The Testimony of Jesus.

I. PROPHECIES OF MESSIAH, AND THEIR FULFILMENT IN OUR LORD JESUS CHRIST.

II. OUR LORD'S PROPHECIES AND THEIR FULFILMENT.

III. ARRANGEMENT OF PASSAGES OF SCRIPTURE ATTESTING HIS DIVINITY.

With an Appendix of Notes.

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“Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.”—John v. 39.

“The testimony of Jesus is the Spirit of prophecy.”—Rev. xix. 10.

“We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts.”—2 Peter i. 19.
PREFACE.

The believing Christian who "hath the witness in himself," does not require to be told that the citadel of divine truth in which his soul is at peace, and fenced from the assaults of unbelief, is, under divine grace, the internal spiritual evidence of its own truth which the Scripture carries with it, "as the sun is seen by its own light;" "for Christianity is within a man, even as he is a being gifted with reason."¹ And to such all the various external evidences, convincing as they are, seem but the out-works or defensive bastions provided to meet the enemy in every direction.

For so varied are the phases of unbelief and the obstacles stumbled at, that each requires to be separately dealt with. What suffices to convince one, leaves another the prey to his own peculiar objections. Hence it is that the Divine Author of the sacred volume has provided that His "word of truth" should be accompanied by such a host of testimonies of every kind, each adapted to the proof required by each individual mind, that so every caviller should be silenced, and "every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Thus whilst the book of revelation presents specific difficulties on certain points not yet made clear to man's understanding, a

¹ Coleridge's Table Talk, pages 12, 13.
circumstance in itself a proof of its divine origin, its truth is supported by evidences so various, weighty, and conclusive, as are more than sufficient when fairly examined to satisfy any reasonable mind. And so far from its inspiration being questionable, it must be considered one of the best attested truths we are acquainted with. Indeed, with the exception of our own entity or personal existence, there is scarcely any fact more strongly or indisputably demonstrated than the divine authorship of the Scriptures. And were it possible to shew that all the vast array of evidences that have sufficed for ages to convince the greatest minds, and which appeal with such irresistible force to our reason and judgment are delusive, we must henceforth regard the testimony of our senses and the deductions of reason as deceptive, and look upon what we now consider self-evident realities and simple truths, as false and unreal, and believe, agreeably to the absurd speculations of the Vedas, that all is Maya or illusion!

To be a Deist or unbeliever after examining the Scripture evidences requires the most extreme credulity. For what credulity or superstition can exceed that which persuades men, (if indeed they are really persuaded in their minds), on the ground of some one difficulty or disagreement, fancied or real, something that they do not, and will not take pains to comprehend or reconcile, that this won-

1 "Credo quia incredibile est," remarks the author of the "Religio Medici," quoting, I believe, St. Augustine: implying, I suppose, that the declaration of truths which man's uninspired reason had never attained to, must command belief in them as a revelation from God. And Dr. Cumming observes "If the Bible did not contain many things which transcend the grasp of my mind, I should say it was a very strong presumption that the Bible was not from God."

2 Dr. Nelson, in his work on Inscendity, shews from his experience that scarcely a single unbeliever is proof against an honest, sincere investigation of the evidences of Christianity.
derful record, the sacred Scripture, preserved from the earliest ages so marvellously—which not only claims to be the word of the living God to man, but proves it by disclosing to us the inconceivable and never-imagined attributes of the Most High—which presents to our contemplation sublimer philosophy than ever entered into the heart of any human philosopher to conceive, and a moral code of unequalled purity and perfection, and completely adapted to the nature of man—which alone explains the origin of evil, and of man's imperfect enigmatical condition—which exhibits so perfect and surprising an agreement and harmony in all its parts, though written by such diverse writers, under such different circumstances, and at such remote intervals from each other; and such perfect unity of design as is inexplicable, save by the fact that One was its author, even God:—What credulity, I say, can equal that which believes this unequalled volume, which bears on it the divine impress so evidently, is a mere human invention of different authors, writing at distant periods through thousands of years!

The Deist must believe that the various series of prophecies relating to the Jews, Ishmaelites, Edom, Moab, Nineveh, Babylon, Egypt, Tyre, the Seven Churches of Asia, etc., so indisputably, literally, and remarkably fulfilled,¹ were fortunate guesses, strangely falling out correctly in every instance, and in every tittle of each prediction, however improbable of fulfilment! He must believe that the numberless promises and prophecies of Messiah running through the Scripture for thousands of years, and which were all so accurately and marvellously fulfilled in every the minutest circumstance foretold, and notwithstanding their apparently contradictory nature, in Jesus of Nazareth, were a series of unmeaning rhapsodies, inexplicably tallying exactly, in all the hundreds of circumstances

¹ See Keith's Evidence of Prophecy.
predicted, with actual occurrences in the life and death of a crucified Jew! He must believe that the most perfect and absolutely sinless character that ever walked the earth, whose inimitable perfections drew from even the infidels Rousseau and Byron the most extraordinary panegyric and confession of His super-human excellence, was a mere blaspheming impostor, base as the Mormon forger of "another gospel"!

The source of unbelief then is not the paucity or inconclusiveness of the testimonies with which God has surrounded His word, but the want of attention to them. In addition to the opposition and distaste naturally existing in the unregenerate heart towards the pure and exalted doctrines and requirements of Christianity, is the insensibility to the infinite importance and interest attaching to this Divine Philosophy; blindness to the "things which belong unto their peace." And thus in the full possession of religious freedom of thought and enquiry, and an open Bible,—man's best earthly treasure, they neglect the examination of that volume, purporting to reveal truths the most stupendous and undiscoverable by man—of the existence and attributes of God—His nature and will—man's relation to his Creator—and the means which have purchased for him his title to a glorious immortality in the presence of God. And in place of candid investigation, men gifted with reason to enable them to discern in His word and in His works the evidences of their Creator, and study therein His laws, allow themselves to be deterred by the first-stumbling block they meet, (the origin of evil, or predestination and free-will, it may be,) finding reason unable satisfactorily to explain which, they turn away once and for ever in un-examining rejection of the Book of Revelation,

1 "Men are atheistical because they are first vicious, and question the truth of Christianity because they hate the practice of it."—Bishop South.
because one or two points have presented themselves to their minds as incomprehensible or irreconcilable. Thus credulously trusting to their own preconceptions, to the exclusion of evidence, they weakly succumb to the first obstacle that crosses their path, and instead of seeking to remove it, allow themselves to be carried down the facile descent to the bottomless abyss of infidelity.

But conclusive and incontrovertible as the Scripture evidences are, and convincing to the mind of any candid sceptic as they have proved themselves to be, they require, I consider, to be put forward more prominently and familiarly, and their examination facilitated; and were sufficient pains bestowed in setting forth these demonstrative proofs, and marshalling them in array against the enemy, I believe the inspiration of Scripture would be seen to be as susceptible of demonstration as a problem of geometry.

Of all the external evidences none are at the present day more direct and convincing than fulfilled prophecy, which has acquired such an interest of late years from the various works upon it, more especially that of Dr. Keith. But of the different series of prophecies none should possess such an interest for us as that vast array referring to Messiah and His work of Redemption, "as He spake by the mouth of His holy prophets, which have been since the world began." The theme of the prophecies from Genesis to Malachi, for "to Him give all the prophets witness,"—the object foreshadowed by all the typical institutions, persons, and events, and the history of God’s dealings with His peculiar people; for what is the Old Testament dispensation but the "gospel veiled," the foreshowing of the plan of Redemption.

"Search the Scriptures," said our Lord, "for in them ye think ye have eternal life; and they are they which testify of me." Thus proposing to the unbelieving Jews the most severe, as it was
the most satisfactory and infallible test of His truth. To us "on whom the ends of the world are come,"—who live in the midst of gospel light,—in whose ears the word of truth is continually sounding, more strongly even than to the Jews of old, do our Lord's words appeal to "search the Scriptures," and learn how wonderfully they witness to His truth and His divine nature. For "how," says the apostle, after citing some of these remarkable testimonies, "shall we escape if we neglect so great salvation." And only those who have by diligent searching in that inexhaustible mine of "hid treasures," attained a view of the perfect harmony and agreement of all its parts, and the oneness of its doctrine, though penned by such diverse writers through such remote intervals of time, and the single presiding idea or design of salvation by a Saviour running through the whole of these wondrous records from the first pages of it to the last for thousands of years,—at first obscurely announced, then foreshadowed by types, ordinances, and an entire religious system; then foretold in numberless successive prophecies, which gradually became more clear and precise as the period drew nigh for their accomplishment in Him, who in "the fulness of the time" should come, "to bring in everlasting righteousness, and to seal up [or fulfil] the vision and prophecy." And detailing particulars and circumstances so minute connected with the events of His life and death—His sufferings, resurrection and ascension,—His forerunner —lineage—place of His birth—time of His manifestation—condition in life—rejection by the Jews—His human character—His nature and offices, etc., as to comprise a complete ante-natal biography, in which the chief circumstances and events in the life of Christ were narrated in the Old Testament hundreds or thousands of years before their actual accomplishment in the New. Only those who have compared these predictions, as numerous as they
are remarkable, with their unerring accomplishment in Jesus of Nazareth, can appreciate the full import of our Lord's invitation to "search the Scriptures."

The prophecies and typical prefigurations of Messiah, then, compose a series of lines running through the Old Testament Scriptures from the days of our first parents for nearly 4000 years, which alone give to it its meaning and value, just as the golden threads of some rich embroidery give to it its design and splendour. To exhibit these golden lines of Messianic prophecy in juxta-position with their corresponding ends, the golden lines of fulfilment so accurately tallying with them in the gospel history of our Lord, and thus shew that in Him, and in Him alone, all these very numerous and remarkable, and apparently irreconcileable prophecies, are, in all their minutest details, completely and accurately fulfilled, is the object of the present work. The scope of the argument sought to be established may be thus syllogistically stated:

1. "Prophecy is a miracle of knowledge; a declaration, or description, or representation of something future, beyond the power of human sagacity to discern or to calculate; and it is the highest evidence that can be given of supernatural communion with the Deity, and of the truth of a revelation from God." ¹

2. The Old Testament Scriptures contain a series of promises, prophetical announcements, and typical prefigurations of Messiah, the genuineness and authenticity of which is beyond all doubt; so numerous, particular, and extraordinary in their nature, that their complete accomplishment in any individual while indisputably proving Him to be the Messiah so foretold, must at the same time demonstrate the Divine Authorship of those records.

3. Every one of these very numerous and remarkable promises

¹ The Rev. T. H. Horne's Introduction to Study of the Bible.
predictions, and typical representations having been most exactly fulfilled, in every the smallest particular, in Jesus of Nazareth, and in Him alone; whilst it is impossible they can ever be again fulfilled in any other being, since not only is the time fixed for their accomplishment long past, but the dispensation under which they should occur was also ended eighteen centuries ago, incontestibly proves Him to have been the Messiah foretold from the beginning of the world; whilst, as a necessary consequence or corollary, it demonstrates the inspiration or Divine Authorship of the book of revelation. Q. E. D.

The plan of the work it will be seen is to let the simple word of Scripture speak for itself, and furnish the testimony of its own truth, without any adventitious aid of comment or explanation; believing that whatever the work may thus lose in attractiveness or general interest, will be more than compensated by the directness and force of the evidence so exhibited. It may therefore be considered to bear a similar relation to the various excellent dissertations on fulfilled prophecy, that a mathematical demonstration by a diagram does to an elaborate logical proof. And so clear, direct, and unimpeachable appears to me the demonstration afforded by thus simply collating Scripture with Scripture, that I have felt some surprise it has not been before attempted.

I have simply classified or arranged the various prophecies under separate heads or sections according to the subject or events to which they refer, with a view to give greater distinctness and emphasis to them; at the same time that it shews how complete a history of our Lord is contained in the prophecies concerning Him. This plan has of course necessitated occasional repetitions, though this has been avoided as far as practicable. Throughout I have endeavoured to render the work clear and intelligible to all classes
of readers, and with that view have appended occasional foot-notes explanatory of expressions, or passages, etc.

The First Part of the work may be regarded as a harmony of the two Testaments in all that relates to the Messiah; and I believe that only those who have made the prophecies of Christ their especial study will be prepared to find them so extensive. Though the number included in this work might have been augmented, had I not abstained from citing several, the reference of which to Messiah was secondary or dubious; as I thought it better to omit such, though perhaps entitled to admission, than to quote any susceptible of being cavilled at, particularly as there was such an abundance without them. Indeed so completely is the Old Testament the foreshadowing of the plan of redemption; in addition to direct promises and predictions of Messiah, so numberless are the prefigurations, references, and allusions to that great truth, that the difficulty in such a work as this is to avoid too indiscriminate a citation of passages; and many will probably consider I have erred in omitting some that might properly have been included. For instance the whole of Psalms xxii, xlv, and lxxii are prophetic of Messiah, but to have quoted them entire, with all the other passages that might have been adduced also at length, would have much increased the bulk of the work, without adding to the strength of the argument; as the force of the demonstration depends not so much upon the extent and multiplicity of the prophecies cited, as their evident application to Messiah, and their unquestionable fulfilment in Jesus of Nazareth. I have therefore endeavoured as far as practicable to limit the passages adduced to those indisputable prophecies of Messiah admitted by ancient Jews, as well as by Christian commentators.

The Second Part of the work, embracing our Lord's own pro-
PREFACE.

Prophecies and their fulfilment, seemed to me a necessary supplement to the First, as affording an additional class of testimonies of His truth. For not only were His predictions so extraordinary and improbable as could not have been foreseen or surmised by human prescience, but the authority and decision with which He pronounced them, evidenced that they were not the mere utterances of one inspired to declare things he understood not the full signification of, but revealed by virtue of His own divine omniscience. They were not prefaced by "Thus saith the Lord"—but, "Verily I say unto you." While their unfailing fulfilment was declared by words of such authority as, "Heaven and earth shall pass away, but my words shall not pass away!"

The Concluding Part of passages of Scripture attesting our Lord's Divinity, completes the "testimony of Jesus" as set forth in this work; and it is hoped that the passages here adduced will in their extent and arrangement, as well as their individual character, prove the value and sufficiency of the Scripture testimonies to that vital doctrine of our belief; and demonstrate how abundant and complete is the evidence of every kind, divine and human, to that great truth; and how imperative it is therefore on all who profess to receive the Scripture as divinely inspired, to admit the truth of this doctrine, however originally opposed to their own necessarily limited conceptions, and debasing views of the nature of the "Son of God."

As I have, agreeably to the plan of the work, abstained from any comment throughout the body of it, I have appended some Notes, which I trust may be found useful and interesting, particularly those on the appointed time of Messiah's advent, and the typical prefigurations of Him.

I trust the work will be found not only to furnish one of the
most direct and forcible demonstrations of our Lord's truth, but also prove useful for reference on the prophecies relating to Him, and the Scripture testimonies to His divinity; and that the arrangement of it may render it an assistance to students of divinity, as well as for training and other schools, and for Sunday-school teachers, Scripture readers, and Missionaries.¹

Most especially desirous am I to direct the attention of the scattered children of Israel, to these Scripture testimonies of the Messiahship of Jesus. Most earnestly would I entreat them diligently and unbiassedly to search their Scriptures, and see what manner of being their prophets declare Messiah should be—What they say concerning His Lineage—Birth-place—Fore-runner—Date of His manifestation—His condition in life—His being "stumbled" at, rejected and "despised," by "both the houses of Israel" (Is. viii. 14, 15, and liii. 1, 3,) to whom He should prove an abhorrence (Is. xlix. 7.)—His being smitten for the sins of His people (Is. liii. 5, 6.)—The particulars of His death, burial, and resurrection, etc., etc.; and say whether all these numberless, extraordinary, and contradictory predictions have or have not been indisputably and exactly fulfilled in Him whose unequalled perfections extorted from even professed infidels the confession of His divine nature.²

I would ask them to read the words of their great prophet Isaiah, xxix. 10—14, and vi. 9, 10; also to examine Is. xxviii. 16 with Is. viii. 13—15. And, comparing the prophecies of the destruction of Jerusalem in Deut. xxviii., and by our Lord in Matt. xxiv. and Luke xxi. with the accurate unbiassed account of that

¹ A Missionary Friend who saw the work while passing through the press, has expressed to me his opinion of its utility in aiding the training and instruction of native converts.

² See Note XV.
awful consummation of God's threatenings by their own historian Josephus, ask themselves if they have not "stumbled at that stumbling-stone," the "precious corner-stone and sure foundation," the "stone cut out without hands" of Dan. ii; and incurred by their rejection of Him, who was to prove "a rock of offence to both the houses of Israel—a snare to the inhabitants of Jerusalem," the fate so plainly predicted in Levit. xxvi. 27—45, and Deut. xxviii. 49—68.

