Dissertation IV.

Christ's

Entry into Jerusalem.

Added in the Third Edition of

The Use and Intent of Prophecy, &c.

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By the Right Reverend

Thomas Lord Bishop of Bangor.

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Dissertation IV.

Christ's Entry into Jerusalem.

The circumstances of this piece of scripture history are well known, and not less to those who despise, than to those who receive the Gospel.

My intention is to consider the prophecy relating to this fact, as it stands in Zechariah, chap. ix. ver. 9. And tho' the subject of this dissertation has no immediate relation to the preceding discourses, yet it may not perhaps be improper to subjoin to them the explication of a passage, which is sure always to find its way into every conversation or controversy upon the subject of prophecy.

There is indeed no circumstance relating to the Messiah that has given occasion to more profane wit and ridicule than this now before us. We reckon an ass to be a contemptible
ptible Creature; and a Man, especially a Man of Character, riding upon an Ass, to be a ridiculous Figure. These are Prejudices of our Time and Country. And when they, who look no further than to the Manners and Customs which are before them, examine this Part of sacred Story by the Standard of modern Prejudices, they see, or think they see, something quite inconsistent with the Gravity and Dignity of the Person pretending to be King of the Jews, when Christ is represented entering in Triumph into Jerusalem mounted on an Ass.

But, contemptible as an Ass, or a Man riding on an Ass, may be at present, from the beginning it was not so. In many Countries, and particularly in Judea, Persons of the highest Distinction were usually so mounted. The Governors of Israel are described in the Song of Deborah as riding on white Asses (Judg. v. 10.) And the Thirty Sons of Jair, who was Judge and Prince over Israel Twenty-two Years, are said to ride on Thirty Asses (Judg. x. 4.) And another Judge of Israel is recorded to have had Forty Sons and Thirty Nephews that rode on Seventy Ass Colts, (Judg.xii. 14.) Were it at all necessary, it would be easy to confirm this Observation with many more Autho-
 Authorities; but this Passage of Scripture will furnish other Enquiries, and of a more serious Consideration.

For, supposing it to have been an usual thing to ride on an Ass, how comes this usual thing to be mentioned in relation to the Messiah as a Mark of Distinction? Might not the Prophet upon this Supposition as well have said he should come walking on foot? And would he not have been as well known by one Character as by the other? Besides,

If you turn to the Book of Zechariah, where this Prophecy is to be found, you will see the Person there described to be a King, a just King, and one having Salvation: And what is there in this Character of riding on the Fole of an Ass that is peculiar to a King, to a just King, and to one who was to bring Salvation and Deliverance to his People?

If we look into the present, or into the antient World, we shall not find reason to appropriate this Character to Kings: Those of Egypt, Assyria, and of other Nations Neighbours to Judea, rode in another manner: Much less shall we be able to find any Connexion between the Justice and Ability of a Prince to save his People, and this Circumstance of riding on the Fole of an Ass.

A 3 Since
Since then this prophetical Character can never be accounted for by considering the State and Condition of Kings in general; there must needs have been something very peculiar in the Circumstances of a King of Israel, on which the Propriety of this Character is founded.

I shall therefore endeavour to trace out this peculiar Circumstance, and to set this Prophecy in a proper Light, which has been very greatly abused; and, perhaps, only because it has been very little understood.

If we look into the History of the Rise and Fall of Nations, we shall generally find that their Prosperity and Success have born some proportion to their Force and Power, and to the Conduct and Ability of their Leaders, but with the Jews, who from Slaves in Egypt, became a great and powerful People, the Case was not so. The best and greatest of their Kings, and he who carried the Empire to the greatest height, has left us another Account of their Affairs. "The People, says he, got not the Land in possession by their own Sword, neither did their own Arm save them: but thy right Hand and thine Arm, and the Light of thy Countenance, because thou hadst a Favour unto them." (Psal. xlv.
xlv. 3. When we read this, and other like Passages, we are apt to ascribe them to the Piety and Devotion of the Psalmist, and to look upon them only as Acknowledgments of God's general Providence in the Affairs of the World; and this makes us apt to overlook, or not sufficiently to attend to the historical Truth which they contain. 'Tis true indeed, that all Success may in a just Sense be ascribed to God; and that it is He, who giveth Victory unto Kings: But yet He ordinarily makes use of natural Means; and it is no Offence to his Providence, that Princes lift their Thousands of Horse and Foot, to secure themselves and their Dominions. But with the Jews it was otherwise: They were never so weak, as when they made themselves strong; never so certainly ruined, as when their Force was great enough to create in them a Confidence in themselves. For God had taken the Defence of Israel upon Himself; and whenever the People took it out of his Hands, and placed it in their own, they were sure to be undone.

