moses and Elias will come together in future times; for so they represent God saying to Moses: "Moses, as thou hast given thy life for them (the Israelites) in this world; so in time to come (the days of the Messiah), when I shall bring Elias the prophet, you two shall come together\*." Here they appear with Messiah, not only in conference, but in a partnership of brightness. "Think not that I came to destroy the law or the prophets: I am not come to destroy, but to fulfil."—"The Jews had accused him as an enemy to the law, and a transgressor: therefore he caused Moses to stand with him, who was the law-giver; and Elias, who was most zealous for the law." (*Chrysostom.*)—In such manner alone doth he destroy those whom he graces with the beams of his glory. "Oh what consolation to the disciples! How could they fear to die, that saw in others the happiness of their own change!" (*Bishop Hall.*)—"He giveth his disciples here a sign, to increase their faith; both from above, in bringing Elias from thence; and from beneath, in bringing Moses from thence." (*Hieron.*)—Let us should think this the condition of Elias only, that was rapt into heaven, he here matched with him Moses, who died and who was buried. "We shall not all sleep," says Paul: Elias was changed; Moses slept: both appeared, to teach us that neither our sleep nor change can keep us from appearing with him.

"And they were talking with Jesus; and spake of the departure which he should accomplish at Jerusalem."—"Christ has communion with the blessed, and will be no stranger to any of the members of that glorified corporation. In the midst of his miraculous transfiguration the two saints speak of his passing. A strange opportunity! in his highest exaltation to speak of his sufferings! when his head shone with glory, to tell him how it must bleed with thorns! in the midst of his divine majesty to tell him of his shame; and while he was transfigured in the mount, to tell him how he must be disfigured on the cross!" (*Bishop Hall.*)—However, I conceive that the conversation need not have been confined to the crucifixion: "*his exodus*" denotes rather the ascension, the glory which was set before him, which supported him in enduring the cross.

"Now Peter, and those that were with him, were overpowered with sleep; but when they awoke they saw his glory, and the two men that stood with him."—Christ twice takes up these same three: once to be witnesses of his greatest glory, once of his greatest extremity: they sleep both times. What power our poor frail bodies have over our spirits! How necessary to commit the keeping of our souls to Him who neither slumbers

\* Gill, *in loco.*

nor sleeps! However, as John witnesses (i. 16), they awoke time enough to "behold his glory."

"And as they (*i. e.* Moses and Elias) were removing from Jesus, Peter said to him (not knowing what he said), Master, it is good for us to stay here: let us make here, if thou wilt, three tabernacles; one for thee, one for Moses, and one for Elias: for he wist not what to say: for they were sore afraid."—I think Peter must have supposed that Measiah's glorious kingdom was now going to be ushered in; and the making the tabernacles might be in allusion to the Feast of Tabernacles, typical of the "tabernacle of God being with men" (Rev xxi. 3); and at which feast tradition said Measiah would appear (John vii. 2, 3). Or perhaps it was only, that, seeing Moses and Elias were departing, he wished to detain them. They were ravished with a sight of his glory: how, then, shall we be affected with the fruition of the Divine presence! But for our present comfort we may see that believers now have liberty of access and freedom of speech with the glorified Jesus. Oh that we might all enjoy sweet communion, and say, "Lord, it is good for us to be here!" contemplating and anticipating that glorious period when we shall be as holy as he is holy; and when there shall be no sorrow, no pain, no conflict, no fear, no death; although clouds for the present must intervene.

"And while he yet thus spake, behold, there came a bright cloud that overshadowed them; and the disciples feared when those men entered the cloud"—What need of tabernacles for Moses and Elias? They belonged to that blessed world where they want no shelter from the sun by day, nor from the moon by night. The appearance of the bright and glorious cloud, the token of the Divine presence, styled in Peter "the excellent glory," would remind them that it was written, that when the Branch of Jehovah shall be beauty and glory, Jehovah 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 over all the glory there shall be a covering [or, "for over all, The glory shall be for a defence"]; which 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 rain" (Isa. iv. 2, 5, 6). By this cloud being styled by Peter "the excellent glory," we may infer the symbol was the same as when Moses was unable to enter the tabernacle by the overshadowing of the cloud (Exod. xl. 34, 35). So when John says, "We beheld his glory"—the same words as the Evangelist records, "They beheld his glory"—we teach that it is the glory of the *Word* who *tabernacled* amongst us; and that glory is the glory of "the Only begotten of the Father" (John i).

"And, behold, there came a voice out of the cloud, which

said, "This is my beloved Son, in whom I am well pleased: hear ye him."—He "spake to them in the cloudy pillar." What is the testimony? "This is my beloved Son."—"Moses and Elias," says Henry, "were great men, and favourites of Heaven; yet they were but servants, and servants that God was not always well pleased in: for Moses spake unadvisedly, and Elias was a man subject to passions; but Christ is a Son; and in him God was always well pleased. Moses and Elias were sometimes instruments of reconciliation between God and Israel; Moses was a great intercessor, and Elias a great reformer: but in Christ, God is reconciling the world. His intercession is more prevalent than that of Moses, and his reformation more effectual than that of Elias."—But Peter had a week before confessed that Jesus was the Son of God: why, then, this testimony from the Father? If I might venture a reason, I should say, that the Lord testifies to the glory of the resurrection Sonship. We know that Psal. ii. refers to that state; and I conceive, from Peter's sermon in Acts iii. 22, 26, that the same is asserted concerning Moses's testimony of the Great Prophet—namely, that that referred to the resurrection state. The words here spoken from the cloud appear to refer to these two places: for I suppose it relates to Peter's confession on the week previous; and that this vision is to enlighten him in the nature of that Sonship he had confessed. With respect to Deuteronomy, by comparing the passages we must be led to suppose them parallel. "Him shall ye hear," in the one; "Hear ye him," in the other.—This, then, is the testimony: This glorious One is the Resurrection Son, to whom you are to bear witness; but this witness is not to be borne till after his resurrection: as Christ afterwards charges the disciples.—"Hear ye him," as the establisher of a new dispensation; as in other respects all the Lord's prophets were to be heard. "The Law and the Prophets were until John." Abraham said, "They have Moses and the Prophets, let them hear them" (Luke xvi. 29). But the substance of the types and the fulfilment of the prophecies centred in Jesus. As one quaintly said, "All the Scriptures are but swaddling-clothes in which the child Jesus is wrapped up\*." Without him they are but grave-clothes. But thus may we use them, thus may we improve them. Now, "Come see the place where the Lord lay."

"The disciples, hearing this, fell on their faces, and were greatly frightened; but Jesus came and touched them, and said, Arise, be not afraid."—Ever since the Fall, all the sons of Adam have feared on hearing the voice of the Lord God. As of old (Deut. v. 24—28), so now must he speak to man through

\* See Arrowsmith's "God-Man."

a Mediator. But how sweetly does this stamp the character of Christ's dispensation! After the disciples had an express command from the Father to hear Christ, the first word they heard from him was, "Be not afraid!" He came to comfort God's people, and to deliver them from their enemies, that they might serve God "without fear" (Luke i. 74, 75). And though he be now in his glory, his heart is just as tenderly affected towards his people. The first words after his resurrection were, "Why weepest thou?" (John xx. 16); at his second appearance it is, "Be not afraid!" (Matt. xxviii. 10). When he appeared to the eleven, it was, "Peace be unto you" (Luke xxiv. 36, John xx. 26). And, lastly, "while he blessed them, he was parted from them, and carried into heaven" (Luke xxiv. 51).

"And when the voice was past, lifting up their eyes, and instantly looking about, they saw no man any more, save Jesus only. Jesus was found alone with themselves."—Moses is unveiled by the glory of Christ; but the rays of Christ's glory are again veiled for a season. "Your fathers, where are they? and the prophets, do they live for ever?" The law waxed old and was ready to vanish, but "we have heard out of the law that Messiah abideth alway."

"And as they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And this they kept secret; telling nobody in those days aught of what they had seen."—"Christ's resurrection," says Henry, "was properly the beginning of the Gospel state and kingdom; to which all before was but preparatory, and by way of preface: and therefore, though this was transacted before, it must not be produced as evidence till then." This I suppose is the actual glory of the resurrection state, to which they were not to bear witness until the Spirit from the risen Christ co-witnessed with them. (Heb. ii. 4.)

"And they took notice of that expression, debating amongst themselves what the rising from the dead should mean."—This passage appears recorded in order to illustrate our Lord's answer concerning Elias. It shews, that, after all he had said, they could not receive the saying literally concerning his suffering. But our Lord takes occasion, upon their asking why Elias must first come, to say, that, as John had literally suffered death, so in like manner he would literally suffer death.

"And his disciples asked him, saying, Why, then, say the Scribes that Elias must first come?"—Gill quotes two or three passages from the Jewish writings to shew that this was the opinion of the Scribes: for instance; "Before the coming of the Son of David, Elias will come, to bring the good news of it;" and again, that Messiah "shall not know himself, nor have any power, till Elias comes and anoints him, and makes

him known to all." The appearance of Elias would remind the disciples of this saying of the Scribes, and they could not understand his departing without proclaiming Messiah: nor could they understand why the vision should be kept secret, now that Elias had come: nor, perhaps, why *they* were hereafter to proclaim it, and not Elias, who they supposed would solve all doubts. And it is clear they did not understand what the resurrection from the dead denoted; but, apparently, they thought it was to take place in a few days' time; and probably they understood it as a figurative expression for the change from the state of humiliation Messiah was then in, to the state of glory they had just witnessed; in which case there would be no need of Elias to proclaim that Jesus was the Messiah. With reasonings, probably, of this nature, they put this question, in order to get more information.

"And Jesus answered, and said unto them, Elias truly shall first come, and restore all things. Yet how is it written of the Son of man, that he must suffer many things, and be set at nought? But I say unto you, that Elias is indeed come already; and they acknowledged him not, but have done unto him whatsoever they listed; as it is written of him. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist."—The disciples put the question to Messiah because they did not understand the saying concerning the resurrection from the dead. Our Lord explains that, by shewing that John the Baptist had come in the "spirit and power of Elias;" and as it was "written of him," that he should suffer, so it had been literally fulfilled. In like manner, as it was written of the Son of man that he must suffer many things, and be set at nought, so *that* must be literally fulfilled; which clearly must be before the restitution of all things, which he granted Elias should come to accomplish, according to the saying of the Scribes. "Our Lord," says Gill, "denieth not the authority of the Prophet Malachi; but distinguisheth a two-fold coming of Elias: 1. One past; 'Elias is already come:' 2. The other future, and then to come.... 1. Elias shall come.... 2. Elias shall restore all things. Many," continues Gill, "labour to confound our Lord's words ver. 11, with those ver. 12, as if they were both understood of one Elias, and one coming of that one Elias. Against this opinion I oppose the very context; and propound it to the consideration of any understanding man. Our Lord saith, ver. 11, 'Elias cometh,' or 'shall come, and shall restore all things:' ver. 12, 'I say unto you, that Elias is already come.' How can these be understood otherwise than either of a two-fold Elias, or at least of a two-fold coming of one Elias? In ver. 11 he puts us upon expectation of Elias's future coming; ver. 12 he casts our thoughts back to what is past. If by the testimony of the

ancients this controversy is to be decided, not only the Jews, but also the Christians, understand the fourth of Malachi of the coming of Elias in the end of the world. Thus the Jews say that Elias must appear to the Israelites in their banishment, to bring them again into their own land. Hence it is that when they administer circumcision they set an empty chair for Elias."

Some may say, what can the notions of the Jews signify to us? I say, Much, in understanding our Lord's answer to Jews, with Jewish prejudices, asking the question whether or not Elias should come, according to the doctrine of the Scribes. "And thus the fathers of the Greek and Latin Church understood our Saviour, ver. 11, that he spake of the second appearing of Christ, and Elias coming before him: thus Chrysostom, Cyril, Theodoret, Euthymius, Tertullian, Hilary, Anselm, Hugo, Lyra, Thomas Aquinas, &c. Howbeit, whereas, the ancients here distinguish between the first and second coming of Elias—that the first coming is in the spirit and power of Elias; the second, in the proper person of Elias; whence Mal. iv. 5—the Seventy add *Tisbites*."

Chrysostom (Hom. lviii. in Matt.) lays some stress on this expression, Elias the Tishbite. "It seemeth," says he, that they did not learn out of the Scriptures the coming of Elias, but that it came to their knowledge by common talk; as the Samaritan woman knew that the Messiah should come. But the coming of Elias was not by "the Scribes rightly understood: for as here are two comings of Christ—first, to suffer; and secondly, to judge—so there are two comings of Elias—first, of John, before Christ's first coming; who is called Elias, because he came after the manner and in the spirit of Elias: secondly, of the person of Elias the Tishbite, before Christ's second coming; for so saith the prophet Malachi: 'I will send unto you Elias the Tishbite, who shall turn the hearts of the fathers unto the children, lest I should at once smite the earth.' Now, though John were Elias, yet he was not Elias the Tishbite; so that this must needs be the very person of Elias who shall come to convert the Jews before Christ's second coming: and therefore he says, 'to turn the hearts of the fathers unto the children;' meaning, the nation of the Jews unto the doctrine of the Apostles, who are called their children. Neither can this be applied to John Baptist, because he saith, 'Lest I smite the earth at once.' Now at his first coming he came, not to smite, but to suffer and save. His second coming is to smite, and to destroy. Which things the Scribes not distinguishing, but understanding one coming of Elias only, would not believe Christ to be the Messiah, because Elias was not yet come."—Hieron.: "He that shall come before the second coming of Christ in body, is now come in John in virtue and spirit." (From Myer *in loco*; who

says, "As Chrysostom and Hieronymus, so all the rest of the fathers did constantly hold that Elias should come in body before the day of Judgment, to convert the Jews and oppose Antichrist").

Mede observes, that the prophecy of Malachi must refer to the second, as well as to the first coming of Christ; "for in his last chapter, speaking of the coming of that day which shall burn like an oven, wherein all the proud, yea, and all that do wickedly, shall be as stubble; and it shall burn them up, leaving neither root nor branch, &c.; he addeth, 'Behold, saith the Lord, I will send you Elijah the prophet before the coming of that great and dreadful day of the Lord; and he shall turn [or restore] the heart of the fathers to the children; and the hearts of the children to their fathers; lest I come and smite the earth with a curse.' If we will not admit the day here described to be the Day of Judgment, I know scarce any description of that day in the Old Testament but we may elude." ..... "My second reason for the proof hereof is from our Saviour's own words in the Gospel (Matt. xvii. 10, 11); where his disciples, immediately upon his transfiguration, asked him, saying, 'Why then say the Scribes that Elias must first come.' Our Saviour answers, 'Elias truly shall first come, and restore all things.' These words our Saviour spake when John Baptist was now beheaded; and yet speaks as of a thing future: 'Elias shall come, and shall restore all things.' How can this be spoken of John Baptist, unless he be to come again? Besides; I cannot see how this *restoring of all things* can be verified of the ministry of John Baptist, at the first coming of Christ; which continued but a very short time, and no such thing was done as these words seem to imply: for *the restoring of all things* belongs not to the first, but to the second coming of Christ, if we will believe St. Peter, in his first sermon in the temple after Christ's ascension, Acts iii. 19, &c.; where he thus speaks unto the Jews: 'Repent,' saith he, 'and be converted, for the blotting out of your sins; that the times of refreshing may come from the presence of the Lord; and that he may send Jesus Christ, which before was preached unto you; whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.' The word is the same. If the time of restoring all things be not till the *second* coming of Christ, how could John Baptist restore all things at his *first*? If the Master come not to *restore all things* till then, surely his harbinger, who is to prepare his way for restoring all things, is not to be looked for till then." (Mede, Dis. xxv. p. 99.)

"The word ἀποκαθίσταται, imports 'the bringing in of a change;' wherein is implied an evil state of things, from which the change must be made; and a good state of things, unto which they

must be restored. 1. The evil state of things, from which a change must be made, supposeth a former good condition of things, wherein they have been, and from which they had been corrupted and depraved. So that the meaning of this word comprehends the objects of Elias's office, and his employment about that object: wherein two things are supposed, one proposed. The two supposed are, 1. All things have been in a good state. 2. All things have been corrupted and depraved. That which is propounded is, Elias must reduce all things to their first estate." (*Gill.*)

It is needless to record what Gill says upon the two suppositions: we have them clearly enough in Gen. i. 31, Eccl. vii. 29, Rom. viii. 20: but I will mention what he says on the proposition that all things are to be restored. After speaking of conformity to the will of God, the performance of justice to our neighbour, and the practice of sobriety, temperance, and continency, he continues as follows: "Are all things in this condition in the world, or are they so among us? I believe no man—I am sure no honest man—will say so; but, if he look impartially upon the present evil state of things, he will report that in the general, which our Lord spake in a more particular case: things are not so as they were in the beginning. . . . Hence the necessity of Elias his restoring of all things; and so we come to the work proposed. 1. Elias must rectify the depravations of all things; even as John Baptist began to do. This Elias must be zealous for the Lord God of Israel, as Elias was in his history; and John Baptist was, who came in the spirit and power of Elias, and was 'a burning and a shining light.' So the Wise Man speaks of him, Eccles. xlviii. 1, 'Then arose Elias the prophet, as fire, and his word burned like a lamp.'"—Does not our Lord allude to this?

It appears to me, in looking at this saying of our Lord's, together with the subsequent use Peter makes of it, that there will be a time and state of things amongst the Jews, called "The times of the restitution of all things," the commencement of which will be marked by the appearing of an individual, either Elias, or one in the spirit and power of Elias; and the conclusion will be marked by the appearing of the Lord himself.

It appears also probable, that this time is "The time of the end," spoken of in Daniel the prophet, chap. xi. 40, xii. 4, 9.

This "time of the end" is the same as "The last days," chap. x. 14, though in our translation it is rendered "*latter days.*" Heb. אחרית. Sept. *εσχαραν*: similar to 2 Tim. iii. 1, *εσχαραις*.

This "time of the end" is the time of "intense trouble," Dan. xii. 1; of which see more in Matt. xxiv. See 1 Cor. iv. 8, 9.

In concluding this paper I will make one remark upon another passage (Matt. xi. 9, &c.; Luke vii. 25, &c.), in which our Lord



speaks of John, in order to see who it is that is lesser, and yet greater, than he.

1. The word is not *least*, but *less*; denoting one individual. Chrysostom therefore thought it denoted Messiah himself; and Augustine inclined the same way: but I think it very forced to say that in any sense Christ is less than John.

2. The being "born among women" is in opposition to being "in the kingdom of God," or of heaven.

3. John's greatness is his official dignity. It says, in Luke, there is "not a greater prophet than John;" but also that he is "much more than a prophet," *because* he is Messiah's forerunner. Others prophesied of Christ's future coming, but he pointed at him as come: others foretold him, but he said "Behold" him.

4. John was more than a prophet: then he that is less is a prophet, and in his prophetic capacity he is inferior to John as Messiah's forerunner.

5. Our version has it, "If you will receive *it*, this is Elias which was for to come." But I should rather think that the word "him" should be supplied; for, in fact, by supplying "*it*" we supply this much; "If you will receive the assertion I am going to make." If you will receive "*it*:" What? Why the following assertion. Again: the reception or rejection of the assertion cannot alter the truth of the fact. If John is Elias, he is so, whether we receive him or not; but the result of his coming will be different according to whether we receive him or not. The people who receive him, will by him be made ready for the Lord: in which case he will be to them as Elias: he will do the work of Elias to them; he will prepare the way of the Lord.

6. I have already mentioned that the opinion of the Jews was, that Messiah's kingdom should be a resurrection state. The opposition between being "born of woman," and "the kingdom of heaven," would naturally carry the disciples' minds to the one who was less, yet greater, than John, being one raised from the dead. I therefore think that this individual prophet, than whom John is greater because he is Messiah's forerunner, is Elias; who simply as a prophet is inferior to John, yet as Messiah's forerunner in the kingdom of heaven he will be greater than John. During John's ministry the kingdom of heaven was "at hand;" but Elias will come as the forerunner "in the kingdom of heaven." John was the forerunner of Messiah in his humiliation, and prepared for the kingdom of the Stone: Elias will be the forerunner of Messiah in his glory, and will prepare for the kingdom of the Mountain. And he who with Moses was honoured—the one, by being on Messiah's right hand, and the other on his left in glory—may also be the one for whom that seat of honour is prepared in Messiah's kingdom.

M.

## REVIEWS AND MISCELLANIES.

ON THE HEBREW AND SEPTUAGINT CHRONOLOGY OF THE  
POST-DILUVIAN PERIODS.

*To the Editor of the Morning Watch.*

SIR,—It may seem an adventurous task, for one who confesses himself to be ignorant of astronomical calculations, to advance to the assault of a person so covered with the seven-fold panoply of science as the author of the learned paper on the Scriptural Chronology contained in your last two numbers. But as I believe my own weapons to be of a higher and more celestial temper than any which can be derived from the armoury of human science, I shall fearlessly proceed to offer to you my reasons for rejecting the whole reasoning of Mr. Cullimore, and for adhering to the opinion of nearly all later writers on the subject, that the chronology of the Hebrew text is spurious, and has been altered by the Jews since our Lord's first appearance.

As, however, the antediluvian chronology is less important in a practical point of view than the postdiluvian, I shall content myself with simply stating the difference between the Hebrew and Greek and Samaritan chronologies of the antediluvian period; and shall confine myself in this paper to the subject of postdiluvian times, the rectification of which is important both for the elucidation of the historical and prophetic Scriptures.

According to the Hebrew text, the period which elapsed from the Creation to the Deluge was 1656 years

According to the Samaritan text it was . . . 1307

According to the Greek text of the Seventy it was 2262

The differences between the three chronologies, in the period between the Flood and the birth of Abraham, are exhibited in the three tables which follow, wherein the letters Y. A. D. are used to express *Years after the Deluge*. I shall, however, limit myself in this paper to the discussion of the comparative merits of the Hebrew and Greek chronologies, having no intention of entering into the question as to the degree of authority to be attributed to the Samaritan Pentateuch.

*Post-diluvian Chronology from the Deluge to the Birth of Abraham.*

I. According to the HEBREW TEXT.				II. SEPTUAGINT.				III. SAMARITAN.				REMARKS.
Patriarchs.	Born Y.A.D.	Age at which had first born Son.	Total length of Lives.	Died Y.A.D.	Born Y.A.D.	Age at which had first born Son.	Total length of Lives.	Died Y.A.D.	Born Y.A.F.	Age at which had first born Son.	Total length of Lives.	
Noah . . .	600 yrs. old at Deluge	}	950	350	}	}	950	350	}	}	950	350
Shem . . .	}	100	600	502	}	100	600	502	}	100	600	502
Arphaxad	2	35	403	440	2	135	403	540	2	135	403	440
Canaan . .	}	}	}	}	137	130	460	597	}	}	}	}
Salah . . .	37	30	403	470	267	130	433	700	137	130	433	570
Eber . . .	67	34	430	531	397	134	404	801	267	134	404	671
Peleg . . .	101	30	209	340	531	130	209	370	401	130	239	640
Reu . . .	131	32	207	370	661	132	207	1000	531	132	107	770
Serug . . .	163	30	200	393	793	130	200	1123	663	130	100	893
Nabor . . .	193	29	119	341	923	79	129	1131	793	79	69	941
Terah . . .	232	70	135	427	1002	70	135	1207	872	70	75	1017
Abraham .	292	100	75	467	1072	100	75	1247	942	100	75	1117

For these reasons, as it did to Mr. Faber in his Origin of Pagan Idolatry, that the Samaritan text has in this particular preserved the original and authentic record of Moses.

In these tables, I follow those contained in Dr. Hales's work. Mr. Faber, in his work on the Origin of Pagan Idolatry, Vol. III. p. 606, gives a table varying from this considerably in some particulars. He seems to have followed the Vatican Edition of the Seventy, which is the worst of all according to Prideaux. My copy of the Seventy (Aldine Edition) accords with Dr. Hales, but Bigger's Edition from the Vatican with Mr. Faber.

It will be seen, that the only difference between the Samaritan and the Seventy as to the Chronology of this period, is, that the former concurs with the Hebrew in counting the generations of Canaan. It also differs from the Greek as to the residue of the lives of some of the Patriarchs; but this does not affect the Chronology. In one particular, the Samaritan appears more conformable to the Narrative of Genesis than either the Hebrew or Greek texts. It makes Terah die at the age of 146, just before Abraham's removal from Haran. This harmonizes Gen. xi. 32, and xii. 4. Most Chronologists, as Usher, Hales, &c. in order to explain the apparent discrepancy in these texts, affirm that Terah was 130 years old when Abraham the youngest of his sons was born; but if so, where was the difficulty of Abraham believing he should have a son at 109 if his own father beget him at 130? It seems to

The first conclusion which forces itself on the mind, upon a careful examination of the foregoing tables, is, that the difference between the Hebrew and Greek chronologies cannot have originated in any other way than that of a systematic corruption and wilful alteration of the original numbers containing the ages of the patriarchs. Either the Hebrew text, as it now stands, has wilfully subtracted *a century* from the ages of six of the patriarchs, and fifty years from that of Nahor, when they had their first-born sons—adding the periods thus subtracted to the residue of their lives—or, on the other hand, the Greek text has designedly made an addition of a century to their ages when they had sons, subtracting it from the residue. Moreover, the Seventy have, in the person of Cainan the son of Arphaxad, one generation more than the Hebrew text.

When a deed existing in duplicate is proved to have been altered, the very next inquiry which presents itself to the mind naturally is, "*In whose custody have the copies been lodged, and what is the character of the parties?*" Now when we ask this question with a reference to the Hebrew and Greek copies of the Old Testament, we are told by the voice of history, that the version of the Seventy has always been in the custody of the church of God. Before our Lord came, it was, in common with the Hebrew Scriptures, in the hands of the Jews, who were then the church of God: and since his advent and ascension this version has been in the keeping of the Gentile church, which in this dispensation occupies the place of the Jews as the church of God. The Hebrew version was, in like manner, till our Lord's advent, in the hands of the Jews, the church of God: but from the age of the Apostles to that of Origen it was in the sole and exclusive custody of the unbelieving Jews, who were the bitterest enemies of the church of God. The only version then used in the Greek churches was that of the Seventy; and till the time of Jerome, the Latins had no other copy than what was translated from it. There was, it is true, an ancient Syriac version, made from the Hebrew, used in the East; but the Hebrew itself was almost unknown, even to the learned in the Christian church. "The Fathers, with the exception of Origen and Jerome, were unacquainted with Hebrew\*." Indeed, the Jews were so jealous of communicating the knowledge of it to the Christians, that when Jerome got some of the Rabbis to help him in his Hebrew studies, it was only by bribing them with large sums; and even then they would only come to him by night, for fear of their brethren†.