The searching of Scripture and examination of the testimonies of Jesus which the compilation of this work entailed, during the years that I have occupied the leisure moments of an actively employed life upon it, has proved to me "its own exceeding great reward," both in the deep and growing interest I felt in it, as the invincible array of evidences of our Lord's truth developed themselves before me, as well as in the strengthening of my own faith. I have therefore the more confidence in commending to others the evidence which I have found so encouraging to myself. May it prove under God's grace the means of setting forth the great Redeemer's truth, and "give the light of the knowledge of the glory of God in the face of Jesus Christ;" and demonstrate that there is nothing more unreasonable than the rejection of Scripture as the word of God—no credulity so gross as that necessitated by unbelief of the glorious truth of Christianity—no ignorance so lamentable as ignorance of this Divine Philosophy—no cant so pitiable as the cant of infidelity.
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1. That false Christs and false Prophets should arise
2. That they should hear of wars, and rumours of wars
3. That there should be famines, pestilences, and earthquakes
4. That there should be fearful sights and signs
5. That there should occur persecutions, and consequent falling away of Disciples
6. Believers to take warning and flee from Jerusalem, when they see it compassed with armies
7. The Siege of Jerusalem by the Romans; and the unparalleled miseries, and destruction of life attending it
8. The complete destruction of the Temple, so that there should "not be left one stone upon another."
9. The complete destruction of Jerusalem, and the razing of it to its foundations
10. All these predicted judgments to be accomplished ere the lapse of the then existing generation
11. Of the Apostle John's surviving to this consummation
12. The Jews to be destroyed as a nation, and scattered among all people; and Jerusalem to remain under the dominion of the Gentiles till the latter are converted
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Part First.

Prophecies of Messiah and Their Fulfilment.
PROPHECY.

SECTION I.

PROMISES AND PROPHECIES OF

Genesis iii. 15.—And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Genesis xlix. 10.—The sceptre shall not depart from Judah, Nor a lawgiver from between his feet, Until Shiloh come; And unto Him shall the gathering of the people be.

Job xix. 23—27. 2
Oh, that my words were now written!—Oh, that they were printed in a book!
That they were graven with an iron pen,—And lead in the rock for ever!
For I know that my Redeemer liveth,—And that He shall stand at the latter day upon the earth:
And though after my skin worms destroy this body,—Yet in my flesh shall I see God:
Whom I shall see for myself,—And mine eyes shall behold, and not another;
Though my reins be consumed within me.

1 See Note I. 2 See Note III
FULFILMENT.

SECTION I.

MESSIAH'S ADVENT GENERALLY.

John xii. 31, 32.—Now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me.

1 John iii. 8.—For this purpose the Son of God was manifested, that He might destroy the works of the devil.

(See also Rom. xvi. 20; and Heb. ii. 14, 15.)

Matthew ii. 1, 2.—Now when Jesus was born in Bethlehem of Judæa, in the days of Herod, the King, behold there came wise men from the East to Jerusalem, saying, Where is He that is born King of the Jews? for we have seen His star in the East, and are come to worship Him.

1 Corinthians xv. 20.—But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead.

For as in Adam all die, even so in Christ shall all be made alive.

1 John iii. 2.—Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

3 See Note II.
Deuteronomy xviii. 18—19.—I will raise them up a Prophet from among their brethren like unto thee.

And will put my words in His mouth; and He shall speak unto them all that I shall command Him.

And it shall come to pass, that whosoever will not hearken unto my words which He shall speak in my name, I will require it of Him.¹

Psalm ii. 7.—I will declare the decree:—the Lord hath said unto me, Thou art my Son;—this day have I begotten Thee.

Psalm xxii. 22.—
I will declare Thy name unto my brethren:
In the midst of the congregation will I praise Thee.

Psalm xl. 6—8.—
Sacrifice and offering Thou didst not desire:—mine ears hast Thou opened:
Burnt offering and sin offering hast Thou not required.
Then said I, Lo, I come:—in the volume of the book it is written of me.
I delight to do Thy will, O my God:—yea, Thy law is within my heart.

¹ Fearfully indeed was the sinful blindness and unbelief of the Jews, and their rejection of Messiah "required of them" in the terrible destruction of their city and nation, as foretold with such accuracy and minuteness of particulars in Deut. xxviii. 49—68, and by our Lord. See PART SECOND—
Luke xxiv. 19.—Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people. (See also John v. 45—47; vi. 14; and vii. 40.)

John xiv. 24.—And the word which ye hear is not Mine, but the Father's which sent Me. (See also John iii. 34, and vii. 16.)

John xii. 48.—He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. (See also v. 49, 50; John iii. 36; Heb. ii. 3; and Acts iii. 22—26.)

Hebrews i. 5.—For unto which of the angels said He at any time, Thou art my Son, this day have I begotten thee?

John xvii. 6.—I have manifested Thy name unto the men which Thou gavest me out of the world. (See also Hebrews ii. 11, 12.)

Hebrews x. 4—7.—For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me: in burnt offerings and sacrifices for sin Thou hadst no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me,) to do Thy will, O God. 10.—By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

FULFILMENT OF OUR LORD'S PROPHECIES, Sect. V.; and "how shall we escape if we neglect so great salvation."

2 See Note IV.

3 See Note V. on this Psalm.
Psalm xl. 9—10.—
I have preached righteousness in the great congregation:
Lo, I have not refrained my lips, O Lord, Thou knowest.
I have not hid Thy righteousness within my heart;
I have declared Thy faithfulness and Thy salvation:
I have not concealed Thy loving-kindness and Thy truth from the
great congregation.

Psalm xlv. 1.—
My heart is inditing a good matter:
I speak of the things which I have made touching the king.
6.—Thy throne, O God, is for ever and ever:
The sceptre of Thy kingdom is a right sceptre.
7.—Thou lovest righteousness, and hatest wickedness:
Therefore God, Thy God, hath anointed Thee
With the oil of gladness above Thy fellows.

Psalm lxxii. 1—2.—
Give the king Thy judgments, O God,
And Thy righteousness unto the king's son.
He shall judge Thy people with righteousness,
And Thy poor with judgment.

14.—He shall redeem their soul from deceit and violence:
And precious shall their blood be in His sight.

Psalm cx. 1.—
The Lord said unto my Lord,
Sit Thou at my right hand, until I make thine enemies thy footstool.

1 See Note VI.
2 Bishop Horne says of Psalm cx.:—"It appertaineth literally and solely
to King Messiah." That it was referred to Him by the Jews, seems evident.
Matthew iv. 17.—From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (See also Matthew v., vi., vii., and xiii.; and John iii. 3—8.)

John iii. 16.—For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life.

Hebrews i. 8—9.—But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows. (See also Ephesians i. 20, 21.)

John v. 22.—For the Father judgeth no man, but hath committed all judgment unto the Son.

Titus ii. 14.—Our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity.

Matthew xxii. 43—45.—How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou on my right hand, till I make thine enemies thy footstool? If David then call Him Lord, how is He his son? (See also Acts ii. 33, 36; iii. 20, 21; Heb. i. 13; 1 Peter iii. 22; Mark xvi. 19.)

from our Lord’s quoting it to the Pharisees in proof of His divinity. As the rest of the Psalm will be found under Sections IX., X. and XI., those portions have been omitted in this Section, to avoid repetition.
**Joel ii. 28, 29.—**
And it shall come to pass afterward,
That I will pour out my spirit upon all flesh;
And your sons and your daughters shall prophesy,
Your old men shall dream dreams,—your young men shall see visions:
And also upon the servants, and upon the handmaids
In those days will I pour out my spirit.

30.—And I will shew wonders in the heavens and in the earth,
Blood, and fire, and pillars of smoke.
31.—The sun shall be turned into darkness,
And the moon into blood,¹
Before the great and the terrible day of the Lord come.

32.—And it shall come to pass
That whosoever shall call on the name of the Lord shall be delivered:
For in Mount Zion and in Jerusalem shall be deliverance,
As the Lord hath said, and in the remnant whom the Lord shall call.

**Isaiah ix. 6.—**
For unto us a child is born,—unto us a son is given:
And the government shall be upon His shoulder,
And His name shall be called ² Wonderful, Counsellor,
The mighty God, The Everlasting Father,

¹ The darkening of the sun and heavenly bodies are figuratively employed by the sacred writers to express any great political catastrophe, as the destruction of empires or the dethroning of kings. Thus, the destruction of Babylon and of Tyre is foretold in similar terms in Isaiah xiii. 10; xxiv. 23, &c. And as the whole passage, from v. 28 to 32, relates to the "setting up" of the Kingdom of Messiah, the natural reference of these
Acts ii. 4.—And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 16.—But this is that which was spoken by the prophet Joel.

(See also v. 17—36; i. 8; x. 44—48; xi. 27, 28; xix. 6; John vii. 39; xv. 26, 27; Acts xxii. 9, 10; 1 Cor. xii. 13.)

Matthew 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 shaken.

(See also Luke xxii. 25, 26.)

Romans x. 12, 13.—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.

Romans xi. 5.—Even so then at this present time also there is a remnant according to the election of grace.

Luke ii. 11.—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Ephesians i. 22.—And hath put all things under His feet, and gave Him to be the head over all things to the church.

1 Cor. i. 24.—Christ the power of God, and the wisdom of God.

Romans ix. 5.—Of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

expressions here seems to be to the destruction of the Jewish nation, in His prophecies, of which our Lord employs similar terms to indicate the complete overthrow of the Jewish polity and religious worship, consequent on the destruction of Jerusalem (the circumstances accompanying which He had immediately before detailed), and His "coming with power" to establish His kingdom that "cannot be moved."

2 See Note VII.
Isaiah ix. 6.—
The Prince of Peace,

7.—Of the increase of His government and peace there shall be no end,
Upon the throne of David, and upon His kingdom,¹
To order it and to establish it
With judgment and with justice, from henceforth even for ever.
The zeal of the Lord of Hosts will perform this.

Isaiah iv. 2.—
In that day shall the Branch² of the Lord be beautiful and glorious.

Isaiah xi. 1.—
And there shall come forth a rod out of the stem of Jesse,
And a Branch shall grow out of his roots.

2.—And the spirit of the Lord shall rest upon Him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge and of the fear of the Lord:
And shall make Him of quick understanding in the fear of the Lord.

3—4.—And He shall not judge after the sight of His eyes,
Neither reprove after the hearing of His ears;
But with righteousness shall He judge the poor,
And reprove with equity for the meek of the earth.

And He shall smite the earth with the rod of His mouth,
And with the breath of His lips shall He slay the wicked.

¹ "The peculiarity of the reign of David was, that he reigned over the people of God . . . . . . To sit upon the throne of David, therefore, means to reign over the people of God; and in this sense the Messiah sat on his throne."—Barnes' Note on Isaiah ix. 7.
FULFILMENT.

Acts x. 36.—The word which God sent unto the children of Israel, preaching peace by Jesus Christ; (He is Lord of all).
(See also Colossians i. 20; John xiv. 27, and Ephesians ii. 14.)

Luke i. 32, 33.—And the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

Acts xiii. 22, 23.—I have found David the son of Jesse a man after mine own heart, which shall fulfil all my will. Of this man’s seed hath God according to His promise raised unto Israel a Saviour, Jesus.

John iii. 34.—For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him.

Luke ii. 47.—And all that heard Him were astonished at His understanding and answers.
(See also Matthew iii. 16, 17.)

John vii. 24.—Judge not according to the appearance, but judge righteous judgment.

John viii. 16.—And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

Revelation xix. 15.—And out of His mouth goeth a sharp sword, that with it He should smite the nations.
(See also 2 Thess. ii. 8.)

2 The term Branch, so often applied to Messiah (see Jer. xxiii. 5; and xxxiii. 15, and Zechariah iii. 8, and vi. 12, means, more properly, a shoot or sprout from the root of a tree, it might be of a decayed tree. Hence the peculiar significance of this figurative expression to denote Messiah, the offspring of the Royal stock, decayed and almost extinct, of David. Hence He is called in v. 10 “a root of Jesse;” in Isa. liii. 2, “a tender plant”—“a root or shoot out of a dry ground;” and in Rev. v. 5, and xxii. 16, “The Root of David.”
**Isaiah xi. 5.**—
And righteousness shall be the girdle of His loins,
And faithfulness the girdle of His reins.

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.

**Isaiah xxv. 6.**—
And in this mountain shall the Lord of Hosts make unto all people
A feast of fat things, a feast of wines on the lees,
Of fat things full of marrow, of wines on the lees well refined.

7.—And He will destroy in this mountain the face of the covering
    cast over all people,
And the veil that is spread over all nations.

8.—He will swallow up death in victory;
And the Lord God will wipe away tears from off all faces;
And the rebuke of His people shall He take away from off all the
    earth;
For the Lord hath spoken it.

9.—And it shall be said in that day,
Lo this is our God;—we have waited for Him, and He will save
    us:
This is the Lord;—we have waited for Him, we will be glad and
    rejoice in His salvation.

**Isaiah xxviii. 16.**—
Therefore thus saith the Lord God,
Behold I lay in Zion for a foundation a stone,
A tried stone, a precious corner-stone, a sure foundation:
He that believeth shall not make haste.
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1 John ii. 1.—Jesus Christ the righteous.
   (See also Luke xxiii. 41 and 47; Heb. vii. 26; 1 Peter ii. 22,
   and 1 John iii. 5.)

Romans xv. 8.—Now I say that Jesus Christ was a minister of
the circumcision for the truth of God, to confirm the promises made
unto the fathers: and that the Gentiles might glorify God for His
mercy.—(See also ver. 12, and John xii. 32.)

Matthew xxii. 2, 3.—The kingdom of heaven is like unto a
certain king which made a marriage for his son, and sent forth his
servants to call them that were bidden to the wedding.
   (See also ver. 4—11, and Rev. xix. 9.)

2 Corinthians iii. 15.—Which veil is done away in Christ.

Matthew viii. 11.—Many shall come from the east and west, and
shall sit down with Abraham, and Isaac, and Jacob, in the kingdom
of heaven.

2 Timothy i. 10.—Our Saviour Jesus Christ, who hath abolished
death, and hath brought life and immortality to light through the
Gospel.

Revelation xxi. 4.—And God shall wipe away all tears from
their eyes; and there shall be no more death, neither sorrow, nor
crying, neither shall there be any more pain.

Titus ii. 13.—Looking for that blessed hope, and the glorious
appearing of the great God and our Saviour Jesus Christ [rather,
our great God and Saviour Jesus Christ.]

1 Peter ii. 4, 5.—To whom coming as unto a living stone, dis-
allowed indeed of men, but chosen of God and precious, ye also as
lively stones, are built up a spiritual house, an holy priesthood, to
offer up spiritual sacrifices, acceptable to God by Jesus Christ.
   (See also ver. 6—8; and Romans ix. 31—33.
**Isaiah xxxv. 4.**—
Behold your God will come with vengeance,
Even God with a recompense;
He will come and save you.

8.—And an highway shall be there and a way,
And it shall be called The way of holiness.

**Isaiah xl. 9.**—
Oh Zion that bringest good tidings,[rather, Oh thou that tellest glad tidings to Zion,]
Get thee up into the high mountain;
Oh Jerusalem that bringest good tidings,[rather, Oh thou that bringest glad tidings to Jerusalem.]
Lift up thy voice with strength; lift it up, be not afraid;
Say unto the cities of Judah, Behold your God!

10.—Behold the Lord God will come with strong hand,
And His arm shall rule for Him:
Behold His reward is with Him,
And His work [rather, recompence for work] before Him.

11.—He shall feed His flock like a shepherd:
He shall gather the lambs with His arm,
And carry them in His bosom,
And shall gently lead those that are with young.

**Isaiah xlii. 1.**—
Behold My servant whom I uphold;
Mine elect in whom My soul delighteth;
I have put My spirit upon Him:
He shall bring forth judgment to the Gentiles.

1 The term Arm, or Arm of the Lord, significant of power, is applied to Messiah, in Isaiah lii. 10; liii. 1; and li. 9, &c.
Luke i. 68.—Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation for us in the house of His servant David: as He spake by the mouth of His holy prophets which have been since the world began.

John xiv. 6.—Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by Me.

John i. 29.—The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world! This is He of whom I said, After me cometh a man which is preferred before me; for He was before me.

Colossians ii. 15.—And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

Revelation xxii. 12.—And behold I come quickly; and My reward is with Me, to give every man according as his work shall be.

John x. 11.—I am the good shepherd: the good shepherd giveth his life for the sheep. Revelation vii. 17.—For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters.

Matthew iii. 17.—This is My beloved Son in whom I am well pleased. (See also Matthew xvii. 5.)

2 By the expressions He was before me, the inspired fore-runner declares unequivocally our Lord's pre-natal existence as God.
2.—He shall not cry nor lift up,  
Nor cause His voice to be heard in the street.