Nay, so tender was God of his Honour in this respect, and so concerned to justify his Promise, to defend Israel, in the Eyes of the World, that he would not always permit
natural Causes to interfere in their Deliverance, left the People should grow doubtful to whom they should ascribe their Victories. When Gideon stood up to deliver the People from the Midianites, he raised an Army of Thirty two Thousand Men: God refused to go forth with so great an Host, and the Reason given for it, is this; "The People that are with thee, are too many for me to give the Midianites into their Hands, lest Israel vaunt themselves against me, saying, mine own Hand hath saved me." (Judg. vii. 2.

Accordingly, the Thirty two Thousand were reduced to Three Hundred, and by them the Host of Midian was overthrown.

To come nearer to our present Purpose. For the same reason it was that God would not permit the People to have Horses and Chariots of War for their Defence; not because they were thought useless in War, for it is well known that the Strength of the antient Militia consisted chiefly in them, as appears in the Scripture History, and in the oldest Writers of profane Story. Such was the Strength of Egypt, and such the Force of the Assyrians, and of the other Eastern Nations. And it is observable, that when God is introduced in the Book of Job, setting forth the great Works of
of the Creation, he describes the Horse as if made on purpose for the Day of Battle. "Hast thou (says God) given the Horse Strength? hast thou clothed his Neck with Thunder?

"Canst thou make him afraid as a Grasshopper? The Glory of his Nostrils is terrible.

"He paweth in the Valley, and rejoiceth in his Strength; he goeth on to meet the armed Men.

"He mocketh at Fear, and is not affrighted; neither turneth he back from the Sword.

"The Quiver ratteth against him, the glittering Spear and Shield.

"He swalloweth the Ground with Fierceness and Rage; neither believeth he that it is the Sound of the Trumpet.

"He faileth among the Trumpets, Ha, ha; and he smellith the Battel afar off, the Thunder of the Captains, and the Shoutings."

But this Courage, this Aptness for War in Horses, was the very reason why God would not suffer his People to make use of them for their Defence. He himself had undertaken their Cause, and he wanted neither Horse nor Foot,
Foot to fight his Battels. Of this he gave sufficient Proof in the first Instance of their Deliverance. When he brought them out of Egypt, they were a mere Crowd of Women and Children, and of Men trained up in Slavery, under hard and cruel Task-masters. On the Egyptian's Side were the antient Soldiery of the Kingdom, a mighty Power of Chariots and Horses, led on by Princes, and by Nobles. And what was the Issue? The Strength of Egypt was destroy'd, and the People faved. And the Glory which God took to Himself in saving a weak People against the Strength of the Chariots and Horses of Pharoab, is finely described in the Song of Moses.

"I will sing unto the Lord, for he hath triumphed gloriously; the Horse and his Rider hath he thrown into the Sea."

"The Lord is a Man of War; the Lord is his Name, Pharoab's Chariots and his Host hath he cast into the Sea."

It may be thought perhaps no Wonder that the People at this Time had neither Chariots nor Horses; for where shou'd they have them? They were themselves but Slaves, and doubtless their Masters were cautious enough not to put the Power of War into their Hands. Let us go on then, and see how
how the Case stood afterwards, when the People had an opportunity of furnishing them-
selves with Horses and Chariots; if it had been lawful for them so to do. After the Death of Moses, Joshua was in Command over the People: His Victories over the Canaanites, so alarmed the neighbouring Princes, that with one Consent they confederated against him, and brought together an incredible Multitude in Arms; and as it is particularly remarked, with Horses and Chariots very many, Joshua prevailed against them, and took all their Horses and Chariots; and had an Opportunity of strengthening his Army with Cavalry. But observe the express Command of God to him. Thou shalt bough, or hamstring, their Horses, and burn their Chariots with Fire, (Josh. xi. 6.) Is this the common Practice of War? Do Princes who want Horses to mount their own Troops, use to destroy those taken from the Enemy, or render them useless by hamstringing them? There can be no Foundation for the Command to destroy the Horses, but this only, that it was not lawful for Joshua to keep them, for the Reason already given.

