Observations upon the Prophecies relating to the Restoration of the Jews.
OBSERVATIONS
UPON THE
PROPHECIES
RELATING TO THE
RESTORATION
OF THE
Jews.
WITH
AN APPENDIX,
In Answer to
The Objections of some late Writers.

By JOSEPH EYRE.

Hear the Word of the Lord, O ye Nations, and declare it in the Isles afar off; and say, He that scattered Israel will gather him, and keep him as a Shepherd doth his Flock. Jer.xxxi. 10.

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MDCCCLXXI.

101. c. 103.
THE Prophecies of the Old Testament seem to have been less studied, and more misunderstood, than any other part of the sacred writings; and indeed this is nothing more than what might have been expected from the very nature of them. Prophecies, by which I here mean predictions of things future, are for the most part expressed in obscure terms, or set forth in an allegorical manner in visions, by visible representations of beasts, birds, &c. It is no wonder therefore, that such Prophecies as relate to events yet future, should be either not understood at all, or misinterpreted.

In the first ages of Christianity, they who attempted any explication of the sacred Prophecies, confined themselves chiefly to such as seemed to them to relate to the first coming of our Lord and Saviour, and to the calling of the Gentiles, which began to be accomplished.
plished in those days. As to the rest of the predictions, which are by far the greater part, they either passed them by, or applied them in an allegorical way to the events abovementioned, or to the state of the Christian Church at that time. Nor are these their misapplications to be wondered at, as the obscurity of many of the scripture Prophecies seems to have been designed on purpose, that they should not be generally understood, till at, or near, the times of their accomplishment. After the first ages, when the church, by an accession of wealth and power, was so corrupted as to mind little else but the enriching itself, to the neglect of scriptural studies in general, it is not strange the study of the Prophecies should be discouraged, and almost wholly neglected; for which also another reason may be given, viz. that those few who applied themselves to the explication of them, during this long continued ecclesiastical tyranny, seldom failed to find in them some predictions of the gross errors and superstitions which were promoted and upheld by their ecclesiastical superiors. Upon these accounts it is, that, during the papal tyranny, we have so very few, and those erroneous explications of the Scripture Prophecies in general. But when the Reformation began to take place, and the sacred scripture,
scripture, which had been long shut up from the people, was again laid open for the perusal of all Christians, the study of the prophetical parts began to revive, and some very considerable advances were made toward a right understanding of them. Many of them were with great judgment proved to be already accomplished, and the events to which they related pointed out, and also probable conjectures advanced concerning some of those which are yet future. Amongst those who have successfully laboured in this branch of theology, I know none who deserves more to be remembered than our countryman Joseph Mede, who was the first (of English writers at least) who gave us any consistent or probable explications of the Prophecies. His many learned and judicious interpretations of the Prophecies, in the Revelations to St. John and Daniel, will make this evident to any one who shall consult his works, which I would recommend to every person who is desirous of making a progress in prophetic studies. Since his time we have had several learned and judicious expositors, who have, in some points, improved upon him; amongst whom I cannot forbear mentioning Dr. Newton, the present bishop of Bristol, whose Dissertations on the Prophecies are, upon the whole, perhaps not
to be equalled by any thing that has hitherto been published on that subject. But notwithstanding the very considerable improvements which have been made in the study of the prophetic parts of scripture, since the time of the Reformation, yet almost all the writers on this subject, that I have met with, seem to me to have run, more or less, into the following error: They have generally applied the Prophecies relating to the restoration of the Jews and the ten tribes, and the consequent happy state of that nation, and also of the whole Christian world, which is to happen in the latter times, (and which is frequently stiled in scripture, the reign or kingdom of Christ) to the church of Christ, as it has hitherto subsisted in the world; applying the words Israel, the seed of Abraham and Jerusalem, in an allegorical sense to Christians, or the Christian church in general, whenever they meet with them with a promise of great happiness annexed; whereas the great happiness, which is the principal subject of all the Old-Testament Prophets, appears to me to be no way applicable to any state of Christianity that has ever yet existed, but to relate to the conversion and restoration of the literal Israel, the Jews and ten tribes, in the latter times, and to that reign of Christ when the church shall
shall be triumphant; before which period I apprehend it to be only a church militant, either suffering persecution, or struggling with heresy, error, and superstition. That the kingdom of Heaven, of Christ, or of God, (all which are synonymous terms) is already come, tho' asserted by most of our theological writers, is in my judgment a position by no means agreeable to scripture; for we are told, Rev. xi. 15. that after the seventh angel had sounded (and not before) there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. Now it is evident, from the order of that book, that the sounding of the seventh trumpet was to be preceded by a long series of distress, persecution, and corruption, that should happen to the church; and many severe judgments and woes which should be inflicted upon her corrupters; can it therefore be imagined, that by the reign of Christ, which (whenever it is mentioned in scripture) is represented as a state of great peace, purity, and happiness, can be meant any period of time that has yet existed since the origin of Christianity? Has there been any period entirely free from wars, persecutions, heresies, or corruptions? and have not some of these periods been productive of such blood-
shed and distress, as can hardly be equalled in any times, even before this supposed beginning of the kingdom of Christ? So true have been the words of our Lord, when he said, he came not (as that his first coming) to send peace upon the earth, but a sword. Matt. x. 34.

And agreeably to this notion, he has directed us to pray to God for the coming of his kingdom, in that incomparable form of words which he hath taught us; which petition would be improper for us to make use of if this kingdom were already come. It is indeed said, in several places of the New Testament, that the kingdom of God, or of Heaven, is at hand. In answer to this, I shall observe, in the words of the learned Mr. Mede afore-mentioned *, that 'the kingdom of Christ hath a twofold state, the one militant, consisting in a perpetual warfare and manifold sufferings, which is the present state, begun at his first coming, when he ascended up into heaven to sit at the right hand of God; the second state is the triumphant state, which shall be at his second appearing in glory in the clouds of heaven, at what time he shall put down all authority, power, and rule, and subdue all his enemies under his feet, &c.'

* Mede's works, Book I. Disc. xxv. p. 104.
This latter is the kingdom which we pray for and expect. If any say that the Apostle here speaks of the kingdom of glory in heaven, and not of the kingdom of grace on earth; I reply, that he speaks of such a subjection whereof the rising of the dead shall be the last act of all, and which shall be before he yields up the kingdom to the Father; but neither of these can be affirmed of the kingdom of glory, but the contrary, viz. the rising of the dead is at the beginning, and not at the end of the kingdom of glory; and so is also the yielding up of his kingdom unto his Father. By the kingdom of God or of Christ, in its full and compleat meaning, or, as it is always represented as a state of purity, peace, and happiness, can be meant nothing less than that thousand years reign of Christ which is foretold in the Revelations, and to which a very great part of the Prophecies of the Old Testament do most evidently relate, as I shall hereafter endeavour to make appear. This millennium has indeed been a very unfashionable doctrine for these last fourteen centuries, but it were very easy to shew, that it was generally believed in the more early ages of the church, especially in those nearest to the apostolic age. I shall only mention two or three passages as a specimen of what might be
be produced to this purpose. St. Barnabas explaining these words: 'And God made in six days the works of his hands, and he finished them on the seventh day, and he rested in it, and sanctified it, says, 'Consider, children, what this signifies, He finished them in six days: It signifies this; that the Lord will finish all things in six thousand years; for a day with him is as a thousand years, as he himself testifies, saying, Behold this day shall be as a thousand years. Therefore, children, in six days; that is, in six thousand years shall all things be consummated. And he rested the seventh day: This signifies, that when his Son shall come, and shall abolish the season of the wicked one, and shall judge the ungodly, and shall change the sun, and the moon, and the stars, then shall he rest gloriously in that seventh day.'

Justin Martyr, in the second century, declares the millennium to be the catholic doctrine of his time: 'I, and as many as are orthodox Christians in all respects, do acknowledge, that there shall be a resurrection of the flesh, (meaning the first resurrection) and a thousand years in Jerusalem, rebuilt, and adorned, and enlarged, as the Prophets

* S. Barnabæ, epift. cap. xv. edit. Cotelierii et Clereci. * Ezekiel
Exekiel and Isaac, and others, unanimously attest. Afterward he subjoins: 'A certain man among us, whose name was John, one of the apostles of Christ, in a revelation made to him, did prophecy, that the faithful believers in Christ should live a thousand years in the New Jerusalem; and after these should be the general resurrection and judgment,' which is an early attestation to the genuineness and authenticity of the book of Revelation; for Justin was converted to Christianity about thirty years after the death of St. John, at which time it is very likely many were alive who had been acquainted with the apostle. Laërtius, at the beginning of the fourth century, is very copious upon this subject, in the seventh book of his Divine institutions.——'Because all the works of God were finished in six days, it is necessary that the world should remain in this state six ages, that is six thousand years.' And again: 'Because, having finished the works, he rested on the seventh day and blessed it, it is necessary, that at the end of the six thou-


† By necessity is not here meant a logical necessity, but only that God's resting was typical of the rest in the millennium.
...and all wickedness should be abolished out of the earth, and justice should reign for a thousand years. — When the Son of God shall have destroyed injustice, and shall have restored the just to life, he shall be conversant among men a thousand years, and shall rule them with most just government. At the same time the prince of devils shall be bound with chains, and shall be in custody the thousand years of the heavenly kingdom, while justice shall reign in the world, lest he should attempt any evil against the people of God. — When the thousand years of the kingdom, that is, seven thousand years, shall draw toward a conclusion, Satan shall be loosed again; and when the thousand years shall be compleated, then shall be that second and public resurrection of all, wherein the unjust shall be raised to everlasting torment.' And having enlarged upon these topics he concludes: 'This is the doctrine of the holy Prophets which we Christians follow; this is our wisdom.'

How this primitive and scriptural doctrine came to be so universally rejected in the later and more corrupt times, might be a subject well worth our enquiry; but as this would be too long a digression, I shall only observe here,
here, that as such a state of righteousness and purity as the millennium is described to introduce, did imply such a previous corrupt state of the church, as it would require a divine interposition to reform, it is no wonder that a church, which could see no necessity for any reformation at all, should reject it as useless and unnecessary; not to mention that the circumstance of the martyrs reigning upon earth, must seem a very great degradation of these saints, to those who had already put them into possession of supreme felicity in heaven itself, and considered them as mediators, and as presiding over human affairs. But why they of the Reformation, who admit the almost universal corruption of the church for so many centuries, should be opposers of this doctrine, is not so easily to be accounted for. For my part, I much fear that their opposition proceeds from the same principle with that of the church they have reformed from; namely, that they look upon their own particular sects and opinions, as too pure and free from error, to need any farther reformation. Let me add also, that the ridiculous opinions which some who believed this millennium, both in ancient and modern times, have superadded to it, without any foundation for them in scripture, have likewise greatly tended to discredit it.
it. But what the true notion of it is, will best appear from the scripture account of it in the New Testament, carefully compared with the Prophecies relating to it in the Old. The consideration of these Prophecies, with regard to this momentous point, and that of the restoration of the Jews and ten tribes, which are represented in scripture as contemporary events, is the subject of the following sheets, in which I have collected most of the scriptural evidence to prove a literal restoration of the Jews; subjoining by the way such observations, as tend either to the explanation of the texts, or to the answering such objections as have been, or may be raised from them.

ERRATA.

Page 44. l. 3. dele the—P. 49. l. 15. dele three commas (, , ,)
—P. 68. l. 19. for I set, read I will set—P. 86. l. 20. for Messengers read Messenger—P. 92. l. 1. in the Note, for xliii. read xlviI.—P. 109. l. 15. for for read in—P. 153. l. 9. for dedicated read Dedication.
Observations

on the

Prophecies

relating to the

Restoration of the Jews.

That a great part of the Prophecies in the Old Testament have a particular relation to the Jewish nation, is generally allowed by all who have considered them with any degree of attention. They, therefore, who are against a future return of the Jews, have endeavored to apply all the predictions relating to such return, to their former return from the Babylonish captivity; or else, where this could not be admitted, upon account of some circumstances in the prophecy in no respect favorable to such an exposition, have applied them, in an allegorical sense, to the state of the Christian church.

All objections that have been made to the future restoration of the Jews, have been supported either
either by one or other of these methods of interpretation. It is my design, therefore, to shew, that neither of these ways of interpretation can be admitted in the numerous texts which I shall here produce, in favor of such future and literal restoration; and consequently that such restoration is the true and genuine meaning of the Prophecies produced.

The method I propose to pursue shall be this—To produce, in chronological order, all the most remarkable Prophecies relating to the Restoration of the Jews, and the ten Tribes; adding to each Prophecy, such observations as may serve either to clear up the meaning of the text, or to answer such objections as may be made against the literal application of it to the future Restoration of the Jewish nation.

THE first Prophet who has left us any express Prophecy concerning the dispersion of the Israelites, and their final Restoration, is MOSES.

I.
LEVIT. xxvi. 32. And I will bring the land into desolation; and your enemies that dwell therein shall be astonied at it. And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste.—And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them; for I am JEH O-
JEHOVAH* their God. But I will for their sakes † remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God: I am Jehovah.

Here we have a promise of not abhorring or utterly destroying them; but of remembering the covenant which the Lord made with their ancestors, &c. Now the purport of this covenant we find, Gen. xiii. 14. And the Lord said unto Abram, Lift up thine eyes, and look from the place where thou art, northward and southward, and eastward and westward; for all the land that thou seest to thee will I give it, and to thy seed for ever.

Now how this covenant can be said to be remembered, if Israel is to continue dispersed, and to be for ever excluded from the land here spoken of, is what I can by no means conceive. As to the return from the Babylonish captivity, it will not at all answer the intent of the promise. Because the being restored to their own land for a few ages, and afterwards for near four times as

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* So it ought to be translated, not only here, but in all other places of the Old Testament, where the same word occurs; Jehovah being the proper name which God had assumed to be distinguished from all other lords and gods.

† The words, their sakes, here mean the sakes of Abraham, Isaac, and Jacob, mentioned ver. 42. Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember and I will remember the land.
long a period being dispersed among all nations, without any hopes of a return, can never be the true meaning of giving that land to the seed of Abram for ever.

II.

DEUT. iv. 27. And the Lord shall scatter you among the nations, &c. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, in the latter days, if thou turn to the Lord thy God, and shalt be obedient to his voice: (For the Lord thy God is a merciful God) he will not forfake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.

This

* I cannot here pass by an explication of this text, Gen. xiii. 15; by the learned Mr. MEDE, in his answer to Dr. TWISS’s fourth letter.

* I doubt not but you have felt some scruple (as well as others) at our Saviour’s demonstration of the resurrection in the gospel, Mat. xxii. Mark xii. God said to Moses in the bush, I am the God of Abraham, and the God of Isaac, and the God of Jacob: God is not the God of the dead, but of the living. Ergo, Abraham, Isaac, and Jacob must one day rise again from the dead. How does this conclusion follow? Do not the spirits of Abraham, Isaac, and Jacob yet live? God should then be the God of the living, though their bodies should never rise again. Therefore some SO-

* CINIANS argue from this place, that the spirits of the just lie in the sleep of death until the resurrection. Or might not the Sadducees have replied, the meaning to be of what God had been, not of what he should be, viz. That he was that God
This Prophecy, as appears by ver. 30. relates to the latter days, which in scripture always signify the times after the coming of Christ; and, therefore, cannot be applied to the return from the Babylonish captivity.

III.

Deut. xxx. 1. And it shall come to pass when all these things come upon thee, the blessing and the curse that I have set before thee, and thou shalt call them to mind among all the nations, whither

- God who had once chosen their fathers, and made a covenant with them; I am the God that brought Abraham out of Chaldee, who appeared to Isaac and Jacob whilst they lived, &c. But how would this then make for the resurrection? Surely it doth. He that could not err said it. Let us, therefore, see how it may.

- I say, therefore, the words must be understood, with supply of that they have reference to; which is the covenant which the Lord made with Abraham, Isaac, and Jacob; in respect whereof he calls himself their God. This covenant was to give unto them, and to their seed, the land wherein they were strangers: (mark it) Not to their seed, or offspring only, but to themselves. Vide Loca.

- To Abraham, Gen. xiii. 15. xv. 7. & xvii. 8. To Isaac, xxvi. 3. To Jacob, xxxv. 12. To all three, Exod. vi. 4, 8. Deut. i. 8. and xi. 21. and xxx. 20. If God then make good to Abraham, Isaac, and Jacob this his covenant, whereby he undertook to be their God, then they must needs one day live again to inherit the promised land, which hitherto they have not done. For the God that thus covenanted with them, covenanted not to make his promise good to them dead, but living. This is the strength of the divine argument, and irrefragable; which otherwise would not infer any such conclusion.

B 3
2 the Lord thy God hath driven thee, And shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thy heart, and with all thy soul: That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee. If any of thine be driven out to the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

4 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

Amongst the things which should come upon them, which are described at large in the two preceding chapters, it is particularly said, ver. 64. chap. xxviii. *And the Lord shall scatter thee among all people, from the one end of the earth even unto the other.* Therefore this captivity, from which the Lord will bring them back, cannot be the Babylonian; during which, they were very far from being scattered among all people from one end of the earth to the other. Observe farther, ver. 5. that the Lord promises to do them good, and to multiply them above their fathers; which last circumstance does not appear to have been their case, during the time that they possessed their land, after the return from Babylon.
THE next Prophecy in order of time, where-
in we meet with any thing that evidently relates
to the restoration of Israel, is that of Joel, who began to prophesy to the kingdom of Judah
about 800 years before Christ.

IV.

Joel ii. 18. Then will the Lord be jealous for
19 his land, and pity his people. Yea, the Lord will
answer, and say unto his people, Behold, I will
send you corn, and wine, and oil, and ye shall be
satisfied therewith: and I will no more make you a
20 reproach among the heathen. But will remove far
off from you the northern army, and will drive him
into a land barren and desolate, with his face
toward the east sea, and his hinder part toward
the utmost sea; and his flank shall come up, be-
21 cause he hath done great things. Fear not, O
land, be glad and rejoice: for the Lord will do
25 great things.—And I will restore to you the
ears that the locust hath eaten, the canker-worm,
and the caterpillar, and the palmer-worm, my great
26 army which I sent among you. And ye shall eat
in plenty and be satisfied, and praise the name of
the Lord your God, that hath dealt wondrously with
27 you: and my people shall never be ashamed. And
ye shall know that I am in the midst of Israel, and
that I am the Lord your God, and none else: and
my people shall never be ashamed.—

Chap. iii. 1. For behold in those days, and in
that time, when I shall bring again the captivity of
2 Judah and Jerusalem, I will also gather all nations,
and will bring them down into the valley of Jeho-
shaphat, and will plead with them there for my
people,
people, and for my heritage Israel, whom they have scattered among the nations, and parted my land.

3 And they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, that they might drink. Yea, and what have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? Will ye render me a recompense? And if ye recompense me, swiftly and speedily will I return your recompense upon your own head.

5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things. The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

7 Behold, I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head. And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabæans, to a people afar off; for the Lord hath spoken it. 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 plow-shares into swords, and your pruning-hooks into spears; let the weak say I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehovahaphat: for there will I sit to judge all the heathen then round about. Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow, for their wickedness is great.

14 Multitudes, multitudes in the valley of decision *:

* Or the valley of threshing, or the valley appointed.
for the day of the Lord is near in the valley of de-
cision. The sun and the moon shall be darkened,
and the stars shall withdraw their shining. The
Lord also shall roar out of Zion, and utter his voice
from Jerusalem, and the heavens and the earth shall
shake; but the Lord will be the hope of his people,
and the strength of the children of Israel. So shall
ye know that I am the Lord your God dwelling in
Zion, my holy mountain: then shall Jerusalem be
holy, and there shall no strangers pass through her
any more. And it shall come to pass in that day,
that the mountains shall drop down new wine, and
the hills shall flow with milk, and all the rivers of
Judah shall flow with waters, and a fountain shall
come forth of the house of the Lord, and shall water
the valley of Shittim. Egypt shall be a desolation,
and Edom shall be a desolate wilderness, for the
violence against the children of Judah, because they
have shed innocent blood in their land. But Judah
shall dwell * for ever, and Jerusalem from generation
to generation. For I will cleanse † their blood that
I have not cleansed, for the Lord dwelleth in Zion.

In order to the right understanding of this Prop-
hecy, let us first endeavor to find out who are
meant by the northern army in verse 20. of chap.
ii. Now it is plain that this army can be no other
than that described in the second and following
verses of this chapter—A great people and a strong,
there hath not been ever the like, neither shall be any
more after it, even to the years of generation and ge-
neration. A fire devoureth before them, and behind
them a flame burneth: the land is as the garden of

* Or be inhabited. † Or avenge.
Eden before them, and behind them a desolate wilderness, yea, and nothing shall escape them. The appearance of them is as the appearance of horsefes, and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array, &c. That this cannot mean the Babylonian, or Assyrian forces, is plain; because it is said to be a great and strong people, there hath not been ever the like, neither shall be any more after it, even to the years of generation and generation, (as it is in the original) a phrase which signifies throughout all generations, or for ever. But the Persians, Grecians, and Romans, were not only equal, but greater and stronger than the Babylonians. Another reason why the Assyrians cannot be here meant, is what is said, ver. 1. of the following chapter, For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will gather all nations into the valley of Jehoshapath, and will plead with them there for my people, whom they have scattered among all the nations, and have parted my land; none of which circumstances did happen when they were brought back from the Babylonish captivity. Add to this what is said, ver. 19. chap. ii. I will no more make you a reproach among the heathen; and it will be evident to every unprejudiced reader, that the Babylonian or Assyrian forces cannot be here intended. If it be asked, of whom this northern army is to consist? I answer, that it seems to me, that the Turk, or Ottoman
Ottoman empire is here meant, for the following reasons. First, Because the land was to be as the garden of Eden before them, and behind them a desolate wilderness, which has been verified exactly by the invasion and conquests of the Turks and Saracens in the land of Judea; which, before their depredations, was one of the most fruitful, though now a most barren and depopulated country. Secondly, The appearance of them was to be as the appearance of horses, and as horsemen so shall they run. Now it is well known that the Turkish armies consisted chiefly of cavalry, especially before the order of Janizaries was instituted by Amurath the First. The Janizaries may be the guard of the court, but the Timariots, or horsemen, holding lands by serving in the wars, are the strength of the government: and these, as Heylin affirms, are, in all, accounted between seven and eight hundred thousand fighting men; some say that they are a million: and, besides these, there are Spahis, and other horsemen in the emperor's pay.*

A parallel description of the Turks and Saracens we have in chap. ix. of the Revelation, where the shapes of the locusts, by whom the latter are represented, according to the most judicious interpreters, are said to be like unto horses prepared unto battle. And the former are afterward described, ver. 16. as an army of Euphratean horsemen; And the number of the army of the horsemen were two hundred

* Newt. Diff. on the Proph. vol. iii. p. 121.
bundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, &c. So also does the following part of the description in Joel, Like the noise of chariots on the tops of mountains shall they leap, harmonize with Rev. ix. 9. and the sound of their wings was as the sound of chariots of many horses running to battle. It is also said in the 6th ver. of the first chap. of this Prophecy, A nation is come up upon my land, strong and without number, whose teeth are the teeth of a lion, exactly parallel to Rev. ix. 8. their teeth were as the teeth of lions. Upon all these accounts, there is no nation under heaven, that seems so likely to be here intended, as that of the Turks, who originally came from the north, and who (if I understand the prophecies aright) are to make an unsuccessful attempt, to hinder the future restoration of the Jews. But that not the Turks only will be in this opposition, appears probable from the first verse of chap. iii. I will gather all nations into the valley of Jehoshaphat, &c. which seems to imply, that all those nations at least, who have had a hand in scattering Israel, or parting his land, will come in for a share of those judgments. What still further proves the accomplishment of this Prophecy to be yet future, is what is said in ver. 26, 27. My people shall never be ashamed. And ver. 17. So shall ye know that I am the Lord your God dwelling in Zion my holy mountain: then shall Jerusalem be holy, and there shall no stranger pass through her any more.