3.—A bruised reed shall He not break,  
And the smoking[or, dimly burning] flax shall He not quench;  
He shall bring forth judgment unto truth.

4.—He shall not fail nor be discouraged,  
Till He have set judgment in the Earth:  
And the Isles shall wait for His law

6.—I, the Lord, have called Thee in righteousness,  
And will hold Thine hand,  
And will keep Thee and give Thee for a covenant of the people,  
For a light of the Gentiles;  
7.—To open the blind eyes,  
To bring out the prisoners from the prison,  
And them that sit in darkness out of the prison house.

Isaiah xlix. 1.—Listen oh isles unto me—and hearken ye people from far,  
The Lord hath called me from the womb;  
From the bowels of my mother hath He made mention of my name.  
(See also Psalm xxii. 9, 10.)

2.—And He hath made my mouth like a sharp sword;  
In the shadow of His hand hath He hid me,  
And made me a polished shaft;—in His quiver hath He hid me.

3.—And said unto me, Thou art my servant,  
Oh Israel,¹ in whom I will be glorified,

¹ It is common in Scripture to apply names occurring in Old Testament history to persons or events future, of whom they were prototypes. Thus, the name David is frequently given to Messiah, and in the same manner the name of the illustrious ancestor of the Jews, Israel, signifying a Prince with
Matthew xii. 16.—And charged them that they should not make Him known. (See also Mark vii. 36; and John vii. 10.)

Matthew xi. 28.—Come unto Me, all ye that labour and are heavy laden, and I will give you rest. (See also John viii. 10, 11.)

John xii. 31, 32.—Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me.

Luke ii. 30—432.—For mine eyes have seen Thy salvation, Which Thou hast prepared before the face of all people; A light to lighten the Gentiles, And the glory of Thy people Israel.

John viii. 12.—I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life. (See also 1 Peter ii. 9, 10.)

Matthew i. 20, 21.—For that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call His name Jesus, [i.e. Saviour] for He shall save His people from their sins. (See also Luke i. 31.)

Hebrews iv. 12.—For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discoverer of the thoughts and intents of the heart. (See also Revelation i. 16; and xix. 15.)

John xiii. 31.—Jesus said, Now is the Son of man glorified, and God is glorified in Him.

God, is applied to Him as a Prince who should have power with God, and should prevail.—Hosea xii. 3, 4. See Typical Profigurations of Messiah. Section xiii.—Jacob.
4.—Then I said I have laboured in vain,
I have spent my strength for nought, and in vain:
Yet surely my judgment is with the Lord, and my work with
my God.

5.—And now saith the Lord that formed me from the womb to be
His servant,
To bring Jacob again to Him,
Though Israel be not gathered,¹
Yet shall I be glorious in the eyes of the Lord,
And my God shall be my strength.

6.—And He said it is a light thing that Thou shouldst be my
servant
To raise up the tribes of Jacob,—and to restore the preserved
of Israel:
I will also give Thee for a light to the Gentiles,
That Thou mayest be My salvation unto the end of the earth.

7.—Thus saith the Lord,—the Redeemer of Israel, and His Holy
One;
To Him whom man despiseth, to Him whom the nation abhorreth,
To a servant of rulers,
Kings shall see and arise,—princes also shall worship.

Because of the Lord that is faithful,
And the Holy One of Israel, and He shall choose Thee,

¹ Though the Jews as a nation rejected Messiah, His preaching of the
Gospel prevailed in the minds of a large number, notwithstanding the oppo-
sition of the Jewish authorities. See John xi. 47, 48, and xii. 42, 43. And
it must be borne in mind that the Christian church consisted at first entirely
of converted Jews. They were “Jews devout men out of every nation under
heaven,” who witnessed the first miraculous outpouring of the Holy Spirit,
FULFILMENT.

John xii. 37.—But though He had done so many miracles before them, yet they believed not on Him.

John xvii. 4.—I have glorified Thee on the earth: I have finished the work which Thou gavest me to do.

John xvii. 1, 2.—Glorify Thy Son, that Thy Son also may glorify Thee: as Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.

Acts xiii. 46, 47.—It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo we turn to the Gentiles. For so hath God commanded us, saying, I have set Thee to be a light of the Gentiles, that Thou shouldst be for salvation unto the ends of the earth.

Luke xxiii. 21.—But they cried, saying, Crucify Him, crucify Him.

Philippians ii. 7.—And took upon Him the form of a servant. (See also Luke xxii. 27.)

Acts xiii. 12.—Then the Deputy when he saw what was done, believed, being astonished at the doctrine of the Lord. (See also Acts xxvi. 28.)

Matthew xvii. 5.—This is my beloved Son in whom I am well pleased; hear ye Him. (See also 1 Peter ii. 4.)

when there was converted the same day "about 3000 souls," and the miraculously rapid spread of Christianity on the preaching of the Apostles was almost wholly confined to Jewish converts for the first eight years, and not till the "remnant according to the election of grace" formed a very extensive Christian community in "every nation under heaven,"—"on the Gentiles also was poured out the gift of the Holy Ghost;" as recorded Acts x. 45.
8.—Thus saith the Lord,—in an acceptable time have I heard Thee, And in a day of salvation have I helped Thee.

And I will preserve Thee, and give Thee for a covenant of the people, To establish the earth, To cause to inherit the desolate heritages.

9.—That Thou mayest say to the prisoners, Go forth; To them that are in darkness, Shew yourselves.

They shall feed in the ways, And their pastures shall be in all high places.

10.—They shall not hunger nor thirst; Neither shall the heat nor sun smite them: For He that hath mercy on them shall lead them, Even by the springs of water shall He guide them.

Isaiah 1. 4.—The Lord God hath given me the tongue of the learned, That I should know how to speak a word in season to Him that is weary: He wakeneth morning by morning, He wakeneth mine ear to hear as the learned.

5.—The Lord God hath opened mine ear, And I was not rebellious,—neither turned away back.¹

6.—I gave my back to the smiters, And my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

¹ See note V.
**FULFILMENT.**

*Luke iv. 19.*—To preach the acceptable year of the Lord. 21.—And He began to say unto them, this day is this scripture fulfilled in your ears. (See also 2 Corinthians vi. 1, 2, and Ephesians i. 5, 6.)

*Hebrews viii. 6.*—But now hath He obtained a more excellent ministry, by how much also He is the Mediator of a better Covenant, which was established upon better promises. (See also Romans i. 16, 17.)

*Ephesians v. 8.*—For ye were sometime darkness, but now are ye light in the Lord: walk as children of light. (See also 1 Peter ii. 9, 10.)

*John x. 9.*—I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

*John vi. 35.*—And Jesus said unto them I am the bread of life; he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. (See also Revelation vii. 17.)

*Luke iv. 15.*—And He taught in their synagogues, being glorified of all. 22.—And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. *John* vii. 46.—Never man spake like this man. (See also John vii. 15, 16, and viii. 28.)

*Matthew xxvi. 39.*—Oh, my Father, if it be possible let this cup pass from Me: nevertheless not as I will, but as Thou wilt. (See also Philippians ii. 8; John viii. 29; and Hebrews v. 8.)

*Matthew xxvi. 67.*—Then did they spit in His face, and buffeted Him. (See also Luke xviii. 32.)
7.—For the Lord God will help me; Therefore shall I not be confounded: Therefore have I set my face like a flint, And I know that I shall not be ashamed.

8.—He is near that justifieth me; Who will contend with me?—let us stand together; Who is mine adversary?—let him come near to me.

9.—Behold the Lord God will help me; Who is he that shall condemn me? Lo they all shall wax old as a garment, The moth shall eat them up.

Isaiah lii. 13.—Behold my servant shall deal prudently [or, prosper] He shall be exalted and extolled, and be very high.

14.—As many were astonished at Thee; (His visage was so marred more than any man, And His form more than the sons of men;) 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.

Isaiah liii. 1.— Who hath believed our report? And to whom is the Arm of the Lord revealed?

1 "Here," says Jenour, "commences that wonderful, minute, and faithful description of the office, character, and glory of the Messiah, which has struck conviction to many of the most hardened infidels, and which furnishes an argument for the Divine origin of the Bible, which sophistry and impiety never can resist."—See note VIII.
FULFILMENT.

Hebrews xii. 1, 2.—Jesus the author and finisher of our faith; who for the joy that was set before Him, endured the cross, despising the shame, and is set down at the right hand of the throne of God.

John xii. 48, 49.—He that rejecteth Me and receiveth not My words hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent Me, He gave Me a commandment; what I should say, and what I should speak.

John iii. 36.—And he that believed not the Son shall not see life; but the wrath of God abideth on him.

Ephesians i. 20, 21.—Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places, far above all principality, and power, and might and dominion, and every name that is named, not only in this world, but also in that which is to come. (See also Mark xvi. 19, and 1 Peter iii. 22.

Matthew xiii. 57.—And they were offended at Him.

Hebrews xii. 22.—But ye are come unto mount Sion. 24—And to Jesus the Mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

Acts xxvi. 28.—Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

(See also Acts viii. 27—40; and Romans xv. 21.)

John xii. 37, 38.—But though He had done so many miracles before them, yet they believed not on Him: that the saying of Esaias the prophet, might be fulfilled which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?—(See also Romans x. 16, 17)

2 i. e. Though His humble condition and ignominious sufferings should cause Him to be contemned by many, yet by these sufferings should He bring salvation to the nations, and ultimately command the veneration, and attentive consideration of the most eminent and exalted persons.

3 Denoting reverence. See Job xxix. 9, 10.
PROPHECY.

Isaiah liii. 2.—
For He shall grow up before Him as a tender plant,
And as a root out of a dry ground: ¹
He hath no form nor comeliness; and when we shall see Him,
There is no beauty that we should desire Him.

3.—He is despised and rejected of men;
A man of sorrows and acquainted with grief:
And we hid as it were our faces from Him; ²
He was despised and we esteemed Him not.

4.—Surely He hath borne our griefs,—and carried our sorrows:
Yet we did esteem Him stricken,—smitten of God, and afflicted.

5.—But He was wounded for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon Him;
And with His stripes we are healed.

6.—All we like sheep have gone astray;
We have turned every one to his own way;
And the Lord hath laid on Him the iniquity of us all.

7.—He was oppressed, and He was afflicted,
Yet He opened not His mouth:
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So He openeth not His mouth.

¹ See foot note, p. 11.
² Turned from Him with scorn and contempt.
Matthew xiii. 55.—Is not this the carpenter’s son?

John vi. 42.—Is not this Jesus the son of Joseph, whose father and mother we know? How is it then that He saith, I came down from heaven?

John i. 10.—He was in the world, and the world was made by Him, and the world knew Him not.

Matthew xxvi. 38.—My soul is exceeding sorrowful, even unto death.

John vii. 27.—Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence He is.

Matthew viii. 16, 17.—And He cast out the spirits with His word, and healed all that were sick: that it might be fulfilled that was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses.

1 Peter ii. 24.—Who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

1 Peter ii. 25.—For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

1 Peter iii. 18.—For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God.

1 Peter ii. 23.—Who when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.

(See also Matt. xxvi. 62, 63; xxvii. 12—14; Acts viii. 32—38.)
Isaiah liii. 8.—
He was taken from prison and from judgment [to death],
And who shall declare his generation [or, posterity]? ¹

For He was cut off out of the land of the living:
For the transgression of my people was He stricken.

9.—And He made His grave with the wicked,
   [or, And His grave was appointed with the wicked.]

And [or, but] with the rich in His death;

Because [or, although] He had done no violence [or, wrong],
Neither was any deceit in His mouth.

10.—Yet it pleased the Lord to bruise Him;
He hath put Him to grief.

When Thou shalt make his soul an offering for sin
   [rather, When He has made an offering for sin]
He shall see His seed, He shall prolong His days,
And the pleasure of the Lord shall prosper in His hand.

11.—He shall see of the travail of his soul and shall be satisfied.

¹ Though cut off by judgment, yet His Posteriority or spiritual Seed should be so numerous that no one could tell it. See ver. 10; and Ps. xxii. 30, 31; Genesis xxii. 17, and xxxii. 12.
FULFILMENT.

Revelation v. 9.—For Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation.

Romans iv. 25.—Who was delivered for our offences, and was raised again for our justification.—(See also John xi. 49—52.)

Matthew xxvii. 38.—Then were there two thieves crucified with Him, one on the right hand, and another on the left. 2
(See also Luke xxiii. 32, 33.)

Matthew xxvii. 57.—When the even was come, there came a rich man of Arimathæa, named Joseph. 58.—He went to Pilate and begged the body of Jesus. 59.—And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out of the rock.

1 Peter ii. 22.—Who did no sin, neither was guile found in his mouth.—(See also Luke xxiii. 4 and 47.)

2 Corinthians v. 21.—For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.—(See also Rom. viii. 3 and 32.)

John xii. 24.—Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. 32.—And I, if I be lifted up from the earth, will draw all men unto me. (This He said signifying what death He should die.)

2 What more ignominious end could His enemies have devised to produce contempt and abhorrence of the Lord of Glory, than Crucifixion between Malefactors? What more improbable than such a death for the Messiah, or that one enduring such a death should be buried honourably? See Note XIII.
Isaiah liii. 11.—
By His knowledge shall my righteous servant justify many,
[rather, By the knowledge of Him, etc.]

For He shall bear their iniquities.

12.—Therefore will I divide Him a portion with the great,
And He shall divide the spoil with the strong.

Because He hath poured out His soul unto death.

And He was numbered with the transgressors;
And He bare the sin of many.

And made intercession for the transgressors.

Isaiah lv. 3.—
Incline your ear, and come unto me:
Hear and your soul shall live:
And I will make an everlasting covenant with you,
Even the sure mercies of David.¹

4.—Behold I have given Him for a witness to the people,
A leader and commander to the people.

¹ See Psalm lxxxix. 19.
Romans iii. 24.—Being justified freely by His grace, through the redemption that is in Christ Jesus.

(See also Romans v. 1, 9, 18 and 19.)

Hebrews ix. 28.—So Christ was once offered to bear the sins of many.

Colossians ii. 15.—And having spoiled principalities and powers, He made a show of them openly, triumphing over them in it.

John xix. 30.—He said, It is finished: and He bowed His head and gave up the ghost.

Galatians iii. 13.—Christ hath redeemed us from the curse of the law, being made a curse for us; (for it is written, Cursed is every one that hangeth on a tree.)

(See also Luke xxii. 37, and Mark xv. 27, 28.)

1 John ii. 1.—And if any man sin we have an advocate with the Father, Jesus Christ the righteous.

(See also Rom. viii. 34; Heb. vii. 25; and Luke xxiii. 34.)

Hebrews ix. 15.—And for this cause He is the Mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

(See also Acts xiii. 34.)

John xviii. 37.—Jesus answered, Thou sayest² that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth.

² This expression "Thou sayest," is an affirmation or assent to what was said. See Luke xxiii. 3.
Isaiah lv. 5.—
Behold Thou shalt call a nation that Thou knowest not, 
And nations that knew not Thee shall run unto Thee, 
Because of the Lord Thy God, 
And for the Holy One of Israel; for He hath glorified Thee.

Isaiah lix. 16.—
And He saw that there was no man, 
And wondered that there was no intercessor: 
Therefore His arm brought salvation unto Him; 
And His righteousness it sustained Him.

17.—For He put on righteousness as a breastplate, 
And an helmet of salvation upon His head; 
And he put on the garments of vengeance for clothing, 
And was clad with zeal as a cloak.

20.—And the Redeemer shall come to Zion, 
And unto them that turn from transgression in Jacob, saith the Lord.

Isaiah lixi. 1, 2.—
The Spirit of the Lord God is upon Me; 
Because the Lord hath anointed Me to preach good tidings unto the meek; 
He hath sent Me to bind up the broken-hearted, 
To proclaim liberty to the captives, 
And the opening of the prison to them that are bound; 
2.—To proclaim the acceptable year of the Lord, 
And the day of vengeance of our God.

Micah v. 4.—
And He shall stand and feed [or, rule] in the strength of the Lord, 
In the majesty of the name of the Lord His God;
Ephesians ii. 13.—But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. (See also John xvii. 1, 2.)

Hebrews v. 9, 10.—And being made perfect He became the author of eternal salvation unto all them that obey Him; called of God an High Priest after the order of Melchisedec.

Hebrews vii. 26.—For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

John iv. 34.—My meat is to do the will of Him that sent Me, and to finish His work.—(See also John ii. 17, and v. 30.)

Romans xi. 26.—And so all Israel shall be saved: as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.—(See also ver. 5.)

Luke iv. 17—19.—And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. 21.—And He began to say unto them, This day is this Scripture fulfilled in your ears. (See also Matt. v., vi., vii., and xi. 28, etc.)

Colossians i. 15.—Who is the image of the invisible God, the firstborn of every creature [or, of all creation]: 18.—And He is the head of the body, the Church,
**Micah v. 4.**—
And they shall abide:
For now shall He be great unto the ends of the earth.
And this man shall be the peace.