I have laid these Observations together, to give Light to a general Precept of the Law, in which every Prince, who should succeed
to the Government of Israel, was concerned; and upon which the true Interpretation of the Prophecy, now before us, does, as I conceive, depend. It is to be found in the 17th of Deut. in these Words, "He (that is, whatever shall be King of Israel) shall not multiply Horses to himself, nor cause the People to return to Egypt, to the End that he should multiply Horses." If we consider the Situation of Judea, how it was surrounded by Warlike Nations, who had strong Armies both of Horse and Foot; it will be impossible to justify this Law by the Measures of human Prudence: But the true Reason of the Law is express'd in the 20th of Deut. "When thou goest out to Battel against thine Enemies, and seest Horses and Chariors, and a People more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee out of the Land of Egypt." When God forbad his People the use of Horses and Chariots, he promised that He would be to them instead of Horses and Chariots. This Law therefore was to be a standing Trial of Prince and People, whether they had Trust and Confidence in God their Deliverer. In this View there is Sense in the Law; for he who gave it, knew how to remedy
remedy the Inconveniencies which naturally attended it. In any other View it is unaccountable; and if weighed in the Scales of worldly Politicks, ridiculous and absurd.

The next Thing to be considered is, what Effect this Law produced, and what Influence the Obedience or Disobedience of the Princes to this Law, had upon the Affairs of Israel.

It is evident from the Jewish History, that this Law was observed for near Four Hundred Years, to the End of David’s Reign, and in part of Solomon’s. That Joshua had no Chariots or Horses in his Army, has been already observed, when Deborah and Barak delivered Israel from Sisera, who had Nine Hundred Chariots of Iron. (Judg. v. 15.) It is expressely said in the Text, That Barak was sent on Foot into the Valley. And in this manner did the antient Judges of Israel wage War, who were rais’d up from time to time by God to deliver his People. And in this manner, David, who extended his Empire from Egypt to Syria, and Eastwards as far as Euphrates, in this manner did he wage War; not for want of Chariots and Horses, for he took from Hadadezer, Son to the King of Zobah, in one Day a Thousand Chariots, and Seven Hundred Horse-
Horsemen; but he bought all the Chariot Horses, reserving of them only for an Hundred Chariots, (2 Sam. viii. 4.) When he had taken a Thousand Chariots, with their Horses, and destroy'd Nine out of Ten, it is evident he had no thought of raising a Military Force of this kind; probably he retained them for his State, and might do it lawfully, without incurring the Guilt of multiplying Horses, which are the Terms in which the Law is conceived. Certain it is, he made no use of them in War; and so far he complied with the true Sense and Spirit of the Law. What use he made of them, is no where said: But when Absalom aimed at the Crown, he prepared Chariots and Horses, and Fifty Men to run before him, (2 Sam. xv. 1.) which was plainly affecting the Pomp and State of a King; and yet in the Day of Battel, we find him mounted on a Mule, the Colt of an Ass. And if we may judge what the King did, by seeing what this Rival of the Crown affected to do; it is plain David's Hundred Chariots were used for State in Peace, and not for Strengthen War. And in this Sense, I conceive, we are to understand a Passage in Jeremiah, where he promises the People of Judah, that if
if they prove obedient, there should enter into the Gates of the City Kings and Princes, sitting on the Throne of David, riding in Chariots, and on Horses, Jer. xvii. 25. which is plainly a Description of a State of Peace and Security; (compare Ver. 27.) and taken in any other Sense, it must stand in Contradiction to the Law in Deut. and many other Texts of Scripture *. But to go on,

It is very much to be remarked, that during this Period, (i.e. from the coming out of Egypt to the End of David’s Reign) the People of Israel never suffered for want of Force and Strength in War; they were often punished, as they often deserved it, for their Idolatry; but whenever they repented and turned to God, their Deliverance did not wait for want of Forces. Troops few in Number, and seemingly unfit for Action, supported neither by Chariots nor by Horsemens, proved an Overmatch for Royal Armies. This may be verify’d in the Instances of Gideon, Baruch, Jephtha and Samuel, and of all others called forth by God to save his People.