\* Horne's *Introd.* Part I. chap. v. sect. 1. .

† *Prideaux's Connections*, Part II. book viii. Father Simon, in his *Histoire Critique du Vieux Testament*, says, that the Jews positively forbid teaching Christians the Hebrew language. (Quoted by Dr. Russell, vol. i. p. 86).

It is thus manifest that the unbelieving Jews had the sole keeping of the Hebrew Scriptures for a period of at least two or three centuries ; which must have rendered it an easy matter for their leading Rabbis to falsify the chronology of these Scriptures, if they were so inclined.

Now, since we have already seen that the difference between the Hebrew and Greek chronologies must have originated in design, it is quite manifest, from what is said above, that the very fact of the reception of the Hebrew and rejection of the Greek chronology involves in it a direct charge against the CHURCH OF GOD, of having wilfully corrupted the Scriptures : and if the church have done so in one instance, it may, for aught that we know, have done it in many. So that it is easy to see that this hypothesis impugns the testimony of the church with regard to the whole Scriptures.

On the other hand, the reception of the chronology of the version of the Seventy, which has always been in the custody of the church of God, involves the charge of wilful corruption, not against that church, but against the Jews, after they had crucified the Lord of Glory, and had filled up the measure of their sins, and wrath was come upon them to the uttermost\*.

Now, sir, Mr. Cullimore's paper affirms the former of these alternatives. The Seventy interpreters, who, from the very nature of the duty committed to them of rendering the Hebrew Scriptures into Greek, must have been men of high repute in the church of God, and must have been intimately connected with the Sanhedrim, are charged by Mr. Cullimore with having wilfully and systematically altered and corrupted the chronology of their own Scriptures, from a motive of national vanity, and in order "to raise the antiquity of their sacred records and their nation†." And the manner in which they are said by him to have effected this, is by the aid of certain astronomical tables (the existence of which is assumed without a shadow of evidence), wherein the places of the equinoxes and solstices were ascertained very soon after the Deluge. Assuming the rate of the precession of the equinoxes at one degree in a century, according to the estimate of the Egyptian, Greek, and Chaldean astronomers of that age ; and calculating the period which must have elapsed from the Deluge, according to the difference between the observed places of the equinoxes in their own times and their recorded places at the Deluge, at the rate of 101½ years for one degree of longitude of the fixed stars ; they brought out, says Mr. C., the sum of 2938 years from the Deluge to the eighth year of Ptolemy Philadelphus, which is only twenty-four years short of the period of 2962 in

\* 1 Thess. ii. 16.

† Morning Watch, No. viii. p. 901.

the Greek version\*; the true length of the same period according to the Hebrew being 2070 years. The above discrepancy of twenty-four years, Mr. Cullimore accounts for by *another conjecture*—(and by thus substituting conjecture for evidence we may prove *any thing*.) He supposes the Seventy may have inserted 130 years, as the generation of Caiuan, instead of 108 (106 I presume), to make it equal to that of the other Patriarchs from the Deluge to Abraham: or, adds he, “the difference may have arisen from a trifling error in our estimate of the equinoctial precession.”

The learned writer, with the aid of similar calculations, pretends to ascertain the *eras* of no less than eight other corruptions of the original Hebrew chronology; the earliest being the Hermaic corruption, which he pins down to the year A. C. 1509; and the latest, the modern Jewish corruption, in A. D. 813. That is, he supposes that at the period of each of these corruptions the place of the equinoxes at the Deluge was before the eyes of the corrupters; and also that their place at the time of each corruption was correctly ascertained; and, the difference having been calculated in the first eight corruptions at the rate of an hundred years to one degree of precession and in the ninth and last (namely, the modern Hebrew) at the rate of sixty-six years to a degree (being the rate computed in the Arabian schools of science about the ninth century), the result in each case was a variation from the original and authentic chronology of the Hebrew text, corresponding with the numbers now found in the various copies of the Old Testament, and in the works of the other writers, upon whom Mr. Cullimore lays the onus of the different corruptions.

Now it seems to me passing strange, that Mr. Cullimore should have failed to see that his different data are not only assumed without evidence, but are wholly inconsistent with each other. He supposes, *first*, that there were correct astronomical tables up to the period of the Deluge, recording the places of the equinoxes at that time. But where is the evidence of this? Surely the story of the Pillars of Seth—mentioned by Josephus, but repudiated now, by the writers of the greatest authority, as unworthy of credit—cannot be received as deserving the name of evidence. But, at any rate, these pillars, supposing them to have had a real existence, cannot serve this hypothesis, since they are supposed to refer to the antediluvian ages, and are therefore no evidence of the existence of tables coeval with the Deluge.—In the *second* place, Mr. Cullimore supposes that there were correct observations of the actual position of the equinoxes at the *eras* of the various supposed corruptions—namely, in the

\* Morning Watch, No. viii. p. 904.

years B.C. 1509, 465, 345, 296, 141, and 109, and in A.D. 114 and 813. But nearly the whole of this also is without evidence; at least none is produced for it by Mr. Cullimore. I moreover learn, on the authority of Dr. Hales, that Hipparchus was the first of the Grecian astronomers who discovered the precession of the equinoxes. On comparing his own observations, B.C. 128, with those of Timochares, B.C. 280, he found a sensible increase in the longitude of the bright star Spica Virginis, which he rated at one degree in a century: *but, according to Ptolemy, he HESITATED, because the preceding observations of Timochares were but COARSELY MADE*; and also the interval of one hundred and fifty years, elapsed between their observations, *was not yet become sufficient to induce firm conviction.*

But, in the next place, if for argument's sake it were granted to Mr. Cullimore that his supposed tables up to the Deluge, and at the periods fixed by him for the different alleged corruptions, had a real existence, and that the places of the equinoxes had at all these different periods been accurately ascertained, then it must have led to a much nearer approximation to the true rate of equinoctial precession than the one which forms the basis of all his calculations—namely, one degree in 100 or 101½ years. The very fact of the existence of so great an error, even as late as the age of Hipparchus, B.C. 128, demolishes his theory; either negating entirely the existence of his imaginary tables and series of astronomical observations, or impugning their accuracy and authority, and confirming the testimony of Ptolemy, that they were *coarsely made*. To render this plain, even to the reader who is not conversant with astronomical terms and calculations, I shall observe, that if the place of the equinoxes was fixed by one observation made in the year B.C. 465, and again ascertained in 345, and once more in the year 296\*, they must have been found in this term of one hundred and sixty-nine years, being the difference between the first and last of these years, to have moved forward about 2 deg. 20 min. 10 sec.; whereas Mr. Cullimore supposes the result of all the ancient observations, on which he founds his theory, to have been, that the rate of equinoctial precession was only one degree in a century; or, in other words, that in the above term of one hundred and sixty-nine years the equinoxes had moved forward only 1 deg. 41 min. 24 sec. which, at the true rate of precession, makes a difference in time of not less than forty-six years, in the short period of one hundred and sixty-nine years. Now, since, according to the scheme of Mr. Cullimore himself, the ancient observations were thus coarse and inaccur-

\* It will be seen, by a reference to his paper, that these are three of Mr. Cullimore's imaginary æras of the corruptions.

rate, this very circumstance demolishes the fundamental principles of his whole system, and levels it with the ground; for it is impossible that the supposed existence of astronomical observations thus grossly inaccurate, can lead to the results which he imagines, of fixing on accurate principles the dates of the various alterations and discrepancies in Scriptural chronology, as exhibited in our present copies.

To his argument from the unanimous opinion of the ancients that time began when the vernal equinox was in Taurus and the summer solstice in Leo (that is, between the years B.C. 4665 and 2520), I answer, that the beginning of time here referred to may be the time of *the heavens and the earth that are now*\*—i.e. the post-diluvian time;—and in confirmation of this let it be observed, that from Job xxxviii. 31 an argument has been deduced, by Dr. Hales, that *Chimiah* and *Chesil*, or Taurus and Scorpio (the last rendered Orion in our version), were the constellations of the vernal and autumnal equinoxes in the age of Job; and Dr. Brinkley, Professor of Astronomy in the University of Dublin, hence calculates the age of Job as coinciding with the year B.C. 2338. A French writer, who published a thesis at Paris in 1765, in the Sorbonne, had, unknown to Dr. Hales, anticipated his argument, and pinned down the age of Job to the year B.C. 2136†. And it is scarcely necessary to add, that even the last of these dates carries back the age of Job to a period which, though quite in harmony with the chronology of the Seventy, is not at all consistent with the Hebrew chronology, according to which the above year was just two hundred and three years after the Flood: and thus Job must have been the contemporary of all the Patriarchs from Noah to Serug, which is utterly at variance with the internal evidence of the book itself.

I now proceed, however, to argue the question upon other and more directly scriptural grounds. We have already seen that Mr. Cullimore's theory charges the Seventy elders with the enormous wickedness of having wilfully corrupted the word of God, with which they were entrusted for rendering into Greek. But it is not they only who are included in this charge. The whole Jewish church, before our Lord's appearance, must participate in the guilt of this corruption. For we are informed by history, that "the version of the Seventy gradually acquired the highest authority among the Jews of Palestine, who were acquainted with the Greek language‡." It was used not only by the Hellenistic Jews of Palestine, but throughout all the synagogues of the Roman empire. Thus, then, if Mr. Culli-

\* 2 Pet. iii. 7.

† Hales' Chronology, vol. ii. p. 55, second edition.

‡ Horne's Introduction, vol. ii. p. 179.



more's theory be true, the whole Jewish church must share in the guilt of allowing a wilful and daring corruption of their own Scriptures. Moreover, the alleged corruption was not confined to the Greek copies; for Eusebius "found in the Hebrew copies which he consulted different accounts of the times, some following the longer, others the shorter, computations\*."

But the learned author of this paper, whether designedly or not I know not, involves the whole primitive Christian church in the like guilt, or in a charge of gross and most criminal ignorance: for it is a fact altogether indisputable, that the version of the Seventy was universally adopted by the churches of Christ in the first ages. "As Christianity grew, so also did the credit and use of the Greek version of the Old-Testament Scriptures †." And, what is more remarkable still, this version is, in the great majority of instances, adopted by the inspired writers of the New Testament in their quotations from the Old. According to Mr. Horne, these quotations may be arranged as follows:—

Quotations agreeing verbatim with the Septuagint, or only changing the person, number, &c. are in number	75
Quotations taken from the Septuagint, but with some variation, are	47
Quotations agreeing with the Septuagint in sense, but not in words	32
Quotations differing from the Septuagint, but agreeing exactly or nearly with the Hebrew	11
Quotations which differ both from the Septuagint and the Hebrew	19

It thus appears that the inspired penmen of the New Testament have given their solemn and deliberate sanction to a version which Mr. Cullimore pronounces to have been corrupted at its very source; and it merits especial consideration, that not a few of these quotations are put into the mouth of our Lord himself, in his various recorded discourses and apophthegms.

Does, then, Mr. Cullimore mean to implicate the Apostles of the Lord in the charge of having connived at a wilful corruption of the word of God, by using and quoting a version which they knew to be thus wilfully corrupted? Or does he charge them with ignorance of the fact of its corruption, and thus deny their inspiration? I see not how he can escape from the dilemma of choosing one or the other of these alternatives; and his language in the *Morning Watch* (March 1831, p. 174) looks very like the choice of the first. He affirms, that the sum of 5500 years, expected by tradition to elapse from the creation to the Messiah, "although founded on a corrupted chronology, might nevertheless have been suffered by Divine Providence to come out with some degree of accuracy, because adapted to prevailing notions; just

\* Quoted by Dr. Hales, vol. i. p. 278.

† *Prideaux's Connections*, Part ii. book i. sect. 10.

as the received Greek version of Scripture was afterwards used and quoted by Christ and his Apostles, as the best adapted to forward the interests of Christianity." Certainly the above sentiments appear to me the most extraordinary that I remember to have met with in any professed friend of Revelation. I forbear saying more, leaving it to Mr. Cullimore himself to explain how they differ from the language of some who charged the Apostle with choosing evil that good might come.

Once more: if the facts be, as Mr. Cullimore asserts, that not only the Seventy interpreters, but also Josephus and others, were all guilty of corrupting the Scriptures, at different and distant periods, upon one and the same astronomical principle, how can we account for the entire silence of all antiquity upon this point? Had it occurred at the times Mr. Cullimore pretends, the chronological difference between the Greek and Hebrew Scriptures must have been known to multitudes; and yet no one writer of antiquity was honest enough to bear witness to the fact! An entire silence was observed about it till the fourth century, when the Jews were charged, by Ephrem Syrus and others, with having corrupted their chronology\*: and hence the natural conclusion is, that in the Apostolic age the difference had no existence. Mr. Cullimore, indeed, attempts to prove that Josephus had the present Hebrew numbers before him: but his arguments have no weight, being founded partly on numbers manifestly interpolated into the text of Josephus, and partly on conjectural numbers of Mr. Cullimore himself—as, for example, in p. 163 of *Morning Watch*, 1656 for 2656, a conjectural emendation; and the number 292, evidently interpolated into Josephus.

It thus appears that the truth of Mr. Cullimore's scheme would include in it a complicated series of frauds and collusions, and either of guilty connivances or most inexplicable ignorance; and all this among a variety of parties, including persons venerable for character, in veracity unimpeached, and some of them the highly honoured servants and Apostles of God; and yet of this strange combination of moral phenomena not one whisper is to be found in history! It was only discovered when Mr. Cullimore retired into his closet to unravel these mysterious transactions. Now I must confess, sir, that all this appears to my mind utterly incredible, and I must oppose a pertinacious resistance to the whole process by which the learned writer purposes thus to overthrow moral evidence, historical probability, and testimony. All these I shall cleave to, although I should be compelled to reject the embolismal periods and numbers of this learned writer.

\* Hales, vol. i. p. 278.

I shall now enter upon another branch of my argument, by examining the Hebrew Post-diluvian Chronology on its own merits, and comparing it with the Scriptural history, and trying how far it is consistent therewith, and with probability and analogy.

We are informed in the Book of Genesis (x. 25), that the earth was divided in the days of Peleg. But, according to the Hebrew chronology, the five former patriarchs, from Noah to Eber, outlived Peleg; seeing that he died in the year A. F. 340, whereas his father, Eber, lived till the year 531, nearly two centuries later. This chronology is therefore quite inconsistent with the narrative of Genesis; since, if the chronology were true, it would be more proper to say that the earth was divided in the days of Noah, than in the days of Peleg, who died ten years before his great ancestor.

On the other hand, it will be found that the chronology of the Seventy entirely harmonizes with this part of the narrative of Moses: for, according to the Greek text, all the former patriarchs, from Noah to Eber died in natural succession; Eber, the father of Peleg, in the year A. F. 801, while Peleg outlived his father sixty-nine years, and died in the year A. F. 870.

Again: according to the chronology of our Hebrew Bibles the tower of Babel was built, and the confusion of tongues happened, little more than one century after the Deluge, and in the lifetime of all the patriarchs from Noah to Peleg. To say nothing of the utter impossibility of accounting for such an increase of the human race, from only three pairs, within one century, as is supposed by this chronology, we are at once struck with other moral difficulties and paradoxes. If the confusion of tongues happened so early, then must Noah himself, and his immediate descendants, have become mutually unintelligible to each other; a supposition which violates all probability as well as scriptural analogy. Moreover, Noah is made, by this chronology, to outlive the confusion of tongues and dispersion of his descendants by more than two centuries; and having in his earlier days seen, with agony of soul, the destruction of one world, he is made, in his old age, the sorrowful and impotent spectator of the almost universal apostasy of a second world, composed entirely of his own children.

Again: this chronology wholly violates the established economy of the universe, not only as exhibited to our view in the uniform experience of mankind, but also declared in the Scriptures themselves. It is a part of this economy, as described in the Book of Ecclesiastes (i. 4), that one generation *passeth away and another cometh*. Indeed, the deep cup of bitterness which parents drink when called upon to accompany the remains of their own children to the grave, sends a pang into the inmost recesses of the heart, causing them to feel that in such dispensations of

Providence there is not only an execution of the universal sentence, *Dust thou art, and unto dust thou shalt return* ; but there is, as it were, a penal prematurity in the fulfilment of the sentence, which at once violates the usual order of Providence, and aggravates the bitterness of the sentence of universal death—" *O Absalom, my son, my son!*" Now, according to the Hebrew chronology no less than eleven generations of men, from Noah to Abraham, were alive upon the earth at one and the same time ; and of these, Shem was called upon to bury eight generations of his own children, Eber buried six generations, and Serug one.

In the next place : according to this chronology, Noah, who lived nine centuries ; Shem, who lived six centuries ; three other generations of men, whose lives were four centuries ; and four other generations, who lived more than two centuries ; were all the contemporaries of Abraham ; and thus different and discordant principles, respecting the economy of the universe, were co-existent and in operation at one and the same moment of time. Now the earlier of these post-diluvian generations must have continued to beget children at the age of three centuries, and the later at more than a century and a half : but if so, how is it that the Scriptures celebrate the great faith of Abraham, in believing that he was to have a son at the age of one century, when he saw before his eyes his own forefathers begetting children at the age of three centuries ?

In all these particulars the Hebrew chronology so utterly violates all consistency, and probability, and analogy, and truth, that had not the providence of God preserved to us the genealogies and ages of the patriarchs, as contained in the Septuagint and Samaritan Pentateuchs and the works of Josephus, we should have been altogether at a loss how to reconcile the history of the Book of Genesis with its account of the post-diluvian chronology ; and objections, in themselves utterly unanswerable, might have been thence deduced, by infidels desiring to impugn the authority and veracity of the sacred historian.

In the chronology of the Seventy, the above difficulties and inconsistencies have no existence. A careful examination of the foregoing table, No. II. will convince us that all is natural, and in due proportion, and in harmony with the established laws of the universe ; making only allowance for the gradual diminution of the life of man in the generations from Noah to Abraham. In this chronology, one generation passes away and another comes, and though the life of man is gradually narrowed, yet we do not meet with the strange anomaly exhibited in the Hebrew chronology, of men whose lives extended to four, five, and six centuries, and one whose life was nine centuries, co-existing with those who lived less than two.

According to the Seventy, Peleg, in whose days the earth was divided, was born in the year A. F. 531, subsequently to the death of Noah and Shem, and only a few years before that of Arphaxad; and he lived till the year 870, having survived his father, Eber, sixty-nine years. If we suppose the above division to have taken place in the last years of his life, then, according to the chronology of the Seventy, it happened about twenty-three centuries before Christ, about half a century earlier than it is placed by Usher's chronology, following the Hebrew text.

The next reason for rejecting the Hebrew post-diluvian chronology and receiving the Greek, is the entire inconsistency of the former with the Gospel of St. Luke, every copy of which, now in existence, except the Cambridge MS. (which, though very ancient, is by eminent critics, pronounced to be of very little critical value\*), agrees with the Seventy in inserting the generation of Cainan, the son of Arphaxad, which is totally omitted in the Hebrew text. I am not ignorant that Dr. Hales, and other learned men who reject the Hebrew chronology, do yet agree with it in excluding the generation of Cainan: but if St. Luke's Gospel is a part of the inspired word of God, all their arguments cannot impugn the authority of this Evangelist†.

The foregoing arguments, in favour of the Greek post-diluvian chronology, and in refutation of that of the Hebrew text, appear to me so entirely conclusive that I think it unnecessary to add any thing more upon this branch of the subject.

But there is another part of the chronology of the Old Testament in which the Hebrew text expressly contradicts the testimony of the Apostle Paul; who, in Acts xiii. 19, 20, informs us that from the division of the land of Canaan by Joshua till Samuel the Prophet there were 450 years; being the whole length of the administration of the Judges, the last of whom was Eli. The natural construction of St. Paul's words, therefore, is, that the period elapsed at the death of Eli. Now, if to this authentic period of the Apostle, we add the following: 450 years.

From the Exodus to the division of the land . . . . .	46
The servitude after the death of Eli (1 Sam. vii. 2) . . . . .	20
Administration of Samuel, after the victory of Mizpeh . . . . .	12
Reign of Saul (Acts xiii. 21) . . . . .	40
Reign of David . . . . .	40
Three years of Solomon . . . . .	3

The result is, from the Exodus to the foundation of the Temple 611 years. This period is, in the present Hebrew text of 1 Kings vi. 1, curtailed to 480 years; and the Greek text, as it now stands, ac-

\* See Horne's Introduction, vol. ii. Part I. chap. ii.

† The reader will find a vindication of the genuineness of the post-diluvian Cainan in Dr. Russell's Connection of Sacred and Profane History, vol. i. pp. 159—167.

cords with the Hebrew (480) ; being less than the truth, if St. Paul was inspired of God,	131 years.
The mode in which this was effected was by rejecting the whole periods of the servitudes in the Book of Judges, which accounts for . . . . .	111
And the servitude after the death of Eli (1 Sam. vii. 2) . . . . .	20
	—131 years.

Now, it being undeniable that St. Paul, an inspired Apostle, must have spoken the truth, it follows that our present Hebrew copies contain an utterly erroneous chronology in the text above cited, of 1 Kings vi. 1. It is evident that the period has been curtailed for the same end as the post-diluvian chronology; and what this end was, cannot be reasonably doubted: it was, to prove that our Lord's coming was at too early an age of the world to consist with the truth of universal tradition that Messiah was to appear about the middle of the sixth millenary of the world; and, consequently, that he could not be the Messiah.

By thus curtailing the period from the Exodus to the building of the temple, the chronology of the Book of Judges, and the earlier part of 1 Samuel, is thrown into the most inextricable confusion; as may be seen by a reference to the margins of our English Bibles, which, as is well known, follow the Hebrew chronology. I shall proceed to give some examples of this babel of times. It will be found that the eighteen years' servitude under the Philistines and Ammonites, from which Jephthah delivered Israel, is made to commence in the year *b. c.* 1161; and the forty years' servitude in the time of Samson is placed in the very same year, 1161. Again, the birth of Samuel the prophet is placed in the year *b. c.* 1171, and that of Samson in 1161, ten years later. The administration of Eli is placed from the year *b. c.* 1171 to 1141, when the ark is captured and Eli dies. The administration of Jephthah is placed between 1143 and 1137, partly contemporaneous with that of Samuel, and also of Eli, and partly after the death of Eli. The administrations of Ibzan, Elon, and Abdon, are placed between the years 1137 and 1112, contemporaneous with and after that of Samson, and contemporaneous with Samuel.

The marriage of Samson is placed in the very same year with the capture of the ark and the death of Eli—namely, in the year *b. c.* 1141—and he is made to judge Israel to the year 1120, *i. e.* during the very time of the servitude, after the death of Eli. And the death of Samson is placed in the same year, 1120, that Samuel assembled the tribes of Israel at Mizpeh and defeated the Philistines. But if the administrations of Samson, and Jephthah, of Ibzan, Elon, and Abdon, were thus posterior to that of Eli, how is it that the Book of Judges, which certainly,

on the face of it, bears the aspect of being a history of Israel from the death of Joshua to that of Samson, is wholly silent as to the administration of Eli, together with the remarkable circumstance of the capture of the ark? The tables of Usher, indeed, as printed in Dr. Russell's Connection, vol. i. p. 73, avoid some of these absurdities; but the manner in which they effect this is by omitting all notice whatever of the seven servitudes, reaching through the period already mentioned of one hundred and thirty-one years: and therefore Usher's chronology is no less inconsistent with the narrative of the Books of Judges and the First of Samuel, than with St. Paul's number in Acts xiii. 20.

I shall now give a table of the real chronology of the Scriptures, from the division of the land of Canaan to the foundation of the Temple, in entire harmony with the words of St. Paul in Acts xiii.

* Joshua and the elders	*19 years
1. Servitude—Cushan Rishathaim	8
Othniel	40
2. Servitude—Moab	18
Ehud	80
* Shamgar	* 1
3. Servitude—Canaanites	20
Deborah and Barak	40
4. Servitude—Midianites	7
Gideon	40
Abimelech	3
Tolah	23
Jair	22
5. Servitude—Ammonites	18
Jephthah	6
Ibzan	7
Elon	10
Abdon	8
6. Servitude—Philistines (twenty years of which Samson judged Israel)	40
Eli	40
	450

Thus we see how entirely the Scriptures of the Old Testament, when strictly examined, harmonize with St. Paul; and in the above numbers, the two marked with asterisks are the only ones not expressly mentioned in the Books of Joshua and Judges, being supplied by Josephus. I shall now continue the chronology till the foundation of the Temple.

Samuel the Prophet.	
7. Servitude—Philistines, while the ark was at Kirjath-jearim	20 years.
Administration of Samuel. The length of it not being mentioned in Scripture, the period is supplied from Josephus	12
Saul	40
David	40
Solomon, three years	3
Take forward	115

	Brought forward	115 years.
Which, added to the former period of		450
Makes, from division of the lands till the Temple founded		565
Add from Exodus to Division		46
Makes, from Exodus to Temple founded		611

This period of six hundred and eleven years, from the exodus to the foundation of the temple, is in entire harmony with the testimony of Josephus, in one passage of his Antiquities (book **xx.** ch. **x.** sect. **1**), where he states it to have been six hundred and twelve years. The difference between current and complete time makes the additional year. In other places, however, Josephus gives the number of five hundred and ninety-one years as the length of this period. I shall briefly consider this point before closing this paper. In the meanwhile I proceed to remark, that as to the next period in the chronology of the Old Testament—namely, from the foundation of the Temple to the Christian æra—there is not a great difference of opinion among our learned writers. The lowest estimate of the length of this period is that of Usher, 1012 years; and the highest that of Hales, 1027 years. The first part of it, from the foundation to the destruction of the Temple, is thus estimated\* :—

By Usher, at	424 years
Scaliger and Lightfoot	427
Jackson	428
Russell	430
Hales	441

The principal reasons of the difference between the shortest and the longest of these computations are, *first*, that Usher contracts the reign of Jehoram, or Joram, king of Judah, from eight years to four, supposing him to have reigned four years conjunctly with his father; whereas Hales and Russell both make him to have reigned the full period of eight years alone. The truth, I think, is between the two. In 2 Kings viii. 16, Jehoram, of Judah, is said to have begun to reign in the fifth year of Joram, of Israel; and in the same chapter, ver. 25, we learn that Ahaziah began to reign in the twelfth year of Joram of Israel: so that the reign of Jehoram of Judah must have been from the fifth to the twelfth of Joram of Israel, that is, seven years. It is, however, said, in 2 Kings ix. 29, that Ahaziah began to reign in the eleventh year of Joram of Israel; and as he was slain at the same time with Joram, who reigned twelve years, and Ahaziah's own reign was one year, it would appear that the last account must be the true one; which reduces

\* I derive this information from Dr. Russell's Connection of Sacred and Profane History.



the reign of Jehoram of Judah to six years, from the fifth to the eleventh of Joram of Israel.