**Jeremiah xxiii. 5, 6.**—
Behold the days come, saith 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,

**THE LORD OUR RIGHTEOUSNESS.**

(See also Jeremiah xxxiii. 14—16.

**Jeremiah xxx. 21.**—
And their Governor shall proceed from the midst of them;

And I will cause Him to draw near, and He shall approach unto me:
For who is this that engaged His heart to approach unto me?
Saith the Lord.

**Jeremiah xxxi. 31.**—
Behold the days come, saith the Lord,
That I will make a new covenant with the house of Israel and with the house of Judah:
33.—I will put my law in their inward parts,
And write it in their hearts;
And will be their God,—and they shall be my people.

1 See foot note, p. 10.
2 Heb. : Jehovah-tsidkenu — The Jews refer this to Messiah.
3 Literally, their Mighty One — a title of God Himself.
Matthew xxviii. 28.—Go ye therefore, and teach all nations. (See also Mark xvi. 15; Luke xxiv. 47.)

Colossians i. 20.—And having made peace through the blood of His cross.

Colossians i. 13.—Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

1 Corinthians xv. 25.—For He must reign till He hath put all enemies under His feet.

Romans iii. 21, 22.—But now the righteousness of God without the law is manifested, being witnessed by the Law and the Prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. (See also 1 Corinthians i. 30, 31.)

Luke xix. 38.—Blessed be the King that cometh in the name of the Lord! Peace in heaven, and glory in the highest!

Romans viii. 34.—Who is He that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. (See also Hebrews vii. 25.)

Hebrews viii. 7, 8.—For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, He saith, Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah.

Hebrews vii. 22.—By so much was Jesus made a surety of a better Testament.
Ezekiel xvii. 22.—
Thus saith the Lord God;
I will also take of the highest branch of the high cedar and will set it;
I will crop off from the top of his young twigs a tender one,
And will plant it upon an high mountain and eminent:
In the mountain of the height of Israel will I plant it:
And it shall bring forth boughs, and bear fruit, and be a goodly cedar:

And under it shall dwell all fowl of every wing;
In the shadow of the branches thereof shall they dwell.

24.—And all the trees of the field shall know
That I the Lord have brought down the high tree, have exalted the low tree,
Have dried up the green tree, and have made the dry tree\(^1\) to flourish:
I the Lord have spoken and have done it.

Ezekiel xxi. 26.—
Thus saith the Lord God,
Remove the diadem, and take off the crown:
This shall not be the same:—exalt him that is low, and abase him that is high:
27.—I will overturn, overturn, overturn it;\(^2\)
And it shall be no more until He come whose right it is;
And I will give it Him.

\(^1\) The decayed family or stem of David. See foot note, p. 11.
\(^2\) How well these words express the progressive abasement of the Jews as a nation. Subject, after the Captivity, to Persia, for 200 years, then to Egypt under the Ptolemies, next to Syria, till the excessive tyranny of Antiochus Epiphanes roused the Maccabean princes to assert a short-lived independence, till made tributary to Rome by Pompey, continuing however...
John xv. 5.—I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. 8.—Herein is my Father glorified that ye bear much fruit.

Colossians iii. 11.—Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all.

Luke i. 52.—He hath put down the mighty from their seats, And exalted them of low degree.

69.—And hath raised up an horn of salvation for us, In the house of His servant David.

John i. 49.—Rabbi, Thou art the Son of God; Thou art the King of Israel.

to be governed by their own princes till our Lord's advent, when it was at last ruled by a Roman Procurator; and the Chief Priests scrupled not to acknowledge, in those remarkable words, "We have no king but Caesar," (John xix. 16,) that the "diadem was removed," and their political existence "no more," when He came "whose right it was," as given Him by His Father, to sit on the throne of David.
Daniel vii. 13, 14.—I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

27.—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.

Haggai ii. 22.—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 horses and their riders shall come down, Every one by the sword of his brother. 23.—In that day, saith the Lord of Hosts, Will I 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. (See also ver. 6, 7, Dan. ii. 44, 45.)

Zechariah iii. 8, 9.—For behold, I will bring forth my servant the BRANCH. For behold the stone that I have laid before Joshua; Upon one stone shall be seven eyes; Behold, I will engrave the graving thereof, saith the Lord of Hosts, And I will remove the iniquity of that land in one day.

1 See remarks on this designation of Messiah in Note XXI.
2 "Coming in the clouds of heaven," is symbolical of a Divine Advent; and the expression was similarly employed by heathen writers. See Horace —Lib. I. 2.
Luke i. 31—33.—And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

(See also Matt. xxviii. 18; Mark xiv. 61, 62; 1 Cor. xv. 25—27.)

Revelation xi. 15.—And the seventh angel sounded; and 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.—(See also Rev. v. 10.)

Hebrews xii. 26—29.—But now He hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, yet once more, signifieth the removing of those things that are [or, may be] shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: for our God is a consuming fire.

1 Peter ii. 4.—Chosen of God, and precious.

Acts iv. 11, 12.—This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other.

Hebrews x. 10.—By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

3 Addressed to Zerubbabel as the then representative and head of the house of David, by whom the genealogy of Christ is continued after the captivity. See Matt. i. 13.

4 Figurative of the Omniscience of Him who “thought it not robbery to be equal with God.” See Zech. iv. 10, and Rev. v. 6.
Zechariah iv. 6, 7.—
Not by might, nor by power,
But by my spirit, saith the Lord of Hosts.
Who art thou, O great mountain?
Before Zerubbabel thou shalt become a plain:
And He shall bring forth the headstone thereof
With shoutings, crying, Grace! grace unto it!

Zechariah vi. 12, 13.—
Thus speaketh the Lord of Hosts, saying,
Behold the man whose name is the The BRANCH:¹
And He shall grow up out of His place,
And He shall build the temple of the Lord:
Even He shall build the temple of the Lord;
And He shall bear the glory,
And shall sit and rule upon His throne;
And He shall be a Priest upon His throne:²
And the counsel of peace shall be between them both.

Zechariah xiii. 1.—
In that day there shall be a fountain opened
To the house of David and to the inhabitants of Jerusalem
For sin and for uncleanness.

Malachi iii. 1—3.—³
And the Lord whom ye seek,
Shall suddenly come to His temple,
Even the messenger of the covenant, whom ye delight in:
Behold, He shall come, saith the Lord of Hosts.
But who may abide the day of His coming?

¹ See foot note, p. 11.
² An evident reference to the union of the Kingly and Priestly offices in Messiah, "after the order of Melchisedec,"—as a High Priest making atonement by His own precious blood for the sins of the world,—and as a King,
2 Corinthians x. 4.—For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.

Matthew xxi. 42.—The stone which the builders rejected, the same is become the head of the corner: this is the Lord’s doing, and it is marvellous in our eyes.

Ephesians ii. 20—22.—And are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone; in whom all the building fitly framed together growth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God through the Spirit.

Hebrews viii. 1, 2.—Now of the things which we have spoken this is the sum: We have such an High Priest who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary and of the true tabernacle, which the Lord pitched and not man.

1 John i. 7.—And the blood of Jesus Christ His Son cleanseth us from all sin.

(See also Hebrews ix. 13, 14, and 1 Peter i. 18—21.)

Matthew iii. 11, 12.—I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am not worthy to bear; He shall baptize you with the Holy Ghost and with fire: whose fan is in His hand, and He will thoroughly purge his floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire.

reigning over His Church, or Spiritual Kingdom. See Heb. vii. and viii., and Ephes. i. 20—23.

3 See Acts i. 5.; ii. 3, 4.; iv. 31.; x. 44—46; and xi. 16.
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.

Malachi iv. 2.—But unto you that fear My name
Shall the Sun of righteousness arise with healing in His wings:
And ye shall go forth and grow up as calves of the stall.

Malachi, the latest of the inspired writers, closes, with a prophecy of Messiah, the oracles of God which for 3600 years "He spake by the mouth of His holy prophets, which have been since the world began." "To give knowledge of salvation unto His people," and keep before the Israelites the great plan of Redemption, and prepare them for the coming of the Messiah. From this date,
1 Peter ii. 5.—Ye also as lively stones are built up a spiritual house, an holy priesthood to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

(See also Romans xii. 1.)

Luke i. 78, 79.—Through the tender mercy of our God; Whereby the day spring 1 from on high hath visited us, To give light to them that sit in darkness, and in the shadow of death, To guide our feet into the way of peace.

(See also John viii. 12.)

420 B.C., the spirit of prophecy ceased; as the concluding passages of Malachi seem to intimate would be the case, till that great Prophet, the immediate forerunner of our Lord, (himself foretold by Isaiah and Malachi,) "in the fulness of time" appeared to announce the approach of the glorious, long-expected Messiah, and to call men to repentance and faith in Him.

1 Or, Sun-rising; or, Branch.
SECTION II.

PROPHECIES OF HIS FORERUNNER.1

Isaiah xl. 3.—The voice of him that crieth in the wilderness,
Prepare ye the way of the Lord,
Make straight in the desert a highway for our God.

Malachi iii. 1.—Behold I will send My messenger,
And he shall prepare the way before Me.

Malachi iv. 5, 6.—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.

1 Josephus, (Antiq. Lib. xviii. Chap. 5.) says of John, "Now some of the Jews thought that the destruction of Herod's army came from God, and that very justly as a punishment of what he did against John, that was called the Baptist, for Herod slew him who was a good man, and commanded the Jews to exercise virtue, both as to righteousness towards one another, and piety towards God, and so to come to baptism." And he states that Herod put him
SECTION II.

Matthew iii. 1—3.—In those days came John the Baptist preaching in the wilderness of Judæa, and saying, Repent ye for the kingdom of heaven is at hand. For this is he that was spoken of by the Prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. (See also John i. 23.)

Matthew xi. 10, 11.—For this is he of whom it is written, Behold I send My messenger before My face which shall prepare the way before Thee. Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist.

Luke i. 17.—And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just;—to make ready a people prepared for the Lord. (See also Matthew iii. 7—12.)

to death, "lest the great influence John had over the people might put it into his power and inclination to raise rebellion, for they seemed to do anything he should advise." But whatever might be the cruel tyrant's dread of John's power over the people, we find from Matthew xiv., that it was in consequence of John's bold denunciation of Herod's licentious conduct with Herodias, and at her revengeful instigation that he was beheaded.

2 See Note XX. on the Kingdom of Heaven.
SECTION III.

PROPHETICAL ACCOUNT OF HIS LINEAGE.

1.—Of the Seed of Abraham.

*Genesis* xii. 3.—And in thee shall all families of the earth be blessed.

*Genesis* xvii. 3–5.—And Abram fell on his face: and God talked with him, saying, As for me, behold my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram,¹ but thy name shall be Abraham,² for a father of many nations have I made thee.

(See also *Genesis* xviii. 17, 18.)

*Genesis* xxii. 18.—And in thy seed shall all the nations of the earth be blessed.

2.—Of the Seed of Isaac.

*Genesis* xxi. 12.—In all that Sarah hath said unto thee hearken unto her voice, for in Isaac shall thy seed be called.

*Genesis* xxvi. 4.—And in thy seed shall all the nations of the earth be blessed.

(See also *Genesis* xvii. 19—21.)

¹ Signifies high father. ² i.e. Father of a great multitude.
**SECTION III.**

*Galatians* iii. 8.—And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.

(See also *Matthew* i. 1., and *Luke* iii. 23—34.)

*Romans* iv. 16, 17.—Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, I have made thee a father of many nations,) before Him whom he believed, even God who quickeneth the dead, and calleth those things which be not, as though they were.

*Galatians* iii. 29—And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

*Galatians* iii. 16.—Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. (See also *Acts* iii. 2, 26, and *John* viii. 56.)

*Romans* ix. 7—9.—Neither because they are the seed of Abraham are they all children, but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son.
3.—Of the Seed of Jacob.

*Genesis* xxviii. 14.—And in thee and in thy seed shall all the families of the earth be blessed.

(See also *Genesis* xxv. 21—23.)

4.—Of the Root or Stem of Jesse.

*Isaiah* xi. 1.—
And there shall come forth a rod out of the stem of Jesse,
And a Branch shall grow out of his roots.

10.—And in that day there shall be a root of Jesse,
Which shall stand for an ensign of the people.

5.—Of the House of David.

*Psalm* lxxxix. 35.—
Once have I sworn by My holiness
That I will not lie unto David.

36.—His seed shall endure for ever,
And his throne as the sun before Me.

37.—It shall be established for ever as the moon,
And as a faithful witness in heaven.

*Psalm* cxxxii. 17.—
There will I make the horn of David to bud:
I have ordained a lamp for Mine anointed.¹

(See also *Psalms* xlvi. and lxxxii. prophetical of King Messiah as the Son of David. Also *2 Samuel* vii. 16; and xxiii. 3—5.)

*Jeremiah* xxxiii. 14.—
Behold, the days come saith the Lord,
That I will perform the good thing which I have promised
Unto the house of Israel and to the house of Judah.

15.—In those days and at that time

¹ The Jews refer this to Messiah; Rabbi Saadrah says—"The Lamp is the King which illuminates the nations;" and Kimchi—"The Horn of David is the Messias."
Romans ix. 10.—And not only this; but when Rebecca also had conceived by one, even by our father Isaac; . . . . 12.—It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated.

Acts xiii. 22, 23.—I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will. Of this man's seed hath God according to His promise, raised unto Israel a Saviour, Jesus.—(See also Matthew i. 6.)

Acts ii. 29—31.—Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption.

Luke i. 69.—
And hath raised up an horn of salvation for us
In the house of His servant David.
(See also Matthew i. 6—16 and 20 ; and Luke iii. 23—32.)

Romans i. 1—4.—Paul a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, (which He had promised afore by His prophets in the Holy Scriptures,) concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God
Will I cause the Branch of righteousness to grow up unto David; And He shall execute judgment and righteousness in the land.

16. — In those days Judah shall be saved, — and Jerusalem shall dwell safely: And this is the name wherewith she shall be called. The Lord our Righteousness. ¹

17. — For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; Neither shall the priests the Levites want a man before me To offer burnt offerings, and to kindle meat offerings, And to do sacrifice continually.

22. — As the host of heaven cannot be numbered, Neither the sand of the sea measured: So will I multiply the seed of David My servant, And the Levites that minister unto Me.

(See also ver. 19—21, and 25—6; Jeremiah xxiii. 5, 6; Isaiah ix. 7; and lv. 3.)

Ezekiel xxxiv. 23, 24. —
And I will set up one shepherd over them, and He shall feed them Even My servant David; He shall feed them and He shall be their shepherd. And I the Lord will be their God, And My servant David a Prince among them.

Ezekiel xxxvii. 24. —
And David My servant shall be king over them; And they all shall have one shepherd.

¹ Or, He that shall call her is the Lord our Righteousness.
² See Note X.
with power, according to the spirit of holiness, by the resurrection from the dead.

17.—For therein is the righteousness of God revealed from faith to faith.

Hebrews vi. 20.—Jesus made an High Priest for ever after the order of Melchisedec.

Hebrews vii. 24.—But this man, [rather, this priest] because He continueth ever, hath an unchangeable priesthood.

Hebrews xii. 22, 23.—But ye are come unto Mount Sion, and to an innumerable company of angels, to the general assembly and Church of the firstborn.

Revelation v. 10.—And hast made us unto our God kings and priests: and we shall reign on the earth.

(See also Rev. i. 6; and Hebrews x. 19—22.)

John x. 14.—I am the good shepherd, and know my sheep, and am known of mine. John xx. 16.—Feed my sheep.

Hebrews xiii. 20.—Our Lord Jesus, that great Shepherd of the sheep.

John x. 16.—And there shall be one fold, and one shepherd.
25. — And My servant David shall be their prince for ever.  

*Jeremiah xxx. 9.*  
But they shall serve the Lord their God,  
And David their king, whom I will raise up unto them.  
(See also *Hosea* iii. 5.)

6. — *Seed of Woman*—To be born of a *Virgin.*

*Genesis* iii. 15.—And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel.

*Isaiah* vii. 14.—  
Therefore the Lord Himself shall give you a sign:  
Behold a virgin shall conceive and bear a son,  
And shall call His name Immanuel.¹

*Jeremiah* xxxi. 22.—  
For the Lord hath created a new thing in the earth,  
A woman shall compass a man.²

¹ Immanuel signifies God with us.
² The Jews expounded this text as referring to Messiah, and it is considered by most expositors to refer to the miraculous conception of our Lord.
Matthew xxii. 9.—And the multitudes that went before, and that followed, cried, saying, Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!

(See also Rev. xxii. 16.)

Galatians iv. 4.—But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

Matthew i. 18.—Now the birth of Jesus Christ was on this wise: When as His mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (See also ver. 19—25.)