* If the 9th, and following Chapters of Zechariah are indeed, (as Mr. Mede and other learned think) part of the Prophecy of Jeremiah, this Distinction will be necessary to reconcile this Passage, Jer. xvii. 25. and that which is now to be found, Zech. ix. 9.
During this Period also it was that the Kingdom of Israel was carried to its utmost Height by David. He held the Kings about him, how gallantly ever they and their Troops were mounted, under Tribute and Subjection, tho' he himself rode on a Mule, and provided no better Equipage for his Son on his Coronation-Day. "Caufe, says David, "Solomon my Son to ride upon mine own Mule, "and bring him down to Gibon, and let Zadock "the Priest and Nathan the Prophet anoint him "there King over Israel" (1 Kings i. 33, 34.) When David looked back and contemplated on this State of Things, he might well say, Some trust in Chariots, and some in Horses, but we will remember the Name of the Lord our God, Psal. xx. 7.

In the Reign of Solomon Things quickly changed. He marry'd the Daughter of the King of Egypt, and opened a Commerce between that Country and his own; and the next News we hear of him is, "That he had "Forty Thousand Stalls of Horses for his "Chariots, and Twelve Thousand Horse- "men" (1 Kings iv. 26.) They who succeeded him followed his Example; and from his Time the Kings of Judah and Israel had, whenever they were able to keep them, a Strength of Chariots and Horsemen.

Let
Let us see now what they got by this Change. Solomon came to a Kingdom firmly established, the Princes round him were tributary to him, and those at a distance feared and admired him; but Troubles soon overtook him, the Edomite on one side, the King of Damascus on the other, insulted him; nor was he able with all his new Forces to quell these upstart Enemies.

But the most remarkable Event, and which seems designed by Providence to humble the Pride of Israel, was, the Division of the Kingdom upon the Death of Solomon; which produced a War of many Years Continuance between Israel and Judah, in which their Forces were employed with various Success in weakening and destroying each other. During this Time the King of Egypt, the Country which had furnished Solomon with all his Horses, came up against Jerusalem, and took it, and carry'd away all the Treasures of the Temple and of the Royal Palace; which had been long gathering by David and Solomon: and Rehoboam, the Son of Solomon, became Servant to the King of Egypt, (2 Chron. xii. 8, 9.) Thus did Solomon and his House prosper with their great Strength of Chariots and Horses. Indeed we may from this Time date the Ruin of
of Israel; the two Kingdoms were so weakened by their internal War, that they were unable to defend themselves against their Neighbours; and became Servants by Turns, sometimes to the Kings of Egypt, sometimes to the Kings of Assyria and Babylon; till after many and great Distresses they were carried into Captivity, the People of Israel into Assyria, and Judah into Babylon.

During this Period we find that God had not utterly forsaken his People, but oftentimes gave them very signal Deliverances. But it is to be observed, that these Deliverances were not effected by their great Forces, but by the Interposition of God, when their Condition was such that they lost all Hope in their own Strength, and were willing to rely on God. Thus was Hezekiah delivered at a time when he was so weak, that the Assyrians insolently offered him Two thousand Horses, if he on his Part were able to set Riders upon them, (2 Kings xviii. 23.) The Case will generally be found the same in other Instances.

By this short Account it appears that David was the last of the Rulers over Israel who observ'd the Law against multiplying Horses; and he was the last also who can be pretended to have been a Deliverer of the People. This Truth
Truth was seen by the Author of the Epistle to the Hebrews, who when he reckons up the ancient Worthies of his Country who trusted in God, and "by Faith subdued Kingdoms, who out of Weakness were made strong, and waxed valiant in Fight, and turned to Flight the Armies of the Aliens," shuts up his Catalogue with David, as being the last to whom these Characters could be applied, and after whom there arose none like to him to save the People of Israel.

But it may be asked perhaps, Were the Kings of Judah and Israel punished for having Chariots and Horses in their Armies? Does not the Scripture charge them with Idolatry, and many other Crimes, which brought on their Ruin? No doubt there were many other Crimes, and of a deeper dye, for which these Kings and their People were punished; but the true Question is, Was it a Crime at all to multiply Horses and Chariots?

The shortest Answer to this Question, will be to examine what Account their own Prophets have given of the Causes of their Ruin.

Isaias lived in the Reign of four Kings of Judah, and prophesied of the Captivity. In his second Chapter, he thus recounts the Sins of his People; "They be replenished from the
the East, and are Soothsayers, like the Philistines, and they please themselves in the Children of Strangers; their Land also is full of Silver and Gold, neither is there any End of their Treasures: Their Land also is full of Horses, neither is there any End of their Chariots.”