And
And again, ver. 20. But Judah shall dwell for ever, and Jerusalem from generation to generation.

AMOS the Prophet lived in the days of Jeroboam, the son of Joash, king of Israel, and prophesied about 787 years before Christ.

V.

AMOS ix. 11. In that day I will raise up the tabernacle of David that is fallen, and close up the breaches thereof, and will raise up his ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen which are called by my name, * faith the Lord that doth this. Behold, the days come, faith the Lord, that the plowman shall overtake the reaper, and the treader of grapes him that soweth seed: and the mountains shall drop sweet wine, and all the hills shall melt †. And I will bring again the captivity of my people Israel, and they shall build the waste cities, and inhabit them: and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, faith the Lord thy God.

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* The meaning here is, that they which are called by my name may possess the remnant of Edom, &c. and not the remnant of Edom, and all the heathen which are called by my name, as it may be understood from our translation.

† Or be fruitful.
This Prophecy is so express and clear, that it wants no explanation. I shall only observe, that the last verse proves the restoration here spoken of to be yet future.

Hosea prophesied about the year 785 to the kingdom of Israel, in the days of the same Jeroboam the son of Joash.

VI.

Hosea, iii. 4. For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an ephod, and without Teraphim. Afterward shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days.

The latter days, as I before observed, always signify the latter ages of Christianity, or of the world, which forbids the applying this Prophecy to any former return. Besides, this Prophecy being spoken to the kingdom of Israel in particular, prevents the application of it to the return from Babylon, to which place they were never carried.

Isaiah was the first of those four who are called the greater Prophets. He prophesied in the days of Uzziab, Jotham, Abaz, and Hezekiah, kings of Judah, about the year 760 before Christ.
VII.

Isa. ii. 1. The word that Isaiah, the son of Amoz saw, concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us his ways: and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more.

Notwithstanding that this Prophecy is in ver. 1. expressly said to be concerning Judah and Jerusalem, yet almost all commentators have applied it to the establishment of the Christian church, which immediately followed the first coming of Christ, and its prevailing over the religion of the heathens. But in fact, those events do by no means answer to this prophetic description. For not to insist upon the time here specified, the last days; when was it, since this prophecy was delivered, that any nations of the world were so peaceably inclined, as to beat their swords into plowshares, and their spears into pruning-hooks? or that nation did not lift up sword against nation? nor learn war any more? On the contrary, has not this latter been the constant practice of all nations?
and is it not so at this present time? This Prophecy is therefore not yet fulfilled; but refers to that time, when the Lord shall restore his people Israel; and by taking both them and his whole church under his more immediate protection, and subduing all their enemies, shall cause mercy and truth to meet together, righteousness and peace to kiss each other, and truth to flourish out of the earth, until the final period of all things.

VIII.

Isa. xi. 10. 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. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

This Prophecy is so expressive for a second restoration of Israel (as appears by the 11th verse) that if there were no other to be found, I think this alone would be enough to ascertain that event. Neither can it be truly asserted, that Israel has already been recovered a second time, or indeed ever
ever recovered from all the places here mentioned. Besides, the words in that day do here plainly signify a time yet future; because they refer to the kingdom of the branch out of the root of Jesse, mentioned ver. 1. the peaceableness and happiness of which is described in ver. 6, 7, 8, 9, by the wolf’s lying down with the lamb, &c. which description, admitting it to be allegorical only, cannot, with any propriety, be applied to any state of Christianity that has ever yet appeared in the world. Neither do I see how, or by what rule of interpretation, assembling the outcasts of Israel, and gathering together the dispersed of Judah, can be made to signify collecting a church among the Gentiles; as some commentators have supposed:

IX.

Isa. xxvii. 12. And it shall come to pass in that day, that the Lord shall beat off from the channel of the river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel:

3 And it shall come to pass in that day, that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem.

The channel of the river here means the Euphrates; from which river to the Nile, or the river of Egypt, the Lord will expel the enemies of his people, and the children of Israel shall be gathered one by one. As to the time, it will be when the great trumpet shall be blown: which

C

trumpet
trumpet I take to be the same with the seventh trumpet, Rev. xi. 15. at the founding of which, the kingdoms of this world are to become the kingdoms of our Lord, and of his Christ.

X.
Isa. xxx. 18. Therefore will the Lord wait that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for Jehovah is a God of judgment; blessed are all they that wait for him. For the people shall dwell in Zion at Jerusalem: thou shalt weep no more; he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee.—Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.

XI.
Isa. xxxiii. 20. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down, not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.

Zion, in these texts, cannot signify (as some would have it) the Christian church; because what is here said of its peaceable state, has never yet come to pass. Neither can these Prophecies be applied to Jerusalem restored after the Babylonish captivity, because of the words thou shalt weep.
[ 19 ]

Weep no more; and, not one of the stakes thereof (i. e.; of that tabernacle) shall ever be removed.

XII.

Isa. xxxv. 10. And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.

This whole chapter is generally applied to the times of the gospel immediately succeeding the first coming of our Lord. But from the last verse here quoted, and also from the 4th, wherein it is said, Be strong, fear not: be bold, your God will come with vengeance, &c. it appears to me to relate to the restoration of Israel, and the times of the gospel contemporaneous with it; when (as it is said in ver. 5.) the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped, i. e. the Jews shall be enabled to discern the true Messiah, and they shall both hearken to, and obey his doctrine.

XIII.

Isa. xliii. 5. Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west. I will say to the north, Give up, and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth.

XIV.

Isa. xlix. 14. But Zion said, Jehovah hath forsaken me, and my Lord hath forgotten me. Can a woman
a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, 16 they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands, thy walls are continually before me. Thy children shall make haste; thy destroyers, and they 18 that made thee waste, shall go forth of thee. Lift up thine eyes round about and behold, all these gather themselves together and come to thee: as I live, faith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doth. For thy waste and desolate places, and the land of thy destruction, shall even now be too narrow by reaason of the inhabitants, and they that swallowed thee up shall be far away. 20 The children which thou shalt have after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me, that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have left 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?* 22 Thus faith the Lord God, Behold, I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet, and thou shalt know that I am THE LORD: for they shall not be ashamed 24 that wait for me. Shall the prey be taken from the

* Or, From whence come these?
25 mighty? or the lawful captive delivered? But thus
faith the Lord, Even the captives of the mighty
shall be taken away, and the prey of the terrible
shall be delivered: for I will contend with him that
contendeth with thee, and I will save thy children.
26 And I will feed them that oppress thee, with their
own flesh, and they shall be drunken with their
own blood, as with sweet wine: and all flesh shall
know that I J E H O V A H am thy Saviour and
thy Redeemer, the Mighty One of Jacob.

Whoever reads the words of this Prophecy with
the least attention, must (I think) be convinced,
that they can relate to nothing else but the future
Restoration of Israel. For they are not appli-
cable either to the return from Babylon, or to the
Christian church. Not to the former, because
they were never so straitened for room, as is here
foretold in ver. 19, 20. Nor did kings and queens
ever bow down to them, and lick up the dust of their
feet, according to ver. 23. but, on the contrary,
rather tyrannized over them. Nor can they be
applied to the Christian church; because this al-
legorical Zion has, as yet, had none of its waste
and desolate places * rendered too narrow by reason
of the inhabitants; nor can she be said to be a
captive, removing to and fro, or to be left alone.
The first seven verses of this chapter do (I grant)
speak of the Christian church, as well as of the
Israelites, particularly in the 6th verse——It is a
light thing that thou shouldst be my servant to raise

* Or the land of its destruction.
up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth, &c. But the rest of the chapter, or at least from ver. 13, to the end, relate evidently to the Restoration of the Israelites to their own land.

XV:

Isa. li. 3. For the Lord shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord: joy and gladness shall be found therein, thanksgiving, and the voice of melody.

11—Therefore, the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away.—Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out.

19—These two things are come unto thee: Who shall be sorry for thee? Desolation, and destruction, and the famine, and the sword: By whom shall I comfort thee?—Therefore hear now this, thou afflicted, and drunken, but not with wine. Thus faith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I have taken out of thy hand the cup of trembling, even the dregs of the cup of my fury, thou shalt no more drink it again. But I will put it into the hand of them that afflict thee: which have said to thy soul, Bow down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.

Chap.
Chap. lii. 1. Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee, the uncircumcised, and the unclean. Shake thyself from the dust: arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion, &c.

This, and chap. lli. of Isaiah, have been generally applied to the redemption of the Christian church; and the contents of the chapters which are prefixed, signify as much to us. But whoever considers the passages in these chapters here quoted, will easily perceive that the Prophet speaks of the redemption of the literal Israel from their captivity, throughout both these chapters. For to this restoration are applicable the following verses.

XVI.

Isa. lii. 7. 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 faith unto Zion, Thy 8 GOD reigneth! Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring 9 again Zion. Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

That this chapter relates to the kingdom of Christ is very true. But then it is plainly that kingdom which he shall enter upon at his second coming.
coming: at which time shall be the restoring of Israel. For want of attending to this distinction of Christ's first and second coming, commentators have often expounded those passages in the Prophets, which relate to Christ's second coming, of his first; in order to which, they have been obliged to depart from the easy and literal sense of the Prophecies, and to allegorize the passages in such a manner, as has given great advantage, as well as offence to the adversaries of Christianit,

Let us not be afraid, that by allowing those numerous Prophecies, which speak of the great happiness and peace of Jerusalem or Zion, to relate to the second coming of our Lord, we shall any ways hurt the cause of our holy religion, by leaving no predictions of his first coming. For this will be very far from being the case. In this very chapter, we have an instance of the latter, wherein the different condition of Christ at his first and second coming are set in opposition.

Ver. 13. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very big.

Ver. 14. As many were astonish'd at thee; (his visage was so marred more than any man, and his form more than the sons of men)

Ver. 15. So shall he sprinkle many nations, the kings shall shut their mouths at him: for that which had not been told them shall they see: and that which they had not heard, shall they consider.

Here the 14th verse, which evidently relates to Christ's first coming, and his suffering state, is opposed to the 15th, which speaks of what shall happen
happen at his second coming; when the kings of the earth shall not dare to open their mouths at him, &c. Neither does the word sprinkling here relate to baptism, as has been supposed; but to the cleansing many nations from the filthiness of idolatry, at the time of the Restoration of Israel, as appears by the parallel to this place, Ezekiel 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.

The next chapter also, the fifty-third of Isaiah, relates wholly to the first coming of our Lord, being nothing else from the beginning to the end but a Prophecy of the sufferings he should undergo. But wherever we meet with the kingdom of Christ in the Prophecies, represented as a glorious, peaceable, and happy state, let me observe here once for all, that it most certainly relates to the future kingdom, which he shall receive at his second coming. Because a state of glory, peace, and happiness, has never yet been the case of that militant state, under which his kingdom has hitherto subsisted. This distinction may be considered as the key to the Prophecies of the Old Testament, which chiefly have regard to that state of purity, peace, and happiness, which shall prevail in the latter days, under the glorious reign of Christ.

XVII,
XVII.

ISA. liv. 1. Sing, O barren, thou that didst not bare, and cry aloud, thou that didst not travail with child: for more are the children of the desolate, than the children of the married wife, faith
2 the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited.

XVIII.

ISA. lx. 4. Lift up thine eyes round about and see; all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at thy side. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the name of Jehovah thy God: and to the Holy One of Israel, because he hath glorified thee. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee. Therefore thy gates shall be open continually, they shall not be shut day nor night, that men may bring unto thee the forces [wealth] of the Gentiles, and that their kings may be brought. For the nation or kingdom that will not serve thee, shall perish: yea, those nations shall be utterly wasted.
13 The glory of Lebanon shall come unto thee: the fir tree, the pine tree, and the box together, to beautify
beautify the place of my sanctuary, and I will make the place of my feet glorious. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee The city of Jehovah, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings, and thou shalt know that I JEHOVAH am thy Saviour and thy Redeemer, the mighty One of Jacob.

This whole chapter, part of which I have omitted for brevity sake, does so plainly relate to the future Restoration of Israel, that it is almost needless to make any farther remark upon it. It not only foretells the Restoration, but also several particulars concerning the manner of it. The persons or nations who shall be instrumental to it, are to be the Isles, or Europeans; and among these the ships of Tarshish shall be principally concerned. That those who return from far, shall bring their gold and their silver with them, is a circumstance rendered very probable with

* By Tarshish, according to the most judicious writers, was meant Cilicia, a country in the lesser Asia, whose principal city was Tarsum, where St. Paul was born; so called from its first planter Tarshish the son of Javan. But it seems to me, that the Mediterranean Sea in general, was, in the time of Jaiab, called Tarshish, or the sea of Tarshish. The meaning of the text will then be, that the ships of that sea shall be the first in bringing back the Jews.

It is probable that ships of commerce in general. There were several places called by that name at different times, all famous for traffic. By Isles is meant the western part of the globe - From thence (as the Jews more particularly abroad) shall they return.
regard to the Jews in particular, as it is well known that gold, silver, and jewels, are the principal commodities that they deal in, and of which they are now in possession of no small share*. It is also foretold, that strangers shall build up their walls, and that the nations who will not serve them shall perish; as also that the sons of them that afflicted them and despised them shall come bending unto them, and bow themselves down at the soles of their feet. If any one thinks he can accommodate all these particulars to the Christian church, or to the return from Babylon, let him try. I, for my part, can see no method of doing this, that would not, if constantly pursued, overthrow the true sense of the whole scripture.

XIX.

ISA. lixi. 4. And they shall build the old waste, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plow-men and your vine-dressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves.

That this building the old wastes, &c. does not mean the rebuilding of Jerusalem, at the return.

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* This is more especially true of those European Jews, whose return is here said to be by, the ships of Tarshish, i. e. the Mediterranean Sea.
from Babylon, is evident, from their being called the desolations of many generations.

XX.

Isa. lxii. 1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a New Name. Thou shalt be a crown of glory in the hand of Jehovah, and a royal diadem in the hand of thy God. Thou shalt no more be termed forsoaken, neither shalt thy land any more be termed desolate: but thou shalt be called Hebrxribah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married.—JEHOVAH hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies, and the sons of the stranger shall not drink thy wine, for which thou hast laboured. But they that have gathered it, shall eat it, and praise Jehovah; and they that have brought it together, shall drink it in the courts of my holiness. Go through, go through the gates; prepare ye the way of the people: cast up, cast up the highway, gather out the stones, lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughters of Zion, Behold, thy salvation cometh; Behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, a city not forsoaken.
The Zion, to whom this whole chapter is addressed, has been generally supposed to be the church; but the description of it here does by no means favour such an interpretation. For when was the church forsaken, and her land desolate? her corn meat for her enemies, and her wine drunken by strangers? Does not all this much better suit the literal Zion, or the city of Jerusalem, and the land of Judea?

XXI.

Isa. lxv. 19. And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old, but the sinner being an hundred years old, shall be accursed.

21 And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labour in vain, nor bring forth trouble: for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer: and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, faith the Lord.

This
This Prophecy evidently relates to the Restoration of Jerusalem; and cannot, with propriety, be applied to the church, which has never yet been in the happy state here described.

XXII.

I S A. lxvi. 5. Hear the word of the Lord, ye that tremble at his word, Your brethren that hated you, that cast you out for my name's sake, said * Let the Lord be glorified: but ye shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. Before she travailed she brought forth: before her pain came, she was delivered of a man child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day, or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith Jehovah: Shall I cause to bring forth, and shut the womb? saith thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy, 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

* Let the Lorde magnifie himselfe, that we may see youre gladness: and yet they shall be confounded. For as touching the cytie and the temple, I heare the voice of the Lorde.

TINDALE.

The above quoted translation is that of William Tindale, made in the reign of king Edward VI. which, in many places, is a better translation than ours, as will appear in the sequel of this work.
12 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: then shall ye suck, ye shall be born upon her sides, and be dandled upon her knees.

13 As one whom his mother comforteth, so will I comfort you: and ye shall be comforted in Jerusalem.

14 And when ye shall see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold, the Lord will come, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh: and the slain of the Lord shall be many.—

18 For I know their works and their thoughts: it shall come, that I will gather all nations and tongues, and they shall come and see my glory. And I will set a sign among them, and I will send those that escape of them, unto the nations to Tarshish, Pul, and Lud, that draw the bow to Tubal and Javan, to the isles afar off, that have not heard my name, neither have seen my glory; and they shall declare my glory among the Gentiles. And they shall bring all your brethren for an offering unto Jehovah, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, faith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord. And I will also take of them for priests and for Levites,

22 faith the Lord. For as the new heavens and the new earth which I will make shall remain before me, faith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one
one new moon, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring unto all flesh.

From the 5th to the 10th verse of this chapter, it is thought by many, that the destruction of the city and temple of Jerusalem, and the sudden spread of the gospel is foretold; and that the country fellow that came up to the feast of Tabernacles, about seven years before the siege of Jerusalem, alluded to the sixth verse, when he cried without ceasing, Wo to the city! wo to the temple! A voice from the four corners, a voice against Jerusalem, a voice against the nation, &c. But granting that the man had this text in view, which is not certain (his words being considerably different from it) it will not follow that these words in the Prophecy were intended to predict that event. And as to the words of the 8th, as soon as Zion travailed, she brought forth her children, which are thought to relate to the sudden spread of the gospel, they appear to me rather to respect the sudden and unexpected Restoration of the Israelites in the latter times. For the gospel was established gradually in the world, and did not bring forth its children at once, or in one day, as it is expressed in the former part of this verse. From the 10th verse to the end of the chapter,
the happy state of Jerusalem restored, and the
destruction of her enemies, is plainly delivered,
It is said, ver. 19. that those that escape of them,
shall be sent unto the nations, to Tarshish, Pul, Lud,
Tubal, Javan, and the isles afar off. Now the them
here does not mean (as some suppose) the Jews
who are now accordingly dispersed among these
nations, but those which shall escape of all those
nations and tongues mentioned in the verse be-
fore, which shall be gathered together; and which
in the 16th verse are called all flesh, with whom
the Lord will plead with fire and sword, and the
slain of the Lord shall be many. And who should
these be, but those who, according to other
Prophecies, which I shall hereafter consider, are
to oppose this re-settlement of Israel, and to fall
in the battle of Armageddon; to which also the
last verse of this chapter relates—they shall go
forth, and look upon the carcases of the men who
have transgressed against me; for their worm shall
not die, &c. words which are elsewhere applied to
the same battle of Armageddon. I shall make but
one remark more, viz. on verse 20. where it is
said, they (the Gentiles) shall bring all your bre-
thren—out of all nations, upon horses and chariots,
&c.—to my holy mountain Jerusalem, which circum-
stances seem to me to be such, as are by no means
applicable to the church, or to the return from
the Babylonish captivity.

MICAH
MICAH prophesied in the days of Jotham, Abaz, and Hezekiab, kings of Judah, about 750 years before Christ.

XXIII.

MICAH ii. 12. I will surely assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the flock of Bozrah, as the flock in the midst of their fold: they shall make great noise, by reason of the multitude of men.

XXIV.

MICAH iv. 1. But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off, and they shall beat their swords into plow-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall fit every man under his vine and under his fig-tree, and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it. ——

D 2

In
In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted. And I will make her that halteth a remnant, and her that was cast far off a strong nation; and Jehovah shall reign over them in mount Zion, from henceforth, even for ever. Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion. But they know not the thoughts of the Lord, neither understand they his counsel: for he shall gather them as the sheaves into the floor. 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 Jehovah, and their substance unto the Lord of the whole earth.

This fourth chapter of Micah, according to the contents prefixed to it, describes the glory, peace, kingdom, and victory of the church: and so indeed it does; but it is not the present, or any past state of the church, as appears from the third and fourth verses; for such an universal peace and happiness has never yet taken place, nor ever will till those last days; when the mountain of the house of the Lord shall be established in the top of the moun-

* In Tyndale's translation of the 7th verse, it is, *And will give issue unto the lame,* instead of *And I will make her that halteth a remnant,* which is certainly better. For the Lord is here promising an increase to her that halteth, and is driven out, as appears by the latter end of the verse, and not a diminution of them to a remnant.
tains, or till she that was cast afar off shall be made a strong nation, i.e. till Israel shall be restored, and become the most powerful nation upon earth. Then it is, that the church of Christ shall be in that glorious and happy state, so often foretold by the Prophets.

XXV.

MICAH v. 3. Therefore will he give them up, until the time that he which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed [or rule] in the strength of the Lord, in the majesty of the name of Jehovah his God, and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight princes of six men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian when he cometh into our land, and when he treadeth

* By the Assyrian, according to Mr. Mede, is meant Gog of the land of Magog, chief prince of Meshech and Tubal, of whom Ezekiel prophesied. * Not as though this should be his original nation, but as the province from whence he should fall into the land of Israel. For the prince of Magog and Tubal cannot come into the land of Israel, till he be first master of the land of Ashur, which lies between them. And the Prophet describes him by this name, rather than by that of his own nation, because the name of Ashur was at that time so terrible to the Jews, and the invasion of
eth within our borders. And the remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showes upon the grasse, that tarrieth not for a man, nor waiteth for the sons of men. 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 teareth in pieces, and none can deliver.

The words, therefore will be give them up, &c. in the third verse, have reference to the first and second verses, Now gather thyself in troops, O daughter of troops (or robbers), by which some understand the Roman state, which were robbers of mankind in general, who laid siege against them, and smote the judge of Israel with a rod upon the cheek; notwithstanding which, the ruler who should come out of Bethlem Euphratah, should give them up no longer than until the time which he that travaileth hath brought forth; and the remnant of his brethren shall return unto the

"of Salmanasser and Sennacherib still fresh in their minds: and perhaps those nations were then at the devotion of the Assyrian, and no small part of his army, as they used to be of the Saracens, when they ruled in those parts. Howsoever, by this name, he pointed to a northern enemy, whatsoever the nation should be that should then empire it in those parts, as the Assyrian did, when he prophesied. For Assyria is described by that situation, Isa. xiv. 31. Jer. i. 13. and iv. 6. Zech. ii. 6."
children of Israel. By the Assyrian, who shall come into their land, and tread in their palaces, is not meant the Assyrian empire at that time subsisting, which was never laid waste by the sword of Israel, or any shepherds or princes by them raised up against it; but those who should possess the land of Assyria in the latter days, and should oppose the Restoration of Israel. By the Assyrian, therefore, I take the Turkish empire to be intended; among whom the remnant of Jacob are to be as a lion among the beasts of the field, &c.