Luke i. 30, 31.—And the angel said unto her, Fear not Mary: for thou hast found favour with God! And behold thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus. 34.—Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

3 The writings of the Jews shew that they expected Messiah should be the seed of woman, but formed not in the ordinary course of human generation, but by the immediate exercise of omnipotent power.
PROPHECY.

SECTION IV.

PROPHECIES OF THE PLACE OF HIS BIRTH.

_Micah iv. 8._—
And thou, oh tower of the flock, [or, Edar,]^{1}
The stronghold of the daughter of Zion,
Unto thee shall it come, even the first dominion.

_Micah v. 2._—
But thou Bethlehem Ephratah,
Though thou be little among the thousands of Judah,
Yet out of thee shall He come forth unto me that is to be ruler in Israel;
Whose goings forth have been from of old, from everlasting.^{2}

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^{1} The "Tower of the flock," or "Edar," was about a mile south of Bethlehem, and is said to be the place where the cattle for the peace-offerings were fed, and where the shepherds were feeding their flocks when an angel announced to them the birth of Messiah. The Targum of Jonathan says Edar is the place "from which King Messiah shall be manifested in the end of the days."
SECTION IV.

Luke ii. 11.—For unto you is born this day in the city of David, a Saviour which is Christ the Lord. (See also ver. 4—7.

Matthew ii. 1.—Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king.

John vii. 42.—Hath not the Scriptures said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was.

J. P. Smith remarks, that the terms rendered "from of old, from everlasting," are the strongest expressions of infinite duration the Hebrew language is capable of.

See 1 Sam. xvi. 1.

This passage of John, as well as the Targum of Jonathan, shows that the Jews themselves referred this prophecy to Messiah.
SECTION V.

PROPHECIES OF THE PRECISE

1. To come and establish His "kingdom which shall never be destroyed," in the days of the Roman Monarchy.¹

Daniel ii. 44, 45.—And in the days of these kings² shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever; forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold.

(See also ver. 31—43.)

2. To come at a time of Universal expectation of the Advent of some Divine or Extraordinary Personage.³

Haggai ii. 6, 7.—
For 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;

¹ See Note XI.
² That is, during the existence of the last named of the four successive empires, the iron monarchy of Rome, which the Kingdom of Messiah should succeed, and should ultimately embrace the whole extent of these monarchies.
³ See Note XI. 2.
Section V.

Time of His Advent.

Luke ii. 1.—And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed [or, enrolled]. (And this taxing was first made when Cyrenius was governor of Syria.) And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

(See also Luke iii. 1; John xix. 15; and Matt. xxii. 17—21.

Luke ii. 25.—And behold there was a man in Jerusalem whose name was Simeon; and the same man was just and devout, waiting for the Consolation of Israel.

Luke iii. 15.—And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not.

4 Rather "the whole land" of Palestine, to which this Census was most probably confined.

5 This phrase was applied to Messiah by those pious Jews who, in believing confidence on God's promises, were looking for His advent.
And I will shake all nations,
And the desire of all nations shall come.

3. To come while the Second Temple stood, which He should render more glorious than the First.¹

Ḥaqqai ii. 7—9.
And I will fill this house with glory, saith the Lord of hosts. ²
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.

4. To come when the Jews ceased to be governed by a Prince of their own.³

Genesis xlix. 10.—
The sceptre shall not depart from Judah,
Nor a lawgiver from between his feet,
Until Shiloh come;
And unto Him shall the gathering of the people be.

5. To be suddenly manifested after being announced by His inspired Forerunner, or Messenger.⁴

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.

¹ See Note XI. 3.
² Fulfilled by the glorious presence of God manifest in the flesh. The expression in Daniel ix. 24, "to anoint the Most Holy," or Holy of Holies, evidently refers to that highest consecration of the temple, when He, "whose
Matthew xi. 2, 3.—Now when John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him, Art Thou He that should come, or do we look for another? (See also John i. 19, 20, and 41 and 45; and Matthew ii. 1, 2, and xxiv. 5 and 24.)

John i. 14.—And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.—(See also Matt. xxi. 9—16; Luke xix. 45—48.)

Romans v. 1.—Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (See also Colossians i. 19, 20; and Ephes. ii. 13—18.)

John xix. 15.—The chief priests answered, We have no king but Caesar. Luke iii. 1.—Now in the fifteenth year of Tiberius Caesar, (Pontius Pilate being governor of Judaea......) 2.—The word of God came unto John, the son Zacharias, in the wilderness. (See also ver. 15—22; and Luke ii. 1—7.)

John i. 29—31.—The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! This is He of whom I said, After me cometh a man which is preferred before me: for He was before me. And I knew Him not: but that He should be made manifest to Israel, therefore am I come baptizing with water. (See also ver. 32—37, and Matthew iii.)

goings forth have been from everlasting," should appear therein (Luke xix. 45—48.) to consummate the prophecies of 4,000 years, "to restrain transgression," and "bring in everlasting righteousness."

See Note XI. 4. 5 See Note XI. 6. 6 See Note II.
6. The precise date of His manifestation to be 69 weeks of years, or 483 years after the promulgation of the Edict of Artaxerxes to rebuild Jerusalem.¹

Daniel ix. 25.—Know therefore and understand that from the going forth of the commandment² to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and three score and two weeks:³ the street shall be built again, and the wall even in troublous times.

26.—And after threescore and two weeks shall Messiah be cut off, but not for Himself [or, and shall have nothing].

27.—And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and the oblation to cease.⁴

¹ See Note XI. 6.
² The decree of Artaxerxes, dating 454 B.C.
³ Sixty-nine weeks, or heptades of years, or 483 years in exact numbers.
⁴ The Gospel narrative shews that our Lord was crucified at the fourth Passover after His manifestation, or three-and-a-half to four years from that time. This great event occurred, therefore, "in the midst of the week," or seven years, during which He and His apostles laboured to "confirm the covenant with many." The sacrifices necessarily "ceased" to possess any significance or propriety, when the Great Sacrifice of which they were merely the foreshadows, was "once offered to bear the sins of many," "to bring in everlasting righteousness," and to confirm or "seal His law," or gospel, "among His disciples."—Isaiah viii. 16.
Luke iii. 1, 2.—Now in the fifteenth year of the reign of Tiberius Caesar, the word of God came unto John, the son of Zacharias, in the wilderness. 21—23.—Now when all the people were baptized, it came to pass that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art my beloved Son; in Thee I am well pleased. And Jesus Himself began to be about thirty years of age.

Luke xxiii. 33.—And when they were come to the place which is called Calvary, there they crucified Him.
(See also Luke xxii. 15—22, and 37; and John iv. 23, 24.)

The "fifteenth year of Tiberius Caesar" is reckoned from 12 A.D. when Augustus admitted Tiberius to rule with him; it therefore corresponds to the year A.D. 27 or 28; and as the date of the decree of Artaxerxes was 454 B.C., the time of our Lord's manifestation, as thus recorded by Luke, was (454+28)=482 years, or 69 weeks of years in round numbers, after the promulgation of this decree.

John says Jesus "began to be about thirty years of age." Supposing Him to have been twenty-nine, or in His thirtieth year, then 454+29=483 gives the exact number of years; but as the period is indicated by heptades of years, it necessarily does not require the exact completion of every year or day of the heptade to ensure the accuracy of the fulfilment, which is abundantly proved by the above chronological data.
SECTION VI.

PROPHECIES OF VARIOUS

1. That He should first publish the Gospel in Galilee, the land of Zabulon.

Isaiah ix. 1.—
Nevertheless the dimness shall not be such as it was in her vexation, When at the first He lightly afflicted the land of Zebulun and the land of Naphtali,
And afterward did more grievously afflict
Her by the way of the sea, beyond Jordan, in Galilee of the nations.
2.—The people that walked in darkness have seen a great light:
They that dwell in the land of the shadow of death, upon them hath the light shined.

2.—That He should work miracles.

Isaiah xxxv. 5, 6.
Then the eyes of the blind shall be opened,
And the ears of the deaf shall be unstopped.
Then shall the lame man leap as an hart,
And the tongue of the dumb sing.

1 Rather, lightly esteemed, or debased.
2 The affliction here alluded to is, probably, the invasion of Tiglath-Pileser.
—2 Kings xv. 29.
3 "Galilee of the Nations" was so called because bordered by heathen nations, having even many Arabs, Phenicians, etc. dwelling in the country, and for which reason also, as well as on account of its remoteness from Jerusalem and the Temple, and from religious privileges and light, they were regarded as "walking in darkness," or ignorance. And that this feeling
FULFILMENT.

SECTION VI.

EVENTS OF HIS LIFE.

Matthew iv. 12—17.—Now when Jesus had heard that John was cast into prison, He departed into Galilee; and leaving Nazareth He came and dwelt in Capernaum, which is upon the sea-coast, in the borders of Zabulon and Nephthalim; that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

Matthew xi. 4, 5.—Jesus answered and said unto them, Go and shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them. And blessed is he, whosoever shall not be offended in Me.

(See also Mark viii. 7—9; 18—21; 22—25; John xi. 32—45; Luke vii. 11—17, etc.)

prevailed in the time of our Lord, we find from the objections of the Pharisees against Him in John vii. 52: "Search and look; for out of Galilee ariseth no prophet;" and John i. 46. From the words of Matthew we find that our Lord "began to preach" the peculiar doctrines of His Gospel, repentance and newness of life, in this region, announcing at the same time the approach or commencement of the new Kingdom or Gospel reign.

* Thirty-six of our Lord's miracles are recorded by the Evangelists.
3. — *His entry into Jerusalem.*

   *Zechariah ix. 9.*
   Rejoice greatly, oh daughter of Zion;
   Shout, oh daughter of Jerusalem;
   Behold thy King cometh unto thee:
   He is just, and having salvation;
   Lowly and riding upon an ass,
   And upon a colt the foal of an ass.

4. — *Hosannas of the people.*

   *Psalm cxviii. 25.*
   Save now, I beseech Thee, O Lord:
   Oh Lord, I beseech Thee, send now prosperity.
   26. — Blessed be He that cometh in the name of the Lord:
   We have blessed you out of the house of the Lord.

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1 *Or, you of the house of the Lord.—The Jews refer this passage to Messiah.*
John xii. 14—16.—And Jesus when He had found a young ass sat thereon; as it is written, Fear not daughter of Sion: behold thy King cometh, sitting on an ass's colt. These things understood not His disciples at the first: but when Jesus was glorified, then remembered they that these things were written of Him, and that they had done these things unto Him.

(See also Matt. xxi. 6—9.)

Matthew xxi. 9.—And the multitudes that went before and that followed, cried, saying, Hosanna to the Son of David! Blessed is He that cometh in the name of the Lord! Hosanna in the highest!

(See also ver. 15, 16.)
Section VII.

Prophecies of His Condition in

1. — Of poor and humble condition.

Isaiah liii. 2.—
For He shall grow up before Him as a tender plant.
And as a root out of a dry ground:
He hath no form nor comeliness; and when we shall see Him,
There is no beauty that we should desire Him.

Psalm cix. 22.¹—
For I am poor and needy,
And my heart is wounded within me.

2. — Sorrowful and afflicted.

Isaiah liii. 3.—
A man of sorrows, and acquainted with grief.
Psalm lxix. 29.²—
But I am poor and sorrowful;
Let Thy salvation, oh God, set me up on high.

Psalm lxxxviii. 3.³—
For my soul is full of troubles:
And my life draweth nigh unto the grave.
14. — Lord why castest Thou off my soul?
Why hidest Thou Thy face from me?
15. — I am afflicted and ready to die from my youth up:
While I suffer Thy terrors I am distracted.

¹ This Psalm is referred to Messiah by Peter, Acts i. 20; and the fathers so applied it.
SECTION VII.

LIFE, AND REJECTION BY THE JEWS.

Mark vi. 3.—Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Judas, and Simon? and are not His sisters here with us? And they were offended at Him.

(See also Matt. xiii. 55, 56; John vi. 42; vii. 27.)

Matthew viii. 20.—And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.

Hebrews xii. 3.—For consider Him that endured such contradiction of sinners against Himself, lest ye be wearied, and faint in your minds.

(See also Hebrews iv. 15; John xi. 35—38.)

Matthew xxvi. 38, 39.—Then saith He unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And He went a little farther, and fell on His face and prayed, saying, O My Father, if it be possible, let this cup pass from Me: nevertheless, not as I will, but as Thou wilt.

(See also Hebrews v. 7, 8.)

2 This Psalm, depicting Messiah's passion and state of affliction, is applied to our Lord, both by Himself and His apostles.

3 Bishop Horsley calls the 88th Psalm, "The Lamentation of Messiah."
3.—**Despised and rejected by the Jews.**

_Psalm xxii. 6._
But I am a worm and no man;
A reproach of men, and despised of the people.
All they that see me laugh me to scorn:

They shoot out the lip, they shake the head, saying,
He trusted on the Lord that He would deliver Him:
Let Him deliver Him, seeing [or, if] He delighted in Him.

_Psalm lxix. 7._
Because for Thy sake I have borne reproach;
Shame hath covered my face.

8.—I am become a stranger unto my brethren,
And an alien unto my mother's children.

_Psalm cxviii. 22._—The stone which the builders refused is become the head stone of the corner.²

_Isaiah viii. 14._
And He shall be for a sanctuary;
But for a stone of stumbling,³ and for a rock of offence
To both the houses of Israel,
For a gin and for a snare to the inhabitants of Jerusalem.

_Isaiah vi. 9, 10._
Hear ye indeed, but understand not;
And see ye indeed, but perceive not.
Make the heart of this people fat,

¹ Of this Psalm our Lord uttered the first verse when expiring on the cross; and the whole evidently applies to Him.

² Jewish commentators apply this and the following verses to Messiah.

³ See note XII. In connection with this passage, see Isaiah xxviii. 16; Daniel ii. 34 and 45; and Zech. iii. 9.
Matthew ii. 23.—And He came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.4
(See also John i. 46; vii. 41 and 52; and ix. 24 and 29.)

Luke xxiii. 35.—And the people stood beholding. And the rulers also with them derided Him, saying, He saved others, let Him save Himself, if He be Christ, the chosen of God.

John viii. 48.—Then answered the Jews, and said unto Him, Say we not well that Thou art a Samaritan, and hast a devil?
John vii. 5.—For neither did His brethren believe in Him.

1 Peter ii. 7, 8.—Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. (See also Rom. ix. 33; Matt. xxi. 42; 1 Cor. i. 23; Acts iv. 11.)

John xii. 39—41.—Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

4 "He shall be called a Nazarene" means simply He shall be despised, as Nazareth was considered an infamous place, and the term Nazarene was an epithet of reproach. Matthew does not therefore cite the words of any particular prediction, but merely refers to those prophecies which foretold the contempt and disregard which should attend our Lord from His obscure and humble position in Life.
And make their ears heavy, and shut their eyes;
Lest they see with their eyes, and hear with their ears,
And understand with their heart, and convert, and be healed.

Isaiah xlix. 4.—
Then I said, I have laboured in vain,
I have spent my strength for nought, and in vain:
Yet surely my judgment is with the Lord,
And my work with my God.

Isaiah liii. 1.—
Who hath believed our report?
And to whom is the arm of the Lord revealed?
3.—He is despised and rejected of men;
And we hid as it were our faces from Him;
He was despised, and we esteemed Him not.
These things said Esaias, when he saw His glory, and spake of Him.

(See also John vi. 41, 42.)

John x. 25, 26.—The works that I do in My Father's name, they bear witness of Me. But ye believe not, because ye are not of My sheep, as I said unto you.

John xii. 48.—He that rejecteth Me and receiveth not My words, hath one that judgeth him.

John xii. 37, 38.—But though He had done so many miracles before them, yet they believed not on Him; that the saying of Esaias the prophet might be fulfilled, which he spake, Lord who hath believed our report? And to whom hath the arm of the Lord been revealed? (See also Romans x. 16; John i. 10, 11; and vii., viii., ix. and x.)
SECTION VIII.

PROPHECIES OF THE PARTICULARS OF HIS BE-

1. Enmity and rage of the Priests and People.
   *Psalm* ii. 1.—
   Why do the heathen rage,
   And the people imagine a vain thing?

   *Psalm* xxii. 12, 13.—
   Many bulls have compassed me:
   Strong bulls of Bashan have beset me round.
   They gaped upon me with their mouths,
   As a ravenous and a roaring lion.

   *Psalm* lix. 4.—
   They that hate me without a cause are more than the hairs of mine head:
   They that would destroy me, being mine enemies wrongfully, are mighty.

12.—They that sit in the gate speak against me:
And I was the song of the drunkards.
(See also *Psalm* xlii. 5—8.)

1 The events of our Lord's passion are arranged as far as practicable in the order of their occurrence.
SECTION VIII.

TRAYAL; SUFFERINGS; AND DEATH; AND BURIAL.