In the *second place*, there is a difference of eleven years between the death of Amaziah, king of Judah, and the accession of Uzziah, where Hales places an interregnum of that number of years; which is not to be found in the scheme of Usher, and most other chronologists, and is expressly denied by Russell. Dr. Hales has here, however, the support of Dr. Lightfoot; and the foundation of their reasoning is, that the texts of 2 Kings xiv. 17, 23, compared with xv. 1, discover to us that Amaziah of Judah lived fifteen years after the death of Jehoash of Israel, and therefore his death was in the sixteenth year of Jeroboam II. of Israel, the successor of Jehoash: but Uzziah, or Azariah, did not receive the kingdom till the twenty-seventh of Jeroboam; and, consequently, there must have been an interregnum of eleven or twelve years. The explanation of this, given in the margins of our larger Bibles, seems to rest on no Scriptural evidence.

I now proceed to compare the foregoing chronological conclusions with my observations on the Jubilean period, which you were kind enough to insert in your VIIIth Number, although a contemporary journalist\*, in his zeal for the Hebrew text—greater, it would appear, even than that of the laborious Kennicott and Bishop Walton, who both rejected the Hebrew chronology, as well as an host of learned and pious men—refused to admit my paper: and I shall premise what I have to offer with the following general observations.—

1. It seems to me that the Jubilean period must have begun to be reckoned either from the year of the entrance of Joshua and the children of Israel into the promised land, or from the division of the land, which was completed in the seventh year afterwards; and that this year was counted a Sabbatic year. I think Dr. Hales's date of the first Sabbatic year erroneous, though I cannot now fully give my reasons for this opinion.

2. For the reasons formerly stated, I think the first year of our Lord's public ministry was a year of Jubilee—although I deem it not impossible that his baptism, in the year before, when

\* There might be just reasons for not offending Jewish prejudices, by calling in question the integrity of the Hebrew text in that particular magazine. Had the Editor given *such reasons*, I should not have said a word against them. But the reasons which he did give were wholly insufficient. The Editor says, he could not consistently give admission to a theory that proceeds upon a supposition that the Hebrew text has been falsified. Is it then, it may be asked, by the suppression of discussion that the Hebrew text is to be vindicated? On the same principle, this Editor, because he cannot for a moment entertain such a supposition, would, had they lived in his day, have excluded from the pages of his work the communications of such men as Walton and Kennicott.

he was publicly anointed with the Holy Ghost as the Son of God, may have been the year of Jubilee.

3. Since the year of our Lord 28, fixed by Dr. Hales as the first of his ministry, does not seem to accord with the generally received opinion that his ministry continued just three years and a half; and as we must place his crucifixion in A.D. 33, to harmonize with the seventy weeks of Daniel; I feel disposed to adopt Prieaux's chronology of these events; and he places our Lord's first appearance in the ministry in the autumn of the year 29; from whence to Nisan in 33, are just three years and a half. His baptism was probably in the year before—namely, 28.

4. If the principles above laid down be correct, then it follows that the period beginning either with the passage of Jordan, or the division of the land of Canaan, and ending with our Lord's appearance, must be a Jubilean period; that is, it must contain a number divisible by forty-nine and leaving no remainder—or, rather, leaving a remainder of one; as a *second* Sabbath is the eighth day from the *first*, and the Jubilee was thus the fiftieth current year from the first of the series (Lev. xxv. 10). Thus, if the year of the division of the lands was numbered 1, the next Sabbatic year would be the year 8; and, supposing the principles of my former paper to be correct, the Jubilee year of the thirty-third Jubilee must have been the sixteen hundred and eighteenth year of the series; or,  $49 \times 33 = 1617 + 1 = 1618$ .

5. In so long a period of years, with such uncertainties as often embarrass our conclusions, we are not, however, to expect complete accuracy: it ought to satisfy us if we nearly approximate to it.

Assuming the foregoing principles as the basis of my reasoning, I shall now lay before you two different views of the above Jubilean period.

*First View.*—In the calculations given in the foregoing pages, which rest upon the inspired authority of the Apostle Paul himself, it has been clearly proved that

From the Exodus to the foundation of the Temple there was precisely a period of	611 years
Deducting from which the interval from the Exodus to the passage of Jordan	40
Leaves from the entrance into Canaan to the Temple founded	571 years
Add, from the foundation of the Temple to the Christian era, according to the shortest calculation, being that of Usher	1012
Add deficiency in Usher's estimate of the reign of Jehoram	2
Add to the commencement of our Lord's Ministry	29
Makes the total length of period from entrance into Canaan to our Lord's appearance in the ministry	1614 years

Which is just thirty-two Jubilees and forty-six years, or four years short of the

required sum of 1618 years, to make up the length of thirty-three Jubilees and one year.

*Second View*—founded on the longer calculation of Dr. Hales, with an interregnum of eleven years between Amaziah and Uzziah; and supposing the Jubilean period to have commenced at the division of the land, in the seventh year from the entrance into Canaan.

From the Exodus to the Foundation of the Temple . . . . .	611 years
Deduct from the Exodus to the Division of the Land . . . . .	46
Remains, from the Division to the Foundation of Temple . . . . .	—565 years
Add from foundation of Temple to Christian æra . . . . .	1027
Deduct excess in years of Jehoram . . . . .	2
	—1025
Add to beginning of our Lord's Ministry . . . . .	29
Total length of period from the Division of the Land till our Lord's Ministry began . . . . .	1619 years

Which is thirty-three Jubilees and two years, being one year more than the required sum of 1618 years.

Taking St. Paul's number in Acts xiii. 20 as the basis of our calculations, it seems therefore demonstrable that the number of Jubilees between the passage of Jordan and the beginning of our Lord's ministry in A.D. 29, or from the division of the land to the same æra, was precisely thirty-three; and though our calculation does not bring out the period with perfect exactness, this is not to be wondered at, when we consider the great difficulties which exist as to the chronology of the kingdoms of Judah and Israel from Rehoboam to the destruction of the Temple, so that "this period has hitherto been considered as the Gordian knot of sacred chronology\*."

If it be thought more probable that the year of our Lord's baptism was the Jubilee year, then it throws back the calculation one year, to A.D. 28, and in that case the second view comes out quite exact without a fraction.

If, in the next place, we calculate a second series of Jubilees, reckoning A.D. 28 as a Jubilee year, we shall find that the year 1792 is the 1764th year from 28, in complete time, or the 1765th in current time—*i.e.* it is the Jubilee year of the 36th Jubilee;—and if we fix upon A.D. 29 as the year of Jubilee, then the year 1793 was the 36th Jubilee. Thus in either case a period of  $33+36=69$  Jubilees, from the passage of Jordan or the division of the land, did certainly expire, either in the year 1792 or 1793; and the seventieth Jubilee will elapse in the year 1841 or 1842; which entirely confirms the conclusions contained in my paper in your Number for December last, page 874: and as the seventieth Jubilee is, for the reasons therein assigned, THE JUBILEE OF REDEMPTION, and we are within ten or eleven years

\* Hales, vol. ii. p. 372.

of its end, let us gird up the loins of our minds in these evil days, and wait patiently for the grace that is to be brought unto us at the revelation of Jesus Christ\*.

It will be seen that in the foregoing calculations I have departed from Dr. Hales's principles, as to the commencement of the Jubilean period from the first Sabbatical year subsequently to the division of the land. The reason of this is, that I cannot discern any warrant for his having introduced a period of ten years for the anarchy after the death of Joshua, professing to found it on the true chronology of Josephus. Having tried the number of 476 years, given at the commencement of the fifth book of this writer's Antiquities of the Jews, I find, that, supplying from Judges x. 2 the length of the administration of Tola, being twenty-three years—which is omitted in the text of Josephus—and also inserting the length of the fifth servitude, under Ammon, eighteen years; and the administration of Abdon, eight years—to both of which no term of years is assigned by Josephus—the result agrees precisely with the sum of 476 years from the death of Moses to that of Eli. If my space would permit it, without encroaching too much upon your pages, I should be glad to insert the whole series of this chronology.

It is, however, observable, that Josephus's sum of 476 years from the death of Moses to that of Eli (six years being deducted from it till the division of the land) exceeds St. Paul's period of 450 years precisely by twenty years: and this arises from an excess of the same number in the years of the sixth servitude, and of Samson and Eli, which period Josephus extends to one hundred years†, instead of eighty, the true length of it, as most chronologists are agreed. There is, indeed, a difference of opinion among them as to the manner of arranging Samson's administration of twenty years—some of them placing it as a part of the sixth servitude of forty years, and others conjoining Samson with Eli in the first twenty years of his administration. I have adopted the former alternative; and my reason for it is, that in Judges xv. 20 we are informed that Samson judged Israel twenty years, *in the days of the Philistines*.

While Josephus thus errs by an excess of twenty years in the whole period above mentioned, he errs on the opposite side in the period from the death of Eli till the foundation of the temple in the third of Solomon; making this interval to be only seventy-five years, instead of one hundred and fifteen, its true length: as follows:

\* 1 Pet. i. 3.

† See Dr. Russell's Connection, vol. i. p. 128, Table iv.

Seventh Servitude*—Philistines (1 Sam. vii. 2)	20 years.
Concluding part of the Administration of Samuel, after the victory at Mizpeh—(see above, p. 429)	12
Saul's reign (Acts xiii. 21)	40
David, and three years of Solomon	43
Total from death of Eli till the foundation of the Temple	115

Josephus seems to have fallen into this error by a mistake with respect to the meaning of the words in 1 Sam. vii. 2 †, as if they signified that the ark was altogether only twenty years at Kirjath-jearim, whereas if the Hebrew text and that of the Seventy be closely examined, in that place they will be found to say only, that at the time there referred to the ark had now been twenty years at Kirjath-jearim; and we know, from 2 Sam. vi. 1, that it continued there for nearly sixty years longer. But Josephus, supposing the whole of this period to be only twenty years, in order to approximate to it he rejects from his chronology the period of the seventh servitude under the Philistines, twenty years, and further shortens the reign of Saul from forty years to twenty; and in this way he makes the whole sum of years from the Exodus to the foundation of the Temple to be only 591, as follows :

From the exodus to the death of Moses	40 years.
From the death of Moses to that of Eli	476
From the death of Eli to that of Saul	32
David, and three years of Solomon	43
Total from Exodus to foundation of Temple	591 years.

This is the sum of years which is adopted by Dr. Russell, in his Connection of Sacred and Profane History; and he reasons at great length in its favour: but when he fills up the particulars he is obliged to vary considerably from Josephus himself, and likewise from the Scriptures; and this he does by curtailing the administration of Eli to twenty years, making the former twenty years of it to be contemporary with the administration of Samson.

From what has been said above it is manifest that

From Josephus's period of	591 years
There must first be deducted an excess of twenty years previous to the death of Eli	20
Leaving	571
To which being added the deficiency above mentioned, from the death of Eli to the third of Solomon	40
Makes the true length of the period from the Exodus to the Foundation of the Temple	611 years.

The following reasons also render it quite evident, to my mind, that both Dr. Hales's period of 621 years and Dr. Russell's of 591,

\* This servitude was evidently a part of the administration of Samuel, as the words in 2 Sam. vi. 15 imply that he was judge from the death of Eli.

† See his Antiquities, b. vi. ch. i. sect. 4.

(from Josephus) are wrong. It will be found that neither of these numbers harmonizes with St. Paul's period of 450 years. The former makes them end ten years before the death of Eli; but this is quite inconsistent with St. Paul's words, which evidently imply that the 450 years reach to the end of the government of the Judges, or, in other words, to the death of Eli, the last of the judges.

On the other hand, Dr. Russell's period of 591 years brings down the end of St. Paul's period to the termination of the twenty years of the seventh servitude, before the victory at Mizpeh (1 Sam. vii.), that is, just as many years beyond the dispensation of the Judges, and to the end of the first part of the administration of Samuel the Prophet; which is no less inconsistent with the language of the Apostle.

Again: although the number in 1 Kings vi. 1 has already been proved to be erroneous—(add to which, that we have negative evidence that it was not in the text at all in the time of Origen\*)—yet it has also been shewn that it is not an imaginary number, but is composed of the sum total of the whole administrations of the governors of Israel, of every description, from the Exodus to the third of Solomon, excluding or setting aside the whole sum of the servitudes. Therefore, this number has the same sort of relation to the truth as the evidence of a witness who tells as much of truth as he deems favourable to his own friend, and withholds the remainder. The period of 480 years may be divided into three parts.

1st. From the Exodus to the Division of the Lands . . . . .	46 years.
2d. From the Division to the death of Eli . . . . .	339
3d. From the death of Eli to the Third of Solomon . . . . .	95
	<hr/> 480

If to the second of these numbers be added the sum of the first six servitudes, 111 years; then  $339+111=450$  (the period of St. Paul).

If to the third number be added the seventh servitude, twenty years; then  $95+20=115$

Add the first number . . . . .	46
The total, as before . . . . .	<hr/> 611

Now it will be found quite impossible, by any analysis of the larger number of Dr. Hales, or the smaller one of Dr. Russell, to make them accord with the component parts of the 480 years, adding the servitudes. Dr. Hales's number of 621 contains 480 years of administrations, 10 of anarchy, and 131 of servitudes. The learned writer may perhaps affirm, that the Scribes retained the years of the administrations, and rejected the one hundred and thirty-one of servitude, and also the ten of anarchy. But then these ten years of anarchy are not to be found in the Scriptures: they do not harmonize also with the sum

\* See the citation of that text in the words of Origen, in Dr. Russell's Connection of Sacred and Profane History, vol. i. p. 143.

of 476 years contained in the Fifth Book of the Antiquities of Josephus, as has been proved in a former page. Thus their existence, and consequently their rejection by the Scribes, are both without evidence.

Again: Dr. Russell's smaller number, of 591 years, contains 460 of administrations and 131 of servitudes. To form from this the number of 480 years, the Scribes must have taken 20 of the servitudes, and added them to their 460 of administrations; thus violating the unity of the principle upon which they formed their curtailed number. In every way, therefore, we seem to be driven back to the number of 611 years, containing 480 of administrations, and 131 of servitudes, as the original which the Scribes had before them when they shortened the chronology by the entire rejection of the servitudes; and thus even the spurious number, now found in 1 Kings vi. 1, is, from its relation to the authentic and original number, rendered subservient to the elucidation of the truth\*.

In closing this long paper, I may, perhaps, be permitted to express a hope that I have fully vindicated the Church of God from the charge made against it in Mr. Cullimore's paper, of having wilfully and corruptly and wickedly altered the text of the oracles of God; or, to say the very least, of having most criminally and negligently permitted that alteration by some of her sons, and having afterwards connived at and participated in it by the reception into universal use of the version so corrupted. I hope I have also established, by a series of Scriptural and moral and historical arguments, that the copy of the Scriptures which has always been in the custody of the church of God—namely, that of the Seventy—contains the true chronology; and that the original Hebrew text, which was for at least two centuries in the exclusive custody of the bitterest enemies of the church of God; and of the Lord Jesus, has been corrupted as to its chronology. The charge of corrupting the Sacred Text was, as we have seen, brought against them by Ephraim the Syrian. Justin Martyr, in his Dialogue with Trypho, in like manner accuses them of having taken away from the Greek translation of the Seventy many texts respecting our Lord's crucifixion and death †. And Irenæus goes so far as to say, that, had the Jews foreseen, the use which would have been made of their Scriptures, they would

\* Dr. Hales has, from the Jewish chronologer David Ganz given a different scheme, now adopted by them, for filling up the 480 years. Still, however, the origin of this curtailed number can only be accounted for in the mode I have adopted, which appears entirely to have escaped the notice of Dr. Hales.

† Justin. Dial. p. 291.

not have hesitated to burn the Scriptures, which declare that the Gentiles should inherit life, and that the people of Israel should be disinherited from the grace of God\*.

WM. CUNINGHAME.

P. S. Since the foregoing paper was finished, a note has appeared in the periodical work alluded to in p. 431, implying that there is no ground for alleging a discrepancy between the words of St. Paul in Acts xiii. 20, and those of the Old Testament in 1 Kings vi. 1; and the reason assigned for this assertion is, that we must distinguish *between time in the dative and time in the accusative*. I in consequence of this consulted the learned Professor of Greek in one of our Scottish universities, who, though I am personally unknown to him, returned a most polite and ready answer to my letter. By him I am assured, that, according to the canons of Greek criticism, there is a material difference between an expression of time when marked by the *accusative* and when marked by the *genitive* or *dative*. "The accusative does not always designate duration, yet duration must always be expressed by the accusative." "The invariable force of the dative in such expression is, to answer the question *when, or in what time; not for what time.*" Our translation of the words in Acts xiii. 20, *ὡς ἔσθι τετρακοσίαι καὶ πεντήκοντα*, "about the space of 450 years," is therefore incorrect: that meaning would demand the accusative. The learned Professor then adds, that the explanation of Mills, which refers the calculation of the 450 years to the period between the birth of Isaac and the division of Canaan, is certainly that which the canons of Greek criticism require.

Having, in reply to the letter of the learned Professor, communicated to him a short syllabus of the chronology of the period from the division of the land to the death of Eli, shewing that it exactly accords with the number of years in Acts xiii. 20, and having also noticed that the Syriac renders the clause in the same sense as our English version—(the rendering is, *וארבע מאות ושנים* "and four hundred and fifty years he gave to them Judges")—the learned Professor still informs me that "nothing but the admission of an anomaly in syntax will reconcile the Greek of Acts xiii. 20 with the English version."

To the high authority of this eminent Professor I feel that I must yield the most implicit deference, as it respects the canon of criticism. My own ignorance of such a canon is not wonderful, seeing it has escaped the attention of all the commentators and versions that I have access to in the country. Whitby,

\* Iræn. Adver. Hæres. lib. iii. chap. xxiv.



Scott, Dr. Hales in his Chronology, and Dr. Russell in his Connection of Sacred and Profane History, the Syriac (as we have already seen), Castalio in his Latin version, and Bishop Kidder in his Demonstration of Messiah, all receive the words in the same sense as our English version\*. Whitby, in his note on the verse, considers and refutes the interpretation of Grotius and Usher, who, on the authority of a *various reading*, would fix the four hundred and fifty years to the period from the birth of Isaac to the division of the lands. Moreover, in the foregoing paper that period has been demonstrated to be in exact accordance with the detailed chronology of the Books of Judges, First of Samuel, and St. Paul's testimony of the length of the reign of Saul.

The conclusion, therefore, which seems to be forced upon us is, that in Acts xiii. 20 we must admit an anomaly in Greek syntax. Nor do I see any difficulty in this, seeing that even Mills's explanation requires the supposition of two ellipses, marked as follows, parenthetically and in italic: "After these things" (*which took place*) "in" (*a period of*) "about four hundred and fifty years, he gave them judges." Now if this be admitted, where is the difficulty of supplying *one parenthesis*? receiving the passage in the usual sense: "After these things, in" (*a very long period of time, being*) "about four hundred and fifty years, he gave them judges †."

I have thought it right to set before you the above remarks in reference to the point in question, seeing that the objection, if unanswered, would so deeply affect the reasoning of the foregoing paper.

I wish also to add, that since I forwarded my paper to you I have had an opportunity of very hastily looking into the 19th of the Prolegomena of Bishop Walton, in his Polyglott Bible, on the comparative authority of the chronology of the Hebrew text and the Seventy. I was quite surprised to discover that some parts of my own reasoning so exactly accord with the Bishop's as to amount to a *verbal agreement*; although I can with truth affirm, that I did not borrow even the ideas, far less the language, from Walton, or any other writer whatever. I had just

\* Doddridge is an exception to this remark. He endeavours to apply the number of four hundred and fifty years to the period which elapsed from the birth of Isaac to the division of the land, and moulds his translation and paraphrase accordingly; but a perusal of his note on the text will shew how much he was embarrassed by the difficulties of his own hypothesis. Dr. Gill also, though he does not attempt to alter the words of our English version, puts them to the torture, by applying them in a manner quite inconsistent with their genuine meaning, and carrying back the number to the same period as Dr. Doddridge.

† My time has not permitted me to submit this remark to the learned Professor.

time to copy the following example of almost verbal identity:—  
 ‘Nec diffidere potuit Sara se propter senectutem parituram  
 ‘aut Abraham voluptati operam daturum cum Abraham erat  
 ‘tantum annorum 99 Sara aliquot annis junior et oculis utrique  
 ‘viderent avos, abavos, tritavos et eorum avos et abavos annorum  
 ‘ducentorum 300 et 400 filios procreantes.’



ON THE NUMBER OF THE BEAST, 666.

IN communicating to you the remarks upon the Number of the Beast, which were inserted in the MORNING WATCH No. VII., I by no means wished them to be considered as affording a satisfactory solution of that difficult prophetic problem, but as merely exhibiting another of those coincidences which might, harmlessly at least, if not profitably, be admitted to appear among the numerous attempted illustrations of the subject. I now, on the other hand, with a greater degree of confidence, though with a feeling of humility not less profound, desire to state, that, upon a more careful examination of the text, I am strongly disposed to doubt whether we are in possession of the real number originally penned by the Apostle, and so may have been prosecuting our inquiries upon principles altogether false; and whether, instead of 666, the true number were not originally 1260. For, in looking at the Greek text, in various printed copies, they state that in the earliest and best manuscripts the number in question is given, not in words, but in the Greek numerical characters  $\chi\xi\tau$ , which, it must be allowed, according to the present system of notation, does signify 666. But it should be recollected, that according to another usage, equally authentic, the letter  $\chi$  signifies also 1000 ( $\chi\text{ίλιοι}$ ); and, by a mistake easily committed, the other two characters might be so altered and transposed in the copying as to form the present reading. Assuming, therefore, the number to be originally 1260, and that in the first century it was written  $\chi\varsigma\xi$ , or  $\chi\varsigma\xi$ : when this came to be copied, in the second century, the  $\varsigma$  final might be first lengthened to  $\tau$ , which its position would seem to require; and, the  $\chi$  being taken to represent 600, the present number 666 would be the result. And this slight change being supposed, the transcriber would naturally so adjust the numeral letters as to suit the regular arithmetical order, converting it into  $\chi\xi\tau$ . Admitting the correctness of this supposition, the real number would be:

$$\left. \begin{array}{r} \chi \dots\dots 1000 \\ \varsigma \dots\dots 200 \\ \xi \dots\dots 60 \\ \hline 1260 \end{array} \right\} \dots \text{and not} \dots \left\{ \begin{array}{r} \chi \dots\dots 600 \\ \xi \dots\dots 60 \\ \tau \dots\dots 6 \\ \hline 666 \end{array} \right.$$

And thus we obtain a number frequently referred to, as of undoubted prophetic import, and most obviously connected with the dominion of the beast: and as this number had already been twice repeated in words at full length (xi. 3, xii. 6), I think it probable that here it was thought sufficient to give it in this abbreviated form of numerical characters.

In justification of the above opinion, or at least as some sort of sanction for the doubts expressed, I beg leave to lay before you the observations upon this point contained in the notes to the Greek Testament printed at Amsterdam by Wetstein and Smith, 1735; for in that edition, which is professedly from the best accessible authorities, the number in question is given  $\chi\zeta\epsilon$  in the text, but in the notes another reading of  $\chi\iota\upsilon$  is given, from one of the Petavian MSS. in the Vatican; which reading is nevertheless allowed to be erroneous, and accounted for upon the supposition of the transcriber being misled by the *similarity of the ancient characters*. The words are these: "In numero  $\chi\zeta\epsilon$ , 666, Petavii unus habet  $\chi\iota\upsilon$ . Alter omittit totum versum. Ex *Irenæi*, lib. v. cap. xxx. patet jam olim errorem in numeris hisce fuisse commissum; asserit ille tamen lectionem editam verbis: *Ignoro quomodo erraverunt quidam sequentes idiotismum, et medium frustrantes numerum nominis, quinquaginta numeros deducentes; pro sex decadis unam decadem volentes esse. Hoc autem arbitror scriptorum peccatum fuisse, ut fieri solet, quoniam et per literas numeri ponuntur, facile literam Græcam, quæ sexagesimam enunciat numerum, in iota Græcorum literam expansam; post deinde quidam sine exquisicione hoc acceperunt. Putat illos erroneos descriptores pro  $\chi\zeta\epsilon$ , 666, edidisse  $\chi\iota\upsilon$ .*"

I must not, however, attempt to conceal, that the authority of *Irenæus*, as far as it extends, is most decidedly opposed to the idea I have suggested; inasmuch as he does, in the plainest terms, assert the number to be 666; and strenuously labours to substantiate his assertion by the fact of its being so given in all the *old and most approved* manuscripts—(omnibus antiquis et probatissimis et veteribus scripturis)—also by the *testimony of those who had seen St. John*; as well as by the evidence of *reason* itself: shewing a correspondence existing between these numbers and certain historical circumstances noticed in the *Scriptures*.

With regard to this last argument, I believe there are but few at the present day who would assent to its truth, or at all admit the aptness of the illustrations adduced. And the statement respecting the testimony of those who had seen *St. John*, although upon matters of a more general description it may be perfectly valid and satisfactory, yet with regard to a subject the investigation of which requires such critical accuracy as the

present, I humbly submit that such testimony is of too vague and hearsay a nature to be received as proof.

The statement concerning the authenticity of the manuscripts appears at first view to demand a greater degree of attention, as they would doubtless have weight sufficient at once to decide the question, could such authenticity be satisfactorily established. But, so far from this being the case, we have no information whatever respecting their particular date; nor the slightest intimation that any one of them was indited either by St. John himself, or under his sanction. So that, upon the whole, it appears to me that Irenæus's assertions prove nothing more than that even as early as his own time there existed a different reading of this number, and several different opinions of its import.

Notwithstanding, therefore, the opposing testimony of Irenæus, from the first-cited authority for the *easy* confounding of the Greek letters when used as numerical characters, and the avowal that such errors are of *common occurrence* (*ut fieri solet*) among ancient transcribers; with the daily experience of the difficulty attending the production of a faultless copy, even from the press; and, moreover, with the instance of two different readings of this very text before me; I trust I shall be acquitted of presumption if I harbour an idea, that, could a manuscript of the first century be discovered, the number of the beast would be found to be 1260.

P.