XXVI.

MICAH vii. 11. In the day that thy walls are to be built, in that day shall the decree be far re-
12 moved.* In that day also he shall come even to 
thee from Assyria, and from the fortified cities, and 
from the fortresses even to the river, and from sea to 
16 sea, and from mountain to mountain.—The nations 
shall see and be confounded at all their might: they 
shall lay their hand upon their mouth, their ears 
17 shall be deaf. They shall lick the dust like a ser-
pent, they shall move out of their holes like worms 
of the earth: they shall be afraid of Jehovah our 
18 God, and shall fear because of thee. Who is a 
20 God like unto thee, &c.—Thou wilt perform the 
truth to Jacob, and the mercy to Abraham, which thou 
hast sworn unto our fathers from the days of old.

What this was is that was sworn unto Abraham, 
I have above shewn †, viz. That the land Abra-

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* In Tindale, The law shall go abroad. † Article I.
kám then fóold upon, should be given unto him and to bis seed for ever.

ZE PHANIAH prophesied in the days of Jošab, about the year before Christ 630.

XXVII.

ZEPH. iii. 8. Wait you upon me, faith the Lord, until the day that I rise up unto the prey: for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them my indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.—Behold, at that time, I will undo all that afflict thee, and will save her that halteth, and gather her that was driven out, and I will get them praise and fame in every land, where they have been put to shame. At that time will I bring you again, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, faith the Lord.

The day referred to in the 8th verse is plainly the same time which is spoken of in the two last verses; and also in all the intermediate verses, which I have omitted, to avoid prolixity, and not because they are any ways foreign to my design. The return from captivity here mentioned, is evidently future; because the Jewish nation have not yet been made a name and a praise among all people.
people of the earth; but rather a reproach: neither can it relate to the return from Babylon, because it is said, ver. 15. that they should not see evil any more.

JE R E MI AH began to prophecy in the days of Josiah, king of Judah, about the year 629, before Christ.

XXVIII.

JER. iii. 16. It shall come to pass when ye be multiplied and increased in the land: in those days shall the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind, neither shall they remember it, neither shall they visit it, neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil heart. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers.

XXIX.

JER. xvi. 14. Therefore, behold the days come, shall the Lord, that it shall no more be said, The Lord liveth that brought up the children of Israel out of the land of Egypt; But, The Lord liveth that brought up the children of Israel from the land of the
the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

XXX.

J E R. xxiii. 3. And I will gather the remnant of my flock out of all countries whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase. And I will set up shepherds over them, which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, faith the Lord. Behold, the days come, faith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth*. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, Jehovah our Righteousness. Therefore, behold the days come, faith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; But, The Lord liveth which brought up, and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land.

* This 5th verse is generally applied to the coming of Christ, and so indeed it ought to be: but then it is plainly his second coming that is here intended, as appears from the very next words, In his days Judah shall be saved, and Israel shall dwell safely, &c. which is not true, if applied to the first coming of Christ. For soon after that, they were so far from being saved, or dwelling safely, that they underwent a terrible destruction.

XXXI.
XXXI.

J E R. xxx. 3. For lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah (saith the Lord) and I will cause them to return to the land that I gave to their fathers, and they shall possess it.—Therefore fear thou not, O my servant Jacob, saith the Lord, neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity, and Jacob shall return, and shall be in reft and quiet, and none shall make him afraid. For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.—Thus saith the Lord, behold, I will bring again the captivity of Jacob’s tents, and have mercy upon his dwelling places: and the city shall be built on her own heap, and the palace shall remain after the manner thereof *. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be a few; I will also glorify them, and they shall not be small. Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

XXXII.

J E R. xxxi. 4. Again I will build thee, and thou shalt be built, O virgin of Israel, thou shalt be a—

* In Tindale’s translation, “And the houses shall have their right foundations.”
gain adorned with thy tabrets, and shalt go forth in
the dances of them that make merry. Thou shalt
yet plant vines upon the mountains of Samaria, the
the planters shall plant, and shall eat them as com-
mon things. For there shall be a day that the watch-
men upon the Mount Ephraim shall cry, Arise, ye, and
let us go up to Zion, unto Jehovah our God. For
thus saith the Lord, Sing with gladness for Jacob,
and shout among the chiefs of the nations: publish
ye, praise ye, and say, O Lord, save thy people,
the remnant of Israel. Behold, I will bring them
from the north country, and gather them from the
coasts of the earth, and with them the blind and
the lame, the woman with child, and her that tra-
vaileth with child together, a great company shall
return thither. They shall come with weeping,
and with supplications will I lead them*: I will
cause them to walk by the rivers of waters, in a
strait way wherein they shall not stumble: for I am
a father to Israel, and Ephraim is my first-born.

Hear the word of the Lord, O ye nations, and de-
clare it in the isles afar off, and say, He that scat-
tered Israel will gather him, and keep him as a
shepherd does his flock. For the Lord hath redeem-
ed 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 shall flow
together to the goodness of the Lord, for wheat,
and for wine, and for oil, and for the young of the
flock, and of the herd: and their soul shall be as a
watered garden, and they shall not sorrow any more
at all.

* How much better is Tindal’s translation! “They de-
parted from hence in heaviness, but with joy will I bring
them hither again.”

All
All these Prophecies of Jeremiah do plainly relate to a future Restoration, for the following reasons: 1. Because they speak of both Ephraim and Judah; by the former of which, is always meant the ten tribes; and sometimes of these alone, as distinguished from Judah; but these have never yet been restored as a nation, although some few of them might, perhaps, return along with the Jews from Babylon. 2. Because it is said, chap. xxiii. 4. They shall fear no more, nor be dismayed; and xxx. 10. Jacob shall return, and shall be in rest and peace, and none shall make him afraid; and xxxi. 12. And they shall not sorrow any more. All which Prophecies are not true, if applied to the return from Babylon, even of Judah; less so of Ephraim, who never returned at all, as I above observed.

XXXIII.

JER. xxxi. 35. Thus faith the Lord, which giveth the sun for a light by day, and the ordinances of the moon, and of the stars, for a light by night, which divideth the sea when the waves thereof roar; the Lord of Hosts is his name. If those ordinances depart from before me, faith the Lord, then the seed of Israel shall also cease from being a nation before me for ever. Thus faith the Lord, If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast of all the seed of Israel, for all that they have done, faith the Lord. Behold, the days come, faith the Lord, that the city shall be built to the Lord, from the tower of Hanameel, unto the gate
39 of the corner. And the measuring line shall yet go forth over against it, upon the hill Gareb, and 40 shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kedron, unto the corner of the horsegate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more for ever.

Nothing can be more express than the 36th and 37th verses, against the seed of Israel's being cast off for all that they have done, or ceasing to be a nation for ever. And the last words of the 40th verse render it very evident, that this Prophecy is not yet fulfilled; nor can relate to the re-building, at the return from Babylon.

XXXIV.

JER. xxxiii. 7. I will cause the captivity of Judah and the captivity of Israel to return, and will 9 build them as at the first ——And it shall be to me a name of joy, a praise, and an honour before all nations of the earth, which shall hear all the good that I do unto them: and they shall fear and tremble for all the goodness, and for all the prosperity that I procure unto it. Thus saith the Lord, Again there shall be heard in this place, (which ye say shall be desolate without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate without man, and without inhabitant, and without beast) The voice of joy, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the voice of them that shall say, Praise the Lord of hosts, for the
the Lord is good, for his mercy endureth for ever, and of them that shall bring the sacrifice of praise into the house of the Lord; for I will cause to return the captivity of the land, as at the first, faith the Lord.

Though many parts of this Prophecy may be applied to the return from Babylon, yet the 7th verse shews it to be spoken both of Judah and Israel; and the 9th proves it to relate to a future Restoration, the Jews not having yet been a praise and honour before all nations.

XXXV.

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

XXXVI.

Jer. xlvi. 27. But fear not thou, O my servant Jacob, and be not dismayed, O Israel; for behold, I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return, and be
be in rest, and at ease, and none shall make him afraid. Fear thou not, O Jacob my servant, saith the Lord, for I am with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, but correct thee in measure; yet will I not wholly leave thee unpunished.

These two last Prophecies are alone sufficient to confute the opinion of those who deny any future Restoration of Israel.

EZEKIEL prophesied in the land of the Chaldeans, about the year 595 before Christ.

XXXVII.

EZEK. xvi. 53. When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives, in the midst of them. So that thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate. — For thus saith the Lord God, I

* As for their captivity, namely, the captivity of Sodom and her daughters; the captivity of Samaria and her daughters: I will bring them again, so will I also bring again thy captivity among them. TINDALE.
will even deal with thee as thou hast done *, which
haist despised the oath in breaking the covenant.
60 Nevertheless, I will remember my covenant with
thee in the days of thy youth, and I will establish
61 unto thee an everlasting covenant. Then thou shalt
remember thy ways and be ashamed, when thou shalt
receive thy sisters, thine elder and thine younger:
and I will give them unto thee for daughters but
62 not by covenant †. And I will establish my cove-
nant with thee, and thou shalt know that I am the
63 Lord. That thou mayest remember, and be con-
founded, and never open thy mouth any more be-
cause of thy shame, when I am pacified toward thee
for all that thou hast done, faith the Lord God.

Some may, perhaps, conclude, from ver. 55.
that there shall be no return of Israel, because it
is said, they shall not return to their former estate
till Sodom and Samaria shall return; but from the
following verses it plainly appears, that this is a
wrong conclusion. For it is said, ver. 60 and 61,
I will remember my covenant with thee, &c. and thou
shalt remember thy ways, &c. thou shalt receive thy
sisters, thine elder, and thine younger: and I will
give them unto thee for daughters, &c. all which
rather prove that Sodom and Samaria shall be re-
stored, than that Judah shall not.

* I shou'de (by ryght) deales with thee as thou hast done.
Tindale. Which translation is much more agreeable to what
follows in the next verse.

† And that beside thy covenant. Tindale.
E Z E K. xx. 39. As for you, O house of Israel, thus faith the Lord, Go ye, serve ye every man his idols, and hereafter also if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols. For in mine holy mountain, in the mountain of the height of Israel, faith the Lord God, there shall all the house of Israel, all of them in the land serve me; there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things. I will accept you with your sweet favour, when I bring you out from the people, and gather you out of the countries wherein ye have been scattered, and I will be sanctified in you before the heathen. And ye shall know that I am the Lord, when I shall bring you into the land of Israel, into the country for which I lifted up mine hand to give it to your fathers. And there shall ye remember your ways and all your doings wherein ye have been defiled, and ye shall loath yourselves in your own sight, for all your evils that ye have committed. And ye shall know that I am the Lord, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, faith the Lord God.

The gathering out of the countries wherein they were scattered, ver. 41. cannot be applied to

* Go now then (sayeth the Lorde God) ye house of Israel, cast awaye and destroye every man his idoles: then shall ye heare me, and no more blaspheme my holie name with your offerings and your idoles.  

TINDALE.
the return from Babylon, because it is said in the preceding verse, that all the house of Israel, all of them in the land shall serve the Lord, and be accepted of him in the holy mountain, whereas the two tribes only returned from that captivity. The two last verses also shew that this Prophecy does not relate to the Babylonish captivity: for since the return from thence, Israel have not loathed themselves for all the evils that they have committed; neither has the Lord as yet wrought with them for his name's sake, and not according to their wicked ways, &c.

XXXIX.

Ezek. xxviii. 25. Thus saith the Lord God, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land, that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them, and they shall know that I am Jehovah their God.

XL.

Ezek. xxxiv. 25. And I will make with them a covenant of peace, and I will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods. And I will make them; and the places round about my hill, a blessing; and I will cause the shower to come down

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down in his season; there shall be showers of blessing. And the tree of the field shall yield her fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am the Lord, when I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them. And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make them afraid. And I will raise, up for them a plant of renown, and they shall be no more consumed with hunger in the land, neither bear the shame of the heathen any more.

The persons with whom the covenant of peace mentioned in ver. 25. is to be made, are they who are described in the former part of the chapter, under the character of sheep; and these have been generally supposed to be the church, as it has hitherto subsisted. But the circumstances mentioned in this Prophecy, and in that before it, will by no means admit of such allegorical interpretation. The being scattered, the returning to their own land, the dwelling safely, &c. are circumstances not applicable to the Christian church, but very properly so to the dispersed Israelites. And that the Prophecy cannot be applied to the return from any former captivity, is plain, from ver. 29. They shall be no more consumed with hunger, neither bear the shame of the heathen any more; and also from the 28th verse, And they shall no more be a prey to the heathen.

I now
I now come to the longest and most entire Prophecy in the whole Bible, concerning the future Restoration of both Judah and Israel, which is contained in the 36, 37th, 38th, and 39th chapters of Ezekiel, and treats of that subject only, without the intervention of any thing foreign to it; which is not the case of many others that are much shorter than this.

XLI.

EZEK. xxxvi. 1. Also thou son of man, prophesie unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of the Lord.

2 Thus saith the Lord God, Because the enemy had said against you, Aha, even the ancient high places are ours in possession: Therefore prophesie, and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ye are taken up in the lips of talkers, and are an infamy of the people: Therefore, ye mountains of Israel, hear the word of the Lord God, Thus saith the Lord God to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and derision to the residue of the heathen that are round about:

5 Therefore thus saith the Lord God, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession, with the joy of all their heart, with despiteful minds to cast it out for a prey. Prophesie therefore concerning the land of Israel, and say unto the mountains

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and to the hills, to the rivers and to the valleys, thus faith the Lord God, Behold I have spoken in my jealousie, and in my fury, because ye have born the shame of the heathen. Therefore thus faith the Lord God, I have lifted up mine hand, Surely the heathen that are about you, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel, for they are at hand to come. For behold, I am for you, and I will turn unto you, and ye shall be tilled and sown. And I will multiply men upon you, all the house of Israel, even all of it, and the cities shall be inhabited, and the waftes shall be builded. And I will multiply upon you man and beast, and they shall increase, and bring fruit, and I will settle you after your old estates, and will do better unto you than at your beginnings, and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men. Thus faith the Lord God, Because they say unto you, thou Land devourest up men, and hast bereaved thy nations, Therefore thou shalt devour men no more, neither bereave thy nations any more, faith the Lord God. Neither will I cause men to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more *, faith the Lord God.

That this part of the Prophecy is not to be understood allegorically, and applied to the Gen-

* Nor cast out thyne owne people any more. Tindale.
tile churches, is plain, from the very expressions used. For the mountains, hills, rivers, and valleys of Israel, the desolate wastes, and the cities that are forsaken; which became a prey and derision to the residue of the heathen that are round about, chap. xxxvi. 4. can never be supposed to be a description of the Gentile churches; there not being the least propriety of expression in such allegory, if thus applied: but the description is exactly true of the land of Israel, taken in the literal sense. If then it must be taken in a literal sense, the next enquiry is, whether it be already fulfilled, or is yet future. That the Prophecy was not fulfilled by the return from Babylon, is evident from ver. 10. And I will multiply men upon you (the mountains of Israel) all the house of Israel, even all of it. Now, allowing that a part of Israel returned with the children of Judah from the Babylonish captivity, yet this Prophecy will not be fulfilled, which, agreeably to many others (some of which I shall presently mention) affirms, that all the house of Israel, even all of it, shall return. Add to this, ver. 11. I will settle you after your old estates, and will do better unto you than at your beginnings. When was this fulfilled? At the destruction of Jerusalem by the Romans? or in any time since that period? No, surely. No one can pretend that this is yet fulfilled to the house of Israel, and

* Shew you more kindness than ever you had before.

TINDALE.

E 4
consequently it must be yet future. This is still further confirmed by the 12th, 14th, and 15th verses, *thou shalt no more bereave them of men; and, thou shalt devour men no more, neither bereave thy nations any more,* &c. all which will appear to the reader in a still stronger light in the sequel of this Prophecy, to which I now return.

16 Moreover the word of the Lord came unto me, 17 saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman. 18 Wherefore I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it. And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings I judged them. 20 And when they entered unto the heathen—they [*the heathen*] profaned my holy name, when they said to them, These are the people of the Lord, and are gone forth out of his land *. But I had pity for my holy name, which the house of Israel had profaned [or caused to be profaned] among the heathen 22 whither they went †. Therefore say unto the house of

* *They*, in this verse, means the *beathen* (and not the *Israelites*, as some suppose) who profaned the Lord's name by saying jeeringly or ironically, *These are the people of the Lord* (his favourites, &c.) and yet, they are gone forth out of his land, i.e. as much as to say, He (the Lord) is not able to keep them in their own land.

† Some may think, from this verse, that it was *Israel* that
of Israel, thus faith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned [or caused to be profaned] among the heathen whither ye went. 23 And I will sanctifie my great name which was profaned among the heathen, which ye have profaned [or caused to be profaned] in the midst of them; and the heathen shall know that I am the Lord, faith the Lord God, when I shall be sanctified in you, 24 before their eyes. For I will take you from among the heathen, and gather you out of all countries, 25 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 26 idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your 27 flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and 28 do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and 29 I will be your God. I will also save you from all your uncleannesses, and I will call for the corn, and 30 will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach 31 of famine among the heathen. Then shall ye remember your own evil ways, and your doings that were not good, and shall loath yourselves in your own sight, for your iniquities, and for your abomi-

that was meant by they in the preceding verse, who profaned, &c. But it is plain, that the profanation there mentioned was the speech made to, not by, the Israelites.
32 nations. Not for your fakes do I this, faith the Lord God, be it known unto you: be ashamed and con-
33 founded for your own ways, O house of Israel. Thus faith the Lord God, In the day that I have cleansed
you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be build-
ed. And the desolate land shall be tilled, whereas
35 it lay desolate in the sight of all that passed by. And they shall say, This land that was desolate is become
like the garden of Eden; and the waste and deso-
late and ruined cities are become fenced, and are
36 inhabited. Then the heathen that are left round about you, shall know that I the Lord build the
ruined places, and plant that that was desolate: I the
37 Lord have spoken it, and I will do it. Thus faith
the Lord God, I will yet for this be enquired of by
the house of Israel to do it for them, I will increase
38 them with men like a flock. As the holy flock, as
the flock of Jerusalem in her solemn feasts, so shall
the waste cities be filled with flocks of men, and
they shall know that I am the Lord.

The Prophet having thus described the Resto-
ratiom of Judah and Israel, in words so plain and
clear, that none but a professed commentator
(one would think) could have possibly mistaken
them, proceeds, in the next chapter, by a vision
of dry bones reviving, to shew, that however un-
promising the state of Israel might seem, when
dispersed throughout all lands, yet that God would
most certainly effect the re-union of the tribes
which he here foretold.

Chap. xxxvii. 1. The hand of the Lord was up-
on me, and carried me out in the spirit of the Lord,
and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about, and behold, there were very many in the open valley, and lo they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the Lord. Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live. And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall know that I am the Lord. So I prophesied as I was commanded; and as I prophesied, there was a noise, and behold, a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophesy unto the wind [or breath] and say to the wind [or breath] thus saith the Lord God, Come from the four winds, O breath, and breathe upon these flain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived and stood upon their feet, an exceeding great army. Then he said unto me, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts. Therefore, prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit
in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.

15 The word of the Lord came again unto me, saying,

16 Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim,

17 and for all the house of Israel his companions. And join them one to another into one stick, and

18 they shall become one in thine hand. And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou meanest by these?

19 Say unto them, Thus saith the Lord God, Behold, I will take the stick of Joseph which is in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they

20 shall be one stick in my hand. And the sticks whereon thou wast, shall be in thine hand before

21 their eyes. And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into

22 their own land. And I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all: and they shall no more be two nations, neither shall they be divided

23 into two kingdoms any more at all: Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people,

25 and I will be their God.—And they shall dwell in the land that I have given unto Jacob my servant,
wherein your fathers have dwelt, and they shall dwell therein, even they and their children, and their children's children for ever, and my servant David shall be their prince for ever. Moreover, I will make a covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore.

That this chapter is not to be taken in an allegorical sense, or applied to the Gentile churches, is evident from ver. 21 and 22. For how can the churches of the Gentiles or Christians in general, become one nation in the land upon the mountains of Israel? Does not the stick of Judah and the stick of Joseph, &c. which are to become One, evidently mean the two kingdoms of Judah and Israel which had been divided? These are the true and literal children of Israel, which are to be taken from among the heathen, and not any allegorical offspring, as some commentators suppose, in order to obscure some of the most clear and plain passages of the scripture Prophecies. If then a literal restoration of Israel be here intended, it is plain that the Prophecy is not yet fulfilled, from ver. 25. where it is said, that after the Restoration here spoken of, they shall dwell in the land of their forefathers, they and their children,
dren, and their children's children for ever. But this we cannot suppose to be verified by any former return, as they have since been dispersed among all nations.

The Prophecy is therefore yet to be fulfilled, though not without some powerful opposition, which shall be unsuccessfully made against it, by some great and populous nations in the latter days; which is the subject of the two following chapters.

Chap. xxxviii. 1. And the word of the Lord came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech and Tubal, and prophecy against him *; And say, Thus faith the Lord God, Behold, I am against thee,

* The several nations who are here prophesied against, are, according to the learned Mr. Joseph Meade, these that follow:

To Meshech we allot Cappadocia, the inhabitants of which were once called Meschimi, Moschi, Mysybi, and Mysyaxi.

Now for Thubal; because he is neighbour to Meshech, we must allot that which lies on the south-east of the Euxine sea, which contained the people called Albani, Chalybes, and Iberi, who (Josephus faith) were anciently called Thobelis, &c.

And so we come to Magog; whom, with the consent of all men, we place north of Thubal, and make him the father of the Scythians, that dwell on the east and north-east of the Euxine sea: and besides, we have this argument from the report of Pliny in that Scythopolis and Hierapolis, which these Scythians took when they overcame Syria, were ever after, by the Syrians, called Magog. And hence we may soon learn who is that tyrant Gog, whereof Ezekiel prophesied,
thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them cloathed with all sorts of armour, even a great company, with bucklers and shields, all of them handling swords.

5 Persia, Ethiopia, and Libya with them; all of them with shield and helmet: Gomer, and all his bands, the house of Togarmah of the north quarters, and 7 all his bands, and many people with thee*. Be thou

* fled, namely, the Scythian Ottoman of the east, &c. This is that Gog of the land of Magog, chief prince of Meshech and Tubal. As for the name Gog, it signifies the very same with Magog; for Mem is but a Hebranick letter; and it pleased the spirit of God to take away this first syllable, to distinguish between the people and the land of the people, calling the people Gog, and the land, the land of Magog. And it is to be marked, that he doth not call this Gog prince of Magog, but rather Gog of the land of Magog (for so may be termed) and chief prince of Meshech and Tubal. For those who have done all this evil, were no princes in the land of Magog, but mere vagabonds and mercenaries, whom their country spewed out, because they could not live at home. And yet these savages, at their first coming out, made themselves lords of Meshech and Tubal, of Cappadocia and Iberia; and here they contained themselves long before they attempted the conquest of the rest of Asia: Witness those who write the history of their beginning.