*John vii. 19, 20.*—Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill Thee?

(See also *Acts iv. 24—28.*

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*Luke xxiii. 10.*—And the chief priests and scribes stood and vehemently accused Him. 23.—And they were instant with loud voices, requiring that He might be crucified.

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*John xv. 24, 25.*—But now have they both seen and hated both Me and My Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated Me without a cause.

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*John ix. 16.*—Therefore said some of the Pharisees, This man is not of God, because He keepeth not the Sabbath day. 24.—We know that this man is a sinner.

2 "They that sit in the gate" or judgment seat, are the rulers and judges.
2.—Conspired against, and false witnesses suborned.

*Psalm* ii. 2, 3.—
The kings of the earth set themselves,
And the rulers take counsel together,
Against the Lord, and against His anointed, saying,
Let us break their hands asunder,
And cast away their cords from us.

*Psalm* xxxviii. 12.—
They also that seek after my life lay snares for me:
And they that seek my hurt speak mischievous things,
And imagine deceits all the day long.

3.—Troubled in spirit. His agony in the garden.

*Psalm* xxii. 14, 15.—
I am poured out like water,
And all my bones are out of joint:
My heart is like wax;—it is melted in the midst of my bowels.
My strength is dried up like a potsherd;
And my tongue cleaveth to my jaws;
And Thou hast brought me into the dust of death.

1 The Divine nature of our Lord did not exempt Him from those sufferings, trials, and temptations which it was ordained He should endure as man in accomplishing the wondrous plan of redemption; and though He was the Eternal Son of God, "yet learned He obedience by the things which He suffered; and being made perfect [i.e. a perfect Mediator or Redeemer] He became the author of eternal salvation unto all them that obey Him." (Heb. v. 8, 9.) Of the cause, nature, or design of these mysterious sufferings of our Lord, emphatically designated by Isaiah "the travail of His soul," "when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death," [i.e. from the power of the grave.] (Heb. v. 7.), we can determine nothing certainly, any more than we can fathom the designs of omnipotence in the great mystery of the atonement. Whether we consider them as the agony of a human soul in view of
Matthew xxvi. 3, 4.—Then assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the High Priest who was called Caiaphas, and consulted that they might take Jesus by subtilty and kill Him.

(See also John xi. 47—53; Luke xiii. 6—12; and 1 Cor. ii. 8.)

Luke xx. 20.—And they watched Him and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor.

(See also Matthew xxii. 15, and xii. 14; Luke xi. 53, 54; John viii. 6; Mark iii. 6, and xi. 18.)

Mark xiv. 33—35.—And He taketh with Him Peter and James, and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch. And He went forward a little, and fell on the ground, and prayed that if it were possible, the hour might pass from Him.

that most awful and ignominious of deaths when forsaken by the Father,—or as directly inflicted by God who “laid on Him the iniquity of us all,” to exhibit the retributive punishment due to sin,—we cannot fail to see that there was a depth and intensity of mental anguish which even the heroism of the most perfect human soul that ever existed, the calm, patient, all-enduring Redeemer, and in view of the infinite atonement and deliverance of man from the dominion of Satan, which He rejoiced and gloried in thereby achieving, could not but struggle against with far deeper suffering and horror than was ever wrung by the most cruel tortures from His weak human martyred followers, when in that tempest of emotion which shook His devoted head, mid His agony and bloody sweat, He cried, “O my Father, if it be possible, remove this cup from Me.”
Psalm lxxxviii. 3.—
For my soul is full of troubles;
And my life draweth nigh unto the grave.
7.—Thy wrath lieth hard upon me,
And Thou hast afflicted me with all Thy waves.
16.—Thy fierce wrath goeth over me;
Thy terrors have cut me off.
Isaiah liii. 11.—
. . . . . the travail of His soul.

4.—Betrayed by His own Disciple.
Psalm xli. 9.—
Yea mine own familiar friend, in whom I trusted, which did eat of
my bread,
Hath lifted up his heel against me.

5.—The exact sum for which He was to be betrayed.
Zechariah xi. 12.—And I said unto them, If ye think good, give
me my price; and if not, forbear. So they weighed for my price
thirty pieces of silver.1

6.—The Potter's field bought with the price of His betrayal.
Zechariah xi. 13.—And the Lord said unto me, Cast it unto the
potter:—a goodly price that I was prised at of them. And I took
the thirty pieces of silver, and cast them to the potter in the house of
the Lord.

7.—Retributive fate of His betrayer.
Psalm lxix. 25.—
Let their habitation be desolate;
And let none dwell in their tents.

1 Thirty pieces of silver or shekels was the price of a slave. See Exodus
xxi. 32. And it is probable that they fixed on this price in order to cast
contempt on our Lord. As a Shekel was of about the value of 2s. 6d., the
total amount which tempted Judas to the commission of his detestable crime
was £3 15s. of our money.
Luke xxii. 41—44.—And He was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if Thou be willing, remove this cup from Me; nevertheless not My will, but Thine be done. And there appeared an angel unto Him from heaven, strengthening Him. And being in agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.

John xiii. 18.—I speak not of you all; I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with Me hath lifted up his heel against Me. (See also Acts i. 16; Luke xxii. 3—6, and 47, 48.)

Matthew xxvi. 14, 15.—Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver.

Matthew xxvii. 6, 7.—And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in.

(See also Acts i. 18.)

Acts i. 16.—Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them which took Jesus. 18.—(Now this man purchased a field with the reward of

2 The more correct translation appears to be "they weighed to him."

3 That is, he furnished the means, or was the occasion of the field being purchased.—Barnes.
8.— Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow.

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8.— *Deserted by Friends and Disciples.*

*Zechariah* xiii. 7.—
Smite the shepherd, and the sheep shall be scattered: And I will turn Mine hand upon the little ones.¹

(See also *Psalm* xxxviii. 11, and lxxxviii. 8—15.)

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9.— *Falsely accused before the Roman Governor.*

*Psalm* xxii, 16.—
For dogs² have compassed me: The assembly of the wicked have enclosed me.

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*Psalm* xxxv. 11.—
False witnesses did rise up; They laid to my charge things that I knew not.

*Psalm* cix. 2.—
For the mouth of the wicked and the mouth of the deceitful are opened against me: They have spoken against me with a lying tongue.

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10.— *Silence towards His accusers.*

*Isaiah* liii. 7.—
He was oppressed, and He was afflicted, Yet He opened not His mouth: He is brought as a lamb to the slaughter, And as a sheep before her shearers is dumb, So He openeth not His mouth.

¹ Meaning to favour or protect.
² This epithet was applied by the Jews to the heathen, and the prophecy
iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. . . . .) 20.—For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick [or, office] let another take.

(See also Matthew xxvii. 3—5.)

Matthew xxvi. 31.—All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. 56.—Then all the disciples forsook Him and fled.

(See also Luke xxiii. 49; John xvi. 32, and xviii. 8, 9.)

Luke xxiii. 1, 2.—And the whole multitude of them arose, and led Him unto Pilate. And they began to accuse Him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that He Himself is Christ a king.

Mark xiv. 55, 56.—And the Chief Priests and all the council sought for witness against Jesus to put Him to death; and found none. For many bare false witness against Him, but their witness agreed not together.

(See also ver. 57—59; Matthew xxvi. 59—61; Mark xv. 3; Luke xxiii. 10, and 13—15.)

Mark xv. 3—5.—And the chief priests accused Him of many things: but He answered nothing. And Pilate asked Him again, saying, Answerest Thou nothing? Behold how many things they witness against Thee. But Jesus yet answered nothing; so that Pilate marvelled.

was therefore literally fulfilled by our Lord being delivered to the Romans to be put to death.
**Psalm xxxviii. 13.**
But I as a deaf man heard not;  
And I was as a dumb man that openeth not his mouth.  
Thus I was as a man that heareth not,  
And in whose mouth are no reproofs.

**11.—Persecuted, Mocked, and Reviled.**

**Psalm lxix. 19.**
Thou hast known my reproach, and my shame, and my dishonour:  
Mine adversaries are all before Thee.
20.—Reproach hath broken my heart;—and I am full of heaviness.  
And I looked for some to take pity, but there was none;  
And for comforters, but I found none.

**Psalm cix. 25.**
I became also a reproach unto them:  
When they looked upon me they shaked their heads.

**Psalm lxix. 26.**
For they persecute Him whom Thou hast smitten;  
And they talk to the grief of those whom Thou hast wounded.  

**Psalm xxii. 7, 8.**
All they that see me laugh me to scorn:  
They shoot out the lip, they shake the head, saying,  
He trusted on the Lord that He would deliver Him:  
Let Him deliver Him, seeing He delighted in Him.

**12.—Buffeted, Spat upon, and Scourged.**

**Micah v. 1.**
They shall smite the Judge of Israel with a rod upon the cheek.

**Isaiah 1. 6.**
I gave My back to the smiters,  
And My cheeks to them that plucked off the hair:  
I hid not My face from shame and spitting.

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1 *Or, Thy wounded.*
Matthew xxvi. 62, 63.—And the high priest arose and said unto Him, Answerest Thou nothing? What is it which these witness against Thee? But Jesus held His peace.

(See also xxvii. 12—14; Mark xiv. 61; Luke xxiii. 9.)

Luke xxii. 63—65.—And the men that held Jesus mocked Him and smote Him. And when they had blindfolded Him, they struck Him on the face, and asked Him, saying, Prophesy, who is it that smote Thee? And many other things blasphemously spake they against Him.—(See also Matt. xxvii. 28—31.)

Matthew xxvii. 39—44.—And they that passed by reviled Him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save Thyself. If Thou be the Son of God, come down from the cross. Likewise also the Chief Priests mocking Him, with the scribes and elders, said, He saved others; Himself He cannot save. If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God; let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth.

(See also Mark xv. 29—32; Luke xixi. 35—37, and 39.)

Matthew xxvii. 30.—And they spit upon Him, and took the reed, and smote Him on the head.

Matthew xxvi. 67.—Then did they spit in His face, and buffeted Him; and others smote Him with the palms of their hands.

John xix. 1.—Then Pilate therefore took Jesus, and scourged Him.

(See also Matt. xxvii. 26; Mark xiv. 65; John xviii. 22—23.)
13. —Delivered to die for the sins of the world.

Isaiah liii. 5.—
But He was wounded¹ for our transgressions,
He was bruised for our iniquities:
The chastisement of our peace was upon Him;
And with His stripes we are healed.

8.—For He was cut off out of the land of the living:
For the transgression of My people was He stricken.

Zechariah xiii. 1.—
In that day there shall be a fountain opened
To the house of David and to the inhabitants of Jerusalem,
For sin and for uncleanness.

Daniel ix. 26.—And after three score and two weeks shall Messiah be cut off, but not for Himself.

14. His suffering a voluntary submission.

Psalm xl. 6.—
Sacrifice and offering Thou didst not desire;
Mine ears hast Thou opened:²
Burnt offering and sin offering hast Thou not required.

Then said I, Lo, I come:
In the volume of the book it is written of me,
I delight to do Thy will, O my God:
Yea, Thy law is within my heart.

Isaiah 1. 5.—
The Lord God hath opened mine ear,
And I was not rebellious,—neither turned away back.

(See also Isaiah liii. 10, 11.)

¹ Literally—pierced. Compare this passage with Zech. xii. 10; and Psalm xxii. 16 with John xix. 37.
² Meaning, I was attentive, or willing. See Note V.
1 Peter iii. 18.—For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Acts ii. 23.—Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain.—(See also Romans viii. 32.)

1 Peter i. 18.—Forasmuch as ye know that ye were not redeemed with corruptible things,...... 19.—But with the precious blood of Christ, as of a lamb without blemish and without spot.
(See also ver. 20, 21; 1 John i. 7; v. 6; Heb. ix. 13, 14.)

Romans iv. 25.—Who was delivered for our offences, and was raised again for our justification.
(See also John xi. 49—52; xix. 16.)

John iv. 34.—Jesus saith unto them, My meat is to do the will of Him that sent Me, and to finish His work.

John x. 17, 18.—Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.

Matthew xx. 28,—Even as the Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many.

Matthew xxvi. 39.—O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt.
15.—Crucified with Malefactors.

Psalm xxii. 16.—
They pierced My hands and My feet.
Zechariah xii. 10.—
And they shall look upon Me whom they have pierced.

Zechariah xiii. 7.—
Awake, O sword, against My shepherd,
And against the man that is My fellow, saith the Lord of Hosts.

Isaiah liii. 12.—
And He was numbered with the transgressors;
And He bare the sin of many.

16.—His Garments parted, and lots cast for His Vesture.

Psalm xxii. 18.—
They part My garments among them,
And cast lots upon My vesture.

17.—Gall and Vinegar given Him to drink.

Psalm lxix. 21.—
They gave Me also gall for My meat;
And in My thirst they gave Me vinegar to drink.

¹ Mark says "Wine;" and Barnes remarks that it was the common acid wine drunk by the Roman soldiers, of which John says (xix. 29), "there was a vessel set full." This, mixed with myrrh, wormwood, or some intensely
John xix. 18.—Where they crucified Him, and two others with Him, on either side one, and Jesus in the midst. 34.—But one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water. 37.—And again another Scripture saith, They shall look on Him whom they pierced.

Acts ii. 36.—Therefore let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.—(See also Acts xx. 28, and Rom. viii. 34.)

Luke xxiii. 33.—And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. (See also ver. 18, 19, and Mark xv. 27, 28.)

John xix. 23, 24.—Then the soldiers, when they had crucified Jesus, took His garments, and made four parts, to every soldier a part; and also His coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the Scripture might be fulfilled, which saith, They parted My raiment among them, and for My vesture they did cast lots.

Matthew xxvii. 34.—They gave Him vinegar to drink, mingled with gall: and when He had tasted thereof, He would not drink. 48.—And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave Him to drink.

bitter drug, was given to stupify the senses to pain, and therefore our Lord would not taste it, as He was unwilling to blunt the pains of dying; though He afterwards drank the sour wine unmedicated.
18. **Forsaken of God He resigns His Spirit.**

*Isaiah* liii. 12.—
Because He hath poured out His soul unto death.

*Psalm* xxii. 1.—
My God, My God, why hast Thou forsaken Me?

*Psalm* xxxi. v.—
Into Thine hand I commit My spirit:
Thou hast redeemed Me, O Lord God of truth.

19. **Not a Bone of Him to be broken.**

*Exodus* xii. 46.—
Neither shall ye break a bone thereof.

*Psalm* xxxiv. 20.—
He keepeth all His bones:
Not one of them is broken.

20. **To be Buried in the Rich Man's Tomb.**

*Isaiah* liii. 9.—
And He made His grave with the wicked,
And with the rich in His death.

[Or, as Barnes renders it,]
And His grave was appointed with the wicked;
But He was with a rich man in His death.
John xix. 30.—When Jesus therefore had received the vinegar He said, It is finished: and He bowed His head, and gave up the ghost.

Matthew xxvii. 46.—And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthani? that is to say, My God, My God, why hast Thou forsaken Me?

Luke xxiii. 46.—And when Jesus had cried with a loud voice, He said, Father, into Thy hands I commend My spirit: and having said thus, He gave up the ghost.

John xix. 33.—But when they came to Jesus, and saw that He was dead already, they brake not His legs.

36.—For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken.¹

Matthew xxvii. 57—60.—When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed.

(See also Luke xxiii. 50—54; and John xix. 38—42.)

¹ See Note on Passover Type, concluding paragraph.
SECTION IX.

PROPHECIES OF HIS

1.—His Resurrection after Three Days.

Psalm xvi. 10.—
For Thou wilt not leave My soul in hell;
Neither wilt Thou suffer Thine Holy One to see corruption.

Isaiah xxv. 8.—
He will swallow up death in victory.

Hosea xiii. 14.—
I will ransom them from the power of the grave;
I will redeem them from death:
O death, I will be thy plagues;
O grave, I will be thy destruction.

Hosea vi. 2.—
After two days will He revive us:
In the third day He will raise us up,
And we shall live in His sight.

(Compare Jonah i. 17; ii. 1 and 10; with Matthew xii. 40.)

1 See Note XIII.
2 Though this passage is primarily an exhortation to the Jews to repentance, the mention of a certain time indicates a further reference to the raising
Section IX.

Resurrection and Ascension.

Acts ii. 32.—This Jesus hath God raised up, whereof we all are witnesses.
(See also ver. 22—28; and Acts i. 3; iii. 15; v. 30—32; and xiii. 32—37.)

1 Corinthians xv. 20.—But now is Christ risen from the dead, and become the firstfruits of them that slept. 25, 26.—For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. 57.—But thanks be to God, which giveth us the victory through our Lord Jesus Christ.
(See also 1 Cor. xv. 3—8, and 17, and 54—57; 2 Tim. 1—10; and John xi. 25, 26; and xiv. 19.)