#### DR. WHATELY ON ROMANISM.

*The Errors of Romanism traced to their Origin in Human Nature. By Richard Whately, D. D. Principal of St. Alban's Hall, and late Fellow of Oriel, Oxford.*

THE design of the learned author of this volume is to point out the errors of Popery as being the errors of human nature; of which a particular form, indeed, is manifested in that system, while the principles themselves are to be found in every child of Adam. The plan of the work is original, although the idea has been frequently expressed by many writers and speakers; and the author has developed it with his usual ability. It is obvious, that if the position laid down can be satisfactorily maintained, as we have no doubt that it can, nothing whatever is gained to the cause of real religion by the downfall of Popery. A new form of error, of the same errors, will be seen; but superstition, idolatry, reliance on the opinions of others, persecution, &c. will be equally prevalent in the world in one shape or other. 'The superstitions,' says our author, 'and the other errors of

the Romanists, were not the result of systematic contrivance, but sprung up spontaneously, as the indigenous growth of the human heart: they arose successively, gradually, imperceptibly; and were in most instances probably first overlooked, then tolerated, then sanctioned, and finally embodied in that detestable system, of which they are rather to be regarded as the cause than the effect. Since then, as I have said, corruptions of religion neither first sprang from Romanism, nor can be expected to end with it, the tendency to them being inherent in our common nature; it is evident that constant watchfulness alone can preserve us from, not the very same corruptions with those of our predecessors, but similar ones, under some fresh disguise; and that this danger is enhanced by the very circumstance which seems to secure us from it, our abhorrence of those errors in them. From practices the very same in name and form with theirs, such abhorrence is indeed a safeguard; while, at the same time, it makes us the less ready to suspect ourselves of the faults disguised: the vain security thus generated draws off our thoughts from self-examination—a task for which the mind is in general least fitted when it is most occupied in detecting and exposing the faults of others. In treating, then, of such corruptions of religion as those into which the Church of Rome has fallen, my primary object is to excite a spirit, not of self-congratulation, and self-confidence, but of self-distrust, and self-examination.' pp. 31—33.

We were greatly surprised to find so learned and accurate a writer giving an erroneous definition of the word "superstition," and arguing upon this erroneous basis throughout the whole of the chapter upon this subject. After observing that the Second Commandment is as much violated by acts of worship which God does not command, as by not performing those acts which He does command, he defines superstition to consist, either in the worship of false gods; or in the assignment of such a degree, or such a kind, of religious veneration to any object, as that object, though worthy of some reverence, does not deserve; or in the worship of the true God through the medium of improper ceremonies or symbols.' p. 26.

It is with unfeigned hesitation that we venture to dissent from this definition, and to substitute in its stead another, which we are satisfied is more correct. "The worship of false gods" is idolatry, not superstition; and though the subsequent clauses come more nearly to the meaning, they do not express it correctly. Superstition is simply an addition; a superstructure of error upon a true foundation: and hence it is that the erroneous practices of the Church of Rome, having all a truth in them, the enlightened worshipper in that communion may be a better instructed Christian than mere drily orthodox Protestants.

In a subsequent passage our author considers superstition to be 'the attributing of some sacred efficacy to the performance of 'an outward act, or the presence of some material object, without 'any inward devotion of the heart being required to accompany 'it,' &c. This again is idolatry; a relying upon self, instead of relying on God, for salvation; the error expressed by the nation of Israel and censured by God under the name of "going down unto Egypt for help,"—the common phrase used for the same by the Puritan divines. In the conclusion of the paragraph from whence the above extract is taken, mere ordinary formality—that is, the reliance on empty forms by themselves—is spoken of as a kind of superstition.

'The adoration of saints, indeed, or of any other being besides 'the one true God, must be always, and in itself, superstitious.'—Here again we must beg to substitute the word *idolatrous* for superstitious; for it is not possible to conceive in what idolatry can consist, if it be not in the adoration of a being besides the true God.

Some good remarks are made upon the folly of teaching catechisms to children which they cannot understand. But we must pass on to the next chapter, on *Vicarious Religion*, which contains some very valuable observations. 'The doctrine of the Trinity, '.....as it is the summary of that faith *into* which, *εις το ονομα*, we 'were baptized, and the key-stone of the Christian system, ought 'to be set forth, continually and universally, as the support of every 'part of the building of the Christian faith, and the Christian life: 'reference should be made to it, not merely on some stated solemn 'occasions, as to an abstruse tenet to be assented to, and then 'laid aside, but perpetually, as to a practical doctrine, connected 'with every other point of religious belief and conduct.' p. 89.

In a former passage the author had justly censured the notion, entertained both by clergy and people, of 'setting apart a certain portion of (supposed) Divine knowledge, as unnecessary and 'unfit for vulgar contemplation. Mysterious doctrines unconnected with Christian practice, at least with such practice as 'was required from the great mass of Christians, it was sufficient 'that they should assent to with implicit faith, without attempting to examine the proofs of such matters—to understand the 'doctrines themselves—or even to know what they were. "I do 'not presume, nor am able, to comprehend the mysteries of the 'faith, but leave them to my spiritual guides; I believe all that 'the Holy Catholic Church receives." Such was the language, 'such the easy and compendious confession of faith, which resulted 'from the indolence, the spiritual carelessness, the weakness, 'and the dishonest ambition, of human nature.' Such, however, is precisely the view in which those cart-loads of *practical* sermons are written to which we have so often alluded. The

obvious meaning is, that the writers are versed in high mysteries, or hidden secrets, which it is improper or impossible for the *οἱ πολλοί* to discuss; or, at least, that there is a portion of revealed truth which is not *practical*.

Doctrinal religion consists in explaining how, and in what way, all the parts of the scheme and method of man's salvation do display the being, attributes, and character of God. The Trinity is not taught in Scripture as an abstract truth, but revealed as a fact, in virtue of which man's salvation was planned, and in consequence of which that salvation could be effected consistently with the harmony of God's moral being.

The object of this chapter of Dr. Whately's is to shew that men in all churches have a propensity to shove off upon the shoulders of others the trouble of looking after their own souls, and that this propensity is the foundation of that power to which the Popish priests attained. 'The truth is, mankind have an innate propensity, as to other errors, so to that of endeavouring to serve God by proxy; to commit to some distinct order of men the care of their religious concerns, in the same manner as they confide the care of their bodily health to the physician, and of their legal transactions to the lawyer; deeming it sufficient to follow implicitly their directions, without attempting themselves to become acquainted with the mysteries of medicine or of law.' p. 92.

It is certainly true that the priests of Rome are not one whit more anxious to assume to themselves a peculiar prerogative, and capacity for understanding the Christian religion, than the priests of every other sect. None of our readers, who are at all conversant with the controversies which exist upon the various points, that have been treated in the pages of this journal, can have failed to remark the sneers which have been thrown out against any supposed *lay* writers who have ventured to question the soundness and knowledge of Protestant Popes, whether Independent, Episcopal, or Presbyterian; and Mr. Erskine in Scotland has been specially marked out by Scotch priests on this score.

Dr. Whately has made some excellent remarks upon the way in which the Popish clergy have become no longer to be the ministers of Christ's religion, but the sacrificing priests which belong to all religions on earth, except the Christian. We regret that our space will not allow us to transcribe from p. 108 to p. 113 inclusive. The observations which he makes upon those who object to the people being instructed, because they can be good *practical* Christians without such instruction, are equally applicable to the writers of *practical* sermons, and on the same ground: they mean, 'that it is possible for a man without any education to be sober, honest, industrious, contented, &c.; and that

'sobriety, honesty, and the rest are Christian virtues; and that, consequently, a man may be a good practical Christian without any education.' (Of course, in the application we ought to subjoin the words "in the doctrine of religion;" but we would not alter the words of the author). 'What they mean, in short, by a man's being a good Christian, is his doing those things which are enjoined to Christians, and abstaining from those things which are forbidden. To know on what grounds the Christian religion is to be believed, to understand any thing of its doctrines, to adopt or comprehend any Christian motives and principles of conduct—all this they conceive to be unnecessary, except for the clergy and the higher classes, as long as a man's conduct is but right. Now this is in fact, as I have said, the Romish system; which is so natural to man, that under one shape or another it is continually springing up under new names.' p. 117.

The effect of example is very well stated, and in a point in which the most excellent of the clergy are apt to err. 'It is I believe sometimes supposed, by some of the best-intentioned among the ministry, that there is little or no danger except on the side of laxity;—that excessive scrupulosity in respect of matters in themselves indifferent, can, at the worst, only be unnecessary. Of course it will not be expected that I should enter into particulars, or attempt to draw the line in each case that may occur; but the remark to which I would invite attention is, that as it is confessedly one great part of a clergyman's duty to set a good *example*, so it is self-evident that his example can have no influence (except on his brother ministers), no chance of being imitated by the people, in respect of any thing which he is supposed to do, or to abstain from, merely as a clergyman. Whatever things they are which are supposed to be *professionally* decorous or indecorous; whatever is supposed to be suitable or unsuitable to a clergyman as such, and not to Christians as Christians; it is plain that no strictness on the part of the clergy in these points can have the least tendency to induce a corresponding strictness in the laity. I am not saying that there *are* no points of this nature; that there should be *nothing* peculiar belonging to the clergy; but merely that in these points they are setting no *example* to the people; that *that*, in short, is not an example, which is supposed peculiar to one profession, and therefore not meant to be imitated in others. I admit that a life of great strictness in such points may give great satisfaction, may be admired, may procure respect for the individual; and so far may even give weight to what he says on other points; nay, it may be even called by the unthinking *exemplary*: but it is plain, that so far as it is regarded as *professional* it never can be exemplary, except to the clergy themselves.



‘ And the more there is of this professional distinction, the greater will be the danger, and the more sedulously must it be guarded against, of the people’s falling into the error of regarding other things also as pertaining to the Christian Minister alone, which in fact pertain to the Christian : the longer the list is of things forbidden or enjoined to the clergy, and not to the laity, the greater the risk of their adding to the list that Christian knowledge, that Christian self-controul, and sobriety of conduct, which are required of all that partake of the Christian covenant and Christian hopes.’ pp. 131—133.

The truth of these observations may be seen in the remarks which are constantly made respecting the appearance of clergymen at races and balls; as if these scenes could be improper for them, but quite justifiable in laymen. Duelling also is considered indecorous for one habited in black, while any other coloured cloth is not supposed to be under the controul of the commandment “Thou shalt do no murder.”

In the following chapter, on *Pious Frauds*, Dr. Whately alludes to many Protestant practices which equally come under that denomination. Among these the author enumerates the assertion of those preachers who say their sermons are dictated by the Holy Spirit, although they know that the more they practise and study and premeditate the better they preach: the saying of what the preacher is convinced is true, but not in the sense in which most of his hearers understand it: the argument for the truth of the Deluge from finding marine shells imbedded in rock on the summit of a hill, although it is obvious that from Moses’s account they could not have got there by that means: the asserting of the Church of England that which is only true of the church of Christ: inculcating the observance of rites on false grounds, &c. &c. To this catalogue might have been added, the turning missionary out of a fancied zeal for the souls of heathen, when that zeal is bounded by the amount of stipulated pay; the erection of places of worship, in order to furnish a subsistence to the preacher who performs therein; and, above all, the urging men to circulate Bibles and tracts in order to convert the whole world, while believing that the whole world is never to be converted by these means. Such things, and many more like them, furnish abundant proof of our author’s position, that there is great danger in referring various errors of Romanism to the Romish Church as their source, and of representing that system as the cause of those corruptions, which in fact produced it, and which have their origin in our common nature; and hence of regarding what are emphatically called the errors of Romanism as peculiar to that church, and into which, consequently, Protestants are in no danger of falling.....The tendency to aim at a supposed good end by fraudulent means,

' is not peculiar to the members of the Romish Church ; it is  
' not peculiar to those who are *mistaken* in their belief as to what  
' is a good end ; it is not peculiar to any sect, age, or country ;  
' it is not peculiar to any *subject-matter*, religious or secular ;  
' but is the spontaneous growth of the corrupt soil of man's  
' heart.' p. 142.

Dr. Whately is very happy in his chapter on the *Undue Reliance on Human Authority*, in shewing how texts of Scripture have been adduced to justify errors previously received, instead of the errors having been engendered by misinterpretations of the texts. The extent of the jurisdiction of the Romish see ; the infallibility of the church ; the real presence in the Eucharist ; worship of saints ; prayers for the dead ; and various other points, are adduced in elucidation of the principle, which fully corroborate the author's position.

Dr. Whately considers it a great mercy that no compendium of religious doctrine, such as it is most probable the early teachers of Christianity used to their catechumens, has been handed down to us ; and that the Apostles must have been '*supernaturally withheld*' from drawing one up, 'which would naturally appear to them the most expedient' way of teaching, inasmuch as such forms would have been as authoritative as Scripture itself. 'God's wisdom, doubtless, designed to guard us against a danger, which I think no human wisdom would have foreseen,—the danger of indolently assenting to, and committing to memory, a form of sound words, which would in a short time have become no more than a form of words, received with passive reverence, and scrupulously retained in the mind, leaving no room for doubt, furnishing no call for vigilant investigation, affording no stimulus to the attention, and making no vivid impression on the heart. It is only when the understanding is kept on the stretch by the diligent search, the watchful observation, the careful deduction, which the Christian Scriptures call forth, by their oblique, incidental, and irregular mode of conveying the knowledge of Christian doctrines—it is then only that the feelings and the moral portion of our nature are kept so awake as to receive the requisite impression ; and it is thus accordingly that Divine wisdom has provided for our wants, *curis acuens mortalia corda.*' p. 202.—More troublesome, indeed, may be the diligent search of the Scriptures than a compendious appeal to established formularies ; but God has appointed that this labour shall be the Christian's lot, and shall bring with it amply its own reward. The care, and diligence, and patient thought, and watchful observation, required in drawing for ourselves the Christian truths from the pure spring-head, will be repaid by our having, through Divine grace, those truths ultimately fixed in the

‘heart as well as in the understanding: we shall not only read; but mark, learn, and inwardly digest them; so that the heavenly nourishment will enter into our whole frame, and make us not merely sound theologians, but, what is much more, sincere Christians and good men, truly wise unto salvation, through faith which is in Christ Jesus.’ p. 212.

The chapter on *Persecution* is as valuable as its predecessors: but since we have not space to extract an important passage which is prophetic of a state of society fast approaching, we are unwilling to enter into an insufficient examination of it.—The last chapter is on *Trust in Names and Privileges*—a principle inherent, like the former which have been discussed, in our nature, and as rife in Protestants and Mohammedans as in any Romanists. The more justly founded the reputation for genuine piety is the party to which any man belongs, the more is he in danger of omitting to cultivate genuine piety in himself, and to take to himself the character of that party, as a substitute for the work in his own heart.—In the Appendix are some interesting remarks, to shew that they who trust to their *evidences*, and gifts, and graces, are as much trusting to works as the Papists are (p. 340), and as much ‘destroy the true nature and value of faith.’



REV. W. HARNESS ON SCHISM.

*Schism: two Sermons, by the Rev. W. Harness, M. A.*

THE real disciple of Christ, who knows both the responsibilities and the privileges which the title of Christian implies, will feel the importance of endeavouring to ascertain what constitutes schism. Such an one knows, that the church, the body, derives all its vitality from union with Christ, the Head; and all its activity and symmetry and power, as a body, from the communion of the saints; he therefore will be careful to guard against dividing the body of Christ, so as to interrupt the healthful circulation between member and member, and tremblingly alive to the danger of fatally severing the members from the Head. The more important the subject, the more necessary it becomes to guard against error; and our attention has been drawn to these discourses of Mr. Harness by the mixture of truth and error which they contain. Our own convictions of the sinful and destructive consequences of schism are very clear and positive; and we rejoice in any attempt to enlighten our fellow-Christians by exposing it, and warning them of its evil nature. But we are sorry to be compelled to say, that we think the Sermons before us have a tendency to confirm opinions already too prevalent, rather than to remove them; to increase the danger of schism, by strengthening party feeling, instead of leading to a

closer union with Christ, and communion with each other. The line of truth lies between the two extremes of superstitious corruptions of the church, on the one hand, and sectarianism, on the other. We hardly know which extreme is the worse, or even the more tending to schism, for a superstitious and corrupt church multiplies all the temptations to resistance, and aggravates every mark of holy indignation at its usurpations into the crime of schism. This middle line of truth we think Mr. H. has transgressed, and has so expressed himself as to encourage the notion, now too prevalent, that the differences between the Protestant churches and the Papal church are not of great importance;—a notion which would leave the Reformers themselves liable to the charge of schism. We can truly say, with that excellent man, Richard Baxter, “that the thoughts of the divided state of Christians have brought one of the greatest and constantest sadness to our soul that ever it was acquainted with; especially to remember, that while we are quarrelling and plotting, and writing and fighting against each other, so many parts of the world remain in the infidelity of Heathenism, Judaism, or Mohammedanism; where millions of poor souls do need our help; and if all our strength were joined together for their illumination and salvation, it would be too little.”

Mr. Harness lays down two positions (p. 2) on the nature and effects of schism: *first*, that it is unchristian in its nature; and, *secondly*, that it is injurious in its consequences: and, in pages 3, 4, 5, brings his proofs from Scripture. Thus far we perfectly agree with him, and assert that we cannot overrate the evil consequences which inevitably follow from the origination and perpetuation of divisions in the church; for our Lord has assured us, that a house divided against itself must fall. And, moreover, we cannot but consider all those as culpably ignorant who attempt to justify these schisms, and persuade men that many good effects spring out of them: namely, emulation and incitements to action, which without them we should not have had. The faculties of our nature are so numerous and manifold in their application, and good and evil are so mixed in a society of men professing the Christian faith, that, when they have in an unjustifiable manner separated themselves into parties, each party retains some of the elements of moral and spiritual life; and, as they continue in a juxta-position to each other, with certain necessary relations, from which man can never detach himself in this world, it is to be expected that they should act and re-act upon each other, and some effects will doubtless result that are partially good, and better than nothing. Yet these motives from without are far more often carnal, and of this world, than such as should actuate Christian men; and fall very far short of what would most certainly result, if all these parties were in union, and acting according to the rules

which our Lord has laid down for the government and conduct of his church. We refer now to those effects which are so much cried up—namely, that the Church of England owes much to the Dissenters, as the Dissenters have formed societies, &c. for religious ends, which have been the means of provoking the Church of England to rouse itself from its supineness, and follow their example, by constituting similar societies in their turn. In p. 6, Mr. H. says, ‘it is self-evident that this unity is not ‘disturbed by any, even the slightest, difference among Christians; ‘and that, therefore, to preserve the unity which the Apostles ‘have enjoined and the Redeemer prayed for, it is indispensable ‘that his disciples should agree in maintaining one form of doctrine, and one form of church government:’ and in p. 9, “If one form of faith is necessary to preserve the unity of the church, it may *with confidence be affirmed that one form of church government is equally indispensable.*” Here Mr. H. begins to display that feeling which has been the cause of so much trouble to the church catholic, and from which our own country has suffered no little,—the hankering after an unrealizable uniformity; a raising of non-essentials up to the same high standard, as faith necessary to salvation. St Paul, in 1 Cor. xiii. rebukes this narrow spirit, which would cut and square all down to one particular model, by dwelling upon the true nature of unity, which is of the Spirit, and perfectly compatible with a variety of gifts and manifoldness of outward appearance. “There is one faith, one Lord, one baptism;” but it is no where said, That there is but one form of church government: and it is of this confusion of two things so different in kind, that we complain—namely, doctrine and circumstantial.

The common ground which necessitates one faith is, that by nature all men are equally in need of the common salvation: in this the circumstances of all men are alike: but when we come into the world of the senses, the circumstances of most societies differ; and consequently the government, both civil and ecclesiastical, must bend and adapt itself accordingly. The principles upon which all governments should be founded, and their ultimate end—namely, the well-being of man—should undoubtedly be the same; but to say that all governments should be *uniform* in their modes and means of attaining these ends, is to assert, what cannot be realized; for it supposes that all nations are alike in all respects, and that what is fitting and convenient for one is fitting for all. Mr. H. is quite right in asserting the absolute necessity of church government; but here he must stop in his absolute assertions. This brings us to the point at which we shall take our stand; and as it would be too long and tedious to go through the two sermons before us page by page, and point out what we object to as erroneous, we shall turn our attention to

the cardinal errors of the whole, and endeavour to base all our condemnation of them upon the principles which have been held in common by the soundest and most learned Protestant divines.

Mr. H., after having related 'the fact of the universality of Episcopacy,' and alleged that 'this is an infallible testimony of the Apostolic origin, and the Apostolic authority of the episcopal form of government,' says: "Now, my brethren, this truth involves 'a most serious consequence: it proves episcopacy to be the 'sign of that true church to which every Christian should 'adhere. All other congregations are heretical assemblies, and 'without the pale of that catholic church to which the promises 'of the Gospel are addressed. Out of this church there is no 'Apostolic succession of bishops: consequently no authorized 'priesthood; consequently no valid sacraments; and conse- 'quently no appointed means of grace. The most which a 'wise and benevolent liberality can presume to say of those who 'voluntarily separate themselves from *the body of Christ*, the 'church governed according to Apostolic rule and discipline, 'conveys but a questionable comfort. As St. Paul said of the 'heathen wife, that she was hallowed in her believing husband, 'we may hope that the errors of the separatist may be pardoned 'for the sake of the truth with which it is allied: but he stands 'not within the revealed limits of mercy, and is dependent for 'his salvation, not on the covenanted but the uncovenanted 'graces of God.' pp. 31-34.—We hold it to be a sound rule, that all premises which necessitate an absurd conclusion *must be false*; and, to extend it to interpretation of Scripture, we say that any interpretation which results in contravening the clear precepts of the Bible *must be* a wrong interpretation. Now the conclusion arrived at and announced above by Mr. H. cannot be otherwise classed. For, according to his reasoning, all those bodies of men professing Christianity that do not retain episcopacy as the form of their church government are no Christian societies. Therefore the Scotch Church and the Reformed Churches on the continent, and all Non-conformists, although they accept the foundation of faith as expressed in the Apostles' or Nicene Creeds, the Lord's Prayer, the Decalogue, &c. are unchurched at once; their sacraments no sacraments; and the members themselves no better, and no other as to outward standing, than the heathen. We would remark here, that many of the separations which have taken place in the Christian church, and to keep in view more particularly our own church of England, are not to be charged *wholly* upon those bodies who have outwardly left her communion; but that the guilt of the schism is to be partly laid upon the body: from which the separation was made: for the persons in authority have occasionally assumed a more absolute power than was just, and have attempted to exact an

unlimited and undue obedience: witness the Act of Uniformity, and previously in 1640, the oath with an *et-cetera*. Our own principle is, that nothing can justify a continued separation from a church, and the constituting a separate society, except anti-Christianism in the spirit and character of the body from which the separation is made. But it is the duty of all members of a church, upon the occasion of undue exercise of power on the part of the authorities of the same, to refuse their assent to those particular measures, and to bear a faithful testimony against them; but still to maintain Christian communion with the same, though to hold firmly to their resistance of unchristian measures, awaiting the good providence of God to overrule all things to the well-being of the church, and to convince the authorities of their unjust demands. And these were the sentiments of that excellent man Richard Baxter, and the most learned and wisest of his brethren; and if this spirit had been perpetuated among the Non-conformists, we feel assured that long ere this an union would have taken place, and much that we now mourn over would have had no existence. We now betake ourselves to our general argument.

When our blessed Lord instituted his church, he gave us the assurance that it should endure until his coming again; saying, "Lo, I am with you alway, unto the end of the world; and the gates of hell shall not prevail against it." Therefore, "I believe in the holy catholic church" is an article of our faith as certain as any other article can be, being built upon the clear word of the Lord. But, at the same time, He assured us that tares should grow up with the wheat; and we have an early instance, in the unfaithfulness of one of the twelve: and therefore the true disciples of Christ must never be dismayed, although they may see within the same fold, and bearing the same name as themselves, unfaithful men. Nevertheless; to obviate the hindrance which these might cause to the promulgation of the Gospel, Christ invested his church with the power of discipline, to which it appertaineth that notice should be taken of evil men; and, being found guilty, that they should be suspended from the privileges of the church, until they repented: witness one instance in St. Paul's Epistle to the Corinthians. The catholic church is not limited to any one time or place, but consists of all the true members of Christ, and all particular communities which hold the true faith, wherever they may be, and they are members of the same so long only as they continue to hold it, and no longer: and therefore there may be many particular churches existing visibly at the same time, as we see to have been the case in the first ages. "Where two or three are gathered together in my name, there am I in the midst of them." Each member of the

one catholic church—or, as our Twentieth Article expresses it, each “visible church—is a congregation of faithful men, in which the pure word of God is preached, and the sacraments be duly administered according to Christ’s ordinance, in all those things that of necessity are requisite to the same.” Now we cannot but infer, from the Apostolical Epistles, that each visible church to which they were addressed was complete in itself. Christ’s presence by his Spirit in each church, constituted its completeness. Each church had its own pastors and rulers, and consisted of persons differing in gifts and faith, from the babes in Christ up to the strong men; and most of the Epistles contain appropriate spiritual food for all the various differences of growth in grace. All these various visible churches have this only guarantee for their perpetuity—their faithfulness to Christ: as St. Paul plainly teaches in his Epistle to the Romans (xi. 20—22): “Because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear. For if God spared not the natural branches, take heed lest he also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.” And for confirmation of this being the true doctrine of all visible churches, we refer to the seven churches of Asia. Each of these churches, as is evident from the language of the epistles addressed to them, was composed of men of different characters, to whom the threatenings and promises were applicable. Their remaining churches of Christ depended upon their adherence to him. (Rev. i. 20.) The continuing of the candlestick in each church was the condition of its being a member of the church universal; and our Lord’s threat is, that he would unchurch that visible body of men who would not obey his words. (ii. 5.) “Remember, therefore, from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.” And the desolation and estate of these churches, according to their faithfulness or disobedience, is become a matter of ecclesiastical history.