Mede, B. L. Difc. L.

* Persia, Ethiopia, and Libya are well-known countries. Gomer, according to the abovementioned author, possessed the parts of Asia, which lie upon the Ægean sea and Hellepont northward. And this agrees well with Ezekiel, who terms Gomer and Togarmah inhabitants of the fides of the north.
thou prepared, and prepare for thyself, thou and all thy company that are assembled unto thee, and be thou a guard unto them. After many days thou shalt be visited: in the latter years thou shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them. Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee. Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought. And thou shalt say, I will go up to the land of unwalled villages, I will go to them that are at rest, that dwell safely, all of them dwelling without walls, and having neither bars nor gates; To take a spoil, and to take a prey, to turn thine hand upon the desolate places, that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba and Dedan, and the merchants of Tarshish, with all the young

north נargar. And it is manifest, that the Jews called the lesser Asia the North, and the kings thereof in Daniel, the kings of the north. We may therefore assign to these Gomarians, all the north-east part of this Asia, containing Paphgia, Pontus, Bythynia, and a great part of Galatia. As to Togarmah, the son of Gomer, the same author assigns to him Paphgia Major, and some part of Galatia. All which countries are now either in the possession of, or tributary to, the Ottoman empire; all which being considered, we cannot be at a loss to know who is meant by the Gog here spoken of.

* Or long waste. TIND.
lions thereof, shalt say unto thee, Art thou come to
take a spoil? hast thou gathered thy company to
take a prey? to carry away silver and gold, to take
away cattle and goods, to take a great spoil? There-
fore, son of man, prophecy, and say unto Gog,
Thus saith the Lord God, in that day when my
people of Israel dwelleth safely, shalt thou not know
it? And thou shalt come from thy place out of the
north parts, thou, and many people with thee, all
of them riding upon horses, a great company, and
a mighty army. And thou shalt come up against
my people of Israel, as a cloud to cover the land; it
shall be in the latter days, and I will bring thee a-
gainst my land, that the heathen may know me
when I shall be sanctified in thee, O Gog, before
their eyes. Thus saith the Lord God, Art thou
he, of whom I have spoken in old time by my ser-
vants the prophets of Israel, which prophesied in
those days many years, that I would bring thee
against them? And it shall come to pass at the
same time, when Gog shall come against the land
of Israel, saith the Lord God, that my fury shall
come up in my face. For in my jealousy, and, in
the fire of my wrath have I spoken: surely in that
day there shall be a great shaking in the land of Israel.

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* If it be asked, by what Prophets, and where such an en-
emy as Gog was prophesied of before Ezekiel? I an-
swer, * by
* Isaiah xxvii. 1. with the two last verses of the foregoing
* chapter: by Jeremiah xxx. 23, 24: by Joel, chap. iii. 1,
* &c. by Micah, chap. v. 5, 6. 9. 15. in all which places is
* mention of some terrible enemy which should come against
* Israel at the time of their return, whom the Lord should
* destroy with a hideous and dreadful slaughter.' Mede,
B. IV. Epist. XLI.

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ven
ven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire and brimstone. Thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord.

Chap. xxxix. 1. Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord God, Behold I am against thee, O Gog, the chief prince of Meshech and Tubal. And I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel. And I will smite thy bow out of thy hand, and I will cause thine arrows to fall out of thy right hand.

4 Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. 5 Thou shalt fall upon the open field, for I have spoken it, saith the Lord God. And I will send a fire upon Magog, and among them that dwell carelessly

* In the margin, "or strike thee with six plagues, or draw thee back with a hook of six teeth."
in the isles, and they shall know that I am the Lord.

7 So will I make my holy name known in the midst of my people Israel, and I will not let them pollute my holy name any more; and the heathen shall know

8 that I am the Lord, the holy One in Israel. Behold, it is come, and it is done, saith the Lord God: this

9 is the day whereof I have spoken. And they that dwell in the cities of Israel shall go forth, and shall set on fire, and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the hand-staves, and the spears, and they shall burn them

10 with fire seven years: So that they shall take no wood out of the field, neither cut down any out of the forests: for they shall burn the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord God.

11 And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the noes of the passengers: and there shall they bury Gog, and all his multitude; and they shall

12 call it the valley of Hamon-Gog. And seven months shall the house of Israel be burying of them,

13 that they may cleanse the land. Yea, all the people of the land shall bury them; and it shall be to them a renown the day that I shall be glorified, saith the

14 Lord God. And they shall sever out men of continual employment, passing through the land to bury with the passengers those that remain upon the face of the earth, to cleanse it: after the end of

15 seven months shall they search *. And the passengers that pass through the land, when any seeth a

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* From end to end shall they seke, and that seven monethes longer. TINDALE.
man's bone, then shall he set up a sign by it, 'till
the buriers have buried it in the valley of Hamon-
Gog. And also the name of the city shall be Ha-
monah*: thus shall they cleanse the land. And
thou son of man, Thus saith the Lord God, Speak
unto every feathered fowl, and to every beast of the
field, assemble yourselves, and come; gather your-
selves on every side to my sacrifice † that I do sacri-
ifice for you, even a great sacrifice upon the moun-
tains of Israel, that ye may eat flesh and drink blood.
Ye shall eat the flesh of the mighty, and drink the
blood of the princes of the earth, of rams, of lambs,
and of goats, of bullocks, all of them fatlings of Ba-
shan. And ye shall eat till ye be full, and drink till
ye be drunken, of my sacrifice, which I have sacri-
ficed for you. Thus ye shall be filled at my table
with horses and chariots ‡, with mighty men, and
with all men of war, saith the Lord God. And I
set my glory among the heathen, and all the heathen
shall see my judgment that I have executed, and my
hand that I have laid upon them. So the house of
Israel shall know that I am the Lord their God from
that day and forward. And the heathen shall
know that the house of Israel went into captivity for
their iniquity: because they trespassed against me,
therefore hid I my face from them, and gave them
into the hand of their enemies; so fell they all by
the sword. According to their uncleanness, and
according to their transgressions have I done unto

* That is, multitude.
† Or slaughter.
‡ With horses and strong horsemen. Tindale. This is
certainly a better sense than that in our translation: for chari-
riors seem not to be food for either birds or beasts. Per-
haps it should be rendered charioteers.
25 them, and hid my face from them. Therefore, Thus saith the Lord God, now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name. After they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, 27 and none made them afraid *. When I have brought them again from the people, and gathered them out of their enemies lands, and am sanctified in them in the sight of many nations; 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 have left none of them any more there. 29 Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, faith the Lord God.

This long and circumstantial prophecy contained in these four chapters of Ezekiel, if there were no other in the whole scripture relating to that subject, would be sufficient to ascertain the future restoration of Judah and Israel. For, the prophecy here contained is either to be taken in an allegorical sense, and applied to the Gentile churches; or it is already fulfilled in a literal sense, by some past restoration; or it is yet to be accomplished by a future one.

* All their confusion and offence they have done against me shall be taken away: and so safely shall they dwell in their lande, that no man shall make them aisy. TIMB.

F 3 But
But I have shewn from the words of the prophecy, that it cannot be taken in an allegorical sense, nor is in a literal sense already fulfilled; and therefore it remains yet to be accomplished by a literal restoration of the Jews and ten Tribes, which is what I have undertaken to prove.

OBADIAH prophesied about the year 587 before Christ.

XLII.

OBAD. 17. But upon mount Zion shall be deliverance, and there shall be holiness, and the house of Jacob shall possess their possessions. And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them, and there shall not be any remaining of the house of Esau, for the Lord hath spoken it. And they of the south shall possess the mount of Esau; and they of the plain, the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall possess Gilead*. And the captivity of this host of the

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* The playne feldes shall Ephraim and Samaria possess; and the mountaynes of Galaad shal Benjamin have. TIND.

In the translation made in the time of queen Elizabeth, the verse is thus translated.

19 And they shall possess the south side of the mount of Esau, and the plain of the Philistines: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin shall have Gilead.
children of Israel shall possess that of the Canaanites, even unto Zarephath; and the captivity of Jerusalem, which is in Zepharad, shall possess the cities of the south. And Saviours shall come upon mount Zion, to judge the mount of Esau, and the kingdom shall be the Lord's.

That this prophecy relates to the times after the future return of the Israelites, appears from it's speaking of Ephraim's possessing the land. Our translation indeed says, (contrary to the context) that those of the south shall possess the fields of Ephraim and Samaria; whereas the very next verse declares, that the captivity of Jerusalem shall possess the cities of the south.

The 19th verse is, therefore, much better rendered in the old translation.

DANiEL may be considered in some respects as the greatest of all the Prophets. For his Prophecies not only relate to the affairs of Judah and Israel, but also to the several monarchies and kingdoms that should arise successively in the world from his time to the consummation of all things. True it is, we have some predictions relating to these in many of the preceding and cotemporary Prophets; but none of them can be compared with those clear and circumstantial Prophecies, concerning the future state of the several empires and kingdoms of the world, which are delivered in this most eminent prophet. If
my subject had been that of Prophecies in general, I should have found in them many remarkable predictions to expiate upon; but as my design is only to point out such Prophecies as have relation to the future return of the Jews, or events that shall be contemporaneous therewith; I shall only select those passages in him which relate to my subject. And the first of them is chap. vii. where, after describing the four monarchies, the ten kingdoms which shall arise out of the fourth monarchy, and that other which shall arise after them, and speak great words against the most High, he adds,

XLIII.

Dan. vii. 26. But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

Now the people of the saints of the most high, in all the prophetic writings of the Old Testament signifies the people of Israel; and therefore it is here plainly foretold, that they shall enjoy a kingdom and dominion under the Heaven, i.e. upon earth, which shall be an everlasting kingdom, or which, as it is explained chap. ii. 44. shall never be destroyed: and the kingdom shall not be left to other people. The next passage that relates to the restoration
ration of Israel, and the only one more that I shall mention out of this Prophet, is,

XLIV.

Dan. vii. 12. And at that time shall Michael stand up, the great Prince that standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation; even to that same time: and at that time thy people shall be delivered, &c.

The time here spoken of is when the king of the north, mentioned ver. 40. of the preceding chapter, should come to his end, and none should help him. But this king of the north being (according to the most judicious expounders*) the Turkish empire, it is evident that event here referred to is yet future; and that it relates to the Jews is plain from these words, at that time thy people shall be delivered. For who can suppose that the words thy people, i.e. the people of Daniel, can signify any other than the nation of Israel or Judah. The Christian Church may, indeed, with propriety enough, be called the People of the Lord, or of Christ; but cannot, in any sense, be called the people of Daniel.

* See Mede, Book iii. chap. xvii. page 674.
HAGGAI prophesied to those that were returned from captivity about the year 520 before Christ; and his principal design seems to have been to encourage them in the building of the Temple.

XLV.

HAG. ii. 6. Thus saith the Lord of Hosts, yet once, it is a little while *, and I will shake the heavens, and the earth, and the sea, and the dry land: And I will shake all nations, and the desire of all nations shall come, and I will fill this house with 8 glory, saith the Lord of Hosts. The silver is mine, and the gold is mine, saith the Lord of Hosts. The glory of this latter house shall be greater than of the former †, saith the Lord of Hosts: and in this place will I give peace, saith the Lord of Hosts.

Almost all commentators have applied this Prophecy to the first coming of Christ; and think it fulfilled by his coming to that Temple which was then building. But if we rightly consider the context, we shall see that this is not the true meaning thereof.

For it is said, ver. 6. & 7. I will shake heaven and earth, the sea, and the dry land; and I will shake all nations, &c. All this, therefore, was to be

* Or, it is a little thing, or a small matter to me.
† The glory of the last house shall be greater than the former, &c. Tindale. So also in Q. Eliz. translation. done
done at or before the coming of the desire of all nations. But were there any such shakings or commotions among all nations at or before the first coming of Christ? The destruction of Jerusalem by the Romans was indeed a great shaking of the Jewish people; but not of all nations: neither can it be said to be at or before the first coming of Christ. This shaking, therefore, must relate to a future shaking that shall precede the second coming of Christ, when the glory of the future Temple of the restored Jerusalem, or (as it is rightly translated in Tindale) the glory of the last house shall be greater than the first.

And that the Prophecy relates to this time is further evident from the 21st, and following verses, where the same shaking is again mentioned. Speak to Zerubbabel governor of Judah, saying, I will shake the heavens and the earth, and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them, and the bowels, and their riders shall come down, every one by the sword of his brother. In that day, saith the Lord of Hosts, I will take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and will make thee as a signet: for I have chosen thee, saith the Lord of Hosts.

* The latter and the former house, as our translation has it, seems to imply that there were to be but two Houses or Temples; that destroyed by Nebuchadnezzar, and that which they were then building: but the first and last house does not confine us to only those two Temples.
It is plain from this passage, that at this shaking the Lord would destroy the strength of the kingdoms of the heathen. But this was not done at the destruction of Jerusalem; neither can that day, when Jerusalem was destroyed, nor any day since, be the time when the Lord should take Zerubbabel, and make him as a signet; and therefore this Prophecy must relate to the time of the second coming of Christ, and of the first resurrection, when Zerubbabel shall, like Daniel, be one of those who shall stand in his lot at the end of the days mentioned Dan. xii. 13.

ZECARIAH also prophesied to those that were returned from captivity, at the same time with Haggai, or 520 years before Christ.

XLVI.

ZEC. ii. 4. Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her. Ho, ho, come forth, and flee from the land of the north, saith the Lord: for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thyself, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of Hosts, After the glory * hath he sent me unto the nations which spoiled you, for he

* With a glorious power. TINDALE.
that toucheth you, toucheth the apple of his eye.

9 For behold, I will shake my hand upon them, and they shall be a spoil to their servants: and ye shall

10 know that the Lord of hosts hath sent me. Sing

and rejoice, O daughter of Zion: for lo, I come,

and I will dwell in the midst of thee, saith the Lord.

11 And many nations shall be joined unto the Lord in

that day, and shall be my people: and I will dwell

in the midst of thee, and thou shalt know that the

12 Lord of Hosts hath sent me unto thee. And the

Lord shall inherit Judah his portion in the holy land,

and shall choose Jerusalem again.

That the inhabiting of Jerusalem, here spoken

of, does not relate to the return from the Babylonish captivity, appears from ver. 6. where they

are said to have been scattered unto the four winds

of the heavens; an expression which signifies their

being scattered all the world over. Add to this,

that they are said to be scattered by four horns,

ver. 19. of the preceding chapter; by which

horns are meant the four monarchies; and there-

fore the return from this scattering could not

happen till after they had been scattered by all

the four horns. It is also said, ver. 9. that the

nations which spoiled them shall be a spoil to their

servants, or to them that served them. But this

has not yet happened: none of those who spoiled

Israel have as yet become their slaves. It is also

said, that the Lord shall inherit Judah, his portion

in the holy land, and shall choose Jerusalem again;

which has not yet been fulfilled since the scatter-

ing here mentioned.

XLVII.
Zech. viii. 7. Thus saith the Lord of Hosts, Behold I will save my people from the east and from the west country. And I will bring them, and they shall dwell in the midst of Jerusalem; and I will be their God, in truth and in righteousness. Thus saith the Lord of Hosts, Let your hands be strong, ye that hear in these days these words by the mouth of the Prophets, which were in the day that the foundation of the house of the Lord of Hosts was laid, that the Temple might be built. For before these days there was no hire for man, nor any hire for beasts, neither was there any peace to him that went out or came in, because of the affliction: for I set all men, every one against his neighbour. But now I will not be unto the residuum of this people, as in the former days, saith the Lord of Hosts. For the seed shall be prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these things. And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel, so will I save you, and ye shall be a blessing: fear not, but let your hands be strong. For thus saith

*These days do not mean the days when this Prophecy was delivered; but the days when the Lord shall save his people from the east and west countries, &c. and it is those who shall then hear the words of this Prophecy which was delivered in the day that the foundation of the Temple was laid, who are called upon here, to let their hands be strong. For which reason it would have been better translated these days, both here and in the 10th and 15th verses, as it is in the 23d.
the Lord of Hofts, As I thought to punish you, when your fathers provoked me to wrath, faith the 15 Lord of Hofts, and I repented not: So again have I thought in thofe days, to do well unto Jerusalem, 20 and to the house of Judah: fear ye not.—Thus faith the Lord of Hofts, It shall yet come to pafs, that there shall come people, and the inhabitants of many cities. And the inhabitants of one city shall go to another, faying, Let us go speedily to pray before the Lord, and to fearch the Lord of Hofts: I will 22 go also. Yea, many people and strong nations shall come to fearch the Lord of Hofts in Jerusalem, and to pray before the Lord. Thus faith the Lord of Hofts, In thofe days it shall come to pafs, that ten men shall take hold out of all languages of the nations, even shall take hold of the fKirt of him that is a Jew, faying, We will go with you; for we have heard that God is with you.

That this Prophecy is not yet fulfilled is plain from the two laft versés.

For when did many people, and strong nations, come to fearch the Lord of Hofts in Jerusalem, and to pray before the Lord? Or when have the Jews been fo regarded, that men, out of all languages of the nations, should be glad to take hold of the skirt of their garment? or acknowledge that God is with them?

XLVIII.

Zech. ix. 12. Turn ye to the strong hold, ye prisoners of hope, even to day do I declare that I 13 will render double unto you. When I have bent Judah for me, filled the bow with Ephraim, and raised
raifed up thy sons, O Zion, against thy sons, O
Greece, and made thee as a sword of a mighty man.
14 And the Lord shall be seen over them, and his arrows
shall go forth as lightning: and the Lord God shall
blow the trumpet, and shall go with whirlwinds of
the south. The Lord of Hosts shall defend them,
and they shall devour, and subdue with fling stones,
and they shall drink, and make a noise as through
wine, and they shall be filled like bowls, and as the
corners of the altar. 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.

XLIX.

Zec. x. 6. And I will strengthen the house
of Judah, and I will save the house of Joseph, and I
will bring them again to place them; for I have
mercy upon them: and they shall be as though I
had not cast them off: for I am the Lord their God,
7 and will hear them. And they of Ephraim shall be
like a mighty man, and their heart shall rejoice, as
through wine: yea, their children shall see it, and
8 be glad, their heart shall rejoice in the Lord. I will
his for them, and gather them, for I have redeemed
them*: and they shall increase as they have in-
creased. And I will sow them among the people,
and they shall remember me in far countries, and they
9 shall live with their children, and turn again. I
will bring them again also out of the land of Egypt,
and gather them out of Assyria, and I will bring
them into the land of Gilcad and Lebanon, and
place shall not be found for them†.

* I will redeem them. Tindale.
† And they shall want nothing. Tindale.

3 L. Zec.
ZEC. xii. 2. Behold I will make Jerusalem a
cup of trembling unto all the people round about,
when they shall be in the siege both against Judah,
and against Jerusalem. And in that day will I make
Jerusalem a burthensome stone for all people: all
that burden themselves with it, shall be cut in pieces,
though all the people of the earth be gathered toge-
ther against it. In that day, saith the Lord, I will
smite every horse with astonishment, and his rider
with madness, and I will open mine eyes upon the
house of Judah, and will smite every horse of the
people with blindness. And the governors of Judah
shall say in their heart, The inhabitants of Jerusa-
lem shall be my strength in the Lord of Hosts their
God. In that day will I make the governors of Ju-
dah like a hearth of fire among the wood, and like
a torch of fire in a sheaf; and they shall devour all
the people round about, on the right hand, and on
the left: and Jerusalem shall be inhabited again, in
her own place, even in Jerusalem. The Lord also
shall save the tents of Judah first, that the glory
of the house of David, and the glory of the inhabi-
tants of Jerusalem do not magnify themselves against
Judah*. In that day shall the Lord defend the inha-
bilants of Jerusalem, and he that is feeble amongst
them at that day shall be as David; and the house of
David shall be as God, as the angel of the Lord be-

* This obscure verse is rendered more intelligible in Tin-
dale's version.

7 The Lorde shall preserve the tentes of Juda like as
afore time: so that the glorye of the house of David, and the
glory of the citizens of Jerusalem shall be but little regarded
in comparison with the glory of Juda.
9 For they. And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one that mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born.

In the 2d verse of this chapter it is said, I will make Jerusalem a cup of trembling; by which it is not meant that Jerusalem should be a cup of trembling to herself, as it is supposed in the contents prefixed to the chapter; but as it is expressed in the words following, a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and Jerusalem. That this is the true sense is evident from the next verse, where it is said, Jerusalem shall be a burden some stone for all people: and that all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it: which last sentence would have no sense if the destruction of Jerusalem was here intended. And this is farther confirmed by the 6th verse: In that day I will make the governors of Judah like a heath of fire among the wood, and like a torch of fire in a sheaf, and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again, in her own place, even in Jerusalem. Now the governors of Judah are not here represented as the wood or the sheaf, but as the
the fire and the torch that should devour all the people round about; and, consequently, they err greatly who apply this Prophecy to the destruction of Jerusalem by the Romans. And this will appear farther from the 9th verse, And it shall come to pass in that day, (the time here spoken of from the beginning of the chapter) that I will seek to destroy all the nations that come against Jerusalem. Add to this, that in the same day, it is said ver. 6. And Jerusalem shall be inhabited again in her own place, even in Jerusalem. All which being considered, it is certain that this Prophecy cannot relate to the aforesaid destruction of Jerusalem, but is yet to be fulfilled.

In ver. 10. instead of me, it ought to have been rendered him whom they have pierced: For this appears very evidently to be the true reading from what follows in the very same verse, and they shall mourn for him, &c.—and shall be in bitterness for him, &c. And what farther confirms this, or rather puts it out of all dispute, is the quotation of it by St. John xix. 37. And again another Scripture faith, they shall look on him whom they have pierced. From the context in this Prophecy of Zechariah, and also from its parallel, Rev. i. 7. And every eye shall see him, they also which pierced him, &c. it is evident this prediction is to be fulfilled at the second coming of Christ.

LI.

ZECH. xiv. 10. All the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem;
Jerusalem: 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 who so will not come up, of all the families of the earth unto Jerusalem, to worship the King, the Lord of Hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, 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 of all nations, that come not up to keep the feast of Tabernacles.

From the 11th verse it appears, that the inhabiting of Jerusalem here spoken of is yet future; because it is said, there shall be no more destruction of it.

The reason why the Feast of Tabernacles is so often here mentioned as a feast to be kept after the return of Israel, and that feast only, seems to me to be, because, as that feast was in memory of the children's of Israel dwelling in tents or tabernacles in the wilderness; so they may, perhaps, upon their return, keep a feast in memory of their long abode in captivity, far from their own houses or cities, which may be figuratively called dwelling
dwelling in tents or tabernacles, and in the wilderness. For the ends of all these feasts among the Israelites were (as the judicious Mr. Mede observes) partly for remembrance of things past, and partly for types and figures of things to come.