So again, Chap. xxxi. “Wo to them that go down to Egypt for Help, and stay on Horses, and trust in Chariots, because they are many; and in Horsemen, because they are very strong, but they look not unto the holy One of Israel, neither seek the Lord.”

The Prophet Hosea lived under the same Kings that Isaiah did, and foresaw the Miseries coming upon his Country; he exhorts the People to Repentance, and has put a short Form of Conformation into their Mouths; the two great Articles of it are these —— “We will not ride upon Horses, neither will we say any more to the Work of our Hands, “Ye are our Gods” (Chap. xiv. 3.)

Consider now what is the Guilt of having a Country full of Horses: Moral Evil surely there is none in it; and to charge all Princes with Iniquity who have a Strength of Horses in their Armies, and to transfer to them the Crimes charg’d on this Account on the Kings of
of Judah and Israel, would be intolerable Abuse of the Phrase and Language of Scripture. But the Kings of Israel were exalted to the Throne on condition that they should renounce the Assistance of Horses and Horsemen, and depend on God for Success in the Day of Battle.

Having seen then what the Law, and the Prophets, and the Experience of many Ages had taught the Jews to think of their Princes, and their martial Preparations; let us look back to the Prophecy relating to the Messiah, Zech. ix. 9. The Words are these; "Rejoice greatly, O Daughter of Zion; shout, O Daughter of Jerusalem: behold thy King cometh unto thee: he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Foal of an Ass.

"And I will cut off the Chariot from Ephraim, and the Horse from Jerusalem."

You see here that the King foretold was to save the People. Consider then what sort of King was to be expected: Is it possible to imagine that God would send a King to save them, who should be like the Kings who had undone them? Is it not more reasonable to imagine he should resemble those who had indeed been Deliverers of their Country?

B 3 Kings
Kings who feared God, and therefore feared no Enemy; who, tho' mounted on Asses, and Colts the Foles of Asses, were able to put to flight the Thousands and Ten Thousands of Chariots and Horses that came against them?

The King foretold by the Prophet was moreover to be just, meek, and lowly; but how could he have deserved this Character, had he appeared in the Pomp and Pride of War, surrounded with Horses and Chariots, in direct Opposition to the Law of God? Or as he was to bring Salvation to the People, could he make use of those Means which God never had prospered, and which he had sufficiently declared he never would?

You see then how essential it was to the Character of a King of Israel, who was to be just, and lowly, and to bring Salvation with him, that he should come riding on an Ass, and a Colt the Fole of an Ass. But if any Doubt can yet remain, let the Prophet himself explain it, who, immediately after his Description of the promised King, adds, "And I will cut off the Chariot from Ephraim, and the Horse from Jerusalem;" plainly shewing, that the Character given of the Messiah, that he should ride on an Ass, was in Opposition to the Pride of their warlike Kings, who
who by their great Strength in Chariots and Horses had ruined themselves and their People.

To the same purpose speaks the Prophet Hosea: I will have Mercy upon the House of Judah, and will save them by the Lord their God, and will not save them by Bow, nor by Sword, nor by Battel, by Horses, nor by Horsemen, i. 7. Thus also the Prophet Micah promised Deliverance to the Remnant of Jacob, and then adds, And it shall come to pass in that Day, faith the Lord, that I will cut off thy Horses out of the midst of thee, and I will destroy thy Chariots; and I will cut off the Cities of thy Land, and throw down all the strong Holds, v. 10, 11. Some Commentators have laboured to reconcile these Things, imagining, that there is a great Contradiction, in promising to save the People, and at the same time to cut off their Forces, and throw down their strong Holds: But the true Sense is, that the Salvation should be so perfect and compleat, that they should want neither these Forces nor their strong Holds, for God would be to them instead of Armies and fortified Towns.

These Passages mutually support and enlighten each other, and shew undeniably what the
the Prophet had in view when he foretold that the Messias should ride on an Ass.