As members of the same church universal, it followed naturally that each distinct church recognised the others as sister churches; and when any preference was given to one particular church before the others, it was a matter of order, and mere human appointment. (Milner, vol. ii. p. 536.) This is testified, among other documents, by the Council of Chalcedon, in the fifth century: “The preference which was accorded to the bishop of Rome was on account of the empire of that city.....New Rome, for similar reasons, being adorned with the empire and senate, should enjoy equal privileges with old Royal Rome” (Baxter’s Key for Catholics,



p. 82). The acquiescence of the Western churches in the primacy of the Bishop of Rome, gradually grew, through the working of that mystery of iniquity which St. Paul assures us was in operation even in his day, and which awaited only the dissolution of the empire—to that monstrous tyranny and system of anti-Christianism having Rome for its centre; from the thralldom of which God was graciously pleased mainly to deliver this nation, and many other parts of Christendom, by means of the Reformers. After Christianity was established as the religion of the empire, the number of nominal Christians greatly increased, from the decay of holiness and discipline in the church, and a spirit of accommodation to the world: superstitions were multiplied; and although there were some who opposed them, yet by far the greater number were indifferent about them; and they gradually obtained more and more, being fostered and encouraged by the clergy, who submitted themselves, with few exceptions, to the court of Rome. But Christ, it must be remembered, was still with his church, although it was thickly veiled: and our most learned and industrious historians have sought out, and clearly proved, that witnesses for the truth of Christ against the usurpations and false doctrines of the Papal court never failed. At length the impositions of that court became so intolerable that faithful Christians could barely survive in such a gloomy and anti-Christian atmosphere. And what was the consequence? As soon as ever a man of eminence, sufficient to attract the notice of the anti-Christian rulers in church and state, through love of men's souls and zeal for the truth attempted to proclaim the much-hidden Gospel of Christ, he was either martyred, or constrained to submit to silence. As an instance or two, I would mention Berengarius, in the eleventh century, whose followers were so numerous, as old historians relate, that "he had corrupted almost all the French, Italians, and English with his depravities." He was, by the authorities of Popes and Councils, compelled to renounce, abjure, and burn his writings. But his was a forced recantation, as often as he recanted, he relapsed again. "He returned like a dog to his vomit," as a contemporary Popish writer expresseth it. He lived and died in the same sentiments. He wrote more professedly against the doctrine of transubstantiation; and also called the Church of Rome a church of malignants, the council of vanity, and the seat of Satan. (Bishop Newton on the Prophecies.) Witness also the poor persecuted Waldenses; our Grosthead of Lincoln, who was excommunicated; and Wickliff, and many other eminent men. Nothing could be more cruel and anti-Christian yet done in the name of Christ, than the murder of John Huss and Jerome of Prague. In this sanguinary and deadly way did that spirit, bearing the name of Christian, act, when it had possessed itself

of power. It trampled under foot every thing that was sacred: although the true church was rendered almost invisible by the cloud of multitudinous professors of Christianity, and apparently consented to the abominations of the Romish hierarch, yet in the sixteenth century, when God was pleased to raise up so many preachers of the truth and protesters against the false doctrines and corrupt practices which prevailed on every side, the whole of Christendom became agitated. Christendom was then a chaos, upon the face of which the Spirit of God was moving. The primitive church had been succeeded by a less faithful generation; and at last God permitted the church to lose herself for a time in the wilderness of the world, which assumed only the Christian name; but so completely antichristian were the powers in church and state become, that it was inevitable death to the church to be faithful; and many were sacrificed, who counted not their lives dear, so that they might bear witness to the truth. The Christian church then (at the Reformation) raised its head, after so long an obscurity, under the name of Protestant. The circumstances rendered it necessary for the church to assume this name.

The mixed mass, this chaos of men bearing the Christian name, were called upon, by the preaching of the Reformers, to arouse themselves, and shake off the load of error and superstition which by wicked men, and through the supineness of the true members of Christ, had been heaped upon them: they were called upon to return to that from which they had fallen—to return to the primitive faith. Then they who were desirous of reformation were opposed, as was to be expected, by those who were filled with that spirit of error, and that party which had from the earliest times of the church introduced these corruptions. Those who strove to return to Apostolical Christianity appeared throughout Christendom under the name of Protestants; whereas those who were the high priests, and maintainers of anti-Christian errors, assembled themselves under the banner of the Romish Hierarchy. The process of dividing the light from the darkness lasted long; from the rising of Luther and his compeers, to the Council of Trent. This council was the expression of the anti-Christian party, wherein they excommunicated all those who would not submit themselves to that creed of corruption. (At the end of this review we will subjoin the Creed of Pius IV. under whom the Council of Trent was concluded.) And Bishop Burnet most truly affirms, in his History of the Reformation (vol. iii. part ii. p. 278), “It (the Council of Trent) was, by the cunning of legates, the dissension of princes, the great number of poor Italian bishops, and the ignorance of the greatest part of the others, so managed, that, instead of composing differences in religion, things were so nicely defined that they were made *irreconcilable*. All those

abuses for which there had been nothing but practice, and that much questioned before, were now, by the provisos and reservations excepted for the privileges of the Roman see, made warrantable." (vol. iii. p. 178, part ii.) From the time of that council begins the history of the Romish church; before that period, Catholic and Roman Catholic existed as one body, but then the two spirits separated into two great parties. Those who advocated and insisted upon the manifold corruptions, shewed to which party they belonged by adhering to the Papal hierarchy, who acknowledged and sanctioned them with their utmost power and authority; whereas those who were truly Catholics, and professors of Apostolical Christianity, protested against the same: and hence the occasion of the name Protestant being superadded to the various visible churches which arose, severally complete in themselves, the jurisdiction of each being determined by territorial limits; and by the purity of their faith they proved themselves true members of the *one* catholic church. The Papists refer continually to writers preceding the sixteenth century as authorities on their side; but we tell them, that we have an interest in all such: we abandon only those parts of their writings which favour the unjust pretensions of the Romanists, but acknowledge the remainder, which evince a catholic and Christian spirit. That which is *Roman* we give up to them, as their due; that which is *catholic* we retain, and therefore let us hear no more of our *Roman-catholic* ancestors; we strip off the Roman trappings which they unwisely consented to wear, throw them back to the court of Rome, and then we can recognise in them our *catholic* ancestors. As we have before asserted that the history of the *Roman-catholic* church begins from the Council of Trent, we appeal to history since that period as an aid to prove our assertion: for, after the life of the truly catholic church had disengaged itself from this anti-Christian alliance, we must expect to find that the Roman church would begin to shew its own *proper* characteristics. Look, then, first at that curse of the world, the genuine product of the Roman stem\*, the order of the Jesuits; whose system of immorality, as exposed by Pascal, is, as far as we can conceive, a complete system of the philosophy of the will of the flesh. Look at the rebellions which they have excited in our own England, and other Protestant states, and, if we mistake not, are now fomenting in Ireland; the cruel excesses in our Queen Mary's reign, and the attempts upon the liberties of the nation under the Stuarts; the cruel massacre of St. Bartholomew's-day in France—upon which occasion great rejoicings were made in the courts of France, Rome, and Spain (see Bishop Newton on the Prophecies); and the revocation

\* The restoration of the order of Jesuits took place 1814.

of the Edict of Nantes, under Lewis XIV. Witness also, by their establishments of the Inquisition, the successful suppression and extermination of the Reformers in Spain and Italy—among whom were some of the most learned and holy men, as Dr. M'Crie has shewn, in his interesting histories of the "Reformation in Spain and Italy." These cruel and anti-Christian practices shew us to which party in Christendom we are to refer the evil acts of men previous to the Reformation. Therefore we are compelled to infer that there can be no communion between the Papal and the Protestant churches; and any work which implies that there can, we must condemn as erroneous; and, therefore, this is one reason why we have taken upon us to notice Mr. H.'s sermons, because such is, we conceive, their tendency. But there are many things in them with which we agree; and as our only end is to divide between truth and error, to adhere to the one and reject the other, we feel sure, as Mr. H. has expressed the same sentiment, that he will not be offended if we address ourselves to the facts, by which we think he has been misled into a too kindly feeling towards what our Reformers regarded as the mother of abominations.

Mr. H. says (p. 47), 'The differences that exist between the opinions of the learned and enlightened of both parties, between the Bossuets and the Hookers, are not so totally irreconcilable as the factious would describe, or even so great as those which exist between many persons who do conscientiously and charitably hold communion with each other.'

Now these are the facts by which Protestants are apt to be deluded into a more favourable opinion of that church which their fathers denounced as anti-Christian; but we admit these facts, and can shew that they are clearly reconcilable with all that we have asserted above. The differences between *some individuals* still in communion with the Romish church, and us who concur with Hooker, is not so great; but, then, this is in spite of the errors and wickedness of that church to which they are adhering in outward communion; and we believe most firmly, that to the last, up to the very destruction of that church (which we believe to be at hand), God will leave a few witnesses among them, as he did heretofore in the Jewish church after it had become apostate. But these are exceptions; and if we look at the facts, we shall see that the men to whom we are alluding are not really strict Roman Catholics, but that the catholic spirit in them preserves them from the utter corruption of the Roman canker. Had the Roman church consisted of such individuals as these, the name of Protestant would never have been known; but the Roman church, by its assumption of infallibility, and having fixed this stamp of infallibility to those errors which compelled the Re-

formers to resist her authority and leave her communion, has made it impossible for a good man, and at the same time a good logician, to remain a member of that anti-Christian body, represented by the Council of Trent. If Mr. Harness were to meet with a man who was to say, that "No man, though he would, can be a subject of Christ that is not subject to the Pope," we are sure he would confess that his difference with such an one was irreconcilable; yet this is the assertion of a sufficiently learned Roman Catholic, Bellarmine. (*Baxter's Key for Catholics*). And, moreover, we feel certain that Mr. Harness would say, that his difference was irreconcilable with any who should assert that "it is of necessity to salvation that all the faithful of Christ be subject to the Pope of Rome, as we are taught by the testimony of Divine Scripture and of the holy Fathers, and as it is declared in the constitution of Pope Boniface VII.;" yet this is the determination of the *ne plus ultra* of Roman infallibility in a Pope and a General Council (See the 10th Abrog. Pragm. Sanct. Bull in the 17th General Council at the Lateran. Baxter.) If Mr. Harness meets with any men with whom he can agree, and who call themselves Roman Catholics, it will appear that they are only so in name, and not in fact.

The same causes which co-existed in making it possible for our fathers to be sound in the faith of Christ previous to the Reformation [Field, 175, accords in this], their eyes being blinded to the essential evils of Romanism, MAY still exist in different parts of Christendom; and men *may* still be found who are members of the one catholic church, and yet who are not in communion with any Protestant church; but their Christianity consists in their adhering to the Apostolical faith, and not assenting to the Romish: we must look at things, and not at names.

Roman Catholicism is the most astonishing system of evil that the world ever saw, and adapts itself to all forms of the human constitution; and if we would know what it essentially and practically is in itself, we must turn to those parts of the world where it has obtained the complete mastery over all resisting and disturbing influences. Look at it, therefore, in Spain and Portugal, in Italy and Belgium, and those parts of Ireland where there are no Protestants. For it is quite another thing in the neighbourhood of Protestant churches: its falsehoods and corruptions are too glaring to maintain themselves to the full in the neighbourhood of superior light. It is a system of duplicity. Look at the Creed of Pius IV. as a symbol of the whole: its first part consists of the Nicene Creed, to which the great body of the Reformers give full assent; its last part is essentially Roman: therefore, when they come in contact

with Protestants, they hold up to view the truth side of the question; but the other they keep to themselves: and in those districts which are undisturbed by Protestant influences, the error side is practically embodied; and this is sufficient proof of its being the substance of what is taught there.

We now turn ourselves shortly to expose that grievous error which has induced Mr. H. to unchurch all those bodies of men, professing the Christian faith, who have not adopted episcopacy as the form of their church government. We shall first shew, in the words of Hooker, how far we agree with Mr. H.; and then, chiefly from the same author, lay down the principle which we think should induce him to look upon those who have not the privilege of episcopal government as fellow-Christians.

“One thousand five hundred years and upward the church of Christ hath now continued under the sacred regimen of bishops; neither for so long hath Christianity been ever planted in any kingdom throughout the world but with this kind of government alone” (Book vii. p. 234). “The whole church visible being the true original subject of all power, it hath not ordinarily allowed any other than bishops alone to ordain. Howbeit, as the ordinary course is ordinarily in all things to be observed; so it may be in some cases not unnecessary that we decline from the ordinary ways, when the exigence of necessity doth constrain to leave the usual ways of the church, which otherwise we would willingly keep. Where the church must needs have some ordained, and neither hath, nor can have possibly, a bishop to ordain; in case of such necessity, the ordinary institution of God hath given oftentimes, and may give, place.” (p. 304.)—We do not quote these as the words of Hooker, but as the voice of wisdom speaking by her servant: we quote them as principles; and in the same light we desire the following extract from Field, a learned divine in the reign of James I., to be regarded.

“If it do fall out that the bishops and a great part of the people fall into error, heresy, and superstition, I think our adversaries will not deny but that the rest are bound to maintain and uphold the ancient verity; who, being not so many nor so mighty as to be able to eject those wicked ones by a formal cause of judicial proceeding, what other thing is there left unto them, but either to consent to their impieties, which they may not do, or to separate themselves, which is the thing our adversaries except against in the people of our time? Now, having separated themselves from their former supposed and pretended pastors, what remaineth but that they make choice of new to be ordained and set over them; if not by the concurrence of such and so many as the strictness of the canon doth ordinarily require to concur in ordinations, yet by such as in

cases of necessity, by all rules of equity, are warranted to perform the same?" (p. 159).

Every society, that has a right to exist, has also a right to model itself so as to secure the ends of its institution; and every particular church possesses this power in common with all other societies. Great and manifold were the resistances with which the spirit of truth had to contend, when it arose to separate its members, throughout Christendom, from all visible communion and participation with the errors and heresies of the Roman hierarchy. In England, the church had a privilege, which was not common to many of the other churches—namely, that the bishops were among the most earnest and zealous for the Reformation; whereas, in other parts, they so identified themselves with the hierarchy of Rome, that it was not found possible, in the judgment of the Reformers, to settle the Reformation in their various countries, and which was their *first duty* and highest obligation, and still to retain that form of church government; and therefore they availed themselves of that prerogative, which each church possesses within itself, of adapting their church government according to the circumstances by which they were surrounded. And that they were compelled to do as they did, witness as one example: the divines of Germany, who drew up the Confession of Augsburg, thus write: "And now here again we desire to testify to the world, that we will willingly conserve the ecclesiastical government, if only the bishops will cease to exercise cruelty upon our churches. This our will shall excuse us before God, and before all the world unto all posterity; that it may not be justly imputed to us that the authority of bishops is impaired among us;" and Calvin himself expressed a similar opinion.

We say, that no change should in any case be made without a sufficient reason; and those who did reject episcopacy, did it under the impression that they had such a sufficient reason: and therefore, to take the lowest ground, although they might have erred in this matter of form; as it concerns not the essentials of religion, and what they substituted for it was competent to all the ends, for which church government was constituted, surely it was at most but a pardonable error, and a difference which every Christian man ought to tolerate; and we think that Claude, in "Defence of the Reformation," was quite justified in saying: "And to speak my own thoughts freely, it seems to me, that that firm opinion of the absolute necessity of episcopacy, that goes so high as to own no church, or call, or ministry, or sacraments, or salvation, in the world, where there are no episcopal ordinations, although there should be the true faith, the true doctrine, and piety, there; and which would that all religions should depend on a formality—and even of a formality which we

have shewn to be of no other than human institution—that opinion, I say, cannot be looked on otherwise than as the very worst character and mark of the highest hypocrisy ; a piece of Pharisaism throughout, that strains at a gnat when it swallows a camel.”

So much for the Reformed churches of Scotland, France, &c. who did not retain episcopacy. And now one word for our orthodox Dissenting brethren. Although we assert that they have no sufficient reason for maintaining their separation from the Church of England, and cannot be justified from the guilt of schism, yet we are bound to acknowledge them, notwithstanding their errors, as Christian brethren. But as no error is without its practical evil consequences, we feel assured that the lightness with which they treat of the external unity of each visible church, and the little guilt that they attach to persons who set up separate parties in the same, has the effect of bringing church authority into contempt, and all the ordinances of Christ to be undervalued. Private judgment comes to be every thing, and the church nothing ; and those Scriptures which relate to schism and church authority are stripped of all practical meaning. We here throw out a few hints, which may aid in arriving at the idea of a visible church, and how far the Roman church contravened that idea. To the completeness of a visible church there are these things certainly necessary :—

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| <ol style="list-style-type: none"> <li>1. A Ministry</li> <li>2. The Scriptures</li> <li>3. Discipline</li> <li>4. Provision for public worship</li> <li>5. Sacraments.</li> </ol> | } | <p>And the end of all is to build men up in the true and living faith, and to perfect them as members of the church invisible.</p> |
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1. Under the dominion of Rome, the Ministry, by the imposition of celibacy and exacting an undue obedience to the Pope, were compelled to further the designs and end of the Roman hierarchy, which are temporal powers.

2. The Scriptures were kept locked up in a dead language.

3. Discipline abused, to the extirpation of preachers and men who proclaimed the truth as it is in Jesus.

4. Public worship of God converted into a mummary of outward ceremonies, whose end was to quench, instead of aid, spiritual religion.

5. Sacraments desecrated by an increase of their numbers and a corruption in their administration.

Therefore, a visible body of men professing to be a Christian church, and using all their power to pervert the end of a church, is anti-christian, and to be abhorred and separated from.

We merely throw these out as hints, and conclude with citing a passage from that excellent section “on the Nature of Faith,”



in Jeremy Taylor's *Liberty of Propheying*, and placing it by the side of that infamous Creed appointed by Pope Pius IV.

*Taylor.*—"I consider that a foundation of faith cannot alter, unless a new building be to be made, the foundation is the same still; and this foundation is no other, but that which Christ and his Apostles laid; which doctrine is, like himself, yesterday and to-day, and the same for ever: so that the articles of necessary belief to all (which are the only foundation) they cannot be severed in several ages, and to several persons. Nay, the sentence and declaration of the church cannot lay this foundation, or make any thing of the foundation, because the church cannot lay her own foundation. We must suppose her to be a building, and that she relies upon the foundation; which is therefore supposed to be laid before, because she is built upon it; or (to make it more explicate), because a cloud may arise from the allegory of building and foundation, it is plainly thus: The church being a company of men obliged to the duties of faith and obedience, the duty and obligation being of the faculties of will and understanding to adhere to such an object, must presuppose the object made ready for them; for as the object is before the act in order of nature, and therefore not to be produced or increased by the faculty (which is receptive, and cannot be active upon its proper object), so the object of the church's faith is in order of nature before the church, or before the act and habit of faith, and therefore cannot be enlarged by the church, any more than the act of the visive faculty can add visibility to the object. So that if we have found out what foundation Christ and his Apostles did lay—that is, what body and system of articles simply necessary they taught and required of us to believe,—we need not, we cannot, go any further for foundation; we cannot enlarge that system or collection. Now then, although all they said is true, and nothing of it to be doubted or disbelieved, yet, as all that they said is neither written nor delivered (because all was not necessary), so we know that of those things which are written some things are as far off the foundation as those things which were omitted: and therefore, although now accidentally they must be believed by all that know them, yet it is not necessary all should know them; and that all should know them in the same sense and interpretation, is neither probable nor obligatory. But, therefore, since these things are to be distinguished by some differences of necessary and not necessary, whether or no is not the declaration of Christ and his Apostles affixing salvation to the belief of some great comprehensive articles, and the act of the Apostles rendering them as explicit as they thought convenient, and consigning that creed, made so explicit, as a tessera of a Christian, as a comprehension of the articles of his

belief, as a sufficient disposition and an expression of the faith of a catechumen, in order to baptism: whether or no, I say, all this be not sufficient probation that these only are of absolute necessity; that this is sufficient for mere belief in order to heaven; and that, therefore, whosoever believes these articles heartily and explicitly, *θεός μενεν εν υμῖν*, as St. John's expression is, *God dwelleth in him*, I leave it to be considered and judged of from the premises. Only this, if the old doctors had been made judges in these questions, they would have passed their affirmative; for, to instance in one for all, of this it was said by Tertullian, This symbol is the one sufficient, immovable, unalterable, and unchangeable rule of faith, that admits no increment or decrement; but if the integrity and unity of this be preserved, in all other things men may take a liberty of enlarging their knowledges and prophesyings, according as they are assisted by the grace of God\*."

*The Creed of Pope Pius IV.* † (After reciting the<sup>n</sup> Nicene Creed, adds), "I most stedfastly admit and embrace apostolical and ecclesiastical *traditions*, and all other observances and constitutions of the same church. I also admit the *Holy Scriptures*, according to that sense which our holy mother, the church, has held and does hold, to whom it belongs to *judge* of the true sense and interpretation of the Scriptures: neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers. I also profess, that there are truly and properly *seven sacraments* of the new law, instituted by Jesus Christ our Lord, and necessary for the salvation of mankind, though not all for every one: to wit, *baptism, confirmation, eucharist, penance, extreme unction, orders, and matrimony*: and that they confer grace: and that of these, baptism, confirmation, and orders, cannot be reiterated without sacrilege. I also receive and admit the received and approved *ceremonies* of the *Catholic Church*, used in the solemn administration of all the aforesaid sacraments. I embrace and receive all and every one of the things which have been defined and declared in the holy Council of *Trent*, concerning *original sin*, and justification. I profess likewise that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living

\* *Regula quidem fidei una omnino est sola immobilis et irreformabilis, &c. Hoc lege fidei manente cetera jam discipline et conversationis admittant novitatem connectionis operante scil. et proficiente usque in finem gratia Dei.*—Lib. de veland. Virg.

† Taken from a tract entitled "The Grounds of the Catholic Doctrine, as contained in the Profession of Faith published by Pope Pius IV.; by the Ven. and R. R. Richard Challoner, D. D. Bishop of Debra, and Vic. Ap." Thirteenth edition. London, 1828.

and the dead; and that in the most holy sacrament of the *eucharist*: there is *truly, really, and substantially* the *body* and *blood*, together with the *soul* and *divinity*, of our Lord Jesus Christ: and that there is made a conversion of the whole substance of the bread into the *body*, and of the whole substance of the wine into the *blood*; which conversion the *Catholic Church* calls *transubstantiation*. I also confess, that under *either kind* alone Christ is received whole and entire, and a true sacrament. I constantly hold, that there is a *purgatory*, and that the souls therein detained are helped by the suffrages of the faithful. Likewise that the *saints*, reigning together with Christ; are to be honoured and invocated; and that they offer prayers to God for us; and that their *relics* are to be had in veneration. I most firmly assert, that the *images* of Christ, of the mother of God, ever virgin, and also of the other saints, ought to be had and retained, and that due honour and veneration is to be given to them. I also affirm that the power of *indulgences* was left by Christ in the church, and that the use of them is most wholesome to *Christian* people. I acknowledge the *holy, catholic, apostolic Roman Church* for the mother and mistress of all churches; and I promise true obedience to the *Bishop of Rome*, successor to St. Peter, prince of the Apostles and vicar of Jesus Christ. I likewise undoubtedly receive and profess all other things delivered, defined, and declared by the sacred canons and general councils, and particularly by the holy Council of Trent; and I condemn, reject, and anathematize all things contrary thereto, and all heresies which the church has condemned, rejected, and anathematized. I, N. N. do at this present freely profess and sincerely hold this true catholic faith, without which no one can be saved: and I promise most constantly to retain and confess the same, entire and unviolated, with God's assistance, to the end of my life."

It was noted above that this creed commences with the Nicene, which we profess and enjoin; and that what we as Protestants reject are the fancies, heresies, pretensions, and usurpations of fallible, and (many of them) wicked men, and which have never had universal acceptance; and our religion, therefore, is the true terms of catholic concord, in the words of Vincentius Lerinensis, a doctrine "quod ab omnibus, semper, ubique receptum est."

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ON THE STRUCTURE OF THE APOCALYPSE, AND THE  
EVENTS OF THE SIXTH AND SEVENTH VIALS.

A KNOWLEDGE of the structure of the Apocalypse is that which is most wanting to the attainment of its right interpretation.

In examining this book, a striking peculiarity is the recurrence of the number seven, in its objects, general actions, incidents, and arrangement. The institution of the Mosaic law, to which the Apocalypse is continually referring, proceeds very much upon septenaries; and the number seven implied, among the Hebrews, completeness, fulness, or perfection. The seventh day was the sabbath: the seventh month of the ecclesiastical year was almost taken up with sacred feasts, among which was the great feast of Tabernacles, or Ingathering; and the seventh month of the civil year contained the other chief feast of the year, the Passover: the seventh year was the sabbath of rest; and after seven times seven years (Lev. xxv. 8) was celebrated the year of jubilee. See also Lev. iv. 6, and xiv. 16. 27; likewise Lev. xxvi. 18, 21, 24, 28, where the punishment and plagues for sins are threatened to be inflicted seven times.

In the book of Revelation this disposition is prominently exhibited, in the seven epistles, to the seven churches; and in the septenaries of seals, trumpets, and vials. However variously these may have been explained by commentators, they have agreed in considering the order of events to be indicated by the successive numbers. And the epistles to the seven churches have been held to point out the character of the successive periods of the history of the church: and, accordingly, while the first, the epistle to Ephesus, refers to the time of the Apostle, the last, to Laodicea, applies to the time immediately preceding the Millennium.

But there are in the Apocalypse other septenaries besides those literally expressed, which are to be traced out, and can hardly be deemed to be accidental. While the foregoing instances shew the events as successively occurring in the period recorded in the book, these other more covert septenaries relate to place, or action, or incidents connected with the prophetic history. For example, it is seven times, nor more nor less, that the following matters occur.—

*The Temple of Heaven is seven times the object or source of some act:*

- I.— xi. 1. The temple of God measured by the Apostle, leaving out the outer court.
- II.— 19. The temple of God in heaven opened, and the ark of his testament seen.
- III.—xiv. 15. An angel out of the temple crying to the Son of man to reap.
- IV.— 17. An angel out of the temple in heaven with a sickle, to gather the vintage, now ripe.
- V.— xv. 5. The temple of the tabernacle in heaven is opened, out of which come seven angels with vials of wrath, and the temple is filled with smoke during these plagues.
- VI.—xvi. 1. A great voice out of the temple orders the seven angels to pour out the vials of the wrath of God upon the earth.
- VII.— 17. A great voice out of the temple of heaven, from the throne, saying, on the pouring out of the seventh vial, It is done.

*There are seven Voices from God or the Lamb.*

- I.— i. 10. A voice, saying, I am Alpha and Omega.  
 II.— x. 4. A voice from heaven, saying, Seal up those things which the seven thunders uttered.  
 III.— 8. The voice spake again, Go, and take the little book.  
 IV.— xi. 12. A great voice from heaven, saying, to the two witnesses, Come up hither.  
 V.—xiv. 2. A voice from heaven as of many waters and a great thunder, on the Lamb being on Mount Zion with saints.  
 VI.— 13. A voice from heaven, saying, Blessed are the dead which die in the Lord.  
 VII.—xix. 5. A voice out of the throne, saying, Praise our God, all ye his servants.

*The Book of Life is named seven times.*

- I. iii. 5.            II. xiii. 8.            III. xvii. 8.            IV. xx. 12.  
 V. xx. 15.            VI. xxi. 27.            VII. xxii. 19.

*The Holy Spirit seven times appears as the source of life.*

- I.— i. 4. Grace from the Seven Spirits which are before the throne of Him which is and was and is to come.  
 II.— iii. 1. These things saith he that hath the Seven Spirits of God.  
 III.— iv. 5. Seven lamps burning before the throne, which are the Seven Spirits of God.  
 IV.— v. 6. The Lamb having seven horns and seven eyes, which are the Seven Spirits of God, sent forth into all the earth.  
 V.— vii. 17. The Lamb shall lead them (those with robes washed in his blood) unto *living fountains* of water.  
 VI.— xxi. 6. I will give unto him that is athirst of the *fountain* of the water of life freely.  
 VII.—xxii. 1. A pure river of *water of life*, proceeding out of the throne of God and of the Lamb.