MALACHI is allowed by all to be the last of the Jewish prophets; but at what time he prophesied is uncertain. The most probable opinion is, that it was about 397 years before Christ.

LII.

MALACHI iii. 1. Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple: even the messenger of the covenant whom ye delight in.—But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, faith the Lord of hofts. 12 And all nations shall call you blessed: for ye shall be a delightsome land, faith the Lord of hofts.
Chap. iv. 1. For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch. But unto you that fear my name, shall the son of righteousness arise with healing in his wings; and ye shall go forth and * grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do this, saith the Lord of Hosts.—Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.

Mal. iii. 1. is quoted, Matt. xi. 10. Mark i. 2, and Luke vii. 27. in all which quotations it is, **Behold I send my messengers before thy face which shall prepare thy way before thee.** Our present reading in Malachi, or that of the Evangelists, therefore must be a false one. But it is highly improbable that all these Evangelists should make the same mistake, and if not, they certainly copied from more authentic and genuine copies of the Old Testament, than any which we can pretend to. For which reason (I think) we may safely affirm, the New Testament reading to be the true one.

* Or multiply.
It is said also, Luke i. 76. And thou child shalt be called the Prophet of the Highest, for thou shalt go before the face of the Lord to prepare his ways, &c. And again, Luke i. 16. And many of the children of Israel shall be turn to the Lord their God; and be shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

Here the words, to turn the hearts of the fathers to the children, seem to be quoted from Mal. iv. 6. The 5th verfe of Malachi iv. Behold I will send you Elijah the Prophet, before the great and terrible day of the Lord, most probably relates to the same person, as appears from Matt. xvii. 10—13. 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: But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist. Agreeable to which are also the words of our Lord, Matt. xi. 14. And if ye will receive it, this is Elias which was to come. And yet John Baptist, when the Jews sent priests and Levites to ask him who he was, denies himself to be Elias, John i. 21. And they asked him, What then? Art thou Elias? And he saith, I am not.

How to reconcile these words of John the Baptist with those of our Saviour would have been
been attended with some difficulty, had not St. Luke explained it, ch. i. 17. where the angel declares, that *be (John the Baptist) shall go before him in the spirit and power of Elias*: from whence it appears that the *Elias* whom our Saviour affirms to be already come, was not *Elias* who lived in the days of the kings of Israel, but one who was to come in the spirit and power of that prophet; and that our Lord did not mean that *John* was the ancient *Elias*, but only a figurative one, seems probable from the words, *and if ye will receive it*; i.e. if you rightly comprehend my meaning, and take it not too literally. When therefore *John* denies himself to be *Elias*, his meaning is, that he was not the ancient *Elias* risen from the dead, (as the Jews seemed to suppose him, and which opinion some of them afterwards entertained concerning our Saviour) and not to deny that he was the person who was to *come in the spirit and power of Elias, to turn the hearts of the fathers to the children, &c.* prophe-cied of *Mal. iv. 6.* and there called *Elijah the Prophet*; upon which account probably it is, that our Saviour here gives him the title of *Elias*.

From all which it appears that *John* Baptist was the *Elias* that was to come, and that he was already come, our Lord positively affirms. But how then are we to understand the immediately preceding words of our Saviour, *Elias truly shall come and restore all things?* Can the same coming be both past and future? No surely. How then
is this difficulty to be cleared up? Why very easily. Our Lord here speaks of two different comings of Elias. That this is no feigned hypothesis in order to get rid of a difficulty, but agreeable to all the ancient prophecies, will appear by considering them more attentively.

The messenger who was to prepare the way, &c., and whom Christ himself declares to be John the Baptist, Matt. xi. 10*, was immediately to precede the sudden coming of the Lord, when he was to be like a refiner's fire, &c. so that it was a question who should be able to abide the day of his coming. Now that this could not be the first coming of Christ which is here spoken of is plain, for that was neither sudden, nor unexpected, there being at that time among the Jews a general expectation of him. Neither was that his coming, with any such terror as is here described, but, on the contrary, with such meekness as is foretold by Isaiah xlii. 3. A bruised reed shall not break: and the smoaking flax shall be not quench. But this description answers exactly to the account we have in scripture of the second

* This character is also what John takes to himself in his answer to the Jews, John i. 23. He said, I am the voice of one crying in the wilderness; Make straight the way of the Lord, as said the Prophet Isaiah; which prophecy is in the 3d verse of the 40th chapter of Isaiah, and relates to that preparation He is to make for the second coming of the Lord, of which this chapter is evidently a description; and of the future happy state of Jerusalem, as appears from the first and second verses.
coming of Christ, which is to be not only sudden and unexpected, but also full of terror, and to be a day of destruction to ungodly men, as might be proved by very numerous passages of scripture. It is said, Mal. iv. 5. Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; which day is by some supposed to be the time of the destruction of Jerusalem. But whoever will observe the verse following, which describes the effects of Elijah's coming, will be soon convinced that this dreadful day was not that of the destruction of Jerusalem; for it is said, He (Elijah) shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse. Now it does not appear that any such great reformation, or turning of the hearts of the children to their fathers, &c. was effected by St. John the Baptist, as to hinder the land from being smitten with a curse soon after. Besides, this dreadful day of the Lord is plainly the same mentioned in the first verse of the chapter: Behold the day cometh which shall burn like an oven, and all the proud, yea, and all that do wickedly, shall be stubble, &c. and it shall leave them neither root nor branch. 3. 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; which words are not applicable to the destruction of Jerusalem, which neither destroyed all the proud, nor all that did wickedly; neither
neither were they trodden down by the people of God, nor were as ashes under their feet.

Since then these prophecies do not appear to have been fulfilled as yet, with regard to many of the most material circumstances, by Elias, whom our Lord declares to be already come, it follows, that there is a second coming of Elias yet future, according to our Saviour's prediction: **Elias shall truly first come and restore all things**; which prediction could not possibly relate to the

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*These words our Saviour spake when John Baptist was now beheaded, and yet spake as of a thing future, (ἀποκαθιστήσεις) 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 did no such thing 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 (faith 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 mouths of all his holy Prophets since the world began. The word is the same ἀποκαθιστήσεις. 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 came 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, Book I. Disc. 25.
coming of Elias that was then past, because John Baptist was so far from restoring all things, that the all things here meant, I. e. all things relating to the Jewish state, were a little while after wholly destroyed. If any one thinks that the restoring of all things has no relation to the Jewish state, I desire him to point out any other sense in which John did restore all things. The prophecies therefore which I have quoted from Malachi concerning the messenger, or Elias, there promised, principally relate to the second coming of Elias, which is to precede the second coming of Christ, and the restoration of Israel; which latter is here meant by restoring all things *. At this time it is that he shall turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord †.

Thus

* Accordingly the son of Sirach, Ecclus. xliii. 10. says of Elias, that he was ordained—to turn the heart of the father unto the son, and to restore the tribes of Jacob.
† For the phrase of turning (or, as I had, rather translate it, restoring, as the LXX, ἀποκαθιστάνω) the heart of the fathers to the children, and the heart of the children to the fathers; the meaning is, that this Elias should bring the refractory and unbelieving posterity of the Jewish nation to have the same heart and mind that their holy fathers and progenitors had, who feared God and believed his promises, that so the fathers might as it were rejoice in them, and own them for their children; that is, he should convert them to the faith of that Christ whom their fathers hoped in and looked for, left continuing obstinate in their unbelief till the great day of Christ's second coming, they might perish among the rest of the enemies of his kingdom.
Thus have I endeavoured to show that what I have here collected from Malachi is not (as many at first sight may perhaps think it) foreign to my subject, but really relates to the restoration of Israel, which is what I have undertaken to prove.

Having thus collected the most material prophecies in those books which are called canonical, I might very well here finish my collection; but as there are some very remarkable predictions in some of the apocryphal books, which several learned and judicious authors hold for genuine, important, and inspired writings, I shall therefore proceed to collect such of them as relate to my subject, leaving every one at liberty to pay that degree of regard to them that his opinion of the books themselves shall direct him to.

* For the better understanding this we must know, that the old Prophets for the most part spake of the coming of Christ indefinitely and in general, without the distinction of first and second coming, which we have more clearly learned in the gospel. For this reason the Prophets (except Daniel, who distinguisheth those comings, and the gospel out of him) speak of the things which should be at the coming of Christ indefinitely and all together, which we, who are now more fully informed by the revelation of the gospel of this distinction of a twofold coming, must apply each of them to its proper time; those things which befit the state of his first coming unto it, and such things as befit the state of his second coming unto his second; and that which befits both alike (as this of a harbinger or messenger) may be applied to both.*—Mete, Book I. Discourse 25.

The
The first passage which I shall quote is in the second book of Esdras, which in the vulgate is styled the fourth book of Esdras. The supposed author is acknowledged, both by Jews and Christians, to have been a great Prophet, and some part of his works are admitted by our church into the canon of scripture. For what reasons the other parts of them have been set aside I shall not take upon me to determine, but shall only observe in the words of the very learned and pious Dr. Lee, 'that in this book are many beautiful passages, which seem not inferior to any parts of the undoubted canonical scripture: that some of the beauties of this piece are truly ravishing, and seem to be more than artificial: that nothing can be finer than some of the aptitudes, or more sublime than some of the ideas.—That it is certain some chapters have a lofty prophetic character, such as is hardly exceeded by any of the undoubted Prophets.'

Let me add, that this book of the Prophet Esdras was translated, among the other sacred books of the Jews, by the septuagint interpreters, in the days of Ptolemy Lagus, and Ptolemy Philadelphus; that there was such a greek version of this book made before the times of Christianity, tho' now lost, is very plain, by the express mention of it in the 85th apostolical canon, and that under the very name of the second book of Esdras*;

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* The 85th apostolical canon made before the first century was expired, A. D. 86, in all its copies mentions two books of
by the citations of *Irenæus* and *Clemens Alexandrinus*; by the old *italic* or *vulgate* version made from the * septuagint* still extant in the Latin bibles, from which our *English* version was made; and

of *Esdras* as canonical, which in those days must mean those two which we now call apocryphal; the book of *Nehemiah* not being till long afterwards called the second book of *Esdras*. Two books of *Esdras* are also mentioned in Origen's catalogue, according to *Eusebius*, *Hist. Eccl.* vi. 25. and in *Synopsea S. scripture apud op. Albanæi*, tom. ii. p. 124—202, where the first words of each are set down, the first beginning with—*And Josias held the passover*; and the second with—*And in the first year of Cyrus*. Two books of *Esdras* are likewise set down in *Abbanæus's Festal Epistle*, and in the catalogues of *Cyril of Jerusalem*, the 30th canon of the council of *Laodicea*, in the catalogues of *Amphilochius*, *Epiphanius*, *Rufinus*, *Augustine*, and *Pope Innocent's* epistle to the council of *Carthage*. The *Vatican* copy has the book of *Nehemiah*, besides two books of *Esdras*, and so has the *Alexandrian* manuscript. Even *Jerome* acknowledges that both the Greek version, and the Latin made from the Greek, had two books besides that in the Hebrew under the name of *Esdras*, which he calls *the dreams of the third and fourth apocryphal books of Esdras*, and which he does not deny might be supported by the authority of the *septuagint* interpreters. But notwithstanding this he rejects them, because the *Jews* of his days did not insert them into their twenty-four sacred books. It is very probable however that the *Jews* in the second century made that epitome of the true *Esrah* which we now call the canonical, and which in the *Roman* edition and the *Alexandrian* manuscript, is a main part of the second book of *Esdras*, on purpose that it might pass for the real second book of *Esdras*; to get rid of which they were very solicitous, because it too plainly proved *Jesus* to be the *Messiah*.

and
from a citation by St. Ambrose*. But what is of much greater consequence than all this, the main contents, notions, and language of this book are frequently alluded to, if not directly cited by Jesus Christ himself, as Dr. Lee hath largely shewed; and that as true, certain, and of divine inspiration. A few of the most remarkable passages shall be here set down in parallel columns, for the reader's immediate satisfaction, who for the rest is referred to Dr. Lee's more compleat collection.

* The words of Irenæus, though not a direct citation, yet seem to prove that the second book of Esdras was extant in his time. They are as follows: 'In the captivity of the people under Nebuchadnezzar, when the scriptures had been corrupted, (or destroyed) and when the Jews after seventy years were returned back to their own country; afterward, in the days of Artaxerxes, king of the Persians, God inspired Esdras, the priest of the tribe of Levi, to set in order all the words of the former Prophets, and to restore the legislation of Moses to the people; which facts are no where else recorded in Scripture but in the 14th chapter of the second book of Esdras.'

Clemens Alexandrinus, besides asserting the same thing with Irenæus, cites part of the 35th verse of the 5th chapter: 'Or why was not my mother's womb my grave, that I might not see the travail of Jacob, and the wearisome toil of the flock of Israel? faith Esdras the Prophet.' Strom. i. p. 329, 330, and 342. Strom. iii. p. 468.

St. Ambrose's words are: 'For, says God, by Esdras, my son Jesus, shall be revealed, with those that shall rejoice with him, who remain within 400 years; and it shall be that after these years, my son Christ shall die, and the world shall be turned, &c. which tho' it differs somewhat from what we find in the 7th chapter, is plainly a quotation, and probably a truer reading than ours.

Esdras.
Esdras.
I gathered you together as a hen gathereth her chickens under her wings: but now, what shall I do unto you? I will cast you out from my face. Chap. i. 30.
I sent unto you my servants the Prophets whom ye have taken and slain, and torn their bodies in pieces, whose blood I will require at your hands, faith the Lord. ver. 32.

Jesus Christ.
How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.—Ye shall not see me henceforth till ye shall say, Blessed, &c. Matt. xxiii. 37—39. Luke xiii. 34.
Behold, I send unto you Prophets—and some of them ye shall kill and crucify. Matt. xxiii. 34.
Therefore also said the wisdom of God, I will send them Prophets and Apostles, and some of them they shall slay and persecute, that the blood of all the Prophets, from the foundation of the world, may be required of this generation. Luke xi. 49.—That upon them may come all the righteous blood, &c. Matt. xxiii. 35.—O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them that are sent unto thee. ver. 37.
That they may receive you into everlasting tabernacles. Luke xvi. 9.
Except those days be shortened, there shall no flesh be saved: but for the elects sake they shall be shortened. Matt. xxiv. 22. Mark xiii. 20.

Thus faith the Almighty Lord, Your house is desolate. ver. 33.
Give these the everlasting tabernacles. Chap. ii. 11.
Pray for few days unto you, that they may be shortened, ver. 13.

I must observe here, that what Christ says, Luke xi. 49. Therefore also said the wisdom of God, &c. seems to imply, that what he there quoted H
or alluded to, was delivered by some Prophet by inspiration of God, and if so, Esdras must be here intended. What time Esdras lived is not certain; but if we are to judge of it from the chronological characters in this book, it must be in the reign of Artaxerxes Mnemon, about 390 years before Christ, that he saw the visions written in this book. Out of these I have selected only that described in the 13th chapter; not because I think he has nothing else relating to the same subject, but because it contains some circumstances which are perhaps no where else to be met with relating to the ten tribes of Israel. I shall for brevity sake omit the vision itself, and only set down the angel's interpretation of it.

LIll.

Esdras xiii. 25. This is the meaning of the vision: Whereas thou sawest a man coming up from the midst of the sea, The same is he whom God the highest hath kept a great season, which by his own self shall deliver his creature; and he shall order them that are left behind. And whereas thou sawest that out of his mouth there came as a blast of wind, and fire and storm; And that he held neither sword nor any instrument of war, but that the rushing in of him destroyed the whole multitude that came to subdue him; this is the interpretation:

29 Behold the days will come, when the Most High will begin to deliver them that are upon the earth.

30 And he shall come to the astonishment of them that dwell on the earth. And one shall undertake to fight against another, one city against another, one place against another, one people against another,
32 and one realm against another. And the time shall be when these things shall come to pass, and the signs shall happen which I shewed thee before, and then shall my son be declared, whom thou sawest as a man ascending. And when all the people hear his voice, every man shall in their own land leave the battle they have one against another.

34 And an innumerable multitude shall be gathered together, as thou sawest them willing to come, and to overcome him by fighting. But he shall stand upon the top of the mount Sion. And Sion shall come, and shall be shewed to all men, being prepared and builded like as thou sawest the hill graved without hands. And this my son shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest;

38 And shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame; and he shall destroy them without labour by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him:

40 Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanazar the king of Assyria led away captive, and he carried them over the waters and so came they into another land. But they took counsel among themselves that they would leave the multitude of the heathen, and go forth into a further country where never mankind dwelt: That they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then shewed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go; namely, of a year and a half: and the same region is called H 2 Arsareth.
46 Arfareth (or Ararath). Then dwelt they there until the latter time; and now when they shall begin to come, The Highest shall stay the springs of the stream again, that they may go through: therefore sawest thou the multitude with peace. But those that are left behind of thy people are they that are found within my borders. Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain. And then shal he shew them great wonders.

51 Then said I, O Lord, that bearest rule, shew me this: wherefore have I seen the man coming up from the midst of the sea? And he said unto me, like as thou canst neither seek out nor know the things which are in the deep of the sea, even so can no man upon the earth see my son, or those that be with him, but in the day time*. This is the interpretation of the dream which thou sawest, and whereby thou only art here lightned.

The account we here have of the removal of the ten tribes out of the Medo-Persian empire into a country uninhabited till that time, is so far from being an argument against the genuineness of this book, that it is rather a strong argument for it. For it is evident, and confessed by all, that these ten tribes were carried thither by the Assyrians, Pul, Tiglat-Pul-Assur, and Salman-Assar. They were there till the death of Tobias, junior, who was one of them, when Nineveh was destroyed by Nebuchadnezzar and Assyges; yet it

* In Q. Elizabeth's translation, But in the time of that day, which gives an easy and intelligible sense; whereas our translation is unintelligible.
is evident, that when Zerdusht, the great legislator of the Medes and Persians, set up his religion of Abraham in that empire, which was about the middle of the reign of Artaxerxes Mnemon, there appeared no Jews there, as we may easily observe through the whole history of Dr. Hyde*; and that neither their brethren, the Jews, of the two tribes in Judea, nor those in Babylon, have ever since been able to give us any good account of them, or have indeed at all known where they are, to this very day. What is the natural consequence of all this? but that about the very time here specified, these ten tribes really removed themselves unto some unknown part of the world, as we are here particularly informed. Accordingly we find an account in Plutarch's life of this Artaxerxes Mnemon, that in the 21st year of his reign, there were a people called Cadusians, or holy people, (which was the common name for the Jews there in those days) situate on the north-west parts of Media, near the beginning of the Euphrates, whither the account supposes the ten tribes to have bent their course. We also find these Cadusians, or holy people, when pursued or attacked by the Persians, escaping those Persians under the conduct of two kings, or leaders, as their forefathers had escaped the Egyptians under the conduct of Moses and Aaron; and probably not without some such signs or wonderful works as Moses and Aaron of old wrought, and of which

our accounts here make mention; though the Persians endeavour to palliate the matter, by ascribing their own deliverance to a stratagem of one Tiribazus, while they confess that otherwise their army had been destroyed by these Cadufians. We may also take notice that yet of these Cadufians we hear nothing till this time, and that Strabo calls them foreigners that came thither from elsewhere; and lastly we may remark, that since Artaxerxes thought fit to bring no fewer than 310,000 men into the field against these Cadufians, as Plutarch witnesses, it looks much more like an attempt to recover these intire ten tribes of Israel, who had long been his subjects, his slaves, and his captives, but were now departed out of his dominions, (like Pbaraob's attempt in Egypt) than to reduce only scattered mountaineers who were in rebellion against him, as Plutarch supposes. Nor can this grand problem, what became of these ten tribes in this very reign, be solved to the least degree of satisfaction, but by taking the direct account that is here given by Esdras for a faithful account, and by supposing this book of his to be true and genuine at the same time.

The next Prophecy, and the only one more that I shall lay before the reader out of the Apocrypha, shall be that of Tobit, who was of the tribe of Nephtali, and was led captive in the time of Salmanazar, king of Assyria, 721 years before Christ, and 133 years before the destruction of Jerusalem by Nebuchadnezzar. The translation in the second column is from the Hebrew copy.
copy, not that of Munster, which is a false and mixed collection from the Greek and Latin versions, but the ancient and most correct Constantinopolitan Hebrew copy published by Paulus Fabius, and (as it appears from a Chaldee original, from whence both our editions were derived) faithfully set down by the hand of a certain Jew well skilled in that dialect. Whoever has a mind to see the Hebrew text itself, may consult the learned and judicious Mr. Mede's Propheta Tobice Moribundi, which is in his third book, p. 579. from whence this and his annotations are here translated into English.

LIV.

TOBIT xiv. 3. And it came to pass when he (Tobit) was very aged, he called his son (Tobias) and the six sons of his son, and said to him:

My son, take thy children, for behold I am aged, and am ready to depart out of this life.

4. Go into Media, my son, for I surely believe those things which Jonas the Prophet spake of Ninive, that it shall be overthrown, and that for a time peace shall rather be in Media, and that our brethren shall be scattered in the earth from that good land, and Jerusalem shall

Constantinopolitan Copy.

My son, thou knowest that I am grown old, take care therefore after my death not to stay longer in Ninive, for you may be well assured that the prophecy of the Prophet Jonas shall be fulfilled.

Wherefore take thy sons and all that thou hast, and go into the land of the Medes, for there shall be peace until the time appointed; for the rest of the Israelites, our brethren who are in Jerusalem, shall all go into captivity, and Jerusalem shall become heaps, and the mountain of the
be desolate, and the house of God in it shall be burned, and shall be desolate for a time.

6. And that again God will have mercy on them, and bring them again into the land, where they shall build a temple, but not like unto the first, until the time of that age be fulfilled; and afterward they shall return from all places of their captivity, and build up Jerusalem gloriously; and the house of God shall be built in it for ever, with a glorious building, as the Prophets have spoken thereof.

house as the high places of the forest, and it shall remain desolate for some time.

But then the children of Israel shall return and rebuild both it and the temple, but not like unto the former building; and they shall remain there many days (b), until a series of ages be fulfilled (c); then again they shall go into a very long captivity: but the holy and blessed God shall remember them, and shall gather them from the four quarters of the world. Then shall Jerusalem, the holy city, be rebuilt with most beautiful and excellent buildings, and also the temple itself shall be raised up a most excellent structure, which shall never be destroyed or pulled down for ever, as the Prophets have foretold.

Then shall those nations be converted, and worship the Lord, and shall throw away their idols, and shall confess and praise his great name.

And the horn of his people shall be exalted before all nations, and all the seed of Israel shall praise and glorify his great name. Then shall all his servants rejoice who serve him in truth, and all who live righteously and piously shall rejoice and be exceeding glad.

6. And all nations shall turn and fear the Lord God truly, and shall bury their idols.

7. So shall all nations praise the Lord, and his people shall confess God, and the Lord shall exalt his people; and all those which love the Lord God in truth and justice, shall rejoice, shewing mercy to our brethren.
Annotations on the Prophecy.