And what is there in all this to make Sport for Unbelievers? Has it appeared to be a mere trifling Circumstance in the Character of a King of Israel, whether he had Chariots and Horses of War or no? Or was it any Reproach to Christ to ride into Jerusalem on the Fole of an Ass, when David, the greatest of his Ancestors, and Solomon the wisest, as long as he was wise, rode in the same manner? Can the Jews object to this Circumstance, and yet talk of the Glories of David, and the Magnificence of Solomon, who in the midst of all their Glory and Magnificence did the very same thing? Or can they stumble at this Character of the Messias, without forgetting by what Princes their Ancestors were saved, and by what undone?

From this general Account of the Affairs of the Kings of Israel, and the particular Circumstances they were under in regard to their own Law, there arise some Reflexions, which may be properly here mentioned. As first: The Law given to the Kings of Israel, considered together with the History of that Nation, forms a very strong Presumption for the divine Original of the Law of Moses. For supposing
posing Moses to be a mere human Legislator, like Solon or Lycurgus, what could tempt him to forbid the Princes of his Country the Use of Horses and Chariots for their Defense? Should such a Law be proposed for France or Germany at this Day, what would the World think of it? Or supposing this Law to be his own Contrivance, how comes it to pass that the Event and Success of Things thro' many Ages does so exactly correspond to the Law? That the Princes prospered, and extended their Dominion over great Countries, when they had neither Chariots nor Horses; and were ruined and undone when they were strong in these Forces? Can it be supposed that the History of many Ages, and which relates the Affairs not only of the Princes of Israel, but of other contemporary Kings, is all forged, and merely to shew an Agreement between the History and this particular Law? Or how shall we account for the Conduct of the Prophets, who saw the People ruined, and instead of reproaching them with Cowardice, and a Neglect of their necessary Defense, Things which usually usher in such Misfortunes, reproach them with having been too strong, too powerful in Horses and Horsemen?

These
These Appearances can never be accounted for by any human Contrivance, and they plainly shew that the Hand of God was in this thing from the beginning to the end.

2dly, We may from hence collect the Nature of David’s Crime in numbering the People of Israel. Had he acted in the true Spirit of a King of Israel, he would have been less solicitous about the Number of his Forces, and would have trusted God with the Work which God had undertaken, and which he had constantly, and in David’s Case in a very particular manner, discharged with Fidelity. Read the Promise in the Law ——

“When thou goest to battle against thine Enemies, and seest Horses and Chariots,

and a People more than thou, be not afraid of them, for the Lord thy God is with thee.” And consider, what but Distrust in God could tempt David to number his Forces? Happy had it been for him and the People had he then reflected, that God taketh no Pleasure in the Strength of an Horse, neither delighteth be in any Man’s Legs. He ought to have remember’d, what his own Experience had taught him, that God wanted not the Assistance either of Horse or Foot to execute the Designs of his Providence.

3dly,
3dly, It may be a Doubt whether King Josiah was not guilty of the same Fault in his warlike Preparations against the King of Egypt. Josiah has so good a Character in Scripture, that both Jews and Christians have been at a loss to account for the unfortunate End he came to, being slain in Battel against the King of Egypt. The learned Dr. Prideaux has justified his Conduct in opposing the Passage of the King of Egypt, because it was a Service due to the King of Assyria, to whom Josiah was a Vassal: Be it so; yet his Duty to the King of Assyria could not dissolve his Dependance on an higher Master: He went to war as a Vassal of the King of Assyria, but did he ask Counsel of God as King of Judah? Or was he attended to the War with such Forces only as the Kings of Judah might lawfully use? That he had Chariots and Horsemen, appears plainly from the Account of his Death, 2 Chron. xxxv. 24. for he was wounded in one Chariot, removed into another to be carried off, and 'tis very probable that there were Chariots and Horsemen many in his Army, since there appears no Scruple in him upon this Head. That this was the true, or the only Cause of his Misfortune, I dare not affirm, for I have no express Authority
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thority to support me in affirming it; but this I see, that he was found in the Day of Battel not with the Equipage of a King of Judah, but surrounded with Forces, which the Law of his God had forbid him to trust to, and which had often proved a Strength fatal to his Ancestors.

FINIS.

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16. Twenty
THE Design of these Pages is no other, than to benefit Mankind, if the Observations and Reflections of so good a Discerner will have any Influence upon their depraved Appetite.

The Liberty I have taken with the Writings of this Great Man, will, I doubt not, be excused by Him, when it is an Attempt of making more extensive those excellent Precepts, which He inculcated only within the Narrow Bounds of the Pulpit.