It has been stated, that there are seven classes of good beings, seven songs of praise, and seven stations in which the Apostle John is placed ; thus—

*Seven Classes of Good Beings.*

- I.—*Divine.* God the Father.  
 II.— Christ Jesus.  
 III.— The Holy Spirit.  
 IV.—*Human.* Twenty-four elders in heaven.  
 V.— Four living creatures in heaven about the throne.  
 VI.— Saints clothed in white robes, made white in the blood of the Lamb.  
 VII.—*Angelic.* The angels, ministers for the execution of God's purposes.

*Seven Songs of Praise.*

- I.— iv. 8. The four living creatures and twenty-four elders in heaven.  
 II.— v. 9. The same, with innumerable angels.  
 III.— vii. 9. The sealed servants of God on earth, with the angels.  
 IV.— xi. 17. The twenty-four elders alone.  
 V.—xiv. 3. Harpers in heaven, with the 144,000 redeemed from the earth.  
 VI.— xv. 3. Those who overcame the beast.  
 VII.—xix. 1. Much people in heaven, the twenty-four elders, and four living creatures.

*Seven Stations in which the Apostle John is placed.*

- I.— i. In the Isle of Patmos.
- II.— ii. In heaven.
- III.— x. Goes to the angel standing on the sea.
- IV.— xi. Sent to measure the temple of God.
- V.— xiii. Standing upon the sand of the sea.
- VI.— xvii. In the wilderness.
- VII.— xxi. On a great and high mountain.

The book of Revelation is not dissimilar in form to the ancient drama, in which the songs may be considered as choruses; and the whole composition may be viewed as a sacred drama, the scene always commencing in heaven (the firmament, Gen. i. 8), and presenting thence various symbols, hieroglyphic figures, successions of angels performing symbolical acts, and exhibitions of visions of futurity. These acts are *seven*, and comprehend in time the duration of the Gentile dispensation: the first five terminate with the judgments of the last day, and marriage of the Lamb; the last two extend to the final day of judgment, and describe the New Jerusalem.

To place the view here introduced in a more commodious shape, the following diagram is formed; shewing in the Apocalypse these *seven series* of actions, and constituting seven subdivisions of the contents. The epistles to the seven churches being considered to refer to the seven successive periods in the history of the Gentile church, their names have in consequence been introduced at the head of the divisions of time. Upon this plan, this part of the Apocalypse might be best divided into seven chapters, each of which contains some portion of the period of the Gentile dispensation, and all include the end, except the seventh, which is carried into the period beyond, when the new heaven and new earth take the place of the old. These seven subdivisions comprise the whole of the book, except the first three chapters, which form an introduction, with seven admonitory epistles to the successive stages of the church in the Gentile times.

It may be added, that the subdivisions of time at the head of this table are not periods of equal duration. The fifth trumpet contains one hundred and fifty years, and the sixth three hundred and ninety-six years and a fraction; and there are intervals between the trumpets. The divisions merely imply epochs of important events, the subject of the prophecy. The twelve hundred and sixty days or years, so frequently named in the Apocalypse and in Daniel, it may suffice here to say, begin before the rise of the Saracens, A.D. 612; and consequently pass through the fifth and sixth trumpets, and the fifth, and probably the sixth, vial.

## SCHEME OF THE BOOK OF REVELATION.

Commencement of seven series of actions or scenes from heaven.	1. EPHEBUS.	2. SMYRNA.	3. PERGAMOS.	4. THYATIRA.	5. SARDIS.	6. PHILADELPHIA.	7. LAODICEA.
1 Rev. iv. 1.—A door opened in heaven.	The Throne seen, twenty-four elders, and four living creatures. The sealed book opened by the Lamb. Song of the living creatures, etc. First Seal—White Horse.	Second Seal—Red Horse.	Third Seal—Black Horse.	Fourth Seal—Pale Horse.	Fifth Seal—Souls made the altar receive white robes.	Sixth Seal—A great earthquake, heaven departs, the great day of the wrath of the Lamb come. Angels from the East seal 144,000 of the tribes of the children of Israel. A great multitude before the throne and the Lamb. Song.	
2 Rev. viii. 1.—Silence in heaven.	Opening of the seventh Seal. Angel at the altar. First Trumpet—Hail and fire cast upon the earth.	Second Trumpet—A burning mountain cast into the sea.	Third Trumpet—A great star falls upon the rivers and fountains.	Fourth Trumpet—The third part of the sun, moon, and stars smitten.	Fifth Trumpet—Locusts hurt men four months.	Sixth Trumpet—Horsemen from the River Euphrates to slay the third part of the kingdoms of Christ in heaven.	Seventh Trumpet—The kingdoms of the world become the kingdoms of Christ in heaven.
3 Rev. xii. 1.—A great wonder in heaven.	A woman, clothed with the sun, delivered of a man-child. War in heaven, Michael ejects the dragon.						
4 Rev. xiv. 6.—An angel flying in the midst of heaven.							
5 Rev. xv. 1.—A great and marvellous sign in heaven.	Seven angels, having the seven last plagues. Song. Temple filled with smoke. First Vial—On the earth.	Second Vial—On the sea.	Third Vial—On the rivers and fountains.	Fourth Vial—On the sun.	Fifth Vial—On the seat of the beast.	Sixth Vial—On the River Euphrates. Three unclean spirits out of the mouth of the dragon, beast, and false prophet.	Seventh Vial—On the air. Great earthquake, city divided into three parts. Harlot sitting upon the eighth head. The destruction of Babylon. Song in heaven. The marriage of the Lamb is come.
6 Rev. xix. 1.—Heaven opened.							
7 Rev. xxi. 1.—A new heaven and new earth.							The first heaven and first earth are passed away. Description of New Jerusalem.

An interpretation of the prophecy is not here introduced. Every one may apply the scheme which is presented to his own system. If a brief outline of exposition might here be offered, it would, though differing from many, be as follows:—

The Seals would be considered to be spiritual: the first denoting Christianity; the second, Mohammedanism; the third, the Papacy; the fourth, Infidelity; the fifth, the saints under the preceding apostasies; the sixth, the final fall of all apostasies.

The Trumpets describe political events: the first to the fourth relate to the irruption of the Northern nations; the fifth, the Saracens; the sixth, the Turks; the seventh, the restitution of all things and Christ's kingdom.

The Vials are the Divine judgments on the instruments of wrath designated by the trumpets; the vials falling severally upon the same objects as the trumpets; the first of both being on the earth; the second on the sea, &c. (Isaiah x. 11—15.)

The other symbols describe incidental matters: the twenty-four elders, the Jewish church; the four living creatures, the Gentile church in heaven; the two witnesses, the Old and New Testament; the beast with seven heads and ten horns, the Roman Empire while under Papal domination.

Those who may not be disposed to adopt any particular exposition must perceive and assent to this, that the several subdivisions terminate in a great catastrophe, involving judgments on the enemies of Christ and the triumph of his followers. These are manifested in the sixth seal, seventh trumpet, and seventh vial; and in the descriptions of the nineteenth and following chapters.

In the history of the Gentile dispensation (Luke xxi. 24; Rom. xi. 11, 25), which the Apocalypse contains, it is this latter period to which we are now evidently arrived. The progressive decline of the Ottoman empire, the lapse of the 1260 years, the manifestations of infidelity, and numerous other signs, testify the entrance of mankind upon the last times. However the earlier trumpets and vials may be interpreted, it is the last with which we are more immediately interested, particularly the period contained in the sixth and seventh vials. Although the precise events indicated in them may not be in every case precisely obvious, something of the order in which they are to occur may be traced out, and afford a useful guide in their actual, and at the present daily, development. With this view the following scheme, or calendar, is submitted, with the texts of the Old and New Testament attached, for reference.



Order of Events of the Sixth and Seventh Vials.

	Commencement of the decline of the Ottoman Empire.	Rev. xvi. 12.
	Three unclean spirits, out of the mouth of the dragon, the beast, and the false prophet—that is, the conflict of the principles of Infidelity, Tyranny, and Popery, among the kings and people of the world, previous to the great day of God Almighty.	Rev. xvi. 13.
	The rise of ten states, or republics, out of this conflict; or kings without crowns, elected by the people.	Rev. xvii. 3-12.
Dan. vii. 26.	The people and the ten states hate the Papacy, deprive of authority, and consume her possessions.	Rev. xvii. 16.
Isa. xiv. 20.	The eighth head of the beast, the leader of Infidelity, appears in the Roman Empire. He established the seat of his empire at Rome. The ten states agree in giving their power to the eighth, or Infidel, head.	Rev. xvii. 11. Rev. xvii. 9. Rev. xvii. 12-17.
Ezek. xxxvii. 10; Deut. xxx. 1-9; Isa. xi. 10-16; Hos. iii. 4-6.	The Jews become visible to the world as a people “standing up,” “not trod down,” and “trampled on.”	Luke xxi. 24.
	The Ottoman Empire dried up, and the way prepared for the return of the Jews to Palestine.	Rev. xvi. 12.
Job xix. 25; Dan. vii. 13; Isa. xxv. 8, 9.	The second advent of our Lord, and the resurrection of the saints: the world engaged in eating, drinking, buying, selling, &c. The “great city,” the Roman empire, has become divided into three parts.	Matt. xxiv. 30; 1 Thess. iv. 16, 17; 1 Cor. xv. 23, 52; Luke xvii. 26; xxi. 27. Rev. xvi. 19.
Dan. xi. 40, 41.	The Infidel head is attacked by the kings of the South and the North: he prevails, and enters Palestine.	
Dan. xii. 1.	A time of trouble unparalleled, persecutions and wars.	Rev. xvii. 14.
Dan. xi. 44, 45.	The Infidel head, having extended his conquests to Egypt, is recalled, by new wars, to Palestine.	
Isa. lxvi. 15; Joel iii. 1-17; Zeph. iii. 8; Zec. xiv. 4; Dan. xi. 45.	The battle of Armageddon; the miraculous deliverance of the Jews; Christ coming with his saints to punish his enemies; the beast and false prophet cast alive into the lake of fire.	Rev. xvi. 16; xiv. 9-11; xix. 11-20.
Zec. ix. 13; Isa. lxiii. 1-6; xxxiv.; Jer. xlix. 13-17; Obad. 15-18.	Destruction of the Western nations not present at Armageddon—that is, Babylon locally, or the Papal territory—by the sword, famine, and fire.	Rev. xviii. 8; xiv. 18-20.
Ezekiel xxxviii. xxxix.	Destruction of the Northern nations under Gog and Magog.	
Ezek. xxxix. 6.	Judgment of fire on the isles, that is, beyond Babylon—as India, America, Asia, &c.	Rev. xix. 21.
Zec. viii. 21-23; Isa. li. 8; Ezek. xxxvii. 21-23.	The Jews convert the Heathen, who will resort to Jerusalem.	Rom. xi. 13-15.
Isa. lxiii. 5; Dan. ii. 44.	The Church one with Christ, or marriage of the Lamb: Satan bound a thousand years.	Rev. xix. 7; xx. 2.
Isa. xi. 6-10; Irv. 17-23; Is. 6-23; Mic. iv. 1-7; Ps. lxxii.	The Millennium.	Rev. xi. 15; xv. 4.

It is not here attempted to affix dates. The most interesting period in the *Apocalypse* to ascertain at present, would be that of the 1260 years. It is difficult to regard, as some do, the temporary deposition of the Pope in 1798, followed by his reinstatement in full authority, as their completion. An entire dissevering of the Papal connection from the government, as now witnessed in France, ought rather to be looked for and this to take place in Italy, as the accomplishment of this period. The prophet will afterwards only survive the ally and companion of the beast, the Infidel power, occupying the place of the ancient Roman empire, till the destruction of both at Armagedden. The cleansing of the Holy Land, and the re-establishment by the Jews of their temple and pure worship at Jerusalem, to be effected at the termination of the 2300 years of Daniel viii. 14, has by some been assigned to the year 1843, by others to 1847.

The time, however, is short, under any interpretation. Recurring to the series, or calendar, the first four events, named are now in operation: the fifth, the next to be expected, is the appearance of the eighth, or infidel-head, possessing supreme authority. The Turkish empire has been long on the wane—in prophetic language, the drying up of the Euphrates—and it is yet further to decline, till it present no longer an obstacle to the return of the Jews, the kings of the East. The struggle of the three unclean spirits—despotism, popery, infidelity—is visible in the news of every passing day, under various aspects. In France, for instance, despotism and popery have been ejected, to make way for infidelity. An attempt to bring about the same is at work in Italy. In Belgium, infidelity with popery has thrown off the established authority. Russia, presents a simple despotism. Austria, Spain, Portugal, exhibit pure despotism and papacy united. The testimony of prophecy is, that infidelity will usurp the place of popery and despotism eventually; and will be followed by the final destruction which will attend the coming of our blessed Saviour. It may be remarked, that tyranny and popery, for the purpose of self-preservation, impose some restraints upon the natural propensities of the human heart: and while the lawlessness of popular commotion shakes off these, it is not, as is fondly imagined, for the substitution of reason and order, morality and religion; but that the heart may have free course to the gratification of its evil dispositions; and practically to prove at last that nothing but the influence of the Holy Spirit can change the human heart, and is the sole means of man's happiness and the reign of Christ in the world: and those who do not thus receive salvation in Christendom, must be destroyed. (Luke x. 10, 16; Heb. x. 27, 29).

The Old-Testament prophets, with the exception of Daniel, concern themselves with few or no occurrences to happen to the

scuffle world, unless immediately connected with their own people. Accordingly, the period of the present dispensation, from the destruction of Jerusalem and the dispersion of the Jews, is by them passed over in silence, till the time of their restoration to the Holy Land, yet to take place. This space in the history of the world, the dispensation of the Gentiles, is that which is foreshewn by St. John—the irruptions of the Northern nations, the Saracens and Turks, the rise and fall of the Papacy, the latter spread of Infidelity: But at the close of this period comes the final restoration of the Jews, the great subject on which the Hebrew Prophets dwell; and in that event a junction takes place of the prophecies of the Old with those of the New Testament. When the seventh trumpet is sounded (Rev. xi. 15), then the twenty-four elders, which represent the Jewish church in heaven, alone engage in a song of praise; betokening that then is arrived the time of the restoration of the Jews to the promised land. When the first four seals are opened, it is the four living creatures who hail the attention of the Evangelist to them; intimating that they relate to the Gentile church, which they personate in heaven. And it is one of the four living creatures which gives the vials (xv. 7) to the seven angels,—the judgments inflicted on the enemies of the Christian church.

If the views here submitted should not meet the concurrence of all, they may have the utility of exhibiting this interesting book in some form or light not noticed before, and thus assist to extend the knowledge of its contents. F.



ON THE GIFTS OF THE HOLY GHOST, COMMONLY CALLED  
SUPERNATURAL.

(Continued from vol. ii. page 869.)

THE subject of the gifts commonly called extraordinary, and rashly conceived of as given for a local and temporary end, is one of far greater importance than the advocates of either opinion have dared to conceive, or, at least, have ventured to express; being, as I judge, connected in the closest manner with the edification of the church in love and holiness; with her witness among the nations for their conversion unto Christ; with the glory of God, as the Creator of the human soul for his shrine, agent, and interpreter; with the glory of Christ, as the Head of the church, subordinating all the members to himself for the use of the Creator; with the glory of the Holy Ghost, as the very life and mind and substance of Godhead, inhabiting, informing, and manifesting forth the being of God, in such wise as that the church

should be God's manifested fulness, the fulness of God, who filleth all in all. Such a subject to have undertaken would even now appal me, had I to work out the form, or to weave the web of it, from my own reason : but, having expressly given myself up to the guidance of God's own word, in that order in which it hath pleased him to reveal the same, I feel nowise embarrassed ; but, following the footsteps of the Holy Ghost in the Old Testament, with the candle of the New Testament in my hand, I feel that I cannot go far astray. And if I should err in my interpretations, the error carries its own correction along with it ; for at every turn I appeal to the written word of God, "written for our learning, that we, through patience and comfort of the Scriptures might have hope." And the more easily to fall into the method of God, I have chosen to adopt no method of my own, but simply to follow down in order the scriptural testimonies which are found upon this subject. Of these, two—those in Psa. lxxviii. and Isai. viii.—have already been taken into consideration ; and I now proceed to that written in the xxviii<sup>th</sup> chapter of the same prophet, and applied to the gift of tongues in the xiv<sup>th</sup> chapter of the First Epistle to the Corinthians.

The words which the Holy Ghost, in the mouth of the Apostle Paul, hath set his seal to, as a prophecy of the gift of tongues, are as follows : "For with stammering lips and another tongue will he speak to this people ; to whom he said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing : yet they would not hear." And the manner of his doing so is this : "In the law it is written, With men of other tongues and other lips will I speak unto this people ; and yet for all that they will not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that believe not : but prophesying serveth not for them that believe not, but for them which believe." Nothing therefore can be more distinct, than that the Lord would have us to study the prophecy of the xxviii<sup>th</sup> chapter of Isaiah by the light of the xiv<sup>th</sup> chapter of Corinthians, if we would get insight into the mystery of the gift of tongues, which is no where else in the Old Testament individually referred to.

The prophecy begins by denouncing woe upon the drunkards of Ephraim, or the Ten Tribes, represented in that tribe which had the birthright, and spread over the region of Galilee and Samaria, where was the first scene of our Lord's labours, as had been prophesied by Isaiah (ix. 1). Of these drunkards, the utter desolation is foretold by "a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Isai. xxviii. 2). By the Assyrian out of the north

this began to be accomplished upon the same generation whom our prophet rebuked ; was consummated upon the generation to whom our Lord addressed the direful woes of Capernaum, Chorzain, and Bethsaida ; and still continues, both upon the land and upon the people. Then, after the usual consolation to the residue, and promise of a most glorious restitution of all the things which in wrath and judgment were to be trodden down for a season, the scope of the prophecy passeth over, at ver. 7, to the priests and the prophets, the consecrated guardians of the wisdom and knowledge of the land ; upon whom the burden proceedeth until the 14th verse, when it passeth over to the political or regal estate ; and concludes with a parable, taken from the art of the husbandman (ver. 23). Of these three portions of the prophecy, it is the middle one with which we have to do ; and this consisteth of two parts : the former descriptive of the blindness of mind, the ignorance, error, and uncleanness of spirit, which had come over the learned, studious, and sacred classes of the people ; namely, the priests, the scribes, and the doctors ; whose state is figuratively set forth in these words : “ But they also have erred through wine, and through strong drink are out of the way : the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink ; they err in vision, they stumble in judgment. For all tables are full of vomit and filthiness, so that there is no place clean ” (vers. 7, 8). This is not the drunkenness and debauchery of the flesh—for in the time of our Lord, who made great use of this prophecy, these classes were mostly of the Pharisees, a self-denying sect, and severe as to the letter of religion and morals—but it is that incapacity of understanding any thing aright which comes from a perverted and dishonest mind, intent not upon God’s glory and the conscience of truth, but neglecting these altogether, for sinful ends of ambition and vain-glory, or mingling them with the interests of a sect with which we identify ourselves. Such, for example, as are to be found this day among the zealous promoters of the Evangelical sect ; which, in respect of its love of party and incapacity of receiving truth, is the very *fac-simile* of the religious and believing class to whom these words were addressed : “ Stay yourselves, and wonder ; cry ye out, and cry : they are drunken, but not with wine ; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes : the prophets and your rulers, the seers, hath he covered ” (Isai. xxix. 9, 10). The perfect identity of the Evangelical sect with these drunkards of Ephraim is shewn in nothing more than this, that, if any person there abiding come to the knowledge of any truth as it is in Jesus, he is fain to come out from among them ; and if he will not, they will move heaven

and earth to cast him out. The latter part of the prophecy is the judgment of these men, consisting in making a void of the way of wisdom, and adopting a new way in its stead; which is, the foolishness of preaching; rejecting the way of the wise and the prudent; of the scribe and the disputer of this world; and adopting in its stead the way of babes: "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little: for with stammering lips and another tongue will he speak to this people" (Isai. xxviii. 9—11). They would not take the gift of God for its own preciousness, or for the dignity and excellency of the Giver; but must have it set out with the arts of the sophist, or in the form of traditional learning. God said to them, "This is the rest wherewith ye may cause the weary to rest; and this is the refreshing: yet they would not hear. But the word of the Lord was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and shared, and taken" (vers. 12, 13). They would accept of no heavenly boon which would not defer to their notions of manly wisdom; and God would not give it in any other form than what is proper to us as children. They stood upon their attainments; God stood upon their foolishness: they would not give way to God, and so they lost the boon of rest and refreshment; and were cast into a restless bed, to pass a long and dreary night: "For the bed is shorter than that a man can stretch himself on it; and the covering narrower than that he can wrap himself in it" (ver. 20):

1. Such is the prophecy as a whole; and now I proceed to point out the use of it made in general by the Lord, and in particular by the great teacher of the Gentiles. The xith chapter of St. Matthew is nothing more than a running commentary upon it; where the Lord, after denouncing woe upon the cities of Ephraim (the ten tribes), vers. 20—24, for their unbelief of his discourses and miracles, doth receive (Luke ~~ix~~ 17—21) the account from his unlearned disciples, the seventy, how wonderfully they, who were but babes, had prospered; and instantly he beheld the fulfilment of this prophecy, and rejoiceth "that those things were hidden from the wise and prudent, and revealed unto babes." And then he preaches the rest and the refreshment to the weary, "Come unto me," &c. The Apostle Paul also, in the outset both of the Epistles to the Romans and to the Corinthians, doth shew that misuse of knowledge on the part of the heathen which had led to the rejection of that method for the innovation of preaching: and especially in the latter of these Epistles, which chiefly concerneth our subject, is he at great pains to

shew the Corinthian church how studiously he had refrained from the wisdom of words, giving it forth as a grand revelation which God had introduced into the world in the matter of teaching, for the end of making void the pride of human learning and natural understanding. And in confirmation of this, as an ancient purpose of the Father, he referreth to a passage in the next chapter of Isaiah, which is but a continuation and enlargement of the passage before us (1 Cor. i. 19). At the same time he asserteth for the church an higher wisdom, "wisdom from God" (1 Cor. i. 30); which cometh through revelation of the Spirit and in no other way (1 Cor. ii. passim): and accordingly the first two manifestations of the Spirit are "the word of wisdom, and the word of knowledge" (1 Cor. xii. 8). It appears, therefore, that the words drawn out of this prophecy and applied by the Apostles to the gift of tongues, are part of a dispensation of judgment upon the pride of intellect and the glory of learning, which cannot find out God, but are ever worshipping idols of their own invention and imagination: wherefore God, after long probation taken, both among the Jews and Gentiles, did introduce the method of babes, "of those who are weaned from the milk and drawn from the breast." The Gospel ever saith; 'Put away your natural gifts and acquirements, and become as little children, in order to inherit the kingdom of heaven;' and it further saith; 'The natural man understandeth not the things of the Spirit of God, which are spiritually discerned: therefore ye must be born again of the Spirit, and, like new-born babes, ye must desire the sincere-milk of the word, that ye may grow thereby.'

Of this continuous rebuke and judgment, which the foolishness of the Gospel of Christ bringeth against the most noble attainments of unregenerate and un sanctified reason, the speaking "with stammering lips and another tongue," is a part, and a chief part: and another part is, the way of reiterating, and reiterating the simplest truths as nurses do to little children, until they enter into the mind, and grow with its growth and strengthen with its strength. No one knows at present much about the gift of tongues, because, where it has been given, interpretation hath been refused, and therefore over the words spoken there resteth a deep veil of darkness; but I will undertake from this passage to declare my conviction, that, when interpretation shall be given, the words spoken will be found to contain no more than the simplest, most elementary, and most nutritious truths of the Spirit. It further appears, from the very words quoted by St. Paul, at least from a clause in the heart of those quoted, that the things spoken is concerning the rest and refreshing. "To whom he said, This is the rest wherewith ye may cause the weary to rest, and this is the refreshing; yet

they would not hear." Now, because the rest spoken of in the Prophets is always the millennial glory and kingdom—"rest with us, when the Lord Jesus shall be revealed" (as we shewed, *Morning Watch*, vol. ii. pp. 61-64)—we gather that the thing spoken with a stammering lip, and with men of other tongues, concerneth chiefly the coming and the glory of Christ, "the rest which remaineth for the people of God." Moreover, as the stammering lips and the other tongues are parts of the figure taken from the way of instructing children—what a nurse adopteth when she changes her voice, and breaks down her words to the simplest forms of childish apprehension—we judge that the gift of tongues is greatly for the edification of the children of the Spirit; and the first means adopted of God for drawing out their higher faculties of knowledge, and wisdom, and love, and action. And, accordingly, we find it always to have been the gift first bestowed upon the baptized (*Acts* ii., x. 46; xix. 6); and in the instances now appearing in the church, this is the only gift which hath been given. But this remark is by no means to be taken as if in disparagement of their importance—for what so important in our life as the education of our childhood?—it is merely proposed as a thing shrewdly to be suspected, from the similitude of teaching children whereby it hath pleased God to set it forth. As a mother, in order to draw out the dormant faculties of her child, doth herself become a child; changing her voice, her utterance, and her very words, into the forms which may best please, most strongly attract, and edify the infant mind; so is it here declared that God will use those gifted with tongues as a means of reducing his mighty voice, which heretofore shook Sinai and the earth, into the compass and dimension of mortal ears; that he may thereby attract unto himself the love and confidence of his little children, and rear them up, by line upon line, and precept upon precept, to the full stature of the perfection of Christ. As John was the voice of Christ preparing his way before him; so, it seemeth to me, that these persons speaking with tongues are the voice of the Spirit seeking access into our hearts by our ears, for the indwelling God to abide in us, and act and speak forth of us for ever. We have seen, from the passage in the *lxxviii*th Psalm, as interpreted by the *iv*th chapter of the *Ephesians*, that the church is a body for God's Spirit, for God himself, to dwell in and speak from in the sight and hearing of all creatures for ever. That the baptized children may be conscious to the Spirit of God in them, he speaks forth of them in a tongue unknown; and by degrees they become acquainted, through the means of such inward movings, that God is in them of a very truth. The mother's nursing draws forth the voice of the child into indistinct sounds, then into syllables and words, and finally



into the various forms of the discourse of reason ; for she knows that there is a latent man or woman in the swathed child, and she proceeds, as it will bear it, to educate or lead it forth. So God, having baptized any one into Christ, and well knowing that there is now in him the child of Christ, doth proceed by discipline to rear up the new-born babe, by the means which he best knoweth, whereof it is declared that speaking with tongues is one of the first. Before leaving this sweet view of the subject I have two observations to make. The first ; that, as there is no such act of pure and simple love as that of a mother lispng over her babe in order to bring forth its faculties, nor one wherein the child exhibits so much delight and fondness for its kind and careful parent ; so those who are honoured by God with this divine nursing ought to be conscious within themselves at the time of very great love and sweet engagement of soul towards God. They should feel drawn up, and as it were drawn out, of themselves, towards God ; as is a little child in the arms of its mother, who fondly bendeth over it, and occupieth its eye, ear, and every sense, with her fond and faithful ministry of teaching. The second observation is, that the view which we have given is strongly confirmed by the Apostle's saying, that " he who speaketh with a tongue edifieth himself " in what way " he who prophesieth edifieth the church " ( 1 Cor. xii. 4 ) : thereby declaring that the gift of tongues was an ordinance for personal edification ; for making the child to grow up to the full-grown man. Also, he recommendeth ( ver. 28 ), that, if there be no interpretation at hand, he that speaketh with tongues should " speak to himself, and to God ; " shewing that it was a direct communication and correspondence with God which in that way was carried on. And, finally, ( verse 20 ) he saith, when rebuking them for speaking with the tongues before the church, " Brethren, be not children in understanding ; howbeit in malice be ye children, but in understanding be men ; " intimating, as I think, from the reference to this passage which immediately follows, that he looked upon tongues as the token of God's dealing with us as with children ; to the end that, being edified by the Spirit, we might come in the same Spirit to speak with the understanding of men. In one word, therefore, I gather from the study of the Prophet that the gift of tongues is a chief means of God for training up the children of the Spirit into the capacity of prophesying and speaking in the church for the edification of all, whether " by revelation, or by knowledge, or by prophesying, or by doctrine."