(a) For in these very words did Micah prophecy in the beginning of Hezekiah's reign, about which time Tobit was carried into captivity. See Micah iii. 12. and Jer. xxvi. 18.

(b) In Greek ὑπερφηδιαῖον πάσον τοῖς αἰῶνοι, i. e. donec impleantur tempusfates seculi; which words are most strangely rendered in our translation, as you may see.

(c) These words, (then again they shall go into a very long captivity) either by chance or design, are omitted in the Greek version; but the omission is too manifest; for by reason of it, the following sentence does not at all agree with what went before, here being mention made of a return and restoration from some captivity different from the former, of which nevertheless there is no mention before. Read it, and you must allow it.

But I suspect that this passage was struck out on purpose, because it seemed to make for the opinion of the Chaldaists, by declaring, that those things which are spoken by the Prophets concerning the glorious restoration of Jerusalem, and the then future conversion of the nations, would not be compleated before the last return of the Jews. Wherefore Jerom, for the same reason, not only omitted this, but also two other paragraphs in this place, in order that what followed concerning the conversion of the nations unto the Lord might be fulfilled by the calling of them at that time. But with what exactness Jerom has acquitted himself in that version of his, and what credit is to be given him, the reader may easily judge by the preface which he himself has prefixed to the version: Because (says he)
The Chaldee language is near akin to the Hebrew, I finding a person who spoke both languages with elegance, bestowed one whole day's labour upon it; and having sent for a writer, turned into Latin whatever he dictated to me in the Hebrew tongue.

IT may perhaps seem strange to some, that among all the Prophets of the Old Testament, I should have taken no notice of the Royal Prophet David.

Now, my not quoting any thing from him as yet, does not proceed from my not ranking him among the Prophets, nor from my thinking that none of his prophecies have any relation to my subject, but the true reason is this: The Psalms are now generally so understood, as if much the greater part of them were applicable only to David himself, he being considered as the speaker in them. Whatever reader therefore is not yet satisfied from other more clear and intelligible prophecies, of the truth of that restoration I contend for, is not likely to admit, that the prophecies produced from him have any relation to it. Because the Psalms being a poetical work, are, upon that account, more obscure and difficult to be understood, than most of the other books of the Old Testament; and especially to those who, through the prejudice abovementioned, suppose them mostly to relate to the person of David. However, for the satisfaction of those who are in some measure convinced by the other prophecies, I shall here mention some of the predictions in
in the *Book of Psalms*, referring them for the rest to the Psalms, whose numbers I have here set down.

**Psalm lxviii. 22.** The Lord hath said, I will bring my people again as I did from Basan; mine own will I bring again as I did sometime from the deep of the sea.

**Psalm lxix. 36, 37.** God will save Sion and build the cities of Juda, that men may dwell there, and have it in possession. The posterity also of his servants shall inherit it, and they that love his name shall dwell therein.

**Psalm cii. 13—22.** Thou shalt arise and have mercy upon Sion: for it is time that thou have mercy upon her; yea the time is come. And why? thy servants think upon her stones, and it pitieth them to see her in the duff. The heathen shall fear thy name, O Lord, and all the kings of the earth thy Majesty. When the Lord shall build up Sion, and when his glory shall appear; when he turneth him unto the prayer of the poor and destitute, and despiseth not their desire. This shall be written for those that come after, and the people which shall be born shall praise the Lord. For he hath looked down from his sanctuary. Out of the heaven did the Lord behold the earth, that he might hear the mournings of such as are in captivity, and deliver the children appointed unto death; that they may declare the name of the Lord in Sion, and his worship at Jerusalem; when the people are gathered together, and the kingdoms also, to serve the Lord.

These predictions evidently relate to the return of Israel, and the restoration of Jerusalem; but besides
besides these, there are eighty psalms at least, which either wholly, or in part, consist of prophetic praises or prayers offered to God by the Messiah, relating to the millennial kingdom which he shall enter upon at his second coming, and the destruction of his enemies at the battle of Armageddon which is to precede it. The numbers of the psalms are these that follow: Psalm ii. ix. x. xi. xiv. xv. xviii. xix. xx. xxi. xxiv. xxix. xxx. xxxiv. xxxv. xl. xlv. xlvii. xlviii. l. lii. lxx. lxxi. lxxii. lxxvi. lxxvii. lxxx. lxxxi. lxxxii. lxxxv. lxxxvii. lxxxviii. xcii. xciii. xciv—c. cii—cvii. cxi—cxv. cxviii. cxx—cxxxiv. cxxxv. cxc. cxlvi. cxlvi. cxlvii. cxlvi. cxlix. cl.

The learned Dr. Alix, A. D. 1701, published the Book of Psalms, with an excellent preface, to shew that these psalms related not to the days of David, but to the days of the Messiah, and to the several states of the Jews and Christians, from the time of the Messiah, to the end of the world. The Jews before and in our Saviour's time, Christ himself and his Apostles, and the most primitive Christians, apply the generality of these psalms to the days and circumstances of the Messiah. Nor indeed are there above 18 or 19 of the 150 that can, with propriety, be applied to David himself, viz. xxx. xxxii. xxxviii. xxxix. xlii. xliii. li. lii. liv. lv. lvi. lx. lxxi. lxxxiv. part of cvii. cxi. cxi. and perhaps xc. and cxliv. all the rest relating to the Messiah, either with regard to his state of humiliation at his first coming, or of his exaltation at his second; excepting
ing some lamentations of a distressed Israelite fitted to the time of their present captivity, and generally expressing their hopes of a deliverance.

HAVING now laid before the reader the most material, though not all the Prophecies of the Old Testament, which relate to the restoration of the Israelites, I shall proceed to examine those of the New. And here we must not expect to find so great a number of Prophecies relating to this matter, as in the Old Testament; for, as the Old-Testament Prophets had spoken so largely concerning the state of the Jews, and foretold what should befall them even in the last times, so the New-Testament Prophets have confined themselves principally for their predictions to what relates to the state of the Christian church. However, they have not left us wholly destitute of predictions relative to the Jews. Our Lord's prophecies concerning the destruction of Jerusalem, and the dispersion of the Jews, must convince every one of the truth of this: I shall therefore content myself with laying before the reader what predictions of his, relating to the future restoration of the Jews, are to be found in the New Testament.

LV.

Matt. xxiv. 29. Immediately after the tribulation of those days, shall the sun 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
30 be shaken. And then shall appear the sign of the Son of Man in heaven, and then shall 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. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.—Verily I say unto you, this generation shall not pass away, till all these things be fulfilled.

See also the parallels, Mark xiii. 24, &c. Luke xxii. 25, &c.

Commentators have greatly differed in their explications of this 24th chapter of St. Matthew, some thinking, that all the things here foretold received their accomplishment at the destruction of Jerusalem, whilst others, with more reason, suppose the former part of the chapter to relate to that event, and the following part to what should happen afterward, and to include the day of judgment, or second coming of Christ. In order to the right understanding of it, we must observe, that as Jesus went out from the temple, his disciples came to him for to shew him the buildings of the temple; and Jesus said unto them, See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as we sat on the Mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world? Our Lord answers their last question first, and informs them, that many should come in his name, and
that there should be wars and rumours of wars, but that the end should not be yet: For, before the end, nation should rise against nation—there should be famines, pestilences, and earthquakes, in diverse places; persecutions, false Prophets, and abundance of iniquity; and lastly, that this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come. From hence it is plain, that by the end is not here meant the end of the Jewish polity, or the destruction of Jerusalem, for all these signs did not then happen; nation did not rise against nation, nor were there remarkable famines, pestilences, or earthquakes, in diverse places, between the time of this prediction, and the destruction of Jerusalem; neither can the gospel be said to have been preached to all nations within that period, or even to this day. On all which accounts it is evident, that the end of the age (as it should have been translated), and the coming of Christ, which the disciples here inquired into, are events yet future. From the 4th to the 14th verse, therefore, our Lord speaks of events in general, which should happen from the time of the prediction to the time of his second coming, or the end of the age; but from the 15th to the 21st, he undoubtedly speaks of the siege and destruction of Jerusalem, and the tribulation which was to follow it, and points out the sign of its coming, viz. the abomination of desolation spoken of by Daniel the Prophet standing in the holy place, in answer to the disciples first question, When shall these things be?
Our Lord, after having thus described the siege and destruction of Jerusalem, and the great tribulation which should happen, both at and after these events, proceeds, ver. 23, to foretell that, during these times, many false Christs should arise; but to prevent their being deceived by them, he acquaints them with the manner of his second coming, and the signs of it; that it shall be like lightning coming out of the east and shining to the west, to denote (as I apprehend) not only the suddenness, but also the publickness and visibility of it, in opposition to the obscure and private coming of the pretended Christ's in the deserts, or in the secret chambers, mentioned ver. 26. agreeably to which he tells us, ver. 30, 31. they shall see the Son of Man coming in the clouds of heaven, with power and great glory; and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. From the 29th verse onward, therefore, our Saviour speaks of his second coming and the signs of it, the darkning the sun and moon, the stars falling, and the appearance of the sign of the Son of Man in heaven, &c. in answer to that part of their second question, What shall be the sign of thy coming? adding, with a—Verily I say unto you, this generation shall not pass till all these things shall be fulfilled. Those commentators who hold that every thing foretold in this chapter received its accomplishment at the destruction of Jerusalem, and that this event was what is here meant by the coming of the Son of

This seems to be of meaning of St. Luke. The kingdom of God cometh not with observation. It will be so sudden as to exclude all previous notice or observation. Luke 17. 20.
of Man in the clouds, &c. found this their opinion upon the 34th verse. But to these I answer in the words of the learned Mr. Mede, that they ground this their opinion upon the ambiguity of the word *generation*, whereas *gēved* signifies not only *ætas*, but *gens, natio, progenies*, and so ought to be here taken, viz. *Gens Iudæorum non interibit, usque dum omnia bac implentur* : the Nation of the Jews should not perish, till all these things were fulfilled, for so signifies *ʷaḡēḏ* in the Hebrew notion, as you may see even in the verse following, *δὲ ἐγὼς κύριον ὁ Ἰσραήλ ὑποστήλια*. By virtue of which Amen, ver. 34. Verily I say unto you, the Jewish nation, even to the wonder and astonishment of all who consider it, remains a distinct people in so long and tedious a captivity, and after so many wonderful changes as have befallen the nations where they live. According to that of *Jerem*., chap. xxxi. 35, 36. (whether this passage seems to have reference) *Thus faith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar*: If those ordinances depart from before me, faith the Lord, then the seed of Israel also shall cease from being a Nation before me for ever. S. Chrysostome, among the ancients, and Flaccius Illyricus, (a man well skilful in the style of scripture) among the moderns, and those who follow them, might have admonished others to take the word *gēved* in this acceptation, rather than by turning it *ætas* or *fæculum*, I to
to put this Prophecy in little ease, and the whole harmony of scripture out of frame, by I know not what confused interpretation. S. Chrysostome applies it to gens Christiana, or fidelium, which he calls γενεα ζηλωτων και μακρον, generation quærentium Dominum; others have other accommodations, but still under this notion I speak of. I prefer, as I said, gens Judæorum; for what reasons, nunc nunc attinet dicere. No man can deny that this is one of the native notions of γενεα, yea and so taken in the gospels; as in the foregoing chapter, Matt. xxxiii. 36. Verily I say unto you, all these things shall come (τι πριν γενεα ταυτην) upon this nation. So Beza renders it twice in the parallel place, Luke x. 50, 51. and seven times in this gospel. Again, Luke xvii. 25. The Son of Man must be first rejected, ἀπο τ' γενεας ταυτης, Beza δ' gente ipsis. The LXX renders by this word "πολιτεια familias progenies patria. See Gen. xxv. 13.—xliii. 7. Num. x. 30, &c. Besides to interpret this coming of the Son of Man in the clouds of heaven, and his kingdom then, of his coming to the destruction of Jerusalem, is contrary to the context of our Saviour's Prophecy: for the coming of Christ to destroy Jerusalem, was the beginning and cause of that great and long tribulation of that people, but the coming and appearing of the Son of Man in the clouds of heaven, is expressly said should be after it, immediately after the days of that tribulation, &c. Matt. xxiv. 29.—Mark xviii. 24. For
For this great tribulation, such as never nation suffered, is not to be confined to their calamity at the destruction of Jerusalem, but extends to the whole time of their captivity and dispersion, from that time unto this present not yet ended; wherefore St. Luke, who is wont to be an expounder of our Saviour's words, puts instead of those words of great tribulation, these of parallel sense to them, there shall be great distress in the land, and wrath upon this people, and they shall fall by the edge of the sword, and shall be led away captive unto all nations; and Jerusalem shall be trampled down of the Gentiles, until the times of the Gentiles be fulfilled, Luke xxii. 23, 24. And as the other Evangelists say, after that tribulation ended, so he, after, or when these times of the Gentiles are fulfilled, then shall be signs in the sun and moon, and then they shall see the Son of Man coming in a cloud, &c. For the copulative xai, ver. 25. (xai ἐπαί σμεῖα) is to be taken after the Hebrew manner, ordinativē for tum deinde, which you know is frequent in scripture, Then shall be signs.*

From hence it is sufficiently clear, that the coming of the Son of Man here spoken of, is his second coming, yet future, and not his coming to destroy Jerusalem; because at this coming he is to gather together his elect from the four winds, from the uttermost part of the earth, to the uttermost part of heaven; whereas, at his coming

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* Mode; Book IV. Epist. XII. p. 752.
to destroy Jerusalem, he, on the contrary, dispersed them among all nations.

Some indeed, by the elect here, would have us to understand the Christian Church to be gathered out of all nations, at, or soon after, the destruction of Jerusalem; but this cannot be the meaning here, because, in fact, there was no such gathering together of the elect from the four winds, &c. at that time, or afterward; neither can it signify (with others) the gathering together at the last and final judgment *, because that is always in scripture

* The last day, or day of judgment, according to the learned and judicious Mr. Mede, is not one single day, but a thousand years, beginning and ending with the millennium, or thousand years of Christ's reign upon earth; and if so, the coming of Christ in the clouds to gather together his elect, spoken of in this chapter, and the beginning of the day of judgment, are the same thing: Agreeably to which, Isaiah, speaking of this last day, chap. ii. 4. says, and He shall judge among the nations, and shall rebuke many people, &c. 'Christ will therefore begin to judge the nations at this time, and to give reward unto his servants, though the particular and final reward or punishment of every individual will be delayed till the second resurrection, at the end of this thousand years, when the dead, small and great, are to stand before God, Rev. xx. 12, so that as there are to be two resurrections, so also will there be two judgments; the first, like the first resurrection, a particular one, to be executed during the thousand years, and the second, a general one, at the general resurrection, when the thousand years are expired.

* The millennium (says Mr. Mede) of the reign of Christ, is that which the scriptures call the Day of Judgment, &c. — a Day (not as our languages commonly import) of a few hours,
cripature described to be a gathering together of all mankind, whereas this is of the elect only.

It

- but, according to the Hebrew notion, (from whence the name is derived) of many years; for with them, day is time, and not a short only, but a long time; a Day, whereof St. Peter speaking, (2d epist. chap. iii.) tells the believing brethren, as soon as he has named it, ver. 8. that he would not have them ignorant, that one day with the Lord was as a thousand years, and a thousand years as one day. This is the day of the great Assizes, beginning with the 7th trumpet, Apoc. xi. 15. wherein Christ shall give reward unto his servants the Prophets, and to the faints, and them that fear his name; and shall destroy them that destroy the earth, ver. 18. The process of this wonderful day St. John describes by a twofold judgment, and a twofold resurrection, and the glorious reign of the faints between them: The Morning Judgment shall be of Antichrist and all his partakers, whom Christ shall destroy at the appearance of his coming, 2 Thes. ii. 8. and then shall be the first and particular resurrection. The Evening Judgment shall be upon the remainder of the living enemies of Christ, Gog and Magog, and conclude with the last and universal resurrection of all the dead: And so the last enemy, Death, being now wholly vanquished, he shall surrender the kingdom into the hands of his Father, that God may be all in all, 1 Cor. xv. 24. Nor ought it to seem strange, the name Day should signify so long a time as a thousand years; the Jews who first imposed it understood it so. And in the end of St. Peter we shall find yet a longer day, even ημέρα διωνής (Dies Æternitatis) a Day of Eternity, 2 Pet. iii. 18. The Prophets have many such long days, when they say, in that day. The whole time of Christ's first coming is called a day, John xxvi. 26.—2 Cor. vi. 2. The whole time of the Jews forty years abode in the wilderness is called a day, Heb. iii. 8, 9. Their first captivity of seventy years, a day, (vide Prophetas). Their last and long
It remains therefore, that by the elect must here be meant no other than the Jews or Israelites, who are commonly distinguished by that appellation in scripture, and who, as a nation, have been in reality, and still are, notwithstanding the punishments which they have undergone, and still suffer, the elect of God, i.e. a people whom He intends to take under his more especial protection, and to render glorious, with regard to outward circumstances, above all the nations upon earth.

Another argument for the restoration of the Jews, is contained in the 24th verse of the 21st chapter of St. Luke: Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled; for this implies, that after those times of the Gentiles, it shall no longer be trodden down by the Gentiles, but shall be restored to the Jews agreeably to the predictions of the Prophets.

And here I cannot omit a text which has generally puzzled those who oppose the notion of the

long captivity, a day, as Deut. xxxii. 35. et alibi apud Prophetas. And what if in our daily prayer (give us this day our daily bread) day be to be taken for the whole of our life? For instead of St. Matthew's (this day), speaking after the Hebrew notion, St. Luke hath it in the same petition καθ' ἡμέραν, that is, every day. So St. Paul, Heb. iii. 13. Exhort one another (καθ' ἡμέραν) every day, whilst it is called to-day.' Mede, Book V. Chap. III.

He then proceeds to show that this was the opinion of the primitive fathers, by quotations from Irenæus, Justin Martyr, Cyprian, and Laßantius; for which I refer the reader to the above-mentioned chapter.
Jews restoration, and the millennial kingdom of Christ upon earth, Matt. xxvi. 29. "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom; or as it is, Mark xiv. 25. Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God. In St. Luke xxii. 18. For I say unto you, that I will not drink of the fruit of the vine until the kingdom of God shall come.

To which let me add, ver. 29, 30. of the same chapter, And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel; and its parallel, Matt. xix. 28. 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.

It is allowed, by all sensible expositors, that the plain and literal sense of scripture ought never to be departed from, except where such literal sense is either impossible or contradictory to what the scripture teaches in other places, or else is evidently a metaphorical expression. That there is no impossibility in the literal sense of these

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* The words in the regeneration ought not to be joined (as in our translation) to the words, ye that have followed me, but the comma placed after the word me; the true sense not being, ye that have followed me in the regeneration shall sit, &c. but ye that have followed me shall in the regeneration sit, &c.
texts, every one must allow, and that it is contradictory to other places of scripture, is so far from being the case, that, on the contrary, such a state of residence of our Lord, and the saints upon earth, after his second coming, as these texts seem to imply, is not only perfectly agreeable to all the Old-Testament Prophecies, many of which I have here laid before the reader, but is also expressly asserted by St. John, Rev. xx. 4. 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. 5. But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection. That this reign of Christ and the saints is to be upon earth, is plain from what follows in the 8th and 9th verses, concerning Gog and Magog, who are, when the thousand years are expired, to go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city. The literal sense therefore being neither impossible, nor contradictory to other places of scripture, the only remaining way to evade it, is to suppose the expressions here to be metaphorical; and this is what those, who are highly prejudiced against a literal meaning, have had recourse to: But he that can suppose drinking of this fruit of the vine, which was actually then in the hand of our Lord, can signify any thing else but what the words themselves do
do express, or can suppose the drinking of it new in the kingdom of God, to be only a metaphorical drinking, may full as well suppose that our Lord's Supper was nothing real, but only a metaphorical eating and drinking: Nay farther, that the accounts we have of his life and death, are metaphorical, for these are not expressed in more clear terms. To conclude, such a liberty as these metaphorical commentators here take with the plain words of scripture, would, if allowed, render the whole of the sacred writings unintelligible and uncertain.

I shall mention but one more argument in favour of the restoration I have undertaken to prove, and that such a one as (if duly attended to) is of weight enough to determine the point in dispute.

LVI.

Acts i. 6. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? 7 And he said unto them, It is not for you to know the times and the seasons, which the Father hath put in his own power.

Immediately before our Lord's ascension, the Apostles being come together, put this question to him, Lord, wilt thou at this time restore the kingdom to Israel? This plainly shows, that the Apostles themselves had an expectation that the kingdom or sovereignty of the country of Judea, which
which was then in the hands of the Roman emperor, should at some time or other be restored to the Israelites. Whether this opinion of theirs was well grounded or no (I think) will best appear from our Lord's answer: And be said unto them, It is not for you to know the times and seasons, which the Father hath put in his own power. Our Lord here does not deny the truth of that restoration they expected, but only says, it was not for them to know the Times and Seasons when such a restoration was to take place. Now can it be imagined, that if the Apostles had been in an error of such consequence, our Lord would not have endeavoured to set them right, and have answered in some such manner as he did to the Sadducees, Ye do err, not knowing the scripture; instead of which, He only declares, that the times or seasons when he should restore the kingdom to Israel, (which was the only thing they inquired after) God had put in his own power. If therefore the kingdom is never to be restored to Israel, our Lord here informed his Apostles, that God had put in his own power the times and seasons of that which was never to happen; but this is a manner of speaking that is inconsistent with common sense: how much more so with divine wisdom!

Thus have I laid before the reader the most remarkable Prophecies relating to the future restoration of the Jews. Many others might have been added;
added; but if these which are here produced are not sufficient to convince him, it would be in vain to increase their number by the addition of such as carry less weight with them, or might be more liable to exception. That every application of the Prophecies I have here made, or every argument I have deduced from them, should be satisfactory to the reader, is more than I can reasonably expect. I am very far from thinking myself wholly secured from the errors and prejudices incident to all uninspired writers, when they treat of theological subjects; but I must here desire the reader to take notice, that if any one of the numerous prophecies here produced, is by me rightly explained, and the arguments drawn from thence solid and unanswerable, the point I have undertaken to prove is thereby ascertained and indubitable, tho' all the rest should seem to be inconclusive; because one clear and evident prediction delivered by the Holy Spirit, can never be contrary to another: so that, except there can be produced as clear and evident a prediction to the contrary, from the same authority, every one such single prediction is decisive.

Before I conclude, it may be expected by some that I should say somewhat concerning the time when this restoration is to take place; to whom I answer, in the words of our Lord, that it is not for us to know the times and the seasons, which the Father hath put in his own power. All that we can be certain of in relation hereto, is, that...
Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled, as our Saviour tells us, Luke xxi. 24. What is meant by the times of the Gentiles being fulfilled, is, according to the most judicious expositors, when the times appointed for the duration of the dominion of the four monachies shall be completed.

We now live under the last state of the fourth monarchy, after the division of it into ten kingdoms, represented to Nebuchadnezzar by the feet and toes of the image which he saw in his dream; but the precise time when the stone cut out without hands shall smite the image upon his feet that were of iron and clay, or partly strong and partly

1. The Jews shall be carried away captive over all nations, and Jerusalem trodden down of the Gentiles, until the times of the Gentiles be fulfilled: that is, (as was said before) until the monachies of the Gentiles should be finished.