Matthew xxviii. 1.—In the end of the Sabbath, as it began to dawn towards the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre. 5, 6.—And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which was crucified. He is not here; for He is risen as He said. 9.—And as they went to tell His disciples, behold Jesus met them, saying, All hail!
(See also Luke xxiv. 1—7, and 15, and 30—43, and 46; John xx. i. 10.)

of Christ from the grave on the third day, in which Resurrection believers participate.
2. — *His Ascension to Heaven.*

*Psalm lxviii. 18.* —
Thou hast ascended on high,
Thou hast led captivity captive:
Thou hast received gifts for men [or, in the man];
Yea, for the rebellious also, that the Lord God might dwell among them.

*Psalm ex. 1.* —
The Lord said unto my Lord,
Sit Thou at my right hand, until I make Thine enemies Thy footstool.
Ephesians iv. 8.—Wherefore He saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that He also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that He might fill [or, fulfil] all things. (See also Acts i. 9; and ii, 33.)

Mark xvi. 19.—So then after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God.

Luke xxiv. 51.—And it came to pass, while He blessed them, He was parted from them, and carried up into heaven.

(See also Ephesians i. 20; and 1 Peter iii. 22.)
SECTION X.

PROPHETICAL ACCOUNT OF

1.—His Humility and Gentleness.

Isaiah xlii. 2.—He shall not cry nor lift up,
Nor cause His voice to be heard in the street.

Zechariah ix. 9.—Behold thy King cometh unto thee:
Lowly, and riding upon an ass.

2.—His Patience under suffering, and forgiveness of Injuries, and Persecutions.

Isaiah liii. 7.—He was oppressed, and He was afflicted,
Yet He opened not His mouth.
He is brought as a lamb to the slaughter,
And as a sheep before her shearers is dumb,
So He openeth not His mouth.

3.—His Loving-kindness, Compassion, and Mercy.

Isaiah xlii. 3.—A bruised reed shall He not break,
And the smoking [or, dimly burning] flax shall He not quench.
SECTION X.

HIS HUMAN CHARACTER.¹

Matthew xii. 15, 16.—And great multitudes followed Him, and He healed them all; and charged them that they should not make Him known: that it might be fulfilled which was spoken by Esaias the prophet. (See also xi. 29; xvi. 20; and 2 Cor. x. 1.)

Matthew xxvi. 62, 63.—And the high priest arose, and said unto Him, Answerest Thou nothing? What is it which these witness against Thee? But Jesus held His peace.

Matthew xxvii. 14.—And He answered him to never a word; insomuch that the governor marvelled greatly.

1 Peter ii. 23.—When He suffered He threatened not.

Luke xxiii. 34.—Then said Jesus, Father, forgive them; for they know not what they do.

John viii. 11.—And Jesus said unto her, Neither do I condemn thee; go, and sin no more. (See also Matthew xi. 28—30.)

¹ See Note XIV.
Isaiah xi. 11.—
He shall feed His flock like a shepherd:
He shall gather the lambs with His arm,
And carry them in His bosom,
And shall gently lead those that are with young.

4.—His Justice and Truth.

Isaiah xi. 3.—
And He shall not judge after the sight of His eyes,
Neither reprove after the hearing of His ears:
But with righteousness shall He judge the poor,
And reprove with equity for the meek of the earth.
(See also Jer. xxiii. 5, and Zechariah ix. 9.)

5.—His Wisdom and Grace.

Isaiah xi. 2, 3,—
And the spirit of the Lord shall rest upon Him,
The spirit of wisdom and understanding,
The spirit of counsel and might,
The spirit of knowledge, and of the fear of the Lord;
And shall make Him of quick understanding in the fear of the Lord.

Isaiah i. 4.—The Lord God hath given me the tongue of the learned,
That I should know how to speak a word in season to him that is weary.

Psalm xlv. 2.—Grace is poured into Thy lips.

6.—His Holiness or Righteousness.

Isaiah xi. 5.—
And righteousness shall be the girdle of His loins,
And faithfulness the girdle of His reins.
Matthew ix. 36.—But when He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

John xi. 35, 36.—Jesus wept. Then said the Jews, Behold how He loved him!

(See also Luke vii. 13; and John xxi. 16—17.)

John vii. 24.—Judge not according to the appearance, but judge righteous judgment.

John viii. 15, 16.—Ye judge after the flesh; I judge no man. And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me.

John vii. 46.—Never man spake like this man.

Luke iv. 15.—And He taught in their synagogues, being glorified of all. 22.—And all bare Him witness, and wondered at the gracious words which proceeded out of His mouth. 32.—And they were astonished at His doctrine; for His word was with power.

Matthew vii. 28, 29.—The people were astonished at His doctrine: for He taught them as one having authority, and not as the scribes.

(See also Luke ii. 46, 47; and John iii. 34.)

1 John ii. 1.—Jesus Christ the righteous.
1 John iii. 5.—And in Him is no sin.

John viii. 46.—Which of you convinceth Me of sin?

(See also Matthew xxvi. 59; xxvii. 19—24.)
Psalm lxi. 7.—
Thou lovest righteousness, and hatest wickedness, Therefore God, Thy God, hath anointed Thee With the oil of gladness above Thy fellows.\(^1\)

Isaiah liii. 9.—
Because He had done no violence [or, wrong], Neither was any deceit [or, guile] in His mouth.

\(^1\) See Foot-note p. 102.—\textit{Messiah}.
Hebrews vii. 26.—For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

(See also Heb. iv. 14, 15: and ver. 8, 10; and Philipp. ii. 9.)

1 Peter ii. 22.—Who did no sin, neither was guile found in His mouth. (See also Luke xxiii. 13—16; and 41, and 47.)
SECTION XI.

PROPHECIES OF HIS NATURE AND OFFICES.

Jeremiah xxiii. 6.—
And this is His name whereby He shall be called,
THE LORD OUR RIGHTEOUSNESS.
Zechariah ix. 9.—
Behold thy King cometh unto thee;
He is just and having salvation.
(See also Psalm xvi. 10.)

2. Wisdom and Word of God.
Micah iv. 2.—
For the law shall go forth of Zion,
And the word of the Lord from Jerusalem.
Micah v. 5.—
For now shall He be great unto the ends of the earth.
And this man shall be the peace.
Isaiah xl. 8.—
But the word of our God shall stand for ever.

3. Leader or Great Captain. Corner-stone or Head of the Church.
Isaiah lv. 4.—
Behold I have given Him for a witness to the people,
A leader and commander to the people.3

1 The epithet "Just One" was applied by the Jews to Messiah.
2 The epithet "Word" is applicable to Christ as the embodied expression of God's will and law.—See remarks on the "Logos" in Note XXI. on the Divinity of Our Lord.
FULFILMENT.

SECTION XI.

Luke iv. 34.—I know Thee who Thou art; the Holy One of God.

Acts iii. 14.—But ye denied the Holy One and the Just, ......... and killed the Prince of life.

John i. 14.—And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

Revelation xix. 13.—And His name is called the Word of God.

1 Corinthians i. 24.—Christ the Power of God and the Wisdom of God.

Matthew xxiv. 35.—Heaven and earth shall pass away, but My words shall not pass away.

Colossians i. 18.—And He is the head of the body the Church.

Hebrews ii. 10.—The Captain of their Salvation.

3 See also Joshua v. 13—15, where the "Captain" or "Prince" of the Lord's host was doubtless the Eternal Son of God in human form.
Psalm cxviii. 22.—
The stone which the builders refused, is become the head stone of the corner.
Isaiah xxviii. 16.—
Behold I lay in Zion for a foundation, a stone,
A tried stone, a precious corner stone, a sure foundation.

4. Prophet like, though superior to Moses.

Deuteronomy xviii. 18.—I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in His mouth; and He shall speak unto them all that I shall command Him.

5. Mediator and Great High Priest.

Psalm cx. 4.—
The Lord hath sworn, and will not repent;
Thou art a priest for ever after the order of Melchizedec.

Zechariah vi. 12, 13.—
Behold the man whose name is THE BRANCH;
And He shall grow up out of His place,
And He shall build the temple of the Lord:
Even He shall build the temple of the Lord;
And He shall bear the glory,
And shall sit and rule upon His throne;
And He shall be a priest upon His throne:
And the counsel of peace shall be between them both.

Isaiah liii. 12.—
And made intercession for the transgressors.
1 Peter ii. 4.—To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious.

Ephesians i. 22.—And hath put all things under His feet, and gave Him to be the head over all things to the Church.

1 Corinthians iii. 11.—For other foundation can no man lay than that is laid, which is Jesus Christ.

Luke xxiv. 19.—Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people.—

John vi. 14.—Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.—(See also Hebrews iii. 3; Acts iii. 22 and 26; John vii. 40, 41.)

Hebrews vi. 20.—Whither the forerunner is for us entered, even Jesus, made an High Priest for ever after the order of Melchisedec.

(See also Hebrews v. 1—10, vii. 15—28, viii. 1—6, and ix. 15.)

Hebrews viii. 1, 2.—Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Ephesians ii. 14.—For He is our peace. 18.—For through Him we both have access by one Spirit unto the Father.

(See also 1 Timothy ii. 5.)

Hebrews vii. 25.—He ever liveth to make intercession for them.
6. **King or Prince.**

*Zechariah ix. 9.—*
Rejoice greatly, O daughter of Zion;
Shout, O daughter of Jerusalem:
Behold thy King cometh unto thee.
(See also *Micah* v. 2.)

*Daniel ix. 25.—*
Messiah the Prince.
(See also *Daniel* vii. 14, 15; *Psalm* lxxxii.)

*Jeremiah xxiii. 5.—*
Behold the days come, saith the Lord,
That I will raise unto David a righteous Branch,
And a King shall reign and prosper.
(See also *Hosea* iii. 5; *Ezekiel* xxxvii. 24, 25.)

7. **Shepherd.**

*Isaiah* xl. 11.—
He shall feed His flock like a Shepherd:
He shall gather the lambs with His arm,
And carry them in His bosom,
And shall gently lead those that are with young.

*Ezekiel* xxxiv. 23.—
And I will set up one Shepherd over them, and He shall feed them,
Even my servant David;
He shall feed them, and He shall be their shepherd.

8. **Lamb for Propitiatory Sacrifice.**

*Isaiah* liii. 7.—
He is brought as a lamb to the slaughter.

1 John the Baptist, under the influence of Divine inspiration applied this title to our Lord, without probably apprehending the significance of it, or how
Matthew ii. 2.—Where is He that is born King of the Jews?

Luke xix. 38.—Blessed be the King that cometh in the name of the Lord.

(See also John xix. 19—22.)

Acts iii. 15.—The Prince of life.

Acts v. 31.—Him hath God exalted with His right hand to be a Prince and a Saviour.

John i. 49.—Nathaniel answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel.

(See also John xviii. 36; 1 Timothy vi. 15; Revelation xix. 16.)

John x. 14.—I am the good Shepherd, and know My sheep, and am known of mine. 15.—And I lay down My life for the sheep. 16.—And there shall be one fold, and one Shepherd.

(See also John xxi. 15—17.)

1 Peter ii. 25.—For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. Hebrews xiii. 20.—Our Lord Jesus, that great Shepherd of the sheep.

(See also 1 Peter v. 4.)

John i. 29.—Behold the Lamb of God, which taketh away the sin of the world! 1 Peter i. 18.—Forasmuch as ye know that ye were far the Pascal Lamb typified the Great Sacrifice He should offer for the sins of the world.
8. —For the transgression of my people was He stricken.
11. —For He shall bear their iniquities.
   (See also Exodus xii. 1—20.)

9. —Messiah,—Christ,—Anointed.¹

Psalm xlv. 7.—
Thou lovest righteousness, and hatest wickedness;
Therefore God, Thy God, hath anointed Thee
With the oil of gladness above Thy fellows.
   (See also Psalm ii. 2.)

Daniel ix. 25.—Know therefore, and understand, that from the
going forth of the commandment to restore and to build Jerusalem
unto the Messiah the Prince shall be seven weeks, and threescore
and two weeks ...........
26.—And after threescore and two
weeks shall Messiah be cut off, but not for Himself.

10. —Saviour or Redeemer.

Isaiah lix. 16.—
And He saw that there was no man,
And wondered that there was no intercessor;
Therefore His arm brought Salvation unto Him:
And His righteousness, it sustained Him.
20.—And the Redeemer shall come to Zion,
And unto them that turn from transgression in Jacob, saith the Lord.
   (See also Isaiah liii. 4, 5; and 8, and 11, etc.)

¹ The Hebrew word Messiah, and Greek word Christ, signify the
Anointed or Consecrated, in allusion to the consecration or anointing with
holy oil of Kings, Priests, and Prophets; and the special application of the
term to our Lord was indicative of His filling the threefold office of Prophet,
Priest, and King. But His consecration to these offices was not by a material
anointing, which was only symbolical of the true internal unction; but by
not redeemed with corruptible things, . . . . 19.—But with the precious blood of Christ, as of a lamb without blemish and without spot.

(See also 1 John ii. 1, 2; Revelation v. 6—14, and xiii. 8.)

Acts x. 38.—How God anointed Jesus of Nazareth with the Holy Ghost, and with power.

Acts ii. 36.—Therefore let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified, both Lord and Christ. (See also Acts iv. 26, 27.)

John i. 41—We have found the Messias, which is, being interpreted, the Christ. And he brought him to Jesus.

John iv. 25, 26.—The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come He will tell us all things. Jesus saith unto her, I that speak unto thee am He.

Luke ii. 11.—For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. John iv. 42.—Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.

(See also 1 John iv. 14.)

Galatians iii. 13.—Christ hath redeemed us from the curse of the law, being made a curse for us. (See also 1 Peter i. 18—21; 1 Corinthians i. 30; Acts iv. 12; 1 Timothy ii. 6: Matthew i. 21, and xx. 28.)

the immediate effusion of the Holy Spirit, "for God giveth not the Spirit by measure unto Him;" which was outwardly manifested at His baptism, when "the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. iii. 16, 17.
11.—Son of Man.¹

Daniel vii. 13.—I saw in the night visions, and behold, One, like the Son of Man, came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him.

12.—Son of God.

Psalm ii. 7.—
I will declare the decree:
The Lord hath said unto Me,
Thou art My Son;
This day have I begotten Thee.

12.—Kiss the Son, lest He be angry,
And ye perish from the way,
When His wrath is kindled but a little.
Blessed are all they that put their trust in Him.

Daniel iii. 25.—And the form of the fourth is like the Son of God.

13.—Immanuel,—God with us.

Isaiah vii. 14.—
Therefore the Lord Himself shall give you a sign;
Behold a virgin shall conceive, and bear a son,
And shall call His name Immanuel.
(See also Isaiah viii. 8.)

¹ See the remarks on the significance of this title of our Lord in Note XXI, on the Divinity of Christ.
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Matthew xxv. 31.—When the Son of Man shall come in His Glory, and all the holy angels with Him, then shall He sit upon the throne of His glory. John iii. 13.—And no man hath ascended up to heaven, but He that came down from heaven, even the Son of Man, which is in heaven.2 (See also Matthew xxiv. 30; Acts vii. 56; Rev. i. 13, and xiv. 14.)

Matthew iii. 17.—And lo, a voice from heaven saying, This is My beloved Son, in whom I am well pleased. (Also Matthew xvii. 5). Hebrews i. 5.—For unto which of the angels said He at any time, thou art My son, this day have I begotten thee? (See also Romans i. 4; Luke i. 35; xxii. 70; John i. 49; Matthew xvi. 16; and Hebrews v. 8.)

John iii. 18.—He that believeth on Him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (See also ver. 36, and v. 23; 1 John ii. 22; and Acts xiii. 32, 33.)

John iii. 16.—For God so loved the world, that He gave His only begotten Son . . . . (See also ver. 17, 18, and i. 18; and Romans viii. 3 and 32.)

1 Timothy iii. 16.—And without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. (See also Matthew i. 20—23.)

2 Referring to His Divine nature in heaven, as His human nature was upon earth.
14.—**Jehovah,—The Mighty God,—The Everlasting Father.**

*Jeremiah xxiii. 6.*

And this is His name whereby He shall be called,

**THE LORD OUR RIGHTEOUSNESS.**

*Isaiah ix. 6.*

And His name shall be called

Wonderful, Counsellor, The Mighty God,
The Everlasting Father, The Prince of Peace.

*Zechariah xiii 7.*

Awake, Oh sword, against My shepherd,
And against the man that is My fellow, saith the Lord of Hosts.

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1 *Hebrew—Jehovah-tsidkenu.*

2 For fuller testimony of the Godhead of our Lord, the reader is referred to Part III. of this work.
Titus ii. 13.—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. 3

2 Peter i. 1.—Through the righteousness of God and our Saviour Jesus Christ. (See also Acts xx. 28.)

John i. 1.—In the beginning was the Word, and the Word was with God, and the Word was God.