2. There is yet another view of the gift of tongues, to be gathered from the words and connection of the prophecy, as explained by the Apostle. The general bearing of this particular prediction, and the great drift of these two chapters of Isaiah, is to teach the great dishonour which the Lord was about to

put upon the wisdom both of Jew and Greek, the philosophy of the schools and the traditions of the elders, and the whole accumulation of ancient lore, which had entrained men's mind to the creature, and the attainments of the creature, and turned it away from God; the introduction of the foolishness of preaching, instead of the methods of learning and science. This greatest intellectual revolution which the world ever saw; this withdrawal of the soul from the records of ages to the anink of the word, from the way of demonstration to the way of faith; is shortly stated in these words of the xxixth chapter, so often referred to by the Lord, as accomplished and accomplishing in his days, and by our Apostle also: "Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of man; therefore, behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid" (vers. 13, 14). This revolution was the necessary consequence of the Incarnation, whereby the Word and Wisdom of God, which created all things and reason itself, became a conceived child, a babe, and passed through all progressive stages up to manhood, "increasing in wisdom and stature, and in favour with God and man." And, being that the Son of God had taken this as the true way of glorifying his Father, it became manifest that this was the true and the best way; and the first principle of Christian discipline came to be "Ye must become as little children, in order to be my disciples: the greatest among you, let him become as this little child." Thus beginning; they would grow up into true wisdom; not the wisdom of this world, which cometh to naught; but the wisdom of God, even the hidden wisdom, which God hath ordained to our glory. The method of bringing men, already full grown into the maturity of years, and pre-occupied with all the science and literature of their times, into the state of childish commencements, was by presenting the instruction in a childish form, and refusing to present it in any other. And so Paul declares that he had done, and was fain to do, in that very Corinthian church wherein the gift of tongues did so much abound: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able: for ye are yet carnal. For whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (1 Cor. iii. 1-3. See also chap. ii. and study it throughout, with a reference to Isai. lxiv. 4, and xl. 13, quoted therein.) At the same time, however, that the food of the soul was ever

presented in the childish form, and ought ever to be so in preaching, for the purpose of recalling the people from their self-conceit and pride to the estate of little children, and the necessity of being born again of the Spirit; and there was given, along with this, mighty demonstration and power of the Spirit, to the end that they might not think it was altogether a matter of child's play and occupation, but that it was the very power and wisdom of God: "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. ii. 4, 5). It was in the simple hearing and believing of the things which the Apostles so simply spake to them, and not in laborious deductions, arguments, disquisitions, and controversies, as now form the matter of preaching, that the gifts of the Spirit were communicated; according to the appeal which the Apostle makes to the Galatians: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" (iii. 2.) Preaching by line upon line, and precept upon precept, here a little and there a little, made a demand upon the hearer, not for deep cogitations and intricate reasonings, but for simple faith in the things which he heard, such as a mother requires of her little ones: and this faith appealed to another faculty than the discursive imagination, or the understanding which comprehends relations, even, to the conscience which discerneth God: and as the conscience cleared itself from its obscurations, and came to look upon the truth, and to receive it with faith, through the power of the Holy Ghost, there followed thereupon the gifts of tongues, and other gifts, as seals of the truth of the things which had been spoken and believed. And forasmuch as the preachers who went about ministering the word of the Spirit, preaching the Gospel of the risen Christ, carried with them these gifts—which Timothy is more than once exhorted not to neglect, but to stir up—and the Apostles also had the power of conferring them; they should have served as a complete protection to their method of preaching against the imputation of foolishness, when thereby it was seen to be the power and the wisdom of God. For when the power of God—the signs and wonders, and divers miracles, and gifts of the Holy Ghost—were seen to attend upon men, who adopted the childhood way of teaching, and required the childhood way of learning, which is by faith; the people should have stood in awe and said, This is not to be despised, but to be weighed and considered: these men are not fools, though they seem foolish to our schoolmen and scribes, for they carry about with them the mighty power of God: their method is evidently God's method; and therefore that other method, of sophistry and tra-

dition, God hath been pleased to pass by, preferring this method, of simple declaration of the truth, and belief of the word so declared. — This now is, clearly the idea of the prophecy which Paul had in his mind when he quoted it in the Epistle to the Corinthians : “ In the law it hath been written, That with other tongues and with other lips I will speak to this people, and not even thus will they hear me, saith the Lord. So that the tongues are for a sign, not to the believers, but to the unbelievers ; prophecy, however, serveth not to the unbelievers, but to the believers.”

It is not yet the time for going minutely into the New-Testament account of these gifts ; but the simple quotation of this is sufficient to shew, that Paul understood the speaking with tongues as an additional evidence of the truth of the word spoken ; as it doubtless proved on the day of Pentecost, when they said, “ We do all hear in our own tongues the wonderful works of God ;” and therefore he puts it down as an aggravation of their guilt in the sight of a gracious God, that they should turn away their ear from him, who thus manifestly spoke to them from heaven. Then that which was intended for their good, turned, by their refusal of it, to their condemnation ; and by our Prophet it is set forth as the occasion of their stumbling and falling : “ But the word of the Lord was unto them precept upon precept, precept upon precept ; line upon line, line upon line ; here a little, and there a little ; that they might go, and fall backward, and be broken, and snared, and taken” (Isa. xxviii. 13). This now yieldeth to us the proper use of tongues, in respect to those who heard them, not having yet believed the Gospel. They were for a sign to the unbelievers ; as it was delivered by our Lord after his ascension, “ These signs shall follow them that believe ..... they shall speak with new tongues.” Of what was it a sign ? It was the sign of the Holy Ghost dwelling in the person who spake. When the Holy Ghost was given on the day of Pentecost, the sign of his presence in the persons on whom he had fallen was their speaking with tongues the wonderful works of God (Acts: ii.) ; when he fell on Cornelius and the Gentiles as on the Apostles and the Jews at the beginning, they spake with tongues and magnified God (Acts x.) ; and so also, when he was given by the imposition of Paul’s hands to the converts at Ephesus, they spake with tongues and prophesied (Acts xix). Beyond all question therefore, speaking with tongues was the sign of the Holy Ghost in the person who so spake. How it should be so, is another question ; but that it was so, is not for a moment to be doubted. Peter, in his discourse on the first occasion referred to, distinctly says, “ This is that which was spoken by the Prophet Joel, I will pour out my Spirit upon all flesh.” If the question be pressed upon us, How is speaking with tongues the sign of the indwelling Spirit ? the answer will be found at length

in vol. ii. p. 638 ; which we repeat over in few words : That as the tongue or word of man is the sign of the mind within him ; so, when another spirit, the Spirit of God, enters into him, He signifieth His presence by another tongue from that which the person himself useth. There are many more uses of the gift of tongues, some of which we have recounted (vol ii: pp. 657—661) ; but this is the only one which is before us at this time.

Taking all this with us, let us apply it to the exposition of this prophecy. The Spirit of Christ had already spoken in the Prophets, and appeared in its fulness in Christ himself. These all constituted together a body of interpreters, speaking forth the mind of God to their several generations ; and God gave them witness, by diverse miracles, and signs, and wonders. But still there was no direct sign, declaring that another spirit than their own was in them. This the people were led to gather from the moral character of what they spoke, the works which they did, and, when it concerned the future, the fulfilment of what they predicted. But when Christ was glorified, and the Holy Ghost was given, there remained yet another mode, and that more unequivocal, of manifesting the finger of God, which is, "their speaking with new tongues." And to this, as a great event in the history of Divine revelation, and as a new evidence for receiving the word which God speaketh from heaven, our prophet referreth, and adds, "yet they would not hear." Unless it were an additional argument of God's presence in the speaker, it could not be an argument of additional hardness of heart, that the hearers did not receive it: and upon this, the simple and obvious view of the subject, the Apostle's argument comes out simply and clearly. "Tongues are for a sign, not to them that believe, but to them that believe not." Those who believe not the word which God speaketh by any of his servants, are addressed in a tongue, that they may be convinced that it is not the man, but the Holy Ghost in the man, who speaketh. If, for example, I, listening to any brother prophesying in the church, should begin to doubt or disbelieve that the thing spoken was of God ; the sign by which God would remove that doubt would be, to give him to speak some words in a tongue, which might convince me that it was the Spirit of God which both spake the things preceding and the things following after. It is clear to me, both from what I have witnessed and from what I see written in the word of God concerning this thing, that it was only subsidiary to the work of prophesying, or magnifying God, or testifying that Jesus is Lord. The great and chief thing was, the declaration of God's mind in an intelligible tongue; the unknown tongue was only the sign that it was God's mind which the person was declaring. The prophet therefore, speaking in the

Spirit, doth declare, that, when God should change the manner of his ministry, and speak unto the children of men as unto babes, he would speak to them glad tidings of rest and refreshment to their wearied souls; and, that they might surely know it was He, and no other, who spake to them, he would adopt a style of his own, called "stammering lips and other tongues," by the Apostle "other tongues and other lips," which should exhaust even God's utmost resources of self-demonstration. But yet even thus they would not hear; and not only would they cast away all his gracious ingenious methods of bringing them to himself, but even make them occasions of stumbling, and falling, and being anared, and taken;—teaching us that this mode of testimony was the greatest and the last, and that there remained no other in the power of God; the last arrow in his quiver for carrying conviction to the heart of an unbelieving generation: there is no further parley, but straightway the judgment of God taketh its effect. "Wherefore, hear the word of the Lord, ye scornful men that rule this people which is in Jerusalem." To the people in Jerusalem, to the priests and the Scribes and the learned doctors, this promise was particularly addressed; and to them the accomplishment of it came, in a manner the most wonderful and notorious, on the day of Pentecost, till which time the Lord had commanded his disciples to tarry there. He spake to them in other tongues and with other lips: but they would not hear him; and so the destruction came upon them to the uttermost. All this is most true, and answereth precisely to the prophecy. And if so be that in the Church of Scotland the Lord hath begun to speak in this same way, let her consider these things, and tremble for her approaching judgment if she reject the Lord thus speaking. These then are the two views of the gift of tongues which we gather from the prophet. Let us now turn to the context of the New Testament where it is quoted, and endeavour to discover what more light is afforded to us from thence.

II. The conviction expressed above, concerning the use of the gift of tongues is borne in upon my mind, not only by the use of further evidence which both the Prophet and Apostle declare to be in tongues, and by the nature of the sign itself, but also by the fact, that, in all cases where it is mentioned in the Acts, it is connected with prophesying and magnifying God. But still more from the fourteenth chapter of the Corinthians is it manifest that tongues were but the sign, and that the message of God was the thing signified, which the person speaking with the tongue went on straightway to declare. This is not so clear from our translation of some of the passages, which I shall therefore render exactly after the original. "And be zealous for spiritual gifts; the rather however, to the end ye may prophesy." That it is

speaking with tongues which he bath in his eye, is manifest from what follows: "For he speaking with a tongue speaketh not to men, but to God; for no one heareth: in spirit indeed he speaketh mysteries. But he prophesying, speaketh to men for edification, and exhortation, and comfort." A tongue, therefore, is for communication between a man's soul and God, which ought to pass on secretly, and not in the audience of third parties, save where there is an interpreter at hand, or an unbeliever who will not give heed to what is spoken in the common language, and needs to be attracted to recognise God by some words of a tongue introduced into the bosom of a discourse. Yet these things, spoken in the unknown tongue, are not unmeaning words or sentences; but precious mysteries of God, by the presence and utterance of which in his soul he himself is greatly edified; though he cannot edify the church unless he prophesy; as the next verse expressly declareth: "He speaking with a tongue edifieth himself, but he prophesying edifieth the church." Therefore it is nothing to be doubted, that tongues are a great instrument for personal edification, however mysterious it may seem to us; and they are on that account greatly to be desired, altogether independently of their being a sign unto others. And to me it seemeth reasonable to believe, that they will be conferred in private exercises of devotion, and earnest longings after edification; and, being given, ought especially to be occupied in secret actings of the soul towards God; and in public only as subsidiary to the work of prophesying. This latter use further appears in the next verse: "I wish, however, all of you to speak with tongues; the rather, however, to the end ye may prophesy: for greater is he that prophesieth than he that speaketh with tongues, except indeed he interpret, to the end the church may receive edification." There can be no doubt, therefore, that speaking with tongues is a most desirable thing, seeing the Apostle desireth it for them all; and in another place (ver. 18) gives thanks that he spake with tongues more than they all; and, again, notwithstanding the abuses of this gift in the church, commands (ver. 39) that they "forbid not to speak with tongues." But, withal, there is an ultimate end to be aimed at, beyond present enjoyment and personal edification, which is, that they may prophesy and edify the church when they shall themselves have been edified. In what way, he expresseth in the next verse: "Now, however, brethren, if I come unto you speaking with tongues, what will I profit you, if I shall not speak to you either in revelation, or in knowledge, or in prophecy, or in teaching?" These now are the forms of communication from God, and the gift of tongues was a sign to authenticate them as being from God. The first, "revelation," I understand of some secret thing hidden in the word of God, and

thus opened, answereth, I think, very much to the word of wisdom. The second is "knowledge;" that is, the communication of things which may be read and known of all men: what we call tradition, or learning. The third is "prophecy;" which hath been already defined to be for edification, exhortation, and comfort of the church. And the fourth is "teaching," for the end of bringing forward the children, and instructing the ignorant in Christ Jesus. To fit and qualify those who filled these offices, the gift of tongues was a great means in God's hand, as we have shewn above; but when they had been thus prepared, God expected that they should give themselves to the work of building up the church, perfecting the saints, and ministering the word of God. And if they did, at a time, in the public assembly use the gift of tongues, it was for the purpose of convincing the incredulous that they had both commission and information from God; that God was in them of a truth.

The six following verses we pass over, as bringing no additional light, but serving merely to illustrate the folly and unprofitableness of using these gifts of tongues in the meetings of the church, in the way of convincing those who doubt, or altogether disbelieve that God spake by them. At the 13th verse the subject is thus resumed: "Therefore, let him who speaketh with a tongue pray that he may interpret;" to the end he may be intelligible to those who hear; but it is added (ver. 28), "If there be not an interpreter, let him keep silence in the church, and speak to himself, and to God." He is not prevented from exercising his gift; for it is to his edification to do so; but not aloud, unless there be some one at hand who hath the gift of interpretation, or he himself, in answer to his prayer, shall receive that gift at the time: then he may speak aloud and interpret; as he proceedeth: "For if I pray with a tongue, my spirit prayeth; my mind, however, is unfruitful." Here is a great distinction taken, between the spirit, which may be, yea and is, all alive and fruitful in these spiritual exercises of speaking with tongues; and the understanding, or mind, which is without any advantage in itself, or fruit-bearing towards God or others. In this distinction standeth, as I judge, the use of the name "spirituals," which throughout these chapters is applied to a certain class of gifts, or occupations, distinguished from charity on the one hand, and from prophecy on the other. These I understand to be functions of the renewed spirit, which it is capable of, altogether independent of the understanding; whose help it calleth not for, until out of charity it desireth to minister unto others the benefit which it hath partaken in itself. There is much mystery in this, which I am not careful to discover, being more intent upon knowing and teaching the certainty of the thing, to the end the church may ear-



neatly seek the communication of these spiritual functions from God and her Head the Lord Jesus Christ. The reality of the thing further appeareth in the following verses : " What then is there ? I will pray with the Spirit ; I will pray, however, also with the mind : I will sing with the Spirit ; I will sing, however, also with the mind." Prayer in a tongue is prayer in the Spirit, and so also of singing : it is true prayer and true praise ; and not to be despised of the person, nor yet of the church, and truly acceptable with God : but because it passeth not into the forms of the understanding by intelligible speech, he preferreth it not in the church, neither will use it there, for the reason which he addeth : " Since, if thou bless in the Spirit, how shall he filling the place of the unlearned say the Amen to thy thanksgivings, since he knoweth not what thou sayest ? For thou, indeed, rightly giveth thanks, but the other is not edified : " and therefore cannot give thanks, nor even say Amen. To one who believes what the Apostle writeth, there can be no doubt whatever that the gift of tongues was a means of worshipping God acceptably in all ways, which oftentimes was so used in the public meetings of the church. This, not approving, he rebuketh, because it perplexed those in the congregation who were raw and rude, and but beginners in the Christian discipline. The word by which these are named is translated *unlearned* ; whereby the impression is conveyed that the knowledge of these tongues depended somehow or other upon learning. This is a common error fatal to the understanding of this subject. It is not material to the question whether these tongues were tongues of men or of angels, or whether they were in use by any creature at all. The likelihood is, from the instance of the day of Pentecost, that they were spoken by the nations of the earth. But it is a gross error to suppose that the use of them was at all analogous to that which by learning a man acquires of a foreign language. Their mind was not in the tongue at all : they understood it not, neither could they interpret it, otherwise than by a supernatural gift. No one understood what they said. Their spirit perceived the matter, and held communion with God in acts of spiritual worship through the tongue, which indicates the closest contact with God, a drinking from the breasts of his instruction. But, withal, this did not serve for the instruction of others ; which essaying, they must use the common language, as Peter also did on the day of Pentecost. In order to guard against the false association of learning with the use of a tongue, I incline rather to render the word, *αἰωρης*, as in Acts iv. 13, " ignorant ; " or, as in 2 Cor. xi. 6, " rude ; " the only two places where it occurs, except in this chapter. I think it means one unacquainted with the discipline of the church, and the manner of the Spirit : one, in short, unversed in spirituals. That these

babes may not be disappointed of their edification, the Apostle commandeth prayer and singing to be not in the unknown tongue, but in the common speech ; not in the spirit only, but in the spirit, and in the mind also. And this he confirmeth by his own feelings : “ I bless God, I speak with tongues more than you all ; but in the church I would rather speak five words through my mind, that I might teach others also, than ten thousand words in a tongue. Brethren, be not children in things of the mind : but in malice be childish, and in things of the mind be ye full-grown men.” He would have them to pour their spiritual edification and exercise through the forms of the understanding, that their mind might grow to its full maturity, and be able to glorify God in the midst of reasonable and intelligent men. Many questions arise upon my path ; but I refrain from answering them, and keep to my object, referring merely to what I have extracted from my Lectures on the Apocalypse into the Morning Watch, vol. ii. pp. 660, 661. We continue our inquiries at the oracles of God.

The Apostle now referreth to the prophecy of Isaiah : “ In the law it hath been written, That by other tongues and by other lips I will speak to this people ; and not even then will they give heed to me, saith the Lord : so that the tongues are for a sign, not to the believing, but to the unbelieving ; prophecy, however, not for the unbelieving but for the believing.”—Here again the leading contrast between tongues and prophecy comes into view ; with the additional weight of the prophet’s authority, who had signified that to the unbelieving God would add the method of speaking with tongues. The Jews had been incredulous of Christ, and now God keepeth his word, by adding the promised sign, to shew them that he did verily speak in Christ, seeing he spoke thus by those that believe in Christ, who spake not to add any thing to what Christ spake, but brought a new sign that God had verily spoken in Christ, and did speak by the members of Christ’s body. To this Christ alludes when he says, that he would send among them prophets, and wise men, and scribes, whom they would reject, and so fill up the measure of their cup. “ If, therefore, the whole church come together to the same place, and all speak with tongues, and there come in ignorant or unbelieving ones, will they not say that ye are mad : if, however, all prophecy, and there enter one unbelieving or ignorant, he is convinced under all, he is judged under all ; and thus the secrets of his heart become manifest ; and so, falling upon his face, he will worship God, reporting that God really is in you.” In the language of the primitive church *απιστοι*, which we have translated *unbelievers*, meant not infidels or pagans, but all who were in the condition of catechumens, and not yet admitted to baptism, of whom there were always not a few in the church. The *ιδιωται*, which we translate *unlearned*, were those who filled

no office in the church; were not amongst the *κρυπητοι*, or conductors and leaders of the church; who took part in its services. I do not say that these distinctions were exactly defined in the Apostle's time, although both Chrysostom (Hom. 36), and Theodoret (Com. in 1 Cor. xiv. 16), give it as their interpretation of the passage, but merely to prevent the notion attached in our times to the expression "unlearned or unbeliever entering the church," as if it signified persons who were not learned in the tongues, or heathen and pagans\*. My own notion is, that "the whole church," means those who were endowed with gifts, and thereby brought into their place in the body of Christ, in whom God plainly dwelt by the manifestation of the Spirit; that the unbelievers are those who were inquiring into the faith, and had not yet confessed Christ: the others are the persons who having been baptized, have not yet received any distinguishing gift, but were like the private soldiers of the army, or the common people in a nation. With this understanding of the words, the meaning of the passage is, that, if any of the inquirers who were coming and going, but not yet joined to Christ, should enter and find the whole time occupied in speaking with tongues what would they think but that the people were mad; whereas if they should be prophesying in order, he would find that they had insight into his heart, which belongeth only to God, and would fall down, and worship God, and acknowledge its truth that God was in these people; for how otherwise should they be enabled to know his heart? It is not meant that the prophets knew the heart of every man; but that the words put into their mouths by God, the heart searcher, answered so exactly to the thoughts in the hearts of the people present, that they should be constrained to acknowledge that it was not man, but God who spoke. Tongues were a sign of this indwelling of God, but prophesying is the certainty of it; and both together bring the perfect and complete demonstration of the Spirit; to refuse which is to resist God, and to bring upon ourselves swift destruction.

The Apostle then proceeds to set things in order in respect to this gift of tongues, and in his instructions casts some further light upon the subject: we will follow it rapidly to the end. "What then is there, brethren? whenever ye come together, each of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation: let all things be done for edification." He is still speaking in respect to their meetings in the church for the common good; and requires of them to exercise good husbandry over the teeming exuberance of their

\* For full information upon this subject, and proofs from the Fathers, I refer my readers to "Bingham's Antiquities of the Christian Church," book i. chap. iii. iv. v.

spiritual manifestations. We may notice the five varieties: a psalm for joy, blessing, praise, and thanksgiving; a doctrine out of the fulness of knowledge with which some were endowed; a revelation out of the fulness of wisdom, as I think; a tongue out of the fulness of the present Spirit, moving to speak; and an interpretation out of the same Spirit, moving to interpret and explain what is spoken. "If, however, with a tongue any one speak, by two, or at most by three, and in turn, and let one interpret: and if there be not an interpreter, let him be silent in the church; to himself, however, let him speak and to God." I know not whether the expression "by two, or at most by three, and in turn," means that so many words or sentences were to be uttered at a time, and then the interpreter was to do his office. This is the most obvious view of it; and I see none better. "Of prophets, however, let two or three speak, and let the rest discern: and if to another sitting (aught) should be revealed, let the first keep silence. For ye can all, one by one, prophesy; that all may learn, and all may derive comfort. And the spirits of prophets to the prophets are subject; for he is not of turbulence the God, but of peace, as in all the churches of the saints." This gives the ordinance of the prophets, permitting two or three to speak during the meeting, and requiring the rest to discern the drift, intention, and use of the thing thus spoken to the church by the Spirit of God; while, at the same time, it contemplates, that, by this observance of order, all might come to edify the church. For it is evident, that prophecy was meant to be the prerogative of all; and to speak with tongues the means of edifying a man thereunto. Further, the prophets are instructed that their spirits are subject to their will; and therefore capable of government without offence unto the Holy Spirit; yea, and the prophets are responsible for the right government of the same. The gifted man's responsibility remaineth all the same, only that now he hath an additional stewardship. And therefore the Apostle requires, that if any one of the church sitting by should have a thing revealed to him, while some other is prophesying, that one shall hold his peace till his brother hath delivered the instant communication of God. There is in all this a great beauty, and a most gracious aspect of the Lord's identity with his church; and withal a most marvellous opening of the communications which are, or ought ever to be, going on between the assembled people and the great Head over all. Are these things only to be read as the record of things and times gone by and dead, out of mind? or are they still permitted to our faith and hope? and shall not our souls taste them; our churches enjoy them again? Both shall our souls taste them, and the churches shall enjoy them; because the gifts and callings of God are without repentance. When he glorified his Son Jesus, he

GAVE him thus glorified, and in might exalted, to the church; and he is OURS in the same fulness of Godhead as heretofore, let doctors dispute as they may, and let appearances favour their dark and dismal conclusion, that all these blessed intercourses and correspondences of love have ceased from the church on earth for ever. Then follows an instruction concerning the deportment of women in the meetings of the church, which is as follows: "Let your women in the churches be silent: for it is not permitted them to speak; but to be under authority, as the law also saith. And should they wish to learn any thing, let them at home question their own husbands: for it is indecent for women to speak in the church." This rule is literally to be observed in the meetings of the church; but not elsewhere: yet, in all places and times, the spirit of it is to be observed; that is, a woman is to feel and act under the sense of her subordination to man. But she is at full liberty every where, save in the church, met under its rulers for the observance of its ordinances, to speak whatever the Spirit may move her to speak; and that women have with men an equal distribution of spiritual gifts, is not only manifest from the fact, (Acts ii.; xviii. 26; xxi. 9; 1 Cor. xi. 3, &c.) but from the very words of the prophecy of Joel itself, which may well rebuke those vain and thoughtless people who make light of the Lord's work, because it appeareth much among women. I wish men would themselves be subject to the word of God, before they lord it so over women's equal rights in the great outpouring of the Holy Ghost. "And it shall come to pass afterward, 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 upon the handmaids in those days will I pour out my Spirit" (Joel. ii. 28, 29). Who am I that I shall despise the gift of God, because it is in a woman, whom the Holy Ghost despiseth not? These are all the shifts of infidelity, and the manifestations of cruelty. For, of all cruel things, mockery and levity is the most fearful.