2. For these times of the Gentiles are that last period of the fourth kingdom prophesied of Daniel vii. a time, times, and half a time; at the end of which the Angel swears unto Daniel, chap. xii. 7: that God should accomplish to scatter the power of the holy people. This is that fulness of the Gentiles, which being come, St. Paul tells us, Rom. xi. 26. The Deliverer shall come out of Sion, and all Israel shall be saved. And the Angel in Apoc. x. 6. renews the same oath to St. John, which he swears before to Daniel.

3. That when these times (N. B.) should end and be no longer, the mystery of God should be finished, as he had declared to his servants the Prophets. Amen. Mede's Works, Book III. Daniel's Weeks explained, p. 709.

brittle,
brittle, as the angel interprets it, is not perhaps now discoverable by us. There are certain periods of time, appointed by the providence of God, for the discovery of several of the prophetic visions, before which they are closed up and sealed, i.e. not to be understood. That the time of this restoration is one of these secrets of Divine Providence, appears from the 12th chapter of Daniel, where, after the Prophet had been informed that Michael shall stand up the great Prince which standeth for the children of his (Daniel's) people, &c. it is added, ver. 4. But thou, O Daniel, shut up the words, and seal the book to the time of the end. And again, when one said unto the man clad in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? the answer was, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. This the Prophet understood not, as appears by his answer. And I heard but understood not: Then said I, O my Lord, what shall be the end of these things? to which question he received for answer a repetition of what had been said to him before. Go thy ways, Daniel; for the words are closed and sealed till the time of the end.

Sir Isaac Newton, in his dissertation upon this Prophecy, p. 251, says, 'that it should not be known before the last age of the world; and therefore it makes for the credit of this Pro-
prohecy that it is not yet understood. The folly of interpreters has been to foretell times and things by this Prophecy, as if God designed to make them Prophets; by such rashness they have not only exposed themselves, but brought that part of scripture into contempt. The design of God was much otherwise: He gave this, and other Prophecies in the Old Testament, not to gratify men's curiosity, by enabling them to foreknow things, but that, after they are fulfilled, they might be interpreted by the event; and his own providence, not the interpreter's, be then fulfilled—that as many as will take pains in this study, may see sufficient instances of God's providence. Amongst the interpreters of the last age, there is scarce one of note who has not made some discovery worth knowing; and thence I gather, that God is about opening these mysteries: an encouragement this, to be more particularly attentive to these things.

The natural consequence of such an attention to this and other Prophecies, would be a thorough conviction in our minds of the truth of that revelation by which they were delivered to us, and in which they are contained; and this indeed is the main end and design of these discourses, which I think cannot well fail of having this effect upon every ingenuous mind, that will be at the trouble of comparing the several prophecies relating to the Jewish nation with the events. That
That they were to be dispersed and scattered among all nations of the earth is repeatedly foretold by the Prophets, and that they shall finally be restored, never to be again dispersed, is likewise as often predicted by the same Prophets. The first of these we see most literally fulfilled, and the latter therefore it is most highly reasonable to expect. In the mean time (as a learned writer says), 'we see this people alone, by a singular miracle of Providence, preserved alive to this day, under persecutions and oppressions more than enough to have extinguished their race, preserved entire, and unmixed with the nations of the world, among whom they are scattered. All the remains of other nations are swallowed up, or perished. The Ammonites, the Moabites, the Edomites, their neighbours, not one of them are distinguished at home from the new-comers into their land, not one cast or tribe are to be found distinct in any other country. The Jews only, of all the nations of the world, remain a separate people, in their laws and religion, as from Moses; retaining the same hope of the blessings of the Messiah, as in the Prophets' days, notwithstanding the disappointment of that hope, and the delay thereof during their dispersion, for above sixteen hundred years; as if they were reserved and supported by God for this very purpose, to be an instance of his goodness to them, and of the truth of his Prophets at their return. And since other more improbable events foretold
foretold from the scriptures, have all come to pass, we doubt not but God in his time will accomplish this: and whenever he doth, tho' such an accession of strength be not needed, it will be so great a demonstration of the certain relation of the Scripture Prophecies to the Messias, as will put to silence all infidelity.' Bishop of Litchfield and Coventry's defence of Christianity.
APPENDIX

TO

OBSERVATIONS on the PROPHECIES
relating to the Restoration of the JEWS;

BEING AN

ANSWER

TO THE

OBJECTIONS of a late AUTHOR.

WHilst I was writing the preceding ob-
servations, there came to my hands a
pamphlet, intituled, The Rise and Fall of the
Holy City and Temple of Jerusalem, &c. by GREGORY
SHARPE, LL.D. in which the restoration of the
Jews, which I have here been endeavouring to
prove, is absolutely denied. The character which
this learned and ingenuous divine very deservedly
bears in the literary world, would render me in-
excusable, if I was wholly to overlook the ob-
jections which he has brought against the opinion
I have endeavoured to establish; I shall therefore,
with all due deference to one, whose learned and
excellent defences of Christianity are so justly ad-
mired, point out the passages in the abovemen-
K

tioned
tioned work, in which I apprehend this learned and ingenious Doctor to have been mistaken; adding, at the same time, the scripture grounds and reasons, which oblige me to differ from him!

The first thirty pages of his second edition contain nothing that I shall object to, but, on the contrary, many curious and entertaining observations. But p. 33. he expresses himself in the following manner:

They (the Jews) as a people, together with their city, were destroyed: they were no more to live in one place; they were to be dispersed, and scattered over the face of the whole earth; they were to show themselves a standing miracle of God's mercy and judgment, to produce and bear witness to the oracles of God, which they confirm by their own appearance under the circumstances they now are, trustees and guardians, as it were, of those divine records for the use of Christians. What would have still preserved and kept them together in one place, the city and the temple, were taken from them; they have now no home; and yet are as distinct from all other men, with whom they live in great numbers over all the earth, as when they inhabited Jerusalem in its ancient splendor. They could have no temple, nor any sacrifice, but in Jerusalem, and when that was destroyed, they were dispersed. Circumcision, the mark of the covenant, or token of the promise, could be of no peculiar use when
when the covenant of promise was fulfilled, and
the promised seed had evidently appeared in
the person of Jesus. All that was peculiar to
the Jews; all that obstructed the general union
of mankind under one God and Saviour of us
all, the calling of the Gentiles, who by adop-
tion are made heirs of the promise; all that
was local and temporary became obsolete, and
of no use or significance; for by the accom-
plishment of the prophecies, and the appear-
ance of the Son of God, all these things were
abolished; sacrifices had their end; the carnal
ordinances, the temple, the Jewish polity, sa-
cred and civil, as connected with the city of
Jerusalem, all were destroyed in one general
ruin, and the distinction of the tribes is entirely
lost.'

That the Jews were to be dispersed and scat-
tered over the face of the whole earth, that they
now shew themselves a standing miracle of God's
judgment, and will hereafter of his mercy; I al-
low; and also that they bear witness to the or-
acles of God, which they confirm by their own
appearance under the circumstances they now are;
but it does not from hence follow, that they are
no more to live in one place; for though what
would have still preserved and kept them toge-
ther, the city and the temple, were taken from
them, it cannot from hence be concluded that
these shall never be restored to them again. That
circumcision, the mark of the covenant, or token
of the promise, could be of no peculiar use when
the
the promised seed had appeared, by no means follows; for if we look into the 17th chapter of Genesis, we shall find the covenant, of which circumcision was to be a token between God and Abraham, was this mentioned in the 8th verse: And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God. Now if Abraham, who, as St. Stephen observes, Acts vii. 5. had no inheritance in Canaan, no not so much as to set his foot on, is still to have this promise made good to him, and his seed have not yet entered upon the everlasting possession of it here mentioned, it is evident that the token may be yet of peculiar use to them, as it assures them of the certainty of God's fulfilling it to them hereafter. Circumcision therefore was not a token of the promised seed, or that in Abraham's seed should all the nations of the earth be blessed; for tho' this had been also promised him, yet God makes no mention of it when he repeats to Abraham the contents of the covenant of which circumcision was to be the token, Gen. xvii. 6, 7, 8. Neither do the rites peculiar to the Jews, seem to me to have any way obstructed the general union of mankind under one God and Saviour of us all, or the calling of the Gentiles, they being in fact called while these things subsisted. All that was local must indeed cease at the dispersion of the Jews; but that by the accomplishment of the prophecies, and the appearance of the Son of God, all these things were abolished.
abolished, and that the temple, the Jewish polity, sacred and civil, as connected with the city of Jerusalem, were so destroyed as never to be again restored, is more than we are warranted by the scripture to affirm.

Again, in a note, p. 45. our Author reasons in the following manner: "The sacrifices appointed by the law of Moses, and the whole Levitical law, were appropriated to the tabernacle and temple, and the destruction of the latter was the end of all; this obliged the Jews to invent a third temple, and to apply the prophecies that had been accomplished by the second temple to a future temple; and to assert, that the plan laid down by Ezekiel was not followed by Zerubbabel, but is to be executed in some future age. The Christians have suffered themselves to be imposed upon by the Jews, and the apocryphal writers, who were Montanists, and many of the Fathers, have almost made the imposition sacred. But how wild and groundless the conceit! Are we to suppose then that a plan was given for a third temple to be built at the end of the world, and no notice taken of that which was to be built in about forty years? Are not the times particularly connected with the captivity by the Prophet, and the people called upon now to put away their idolatry? Ezek. xi. 1.—xliii. 7—12. Are we to expect priests of the offspring of Zadok? Ezek. xliii. 19. Are burnt-offerings, with all other Mosaic rites and ceremonies, to be restored? And if sacrifices
sacrifices are to be revived, what use or pur-
pose, civil, moral, or religious, are they in that
age to serve? What are they then as types to
prefigure? May we be permitted to call them
antetypes, or imagine them to be prefigurative
emblems of services in the heavenly Jerusalem?
Is this the method of converting the Jews? Is
this the new covenant made with the house of
Israel and Judah? And are we to see the old
covenant, which St. Paul declared, even in his
days, to be decayed, waxen old, and ready to
vanish away, restored again? Heb. viii. 13. Are
the able ministers of the new covenant to be
obliged to exchange the ministration of the spir-
it of righteousness, of life, and of glory, for
the ministration of condemnation and death?
No surely; the letter which killeth, should ne-
ever be preferred to the spirit which giveth life,
2 Cor. iii. 6—11. Is this the word which God
sent unto the children of Israel, preaching peace
by Jesus Christ? Acts x. 36. The difference
between the second temple and that described
by Ezekiel, is rather made than proved by mo-
dern Jews, who can have no good authority for
their assertions in a matter of such remote an-
tiquity; nor will the figurative use and appli-
cation of prophetic language by St. John in the
Revelations, support the Montanists in his absurd
concessions.
That the sacrifices appointed by the law of
Moses, tho' not the whole Levitical laws, were
appropriated to the tabernacle and the temple, is
allowed;
allowed; but it does not follow from hence that the destruction of the latter was the end of all, if by this expression our author means, as he had before asserted, that the Jewish polity, sacred and civil, as connected with the city of Jerusalem, all were destroyed in one general ruin, so as never to be again restored. That the sacrifices cannot be restored, consistently with the law of Moses, whilst the temple continues desolate, is true; but that the temple itself must always continue so, by no means follows.

That a third temple is an invention of the Jews, does not appear from any arguments that our Author has made use of, but the future existence of such a temple may be fairly inferred from several prophecies in the Old Testament; neither have these prophecies been accomplished by the erecting of the second temple: That the plan laid down by Ezekiel was followed by Zerubbabel does by no means appear, nor can the prophecies relating to Ezekiel's temple be applied to Zerubbabel's, upon account of the different circumstances which they foretell shall happen at the time of its establishment: For first, the Shecinah, or Divine Presence, was to return, as appears from Ezek. xliii. 2. And the glory of the Lord came into the house by the way of the gate, whose prospect was toward the east: So the Spirit took me up and brought me into the inner court, and beheld the glory of the Lord filled the house; and I heard him speaking unto me out of the house, and the man stood by me: And be said unto me, Son of man, the place of my throne,
and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, neither they nor their kings, &c. Now this great honour and advantage that attended the temple of Solomon, is allowed by all authors to have been wanting in the second temple; and therefore the temple of Zerubbabel cannot be the temple intended by Ezekiel.

2dly, The extent and form of the city then to be rebuilt, was to be very different from that of the city rebuilt by Zerubbabel, or enlarged by any of his successors, even to the time of its destruction; for, as it appears by Ezek. xlviii. 30. & seq. each side of the city was to be four thousand and five hundred measures; and the gates of the city were to be after the names of the tribes of Israel; three gates northward, one gate of Reuben, one gate of Judah, one gate of Levi; three gates eastward, of Joseph, Benjamin, and Dan; three at the south side, of Simeon, Issachar, and Zebulon; and three at the west side, one of Gad, one of Asher, and one of Naphtali: It was round about eighteen thousand measures: And the name of the city from that day shall be—The Lord is there.

Now, neither the dimensions and form of the city, nor the names and number of the gates, rebuilt after the Babylonish captivity, do at all agree with this description of Ezekiel. From all which, I think it demonstrable, that the temple prophesied of by Ezekiel, could not be the temple built by Zerubbabel, and afterward rebuilt by Herod.

But
But, (says our Author) are we to suppose then that a plan was given for a third temple to be built at the end of the world, and no notice taken of that which was to be built in about forty years? Are not the times particularly connected with the captivity by the Prophets, and the people called upon Now to put away their idolatry? Ezek. xi. i. xliii. 7—12. To which I answer, that the return of the Jews, and the rebuilding of Jerusalem, and of the second temple, was taken notice of by the Prophets, and foretold, though a particular plan for the building of it was not given; and the reason might be, that as this temple was greatly to fall short of that built by Solomon, so that those who had seen the former should weep aloud at the sight of this, and was likewise to be totally destroyed again in a few centuries, it might not upon these accounts be thought so worthy of a divine pattern or direction, as that of Solomon's, or the future one of Ezekiel; and more especially as it was not to be honoured by the Sbechinab or Divine Presence.

As to the times being particularly connected with the captivity by the Prophet, &c. the first text, Ezek. xi. i. speaks plainly of the temple of Solomon then standing at the time of the vision, Jaazaniah and Pelatiah there mentioned being then in Jerusalem, about six years before the destruction of it by Nebuchadnezzar; so that this prophecy has no relation to the second temple. The other text, Ezek. xliii. 7—12. is indeed connected
connected with the captivity; but it is plainly the last captivity that is here spoken of, and the final restoration of the temple that is to follow it, as appears from the very words of the Prophet. 

And be said unto me, Son of Man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, &c. which passage relates to the return of the Specinab, when the angel of the Lord, who (as our Author justly observed, p. 38. did frequently appear amongst them in former times) shall again take up his residence in their city; upon which account the city shall be called (Jebovah Shammah) The Lord is there. The now in the ninth verse refers to the time here spoken of, when the Lord should dwell amongst them; then it is that they are to put away their whoredoms, &c.

But to proceed to our Author's next questions.

1. Are we to expect priests of the offspring of Zadock? Ezek. xlviii. 19. Are burnt-offerings, and peace offerings, with all other Mosaic rites and ceremonies, to be restored? And if sacrifices are to be revived, what use or purpose, civil, moral, or religious, are they in that age to serve? &c. To the first of these objections I reply, that to expect priests of the offspring of Zadock implies no such improbability as our Author seems to suppose; for it is highly probable that some of the offspring of Zadock remain to this day; and that it is now impossible to distinguish who these are, is very far from being so clear.
clear a point as some may imagine. Many of the Jews who live amongst us, are indeed unable to make out their pedigree, or tell what tribe they belong to; but it cannot from hence be concluded that there are no Jews in any part of the world, that have preserved authentic records, or uninterrupted traditions of their family or tribe: that the distinction of tribes is entirely lost is therefore very far from being certain: but if we were even to allow this, it would not follow that the offspring of Zadock shall not be discovered by the Divine Power, which will certainly interpose at the restoration we are now speaking of. As to the second part of the question, I own it is attended with some difficulties. Sacrifices and offerings are indeed mentioned by Ezekiel to be offered by the Israelites upon the rebuilding the temple he has described; and not only He, but many of the other Prophets, speak of offerings to be made by the people of Israel upon their final restoration, and also of offerings to be brought up to Jerusalem by the neighbouring nations. This is the literal sense of the prophecies. But whether we are to take them in this literal sense, or to consider them as figurative expressions, I shall not take upon me to determine. The Mosaic laws and ordinances are, in several places, said to be ordinances for ever. Even our Lord himself says, Matt. v. 17. Think not that I am come to destroy the Law or the Prophets: I am not come to destroy, but to fulfil. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass
pass from the law. Accordingly it does not any where in scripture appear, that the Mosaic law was ever abolished. Our Lord himself conformed to it, and so did his Apostles; nay even St. Paul, from whom the arguments of those who contend for its abolishment are generally brought, did so, and took and circumcised Timothy, tho' his father was a Greek. The decree also of the council of the Apostles, Acts xv, which met on purpose to consider this matter, after much disputing determined that the gentile converts only should not be obliged to keep the law of Moses, but did not absolve any of the Jews from their obligation to observe it. It has been indeed replied to this, that the laws of Moses were to be in force till the destruction of Jerusalem, and no longer. But they who assert this, bring no proof of it from scripture; the passages in St. Paul's epistles generally brought for this purpose, being designed to convince the gentile converts, and also the Jews, that salvation was not to be obtained by the works of the Mosaic law alone; but by faith in, and obedience to Christ. If it be argued that the destruction of Jerusalem did of course put an end to the observance of the Mosaic law, I answer, that this is not true in fact, for the Jews to this day observe the greatest part thereof. Their temple service, sacrifices, &c. did indeed cease; but if the want of a temple only is the reason of this cessation, no reason can be given why the restoration of it should not revive the same services. The most common objection therefore to a renewal of these services,
services, is the insignificance or inutility of them; and this is the subject of our Author's next question: 'What use or purpose, civil, moral, or religious, are sacrifices in that age to serve?' To which it is a sufficient answer, that supposing we are not now able to assign the true uses and purposes which they may then answer, this is no argument against the revival of an institution, which the people to whom it was given have never yet been absolved from their obligation to observe.

All this may be alleged in favour of the literal sense; but supposing that the passages in Ezekiel's vision concerning the sacrifices, offerings, and other rites and ceremonies there mentioned, are to be considered as figurative expressions, it will not thence follow, that the temple and city of Jerusalem will never be restored, since these figurative expressions may be used to signify the Christian worship, made use of by the converted Jews in their rebuilt temple. The Eucharist, or Lord's Supper, was considered by many of the primitive Fathers as an oblation or offering; but whether this be the offering which is figuratively described by Ezekiel, I shall not take upon me to determine. I shall only observe, that, upon this supposition, our Author's arguments will have no weight at all against the restoration of the city and temple of Jerusalem, since they are all founded upon the supposed inutility and absurdity of the revival of sacrifices, and all other Mosaic rites and ceremonies. There are some indeed who are
of opinion, that the restoration of the Jews shall be prior to their conversion; and if so, sacrifices may be again revived, tho' they shall afterwards cease upon the new covenant being made with the house of Israel and Judah, which it were easy to show from the prophecies, is not to take place till after their restoration. But whichever of these opinions be the true one, to prove that the Jews will never be restored to Jerusalem, it is not sufficient to produce objections from our not being able to assign the uses or purposes of such a restoration, supposing this to be the case; but it is necessary to shew that every one of the numerous prophecies which foretell it, can and ought to be otherwise interpreted.

Another point which I apprehend our ingenious Author to have mistaken is this: That the great day of the Lord always means the destruction of Jerusalem. The destruction of Jerusalem (says he) is expressed by the great day of the Lord; the first destruction by the Chaldeans under Nebuchadnezzar, the last by the Romans under Vespasian: and, in a note in the same page, he adds, the day of the Lord is a day of sacrifice and vengeance upon his enemies, &c.—but the great day of the Lord always means the destruction of Jerusalem. Amos, Jeremiab, Joel, Zephaniab, Malachi, all use this language when they speak of the destruction of Jerusalem. In Joel the trumpet sounds an alarm—the day
of the Lord cometh; the day of the Lord is very great, and who can abide it? Joel ii. i—II.

The day of the Lord cannot here signify the destruction of Jerusalem by the Chaldeans, or the Romans, because the description of the northern army which shall come against it, by no means agrees with either of those people, as I have shown in Art. IV. of the preceding work. The invasion of the Turks and Saracens answers indeed to this prophetic description, as I have made appear in the aforesaid place; but tho' the Turks be most probably the people spoken of in this chapter, yet by the great day of the Lord is not meant any destruction which they, or any other people, shall bring upon the Jews or Israelites, but, as our Author rightly observes, a day of sacrifice and vengeance against bis (the Lord's) enemies. It was to succeed the prayers and supplications of his people, and is described, ver. 18. Then will the Lord be jealous for his land, and pity his people. Behold, I will send corn and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the Heathen; but I will remove far off from you the northern army, &c. This is the great day of the Lord, when he shall take vengeance upon the northern army, bis, and bis people's enemies, the Gog of Ezekiel, who, in the latter days, shall come into the land which is brought back from the sword. Our Author indeed understands by the northern army that of the Chaldeans, as appears from p. 48. 'In Joel (says he)
the trumpet sounds again, a new proclamation is made, the people return, they are gathered together, the congregation is sanctified, the northern army is removed far off, the ears that the locust hath eaten, the canker worm, and other instruments of destruction in the hand of Providence, are to be restored, they were to eat in plenty, and be satisfied: and after this, it shall come to pass, that I will pour out my spirit (which happened upon the day of Pentecost) upon all flesh, and your sons and your daughters shall prophecy:—And also upon the servants and upon the handmaids, in those days will I pour out my spirit:—This was to precede the other great day of the Lord, the final destruction of Jerusalem; when, as it immediately follows, I will shew wonders in the heaven, and in the earth, blood and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood:—the natural effects of a siege so dreadful as that of Jerusalem, when the light of the sun and moon was obscured by the fire and smoke, and ruins, in that great and terrible day of the Lord.