Finally. The Apostle concludeth his discourse, and we close our commentary, with a word both of authority and encouragement, "Came the word of God out from you? or did it meet with you only?" This is a stern and cutting rebuke to their arrogance and self-sufficiency as a church; their undervaluing the Apostle's prerogative; and their ingratitude for his services. And it is followed by an uncompromising and determined assertion of his apostolical authority: "If any one seem to be a prophet, or spiritual, let him acknowledge what I write, that they are the Lord's commandments." This seals every thing which hath been given above as commandments of Christ; which, if we love him, we must obey; and puts the disorderly and dis-

obedient into the awful predicament of resisting the Lord. And, methinks, it speaks terribly to those who look upon the whole subject as buried under sixteen centuries of oblivion ; and count the subject not to be worthy of a thought. Hear what follows : " And if any one be ignorant, ignorant let him be ;" and not claim to be what he is not, nor make his ignorance the rule or guide to another's knowledge. Yet so, alas ! it is become. They pride themselves in their ignorance, and count this to be the way of safety and wisdom ; and would lord it over, not only those who desire to know and study the subject, but even over those who give manifest proofs of possessing the gift. Yea, Paul had all our experience of the pride of ignorance, and taught us how to deal with it.—And now comes the conclusion of all : " So that, brethren, be zealous after the prophesying, and the speaking with tongues hinder not. Let all, however, proceed decently and with order." He had required them at the beginning to be zealous after spirituals, and rather in the view of prophesying ; now he requires them to be zealous after prophesying, and not to restrain speaking with tongues, but merely to put it under the good husbandry of an ordinance. And being so instructed, I do, as one bearing rule in the Christian church, call upon all and every one of the members of Christ to covet earnestly, and fervently to pray for, spiritual gifts, speaking with tongues and prophesying ; and this whether they understand these expositions or not. For faith standeth in the receiving and obeying of the word of God ; and understanding followeth the possession of what we pray for.

We have been so much more bent upon discovering God's mind than giving forth our own, that we have left little room for conclusions ; which, therefore, we shall just enumerate.

First. That the gift of tongues is the stammering lips and foreign tongue, through which God communicates to men the word and the power of that glorious rest and refreshing, which the Gospel proclaims unto the world at the coming of the Lord.

Secondly. That the chief reason of this ordinance is to make void and empty the eloquence and arguments, and other natural ornaments of human speech, and to shew that God edifies the soul, in a manner wholly independent thereof, by direct communications of the Holy Ghost, which is the milk of our babyhood, the power in the word to nourish any soul.

Thirdly. That the utterance of tongues which no one understandeth, not even he that speaketh them, is the forthcoming of the soul filled with the Holy Ghost, thus directly conveyed from God, and desirous to express the delight, the love, the humiliation, the righteous indignation, the pity, the entreaty, or other affections with which God hath filled it, and of which it thus manifests both the presence and the tendency.

Fourthly. That this is the manifestation of a universal truth which every pious soul knows; namely, that God feeds us by the Holy Ghost, proceeding from Christ, without any intervention of book or other person, by meditation, lifting up of the soul, and; in one word, communion. And this utterance is the consequence of the inspiration, the word spoken flowing from the word indwelling: the knowledge in the reason out of which the word cometh, is itself the production of God working in the spirit, or will, which is the fountain-head wherein all the well springs of thought and word are contained, and out of which they all flow.

Fifthly. That when this inworking of the Holy Ghost in the spirit of a man getteth vent, not in an unknown tongue, but in the forms of thereason through natural speech of man, it becomes prophecy of one form or another, word of wisdom, word of knowledge, word of teaching, &c.; and when it keeps the form of the unknown tongue, and is interpreted by one who hath the Holy Ghost for interpretation, it standeth to the church exactly in the same place as prophecy, though it be not profitable to the mind of the persons through whom it proceedeth.

Sixthly. In either of these cases the church is to hear with reverence, but not to receive without discrimination. They are to try the thing by the word of God abiding in their conscience; or written in the Scriptures of truth: And if it consort not with the testimony of Jesus, which is the spirit of prophecy, they are to reject it either as presumptuous or as the inspiration of an unclean spirit. And this duty the church oweth to Christ and to the Holy Ghost, who taketh nothing but Christ's things to shew them to our souls, and to the Father who hath given all things into the Son's hands, "so that all which the Father hath are his" (John xvi. 2); and "no man knoweth the Father but the Son, and he to whom the Son shall reveal him" (Matt. xi). The church dare not blindly receive any thing from any man or spirit, be he or do he what he may; but must weigh it in the balances of the sanctuary, which is the word of God, opened to us by the Holy Ghost, whereof every believer hath the seal.

Seventhly. That because this gift of tongues and prophesying, which is its fruit, are the constant demonstrations of God dwelling in a man, and teaching him all spiritual things by the Holy Ghost, without help of any third thing or third party, to the great undervaluing and entire disannulling of the powers of natural reason and speech as a fountain-head of divine instruction: therefore they must ever be fatal to the pride of intellect, to the prudence and wisdom of the world, to the scheming, counselling, and wise dealing of the natural man; to all mere philosophers, theologians, poets, sages, and wits of every

name ; yea, makes war upon them, brings them to nought, and utterly defeats their pretensions to do any thing for man in the way of the glorious rest and the refreshing. It is needful therefore that all scribes and learned men, philosophers and statesmen, and men of worldly gifts, and all men whatsoever, should become as little children ; as those who are weaned from the milk and drawn from the breast, in order to be fed and nourished of God in this spiritual way, which is the only real way, and of which speaking with tongues is only the manifestation.

Eighthly. That so becoming, there is not any believer in the Lord Jesus Christ who ought not to desire and to pray for, and who may not expect, the gift of tongues for his own spiritual edification ; and being received he ought to use it privately and frequently for his own spiritual edification, but not in the meetings of the church, unless there be interpretation at hand. Yet in the meetings of one or two brethren, who are ignorant of the gift, and desire reverently to witness the exercise thereof, he may without offence exercise it : at the same time desiring that a word of interpretation should be given, or the power of prophesying in the known tongue, which also I believe will always be afforded when the gift is thus piously and for edification occupied.

Ninthly. That, though it be not received, we should not be disheartened, as if we were rejected of the Holy Ghost, and had not the Holy Ghost dwelling in us : because it is but the sign of a universal truth, concerning the communication between God and man, through Christ and the Holy Ghost, without any intervention ; and that this is the only way through which the weary and heavy laden sinner can come to rest ; wherefore also the Holy Ghost is called the Comforter. If any person, therefore, having laid hold of this truth, is living in the faith and enjoyment of it, he is to be assured of his salvation, and to be at peace : yet is he to desire to speak with tongues, in order to convince an unbelieving and ignorant world, who will be ever trusting to book-reading, or man-teaching, or self-sufficiency, or some other form of error, instead of trusting to the in-dwelling operation of the Spirit of Christ. The tongue is but the sign and manifestation to the unbeliever : to the believer it is a means of grace, for the end of edifying himself, that he may edify the whole body of the saints.

Tenthly. That with all this down-throwing of the natural faculties of reason, and reasonable speech, which the gift of tongues doth bring along with it, it is only to the end of their true edification on the sure basis of the Lord Jesus Christ, who is the power and the wisdom of God : inasmuch as the Apostle teacheth us that it is not good the understanding should be unfruitful ; but requires that it should put forth its utmost energies



under the guidance of the spirit informed by the Holy Ghost. And now comes the scope of eloquence, and the creativeness of poetry, and the pathos of love, and the ardours of entreaty, and the range of knowledge, and the revelation of wisdom, and every thing else whereby man standeth aloft at the summit of creation's scale.

Eleventhly. That the true reason why the gift of tongues bath ceased to be in the church is, the exaltation of the natural methods of teaching above, or into copartnery with, the teaching of the Holy Ghost, the meanness of our idea, and the weakness of our faith, concerning the oneness of Christ glorified, with his church on earth; the unworthiness of our doctrine concerning the person and office of the Holy Ghost, to knit up the believer into complete oneness with Christ, every thread and filament of our mortal humanity with his humanity immortal and glorious; to bring down into the church a complete Christ, and keep him there, ever filling her bosom, and working in her members; the shortcoming of our knowledge, in respect to the gifts themselves; our having ceased to lament their absence, and to pray for their return; our want of fasting, and humiliation, and crying unto the Lord; our contentment to be without them; our base and false theories to account for their absence, without taking guilt to ourselves. Any one of these causes were sufficient, all of them are far more than sufficient, to account for their long absence from the bosom of the church. These are the true reasons; and the commonly given reason, that they were designed only for a short time, is utterly false and most pernicious.

For, finally, the gifts and callings of God are without repentance. What he created man to be, man is responsible for, and shall yet yield—namely, the image of God, and a subdued world: what he gave to Abraham and his seed by promise, Abraham and his seed are responsible for, and shall yet possess in the land of Canaan, and prove the blessing of all nations of the earth: and what he gave to the church when he gave us a risen Jesus to be ours in full possession, by the continual dwelling with, and dwelling in us, of the Holy Ghost, the church is responsible for, and shall for ever possess. All these, through wickedness, mankind, the Jews, and the church, have lost hold of, and they are slipt out of our hand. But who dares to say that God intended man to be good only for a short time, and that man's badness is not his crime and guilt, but God's original intention? or who dares preach to the Jew that his expatriation and misery is not due to his sinfulness? and who, then, dares preach to the church that her present loss of her gifts, and hiding of her glorious power, and inexperience of a risen and glorified Christ, is not due to her sin and unfaithful-

ness? Oh, the multitude of preachers who are publishing this know not how they vex and dishonour God, how they impoverish and oppress the church. But those who attribute this our nakedness, to our own sin, and guilt, and sloth, and saying that our Lord is a hard master, having nothing but doubts to give; and who call upon the church to awake and arouse herself from the dust, and put on her beautiful garments; who cry aloud and confess her sin, and intercede with the Lord for forgiveness; who fast and put on sackcloth, and give the Lord no rest; these are the people, be they ministers or members of Christ, who shall soon see the salvation of the Lord.

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#### SCRIPTURAL PERIODS.

A PAMPHLET, printed, but not published, at Worcester, containing two different essays, has been forwarded to us; from one of which we shall proceed to make some extracts for the edification of our readers. We should be glad to do this in the words of the writer himself, if we were quite sure that we always understood him; and in trying to render what we conceive to be his meaning more clear, we may misrepresent him. We shall therefore chiefly make use of the information the "Tract suggesting an Hypothesis of some prophetic Periods" conveys, without quoting his own words; begging our readers to understand, that all which is original belongs to our author, and all that is trite and common-place to ourselves.

The author well exposes the folly, not to say impiety, of those who maintain that the chief use of prophetic warnings is, not for our guide during their progress, but only for our conviction after the predicted events are fulfilled. The argument proves those who make use of it to be utterly ignorant of the prophecies of Holy Writ; since, in order to be valid, it must assume that the prophecies speak of some isolated fact which is to take place on a particular day, until which time arrives nothing analogous to it shall be going on upon the earth. But the prophecies of Scripture declare the continued and uninterrupted course of God's dealings with mankind, in all ages, and during every day; tending, by minute but incessant and (to those who will look for them) visible means, to the accomplishment of a great pre-ordained and declared purpose.

' All the prophecies testify of facts which require a certain  
' line of conduct, at, or previous to, their fulfilment; and though  
' they are evidence of themselves as a Revelation, and of the  
' value of the prophetic fact, there are few instances of this

' being of importance after their fulfilment. Besides, many of  
' them unequivocally relate to the closing period of the world ;  
' and it would be hard to say that these could be for the pur-  
' pose stated ; and further, almost all those which are consi-  
' dered as fulfilled prophecies by those who use this argument,  
' were expressly delivered as testimonies to the consciences of  
' men immediately concerned in them, previously to their ful-  
' filment. Will any one say that the directions of our Lord to  
' his disciples were of no interest, and not important to be un-  
' derstood previous to the destruction of Jerusalem, and merely  
' that that destruction might accredit his testimony ? Were Jere-  
' miah's urgent remonstrances and warnings not to be inquired  
' into before the Chaldeans took the city ? and shall it be said  
' that the solemn testimony to Israel put them under no re-  
' sponsibility, but were useless declamations, till the kings of  
' Assyria, &c. ? Or do they argue that God is less concerned in  
' the church *now*, or that the Lord will not do good, neither  
' will he do evil ?' p. 17.

The object of the author, however, is not to go into unful-  
filled prophecy ; and if he touch upon it, it is merely as a train  
of light which follows the body of the other. ' The mode  
' I have adopted,' he says, ' in pursuit of the matter before me,  
' was to endeavour to find some data which should not be par-  
' ticular, nor of man's fixing, but general ones, and of God's  
' fixing ; and if there were any such, I felt assured they would  
' fix other terms, (that is, with the data also of scriptural  
' numbers of years) by them.' In pursuance of this mode, the  
expression of a week, of a thousand years to a day, both  
in Scripture and the Fathers, was first examined. ' The  
' scheme is only filled by two days, and two days, except in  
' the third, and the interval of the last affords no expectation  
' of its being so.

' Abraham was born about the year of the world . . . 2000

' Our Lord . . . . . 4000

' Assuming the world to be six days of 1000 years  
' each, its end will be . . . . . 6000

' The dedication of Solomon's Temple intervenes  
' between Abraham and Christ . . . . . 3000

' The end of the first day is unmarked, to my knowledge, unless  
' it be by the translation of Enoch, which falls about that  
' period. The distance of two days, and two days, is, how-  
' ever, marked by the eminence of the dispensation, and of  
' course by a ripeness for its appearing. Now I observe the  
' addition of seventy-five years to be also a period in every one  
' of the divisions of 2000 years each. At seventy-five years old,  
' Abraham is called, and the world thus judged : seventy-five

' years after Christ the Jewish state is judged, in the destruction of Jerusalem; and 1260 and 75 make 1335, the greater number of Daniel.'

Perhaps this latter observation furnishes the reason for that which has perplexed all students of prophecy—namely, that no event marked the end of the 1290 days of Daniel, which were generally supposed to be cut off from the 1335, and that, therefore, some striking historical fact would mark that epoch; but none which is reckoned satisfactory has been mentioned hitherto.

' Seventy-five years appears, then, the period which intervenes between the appearance of a new dispensation and the fulness of its institution, by judgment of what is gone by. It does not come into the primary calculation; it would come, as the mathematicians express it, into both sides of the equation.' Also, it appears to be appended to any thing to which the number of 1260 is appended.

The author does not mean to tie events to chronological periods very closely, partly because there are not materials for doing so in many instances; and partly because, as he justly observes, Scriptural phrases may depend upon things of very little apparent importance in ordinary history. He makes one general observation, as to the mode in which God is pleased to present his church in the world, which elucidates his ways—namely, that He reckons the date of spiritual desolation from its first establishment, and fixes the time of temporal judgment by the last degree of corruption of state, and, indeed, to wait beyond it. He does not mean by first establishment, first development.

In proceeding to the first particular of the calculation, the number 1260 is deducted from 2000, the last division of the 6000 years, and gives the 740th of the Christian era. 'I would here ask the mind of any one that hears or reads, of how ordinary a matter the passages in the history of the world seem, when compared with the denunciations of Holy Writ. When men and actions are treated of, how conscious should be the danger of considering them but as of themselves, and not as open to the eye of the Almighty, as weighed in his balance, as making up the ways that shall guide all things to his final purpose, and receiving every one its judgment. I do not know a greater benefit from the habit of perusal of his work in all its parts, than the exercise of this habit of considering every trifle that occurs.' 'The year 740 is the period when the sovereignty of Greece ceased at Rome. Rome became independent of the Eastern Empire on the division occasioned by the Iconoclasts. Gregory the Second, as an historian calls him on this account the first Pope, having promoted that

' division, became in a material degree (indeed efficiently, as to  
 ' the indication of character which day by day proceeded to its  
 ' perfect independence and full claim of empire) sovereign of  
 ' Rome. He was defended against the Lombards by the French,  
 ' who received at a distance from Rome the title of the empire  
 ' shortly after. This course of things is pointed out very  
 ' remarkably and distinctly in *Vertot's Grandeur de la Cour de*  
 ' *Rome*. I have considered, then, that 740 is the year which  
 ' the period of Scripture would mark as the *establishment* of some  
 ' character which is a spiritual desolation, and from which final  
 ' judgment proceeded; and it does appear that the Babylo-  
 ' nian character of fornication with the kingdom, or kingdoms,  
 ' of the earth, is that character.

' . . . . . The great city in the wilderness is that city. The  
 ' church fled to it to be nourished in the persecution: it was a  
 ' gradual approximation to a union which might protect its  
 ' profession, but ended in the last ruin of carnal contamination,  
 ' as a kingdom that confessed itself not of this world.'

The author has missed the mark here, although he seemed at  
 one time to shoot very near it. Many expositors of the Apo-  
 calypse have overlooked the fact, that up to the year 740 the  
 East was the heavens, or place of rule. In that heaven the  
 woman was, till by the Spanish Council, the Eastern church  
 being declared apostate, she was cast out of those heavens, and  
 obliged to fly into the West. The wilderness, however, to which  
 she fled, is not typified by that of Sinai, but by that of Shinar.  
 Here, indeed, "they nourished her"—not God, even if it be granted  
 that the place was prepared by Him, *προετοιμασμενον αὐτῇ τοῦ θεοῦ, ἵνα*  
*αὐτὴν τροφωσιν αὐτήν*: the last plural noun to which *τροφωσιν* can  
 refer is *ἐθνη*, in the preceding verse: and when the figure passes  
 from a woman in the wilderness to a city, there was no city in  
 Sinai; but the great city of Babylon was in the plain of Shinar.

The author observes, 'that the process had a point of com-  
 pletion when Constantine professed himself a Christian,' which  
 he did in 306. It was at this period that 'the Waldenses first  
 separated themselves in one part of the empire, and so many thou-  
 sands fled to the deserts of Egypt and Palestine.' Neither of these,  
 however, can be called an outward *separation*: and perhaps the  
 author does not mean that it was; for we cannot understand the  
 remarks which he makes in page 27. The conclusion is, that  
 'the danger to faith, when the Emperor Constantine declared  
 ' himself a Christian, was subtle, and felt only by the heavenly-  
 ' minded. The prominence of the evil in 740 is marked to the  
 ' face of the church and the world. Prideaux, in his *Connec-*  
 ' *tions*, after a very long discussion on the period of the com-  
 ' mencement of the Babylonish captivity, and of the restoration

' of Jerusalem, relative to the completion of the seventy years  
 ' of that judgment—there having been two invasions, and two  
 ' leadings into captivity, and two decrees of restoration—has  
 ' the following passage: " And therefore, if we reckon from the  
 ' beginning of the captivity to the beginning of the restoration,  
 ' we must reckon from the fourth year of Jehoiakin to the first  
 ' of Cyrus, which was just seventy years; and if we reckon from  
 ' the completion of the captivity to the completion of the resto-  
 ' ration, we must reckon from the eleventh of Zedekiah to the  
 ' fourth of Darius, which was also just seventy years: so that  
 ' whether we reckon from the beginning of the captivity to the  
 ' beginning of the restoration, or from the completing of the  
 ' captivity to the completing of the restoration, Jeremiah's pro-  
 ' phecy of the seventy years' captivity will be both ways equally  
 ' accomplished; and therefore I doubt not but that both ways  
 ' were equally intended therein, though the words of the pro-  
 ' phecy seem chiefly to refer to the former." (Part i. 6. iii). It  
 ' is therefore by no means incompatible that such a mode of  
 ' fulfilment should be looked for in other periods of God's judg-  
 ' ments.'

' Having marked the period of A. D. 740, it gives also the  
 ' character subject to the judgment. Having also looked to  
 ' see when the process began, I reverse the order of the cal-  
 ' culation. I remark it in the year 306, when the Emperor  
 ' Constantine called himself Christian, and made the church  
 ' which suffered his adoption, ROMAN.—This observation  
 ' must be received with some qualification. The act of Con-  
 ' stantine made it quite as much Grecian as Roman. If, however,  
 ' the author means that the Emperor made it imperial, and Ro-  
 ' man as synonymus, there is no objection to his position. And  
 ' he has himself previously said, ' The year 740 is the period when  
 ' the sovereignty of Greece ceased at Rome.'—' Add 1260, and it  
 ' gives 1566, a day of judgment, or its corruption. It is the  
 ' period of the close of the Council of Trent, by which the church  
 ' of Rome entrenched itself within all it could keep. I add 75,  
 ' and it gives me the period of the establishment of the powers  
 ' that had been the instrument of its judgment; I mean, the  
 ' peace of Westphalia....At what moment, during the period that  
 ' that peace was carrying on, it was essentially concluded, I  
 ' know not: the negotiations were carrying on during eleven  
 ' years, and in the course of those eleven years the year 1641  
 ' falls. And what did that peace effect? The formal recognition  
 ' and establishment of Protestantism by the nations of Europe;  
 ' and as such Rome considered it: Rome condemned it as in-  
 ' fringing her claim and right to universal authority in both  
 ' kinds; and it was not, and never has been, admitted by that

power, but denounced by it. The particulars I leave to be examined by historians; it was the close of the so-called thirty years' war. I give these things as little place as possible: the terms of the world are a means of bringing our thoughts to its own ways.'

'In the way of double application of prophetic passages, it is known that the wilful king of Daniel is held by the received writers on prophecy to foretell one of the family of Antiochus, and also the Antichrist of the latter ages. The only objection, if it be one, to such an assorting of the prophecy, is, that there would be an anachronism as respects the application; any of the Antiochi being so long anterior in comparative chronology to the expectation of Antichrist.....I recur, then, to the days of the week of 6000 years, and, taking the last of the periods, namely 2000 years, I deduct the same number of years from this as constituted the lapse of time between the end of the preceding 2000 and the æra of Antiochus the Great, who is generally fixed upon; and his death occurs in the year 187 before the birth of Christ, which synchronizes with 1813, the close of the career of Napoleon, and with that of the judgment of the French Revolution on the Papal states of Europe.'

The author proceeds to give *Ἀποκαρυψ* as the sum of the number 666, without appearing to be aware that the same explanation has been given by others. This solution, however, is open to all the objections that can be made to that given by Clarke, in his "Dragon, and Beast," *ἡ Δρακὼν Βασιλεία*, without much of the exclusive appropriateness of this latter.

The tract contains a Supplement, on the Signs of the Times; in which the writer takes much the same view that has been set forth by Coleridge in his "Church and State;" and by Southey, in his "Colloquies; and by the author of "Social Duties;" shewing that the evil of the Atheistical and Evangelical parties consists in their having a common point, which is individualization, instead of communion of hope, love, and fellowship, which is the bond of Christian perfectness. The whole publication is full of good thoughts, but expressed in language oftentimes unintelligible, setting all grammar at defiance; so that the thoughts are to be guessed at, rather than received from the writer.

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CHRONOLOGICAL SYSTEM OF CLEMENS ALEXANDRINUS.

*To the Editor of the Morning Watch.*

SIR,—I shall be obliged by your insertion of the enclosed Table of the chronological system adopted by Clemens Alexandrinus, referred to in the "Criteria" (Morning Watch, No. IX. p. 175);

and by requesting your readers to note the following Errata in that article.

Original Dates.	CHRONOLOGICAL SYSTEM ADOPTED BY CLEMENS ALEXANDRINUS.	Clemens.	Josephus.	Corrected Dates of Clemens.
Ante-Chr.		Years.	Years.	Ante-Christ. Nat.
3384	Creation to Deluge .....	2145	2050	5000
3220	Thence to Birth of Isaac .....	1240	1002	2300
2984	(Call of Abraham to Exode .....	616	*005	2929
2220	Birth of Isaac to Conquest of Canaan .....	4014	4014	2326
1600	Birth of Moses to Captivity at Babylon 1600y. Om. 2nd.			1674
1516	Exode to Foundation of Temple..... 505 0 0 .....			1504
1470	Conquest of Canaan to Foundation of Temple .....			1540
1400	Thence to Captivity at Babylon .....	400	5 10	1920
1110	Thence to Persian Era of Cyrus .....	50	0 0	502 } OI. 40
600	Captivity at Babylon..... 707y. Om. 1st.	255	0 0	522 } An. 1
500	Persian Era of Cyrus to Death of Alexander .....	305	0 0	522 } Babyl. Era
300	End of Captivity and II. Durii .....	305	0 0	516 } of Cyrus.
225	Death of Alexander to I. of Claudius .....	305	0 0	522
A.D.				A.D.
42	Thence to Destruction of Jerusalem and II. Vespasian .....	31	2 0	41
72	Thence to Writings of Clemens .....	180	7 0	72
200	Clemens writes A.D. 200, A.U.C. 954, A.M. 5784 .....	2783	4 10	200

\* In this 600 years, 215 are added to the period of the Egyptian bondage. (See Criteria, p. 183.) The period from the Call to the Exode given as a result of the system; not as a statement of Clemens.

It will be seen that, by deducting the corrected dates of Clemens from his original date of creation, the judicial period will come out 500 years, differing two years only from the same interval, 500, in the system of Josephus, whom Clemens follows in the patriarchal period.

## ERRATA.

- No. VIII. p. 899, l. 14 from bottom: for 42, read 24.  
 904 17 from bottom: for 40, read 50.  
 21: for nearly 30, read about 40.  
 34: for 144, read 1440.  
 35: for 1070, read 2070.  
 39: for 100, read 106.
- No. IX. p. 162, l. 28: for series, read sums.  
 164 7 from bottom: for 5000, read 5500.  
 165 19 from bottom: for 153, read 253.  
 168 22: for ennis, read anis.  
 169 31: for sequel, read Synael.  
 171 8 from bottom: for 2247, read 2347.  
 172 2: for Euergetes, the second, read Euergetes the second.  
 175 19 from bottom: for 115, read 215.  
 177 4 from bottom: for 606, read 5606.

J. CULLIMORE.

## TO CORRESPONDENTS.

NOTWITHSTANDING the discouraging aspect of all without, circumstances more and more encouraging are daily occurring within the Church, which confirm our previous expectation that all the endowments of the Spirit are about to be restored in all their fulness. Fresh instances of Divine power are continually coming to our knowledge, and we hope for permission to publish many of them very soon. In the interim, we take occasion from these fresh manifestations of Divine goodness to call for the prayers and thanksgivings of our readers, hoping to have much to communicate in our next Number.