I have (I think) given sufficient reason above*, why by the northern army cannot be here meant the army of the Chaldeans; I shall only add here, that the Chaldeans, or people of Babylon, were an eastern, and not a northern people, with respect

* Article IV. p. 7.
to Jerusalem. The locust, the canker-worm, the caterpillar, and the palmer-worm, mentioned here, and in the 4th verse of chap. i. are, by some commentators, thought to signify the four monarchies which successively oppressed the Jewish nation; and if so, the deliverance here promised, must be posterior to their oppression by the last of these monarchies: but I am more inclined to think, that by the locusts are here meant the Saracens or Turks, who are represented by that similitude in the Revelations to St. John, chap. ix. according to the opinion of the best interpreters. As to the pouring out of the Spirit here spoken of, it is to be after that they shall know that the Lord was in the midst of Israel, and that he was their Lord and God, and none else; and after which, his people shall never be ashamed, ver. 27. A portion of the Spirit was indeed poured out upon the day of Pentecost, but it cannot be with propriety said, to be upon all flesh, as is here prophecied; so that it is reasonable to expect a more plentiful effusion of it hereafter, at the time here spoken of. The wonders in heaven and earth, ver. 30, &c. therefore are not signs of any destruction of Jerusalem, as our Author supposes, but of a deliverance in Mount Zion and in Jerusalem, as appears from ver. 32, and the two following verses, which declare that it shall be in those days, and in that time, when the Lord shall bring again the captivity of Judah and Jerusalem,
and when he will gather all nations, and will bring them down into the valley of Jebosaphat, and will plead with them there for his people, and for his heritage Israel, whom they have scattered, and parted his land.

This great day of the Lord is therefore not a day of destruction to his people Israel, but a day of vengeance upon their enemies, to be executed upon them hereafter, when the Lord shall bring again the captivity of Judah and Jerusalem.

The great day of the Lord, mentioned by Zeph. i. 14. that was near and hasten greatly, seems indeed to be the destruction of Jerusalem by the Chaldeans, which happened about 150 years after this prophecy; for I do not assert, that the day of the Lord never signifies the destruction of Jerusalem, but that it often points at that great day when the Lord shall restore his people Israel, and take vengeance upon their enemies and oppressors.

The Prophet Amos, as our Author observes, speaks of a day which was to be darkness, &c. and says, the virgin of Israel is fallen; she shall no more rise, she is forsaken upon her land, there is none to raise her up: Amos v. 2. which is a prophecy of the captivity of the ten tribes. It is indeed here said, that the virgin of Israel shall no more rise, but this must not be so understood as to contradict the very remarkable words with which this Prophet concludes his prophecy: And I will bring
bring again the captivity of my people Israel, and they shall build the waste cities—and I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, faith the Lord by God.

In Malachi, the last of the Prophets (says our Author) is a most evident and clear prediction of the coming of a messenger to prepare the way of the Lord—who was suddenly to come to his people—Behold he shall come, faith the Lord of Hosts.—After this, the day that was fatal to Jerusalem cometh; the day that shall burn like an oven, when all the proud, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, faith the Lord of Hosts, that it shall leave them neither root nor branch.—Behold I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord.—Hence it follows, that by the great and dreadful day of the Lord, is to be understood the destruction of Jerusalem; and that before the last destruction of that ancient and glorious city, in which God, on account of his people and his temple, was said to dwell, the Messiah or Christ, and his herald John, in the character of Elijah, were to appear.

As to the coming of a messenger, Malachi iii. 1. our Saviour himself, as I above observed †, has

† Article LII. p. 85.
applied this passage to *John* the Baptist, and affirmed that he was the *Elias* which was to come; but as he, at the same time, also affirms that *Elias* shall truly first come, I am of opinion, that the preparing of the way of the Lord, mentioned by Malachi, was not that then executed by *John* at his coming, but relates to the time of a future *Elias*, or rather to a future coming of the same *Elias*, as Mr. Mede thinks, which is to precede the second coming of our Lord; because it is added, Malachi ii. 4. *Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years*; and, ver. 11. *I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.*—And all nations shall call you blessed; for ye shall be a delightsome land, saith the Lord of Hosts. All which was so far from happening after the first coming of this Messenger, that the direct contrary events then took place. The day therefore that shall burn like an oven, &c. tho' it shall really follow the coming of the Messenger, was not the destruction of Jerusalem; which, tho' it burnt up a great number of the Jews who did wickedly, yet has not left that nation without root or branch, as is evident to the whole world; but the day here spoken of, is a day when the Israelites shall tread down the wicked, and they shall be ashes under the soles of their feet, at their return, spoken of in the very verse preceding the mention of that day. *Then shall*
ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not. For behold the day cometh that shall burn like an oven, &c. Mal. iii. 18.—iv. 3. Before the coming of this great and dreadful day of the Lord, when his people shall return, and their enemies be destroyed; it is, that he will send Elijah the Prophet, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest the Lord come and smite the earth with a curse. Mal. v. 6. which things, by way of preparing the way of the Lord, seem not to have been done at the first coming of John the Baptist.

There is one prophecy quoted by our Author, which, at first sight, may indeed be thought to favour his opinion. It is foretold by Balaam, Numb. xxiv. 24. that ships from the coast of Chittim shall afflict Ashur (the Assyrian) and Eber, so that he also should perish for ever. If by he we are here to understand Eber, how contrary is this to Jer. xxxi. 36. where the Lord says, If these ordinances (the sun and moon, &c.) shall depart from before me—then the seed of Israel also shall cease from being a nation before me for ever! The word he can relate but to one of the two nations mentioned: Ashur has perished, after being afflicted by the ships of Chittim, and has ceased from being a nation, but Eber has not; unless the being kept a distinct and separate people, ready to return to
their own land, and in expectation of it, can with any propriety be called perishing for ever; and therefore the word Eber, being the last antecedent, is not sufficient reason to explain the text, not only in direct contradiction to other Prophecies, but also to the events themselves. The authors of the Universal History, vol. I. p. 266, speaking of this text, have the following note, which perhaps may set this passage in a yet clearer light. 'The common opinion is, that by Eber, in this place, is to be understood the Hebrews or Jews; but a learned author has offered reasons which seem to prove the contrary. He observes, that 'to take it in that sense, is repugnant to the design of the passage, and makes Balaam bless and curse the children of Israel in the same breath, by prophecying of their destruction; (vide Hyde de rel. vet. Pers.) and therefore he will have it, Heber has not respect to persons, but to place, and signifies beyond the river; in which sense that word is often used in scripture. Upon this occasion the same author proposes to amend our translation of the above text, by reading it thus: 'And they shall go forth from the coast of Cbittim, and shall afflict Ashur, and shall afflict the other side of the river; that is, the countries beyond the Euphrates.' There seems to be no need

† The word Eber, exclusive of the punctuation or masculine reading, signifies either Eber a proper name, or beyond or over-against.
of supposing the last and to be taken conjunctive, or the words following it to be repetition, or explanatory of the first, as that writer thinks; for Assyria, strictly speaking, lay beyond the Tigris: neither in Balaam’s time had the Assyrian empire extended itself westward so far as the Euphrates: and when that Prophecy was to be fulfilled, Assyria was reduced to its primitive bounds, and in subjection to Elam, or the Persians; as were also the Babylonians, and the inhabitants of Aram or Mesopotamia, whom we think to be understood by Eber, or the other side of the river; that is, Euphrates.

But to return, our Author, p. 56, says, ‘The fourth beast in Daniel, once the greatest empire in the world, remains to be destroyed, and given to the burning flames, after which the kingdom is to be possessed by the saints of the Most High; not by the Jews, who in this book are called Daniel’s people, and not the saints of God.’ I must here observe, that if the Jews are not in this book called the Saints of God, yet they are called the Holy People; between which two titles there is in the original no difference of signification; for it is said in chap. viii. 24, And He (the king of fierce countenance) shall destroy wonderfully, and shall prosper, and shall strike, and shall destroy the mighty and the holy people.

Now whether by this king of fierce countenance be meant Antiochus Epiphanes, as some
think, or the Roman empire according to others; yet the holy people must here signify the Jews, who were greatly destroyed by both these. Again, in chap. xii. 7. it is said, When He shall have accomplished to scatter the power of the holy people, all these things shall be finished; i.e. when the time of the scattering or dispersion of the Jews shall be ended, all the predictions mentioned before shall be fulfilled. But supposing Daniel had not in any other place applied the title of Saints of the Most High, it follows not, that he has not here applied it to them, since it was a title very frequently applied to them by the other Prophets.

As to our Saviour declaring, that they (the Jews) shall see him no more till they shall say, Blessed is he that cometh in the name of the Lord, which our Author seems to think an argument against the restoration of their temple, p. 59, I cannot see where the force of it lies; the meaning of this passage being, that they should not see him again till his second coming, to resettle them in their own land, and destroy their enemies, when they shall make use of that form of blessing.

What our Author says, p. 62, of the light of the sun and moon’s being obscured, &c. being circumstances not descriptive of the last day of judgment, but of the destruction of Jerusalem, and of Joel’s signs of that day, has been already answered,
answered, in my remarks upon the Prophecy of Joel; and as to the close of our Saviour's predictions, Matt. xxiv. 34. I refer the reader to Article LV. of the preceding work, where the true meaning of that preceding text is laid before him.

Page 66, our Author, in a note, presents us with a quotation from Bishop Warburton's Divine Legation, dedicated to the Jews, page 19, vol. iii. edit. 4. which, upon account of the singular reputation of its learned Author, I cannot pass by unnoticed.

"The Jews, from the ancient Prophecies, vainly flatter themselves with expectations of a recovery of their civil policy, a revival of the temple service, and a repossession of the land of Judea. —But the genius of Christianity, and the tenor of the Prophecies, as interpreted by Christ and his Apostles, declare such a restoration to the land of Judea, and a revival of the temple service, to be manifestly absurd, and altogether inconsistent with the nature of the whole of God's religious dispensation; for by this it appears, that the Mosaic law or religion, (as distinguished from its foundation, natural religion, on which it was erected) was only preparatory, and typical of the gospel; consequently, on the establishment of Christianity, the political part of your institution became abolished, and the ritual part entirely ceased; just as a scaffold
scaffold is taken down when the building is erect, or a shadow is cast behind when the substance is brought forward into day. Nor were you, after this promised conversion, to expect any other civil policy, or religious ritual, peculiar to yourselves, or separate from those in use amongst men, who profess the name of Christ; because the gospel, of which you are now supposed to be professors, disclaims all concern with political or civil matters; and because all its professors compose but one religious body, under one head, which is Christ.'

This author's argument (if I rightly apprehend it) is this; that because the gospel disclaims all concern with political matters (excepting perhaps by way of alliance), and because all its professors compose but one religious body, under one head, which is Christ; therefore the Jews are not to expect any other civil policy, &c. peculiar to themselves, or separate from those in use amongst men, who profess the name of Christ. But how does it follow, that because the gospel disclaims all concern with political or civil matters, that therefore the Jews are not to expect a recovery of any civil policy peculiar to themselves, or separate from those in use amongst others? or that, because all the professors of the gospel compose but one religious body, that therefore the Jews, now supposed to be professors of it, cannot, by a restoration
restoration to the land of Judea, become a separate civil body or nation? Or how does it follow, that because the Mosaical law or religion, &c. was only preparatory and typical of the gospel, (if this be allowed), that therefore the genius of Christianity, and the tenor of the Prophecies, &c. declare, that the Jews' recovery of their civil policy, and their repossession of the land of Judea, is manifestly absurd, and altogether inconsistent with the nature of the whole of God's religious dispensation? For what if we were to allow that the Mosaic law was only preparatory and typical of the gospel, (which cannot perhaps be proved, as many other designs of Providence may have been intended to be answered by it) will this prove a restoration of the Jews to the land of Judea, and their recovery of a civil policy, to be manifestly absurd, and altogether inconsistent with the whole of God's religious dispensation? The tenor of the Prophecies, even as interpreted by Christ and his Apostles, declares such a restoration to be certain; of which I have (I think) produced abundant proofs in the foregoing work. God's word and promise are engaged to render the Israelites a praise in the earth, to take away their reproach among the nations, and to restore them to their own land, never to be plucked up out of it any more, but to inhabit it for ever, or to the end of the world. Without the accomplishment of these Prophecies, how shall we be able to account for those
those repeated promises of blessings and happiness superior to all other nations, which we so frequently meet with in the Prophecies? If it be replied, that the Messiah's being born of the seed of Abraham, and of the seed of Israel, fulfilled all these predictions, I answer, that tho' this must be allowed to be the highest honour to the Jewish nation, yet it has been so far from promoting the happiness of that people in particular, that, on the contrary, they, of all people, have hitherto had the least share, in either the temporal or spiritual blessings or benefits that have hitherto accrued to the world from that event: nay, so far from receiving any benefit, that they have experienced little else but calamities since that period. Can the great prosperity in the latter times, so often promised to the children of Israel, be fulfilled by the birth of a Messiah among them, if they are ever after to continue in a state of dispersion and adversity? No. Let us therefore conclude, agreeable to the scripture, that this people, tho', (as St. Paul says, Rom. xi.) they are, as concerning the gospel, enemies for our sakes, yet, as concerning the election, beloved for the fathers' sakes, will, in due time, find the effects of that love, not only by partaking of the common benefits of Christianity, but also of those great and national blessings, which were first promised to their fathers Abraham, Isaac, and Jacob, and the promise afterwards repeated and confirmed.
confirmed to them by the rest of the Pro-
phets.

The enemies of our holy religion, and (what
I am sorry to add) many of its friends too, look
upon this particular regard to the children of
Abraham, as a partiality not to be ascribed to
God; but these persons seem not to have duly
considered the case: God's providence and jus-
tice are in nothing more conspicuous, than in
the fates of kingdoms and empires: He it is, that
setteth up one, and depresteth another; the wise
politician, the skilful general, or the brave sol-
dier, being nothing more than instruments in his
hand; tho' they perhaps may consider themselves
as the sole cause of such revolutions as happen in
the world. The several monarchies of the world
have had their rise and fall by divine direction,
and it has pleased Providence to punish one by
the means of another, whenever its measure of
iniquity was filled up. Thus too it was God's
pleasure to treat his chosen people, when their
sins had rendered them fit objects of his judg-
ments. That the Jews were absolutely more pro-
fligate and wicked, than all those nations whom
it has pleased God wholly to destroy, cannot (I
think) be asserted, without impeaching the di-
vine justice, and also contradicting many parts of
well attested history. That their wickedness, at
the time of the destruction of their city, was very
great, must be allowed; but then, have they not
suffered
suffered a more grievous punishment than any other people who have not undergone a total excision, whether we regard the great severity, or the long continuance of it? If God therefore, after the severe vengeance which he has poured out upon them, shall, upon their repentance; not only restore them again to their own land, but also to a much higher degree of national prosperity and power, than any they ever yet enjoyed, where will be the partiality of such proceeding? They may then be as fit objects of divine favour upon account of their righteousness, as they have been of judgment because of their iniquities. And indeed this is what the same Prophecies also foretold. All this will not in the least impeach the justice of God, or be any argument of partiality in him. May we not then reply to these objectors in the words of Ezekiel: Ye say the way of the Lord is not equal. Hear now — is not the Lord's way equal? Are not your ways unequal? Ezek. xviii. 25.

I shall take notice of but one passage more, which is a note of Dr. Sharpe's, beginning page 68, the principal part of which I shall here transcribe.

'Hence it is evident, that no entire tribes were lost in the captivity; the numbers of those who came back were registered in the book of Ezrab and Nebemiab.—All Israel returned, and twelve goats were offered for a sin-offering for all Israel, according to the number of the tribes of Israel.—Throughout the scriptures, Old...
and New, the expression is, ALL ISRAEL, or the house of Israel and Judah. When our Lord came, he ordered his disciples to "go first to the loft sheep of the house of Israel."

Matt. x. 6. xv. 24. St. Paul declares in the synagogue at Antioch, "that John had first preached the baptism of repentance to all the people of Israel." Acts xiii. 24: And again, in the presence of Agrippa, speaking of the hope of the promise, he says, "unto which promise our twelve tribes, instantly serving God day and night, hope to come." ch. xxvi. 7. St. Peter says, "God sent the word unto the children of Israel, preaching peace by Jesus Christ."

Acts x. 36. St. Paul declares, that all Israel shall be saved—"when the Deliverer shall come out of Sion, and shall turn away ungodliness from Jacob; for this is my covenant unto them, when I shall take away their sins."

Rom. xi. 26. I will make a new covenant with the house of Israel, and the house of Judah." Jer. xxxi. 31. Heb. iii. 8. This language could never have been used of all Israel in both scriptures, if the ten tribes, if all Israel had been lost in their captivity, having been carried away into Assyria, to return no more till some future coming of the Messiah.

—If these tribes are yet lost, the gospel is not yet preached unto them, the new covenant not made with them, and therefore the Messiah
or Christ is not yet come! A consequence
destructive of Christianity, but which cannot be
inferred from any passage in the whole canon
of scripture: the contrary may be proved from
every place in which mention is made of Israel;
the house of Israel, and all Israel, after they
were "gathered out of the lands from the
east, and from the west, from the north, and
from the south." Pf. cvii. 2, 3. The perpet-
tual loss of the ten tribes, never yet return-
ing, but remaining in some part of the earth,
still preserving the distinction of their tribes,
and observing their rites and ceremonies, is a
fiction, and a mere pretence of the Jews, sup-
ported only by apocryphal writings, and a most
extravagant assertion of Josephus, who asserts,
that numeration is incapable of expressing the
infinite myriads of the ten tribes that were in
his time beyond the Euphrates: an argument
fallaciously urged to set aside the evidence of
Christianity, by denying any covenant to have
been made with the house of Israel, and there-
fore denying the Messiah or Christ to have ap-
ppeared; for when he shall come, a new cove-
nant is to be made with the house of Israel;
when all Israel, all the tribes, the ten tribes of
Israel, the house of Israel, as well as the house
of Judah, &c. will be saved,' &c.

To which I answer, that altho' a few might
return along with the two tribes from Babylon, and
other
other places thereabouts, so that no entire tribes perhaps might be lost in the captivity (as our Author observes), yet it is very certain that ALL ISRAEL were very far from returning. The words ALL ISRAEL therefore, when they occur in many places of the New Testament, must, of necessity, be taken in a limited sense, and signify those only that then remained of them in the land of Judea; tho' in some of the texts quoted by our Author, they may well mean the whole of them! As when twelve goats were offered for a sin-offering for all Israel, this surely might be done for those who were absent, as well as for those present; or the law of Moses having ordained that twelve goats should be offered for a sin-offering for all Israel, they might not think themselves at liberty to omit any of that number, tho' not one of the ten tribes had returned or been present. As to our Lord's ordering his disciples to go to the loft sheep of the house of Israel, the house of Israel is not here opposed to the house of Judah; but the Jews, who were lost sheep of the house of Israel as much as any other tribes, are here mentioned in opposition to the Gentiles by our Lord, as appears from the preceding verse: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. Matt. x. 5, 6. So also, Matt. xxvi. 24. it was to a woman of Canaan that our Lord said, I am
not sent but to the lost sheep of the house of Israel. And by John's preaching the baptism of repentance to all the people of Israel, can only be meant that he preached to the Jews, and those few of the ten tribes that might be still remaining among them, they being all the people of Israel that were to be found within the compass of John's preaching; but when St. Paul, in the presence of Agrippa, speaking of the hope of the promise, says, "unto which promise our twelve tribes——" hope to come," he here speaks of the tribes in general. What the promise was, which they hoped to come to, we are told in the verse before, viz. the promise made of God unto the Fathers; not that of sending the Messiah into the world, for this was already past, and therefore not then a subject of hope, but that of a resurrection, and enjoying the promised land; for the connection between which, see the learned and sagacious Mr. Made's observations on Matt. xxii. 31. Art. I. of the preceding work, p. 4. in the note: For the hopes of which promise, St. Paul adds, that he then stood and was judged. When the same Apostle also declares, that all Israel shall be saved, he undoubtedly means the whole nation, consisting of all the tribes. But this saving of Israel is yet future, as appears from the preceding words; blindness in part has happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved. It appears also to be future, from the words that immediately
immediately follow, as it is written, there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. Now this coming of the deliverer out of Sion, cannot mean our Lord's first coming; for ungodliness was so far from being taken away from Jacob in those days, that they had then more of it perhaps than at any other time whatsoever, but of his second coming, when he shall turn away ungodliness from Jacob, by taking away their sins; that is, by remitting the punishment of them, and redeeming them from that captivity they have so long suffered upon account of them.—The new covenant with the house of Israel and the house of Judah, mentioned here, and Jer. xxxi. 31. is likewise plainly future; for it follows, ver. 34. of Jeremiah,—that when this covenant shall be made,—they shall all know the Lord, from the least of them unto the greatest of them; which is very far from having come to pass as yet. Add to this, what the Lord faith in the two next verses, that the seed of Israel shall not cease from being a nation before him for ever; and what follows, that the city shall be built unto the Lord from the tower of Hananeel unto the gate of the corner—and that it shall not be plucked up, nor thrown down, any more for ever. These circumstances, which are to attend the new covenant here spoken of, prove to a demonstration, that this covenant is not yet made.

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with the houses of Israel and Judah. This language therefore might be used properly enough, though the greatest part, or even all the ten tribes, were carried away to return no more, till some future coming of the Messiah. But, (says our Author), 'if these tribes are yet lost, the gospel is not yet preached unto them, the new covenant not made with them, and therefore their Messiah or Christ is not yet come: a circumstance destructive of Christianity!'

That the gospel is not yet preached to them is very true, nor the new covenant made with them; but it does not follow from hence, that their Messiah or Christ is not yet come. They do not know him to be come indeed, nor have as yet received those advantages from his coming which we have, and they themselves shall hereafter. And this is also the case of many other nations in the world. But neither of these circumstances infer any consequences destructive of Christianity. The truth of our and their Messiah's being already come, does not depend upon their, or any other nation's knowing, or not knowing of it; if it did, the consequences might indeed be destructive of Christianity; but, thanks be to God, that event is too well established to us, to be rendered precarious by any people's ignorance thereof.

As to the tribes never yet returning, but remaining in some part of the earth, being a fiction of the Jews, supported only by apocryphal writings,
writings, and a most extravagant assertion of Josephus, &c. there is no reason for this opinion, the apocryphal writings being supported and countenanced by other accounts in history, not to mention the reasons given by some learned and judicious writers for the genuineness and authenticity of those books, for which see Art. LIII. of the preceding work; and the extravagant assertion of Josephus, tho' he makes use of an hyperbole, is nevertheless an argument of there being great numbers of the ten tribes in those parts in his time. That 'a new covenant is to be made when Christ shall come with the house of Israel;' when all Israel, all the tribes, the ten tribes of Israel, the house of Israel, as well as the house of Judah, will be saved,' I allow, and contend for; but I am convinced by the scripture reasons before mentioned, that this will be at the second coming of Christ; and therefore the denying any new covenant to have been made with all the house of Israel at his first appearance, is by no means denying the Messiah to have appeared, nor is it any ways destructive of Chriftianity.

Thus have I carefully and (I hope) impartially considered those parts of the Doctor's discourse, which oppose the opinions laid down in the foregoing work. Many other passages of his discourse I allow to be very curious, learned and ingenious, and to contain some excellent arguments in defence
fence of Christianity. If any thing I have here advanced shall be proved to have a contrary tendency, I shall be very ready to retract it, and render my sincere thanks to him who shall make me sensible of it; my chief design in writing these observations being to prove the truth of the revelations delivered to us in the Bible, from the Prophecies relating to the Jews therein contained, and to endeavour to lead us into a right understanding of them.

May the God of Truth lead us all into the knowledge of it, and give us that disposition of mind that shall be ever ready to embrace it, without regard to our own, or other's prejudices and opinions.

Θεῷ Δόξα.