Romans ix. 5.—And of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen.

John x. 30.—I and My Father are one.

John xiv. 10.—Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me.

3 Rather—"The glorious appearing of our great God and Saviour Jesus Christ."

4 Rather "Our God and Saviour."
SECTION XII.

OF THE UNIVERSAL EXTENSION AND ETERNAL

1. Promises to the Patriarchs. "To Abraham and to his seed for ever."

To Abraham.

_Genesis_ xxii. 18.—And in thy seed shall all the nations of the earth be blessed.

(See also _Genesis_ xii. 3; xiii. 16; and xviii. 18.)

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To Isaac.

_Genesis_ xxvi. 4.—And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.

(See also _Genesis_ xxi. 12.)

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To Jacob or Israel.

_Genesis_ xxviii. 14.—And in thee and in thy seed shall all the families of the earth be blessed.

1 So numerous are these most deeply interesting and cheering of God's promises, that it was impracticable to include the whole of them here.

2 See Note IX.
SECTION XII.

DURATION OF HIS LAW OR GOSPEL.¹

Galatians iii. 8.—And the Scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 28, 29.—There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.

(See also Matthew iii. 9; John viii. 39, 40; Romans ii. 28, 29; and iv. 9—16.)

Romans ix. 7, 8.—Neither because they are the seed of Abraham, are they all children: but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. Galatians iv. 28.—Now we, brethren, as Isaac was, are the children of promise.

Romans xi. 25, 26.—Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall
Isaiah xxvii. 6.—He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit. (See also Hosea i. 10; ii. 23; and xiv. 5, 6; Jeremiah xxxiii. 22; Isaiah lxix. 21.)

2. Conversion of the Gentiles, "from the rising of the sun even unto the going down of the same."

Isaiah xl. 5.—
And the glory of the Lord shall be revealed,
And all flesh shall see it together.

Isaiah xlii. 1.—
Behold My servant, whom I uphold;
Mine elect, in whom My soul delighteth;
I have put My spirit upon Him;
He shall bring forth judgment to the Gentiles.
4.—And the Isles shall wait for His law.

6.—I the Lord have called Thee in righteousness;
And will hold Thine hand.
And will keep Thee and give Thee for a covenant of the people,
For a light of the Gentiles;
7.—To open the blind eyes,—to bring out the prisoner from the prison,
And them that sit in darkness out of the prison-house.

Isaiah xlix. 6.—
And He said, It is a light thing that Thou shouldst be My servant
To raise up the tribes of Jacob,—and to restore the preserved of Israel:
I will also give Thee for a light to the Gentiles,
That Thou mayest be My salvation unto the end of the earth.
(See also ver. 7—12, and 18—26.)
be saved: ver. 12.—Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness!

(See also Romans ix. 23—26.)

Luke ii. 29—32.—
Lord, now lettest Thou Thy servant depart in peace,
According to Thy word:
For mine eyes have seen Thy salvation,
Which Thou hast prepared before the face of all people;
A light to lighten the Gentiles,
And the glory of Thy people Israel.

Acts xiii. 46—48.—Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed.

(See also Romans iii. 29, 30; ix. 30.)
**Isaiah** xlv. 22, 23.—

Look unto Me and be ye saved, all the ends of the earth:
For I am God and there is none else.
23.—I have sworn by Myself,
The word is gone out of my mouth in righteousness,
And shall not return,
That unto Me every knee shall bow,—Every tongue shall swear.
25.—In the Lord shall all the seed of Israel be justified, and shall glory.

**Isaiah** xlix. 5.—

And now saith the Lord that formed me from the womb to be His servant,
To bring Jacob again to Him,
Though Israel be not gathered; yet shall I be glorious in the eyes of the Lord,
And my God shall be my strength.
(See also Deut. xxxii. 21.)

**Psalm** cii. 15.—

So the heathens shall fear the name of the Lord,
And all the kings of the earth Thy glory.

**Isaiah** li. 5.
The isles shall wait upon Me,
And on Mine arm shall they trust.

**Isaiah** lii. 15.
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.

**Isaiah** lv. 5.—

Behold Thou shalt call a nation that Thou knowest not,
And nations that knew not Thee shall run unto Thee,
Because of the Lord Thy God,
And for the Holy One of Israel; for He hath glorified Thee.
(See also Psalm lxviii. 18—31.)

1 See foot note p. 18. 2 In token of respect and admiration.
fulfilment.

Romans xiv. 10, 11.—For we shall all stand before the judgment seat of Christ. For it is written, As I live saith the Lord, every knee shall bow to me, and every tongue shall confess to God.

Acts xiii. 39.—And by Him all that believe are justified from all things, from which ye could not be justified by the law of Moses.

(See also 1 Corinthians i. 30, 31; 1 John ii. 2.)

Matthew xxi. 43.—Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

1 Peter i. 1.—Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. ii. 10.—Which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.

Romans xv. 20, 21.—Yea so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man’s foundation: but as it is written, To whom He was not spoken of they shall see; and they that have not heard shall understand.

John x. 16.—And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd.
Isaiah lvi. 6.—
Also the sons of the stranger that join themselves to the Lord,
7.—Even them will I bring to My holy mountain,
For mine house shall be called a house of prayer for all people.
8.—The Lord God which gathereth the outcasts of Israel saith,
Yet will I gather others to Him, beside those that are gathered
unto Him.

Isaiah lxv. 1.—
I am sought of them that asked not for me;
I am found of them that sought me not:
I said, Behold me, behold me,
Unto a nation that was not called by my name.

Isaiah liv. 1—3.—
Sing, O barren, thou that didst not bear;
Break forth into singing and cry aloud, thou that didst not travail
with child:
For more are the children of the desolate
Than the children of the married wife, saith 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.

Isaiah lxvi. 7.—
Before she travailed she brought forth;
Before her pain came she was delivered of a man child.
12.—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.
Ephesians ii. 11—13.—Wherefore remember that ye being in
time past Gentiles in the flesh, who are called uncircumcision by that
which is called the circumcision in the flesh made by hands; that at
that time ye were without Christ, being aliens from the common-
wealth of Israel, and strangers from the covenants of promise,
having no hope, and without God in the world. But now in Christ
Jesus ye who sometimes were far off are made nigh by the blood of
Christ. . . . 18.—For through Him we both have access by one
Spirit unto the Father.

Romans x. 20.—But Esaias is very bold, and saith, I was found
of them that sought me not; I was made manifest unto them that
asked not after me.

Galatians iv. 24—28.—Which things are an allegory: 1 for
these are the two covenants; the one from the Mount Sinai, which
gendereth to bondage, which is Agar. For this Agar is Mount
Sinai in Arabia, and answereth to Jerusalem which now is, and is
in bondage with her children. But Jerusalem which is above is
free, which is the mother of us all. For it is written, Rejoice thou
barren that bearest not; break forth and cry, thou that travailest
not: for the desolate hath many more children than she which hath
an husband. Now we, brethren, as Isaac was, are the children of
promise. 31.—So, then, brethren, we are not children of the
bondwoman, but of the free. v. 5, 6.—For we through the Spirit
wait for the hope of righteousness by faith. For in Jesus Christ
neither circumcision availeth any thing, nor uncircumcision; but
faith which worketh by love.

Acts xi. 18.—When they heard these things they held their
peace, and glorified God, saying, Then hath God also to the Gen-
tiles granted repentance unto life.

Romans xi. 25, 26.—Blindness in part is happened to Israel,

1 Rather, "are to be allegorised."
Micah v. 3.—
Therefore will He give them up,
Until the time that she that travaileth shall have brought forth;
Then the remnant of his brethren shall return unto the children of Israel.
(See also Hosea i. 10; and ii. 23.)

Isaiah lx. 1.—
Arise! shine! for thy light is come,
And the glory of the Lord is risen upon thee.
3.—And the Gentiles shall come to thy light,
And kings to the brightness of thy rising.

5.—Then thou shalt see, and flow together,
And thine heart shall fear, and be enlarged;
Because the abundance of the sea shall be converted unto thee,
The forces [or, wealth] of the Gentiles shall come unto thee.
11.—Therefore thy gates shall be open continually;
They shall not be shut day nor night;
That men may bring unto thee the forces of the Gentiles,
And that their kings may be brought.
12.—For the nation and kingdom that will not serve thee shall perish;
Yea, those nations shall be utterly wasted.
16.—Thou shalt also suck the milk of the Gentiles,
And shalt suck the breast of kings.
(See also Isaiah lxi. 5, 6, and 9 and 11.)

Isaiah lxvi. 19.—
And I will set a sign among them,

1 Rather, "Nevertheless."

2 This chapter is a beautiful description of the conversion of the Gentiles by the "true Light which lighteth every man which cometh into the world," which should in the fulness of time arise on Zion; and of the happy state of the world, the true "golden age," under Messiah's reign. Of the rapid conversion of the Gentile nations of Europe, and the devotion of their kings, and
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until the fulness of the Gentiles be come in. And so all Israel shall be saved.

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John i. 9.—That was the true Light, which lighteth every man that cometh into the world.

Ephesians iii. 6.—That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the Gospel.—(See also John ix. 5.)

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Acts x. 44—46.—While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God.

Acts xxviii. 28.—Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

Acts xv. 3.—And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles.—(See also Acts xiii. 12.)

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Ephesians iii. 1, 2.—For this cause I Paul, a prisoner of Jesus Christ for you Gentiles,—if ye have heard of the dispensation of the consecration of their wealth to the service of Christianity, the page of history affords abundant testimony. Of the rapidly increasing diffusion of true Gospel light among the nations at the present day, and the daily augmenting influence of Christian truth on men's minds, they must be blind indeed who cannot see the evidences. See Note XVI.
And I will send those that escape of them unto the nations,  
To Tarshish, Pul, and Lud, that draw the bow,  
To Tubal and Javan, to the Isles afar off,  
That have not heard My fame,—neither have seen My glory;  
And they shall declare My glory among the Gentiles.

 Jeremiah xvi. 19—21.  
O Lord, my strength and my fortress,  
And my refuge in the day of affliction,  
The Gentiles shall come unto Thee from the ends of the earth,  
And shall say, Surely our fathers have inherited lies, vanity,  
And things wherein there is no profit.  
Shall a man make gods unto himself,—and they are no gods?  
Therefore, behold, I will this once cause them to know,  
I will cause them to know Mine hand and My might;  
And they shall know that My name is the Lord [JEHOVAH].

 Zephaniah ii. 11.  
The Lord will be terrible unto them,  
For He will famish all the gods of the earth;  
And men shall worship Him, every one from His place,  
Even all the isles of the heathen.

 Joel ii. 32.  
And it shall come to pass,  
That whosoever shall call on the name of the Lord shall be delivered:  
For in Mount Zion and in Jerusalem shall be deliverance,  
As the Lord hath said, and in the remnant whom the Lord shall call.

 Amos ix. 11, 12.  
In that day will I raise up the tabernacle of David that is fallen,
the grace of God which is given me to you-ward: . . . 6.—That the Gentiles should be fellow-heirs, and of the same body, and par-takers of His promise in Christ by the Gospel, . . . 8.—Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ.

(See also Acts viii. 4; ix. 15; xi. 19—21; xxvi. 15—18; Mark xvi. 15; and Luke xxiv. 47.)

Acts x. 15.—What God hath cleansed, that call not thou common. 34, 35.—Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him. 47, 48.—Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord.

(See also Acts xxi. 19; xvi. 6—15; xvii. 4, 12, and 16—36; xviii. 5—11; and xix. 17—20.)

Acts xix. 26, 27.—Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying that they be no gods, which are made with hands.—(See also ver. 27.)

Romans x. 12, 13.—For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.—(See also Romans xi. 5.)

Acts xv. 14—17.—Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for His name.
And close up the breaches thereof; 
And I will raise up his ruins, 
And I will build it as in the days of old: 
That they may possess the remnant of Edom, 
And of all the heathen which are called by My name, 
Saith the Lord that doeth this.

Zechariah ii. 11.—
And many nations shall be joined to the Lord in that day, 
And shall be My people.

Zechariah vi. 15.—And they that are far off shall come and build in the temple of the Lord.

Zechariah viii. 22.—Yea, many people and strong nations shall come to seek the Lord of Hosts in Jerusalem, and to pray before the Lord.

Malachi i. 11.—
For from the rising of the sun even unto the going down of the same, 
My name shall be great among the Gentiles; 
And in every place incense shall be offered unto My name, 
And a pure offering: 
For My name shall be great among the heathen, saith the Lord of Hosts.

14.—For I am a great King, saith the Lord of Hosts, 
And my name is dreadful among the heathen.

Psalm xlvi. 10.—
Be still, and know that I am God: 
I will be exalted among the heathen, 
I will be exalted in the earth.

1 Rather, "shall be called by My name."
And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men might seek after the Lord, and all the Gentiles upon whom My name is called, saith the Lord who doeth all these things.

Revelation xiv. 6, 7.—And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.

Matthew viii. 11.—And I say unto you, that many shall come from the East and West, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven.

Revelation xv. 4.—Who shall not fear Thee, O Lord, and glorify Thy name? For Thou only art holy: for all nations shall come and worship before Thee: for Thy judgments are made manifest.

Colossians i. 27.—To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is, Christ in you the hope of glory.
3.—Eternal and Universal Reign of King Messiah.

_Psalm xlv._ 6. 1—
Thy throne, O God, is for ever and ever:  
The sceptre of Thy kingdom is a right sceptre.  
16.—Instead of Thy fathers shall be Thy children,  
Whom Thou mayest make princes in all the earth.  
17.—I will make Thy name to be remembered in all generations:  
Therefore shall the people praise Thee for ever and ever.

_Isaiah lii._ 10.—
The Lord hath made bare His holy arm in the eyes of all the nations;  
And all the ends of the earth shall see the salvation of our God.

_Isaiah liii._ 12.—
Therefore will I divide Him a portion with the great,  
And He shall divide the spoil with the strong.

_Daniel vii._ 13, 14.—I saw in the night visions, and behold one  
like the Son of Man came with the clouds of heaven,  
and came to the Ancient of Days, and they brought Him near before Him;  
and there was given Him dominion and glory, and a kingdom, that all  
people, nations, and languages, should serve Him:  
His dominion is an everlasting dominion, which shall not pass away,  
and His kingdom that which shall not be destroyed.  
27.—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.

_Psalm ii._ 8, 9.  
Ask of me, and I shall give Thee the heathen for Thine inheritance,  
And the uttermost parts of the earth for Thy possession.  
Thou shalt break them with a rod of iron;  
Thou shalt dash them in pieces like a potter's vessel.

1 See Note IV.  
2 See foot note, p. 36.
Hebrews i. 8, 9.—But unto the Son He saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

Romans i. 4—6.—And declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead; by whom we have received grace and apostleship for obedience to the faith among all nations, for His name: among whom are ye also the called of Jesus Christ.

Matthew xxviii. 18, 20.—And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

(See also Matthew xi. 27.) Revelation v. 9, 10.—For Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth.

(See also Luke xii. 32.)

Revelation xix. 15.—And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron.
Psalm cx. 1—3.—
The Lord said unto my Lord,
Sit Thou at My right hand, until I make Thine enemies Thy footstool.
The Lord shall send the rod of Thy strength out of Zion:
Rule Thou in the midst of Thine enemies.
Thy people shall be willing in the day of Thy power,
In the beauties of holiness from the womb of the morning:
Thou hast the dew of Thy youth.

Daniel ii. 44.—And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.
(See also Zechariah xiv. 9.)

Psalm xxii. 27.—
All the ends of the world shall remember and turn unto the Lord,
And all the kindreds of the nations shall worship before Thee.
28.—For the kingdom is the Lord’s,
And He is the governor among the nations.
31.—They shall come and shall declare His righteousness
Unto a people that shall be born, that He hath done this.
(See also Psalm xviii. 43, 44, and 49.)

Psalm lxxii. 5.—
They shall fear Thee as long as the sun and moon endure,
Throughout all generations.

8.—He shall have dominion also from sea to sea,
And from the river unto the ends of the earth.

1 The Rod or Sceptre of Messiah’s power is His Gospel, which is gradually extending His rule over the earth, and “reconciling” those who “were sometime alienated and enemies.”

2 Bishop Lowth shows that this should be rendered “More than the dew
**Hebrews** i. 13.—But to which of the angels said He at any time, Sit on my right hand, until I make Thine enemies Thy footstool?

**Romans** i. 16.—For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.  
**Acts** ii. 41.—Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. (See also verse 47; and ix. 31.)

**Revelation** xi. 15.—And the seventh angel sounded; and 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.

**Romans** xv. 8, 9.—Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for His mercy. (See also Romans ix. 30.)

**Romans** x. 4.—For Christ is the end of the law for righteousness to every one that believeth.—(And ver. 12, 13.)

**2 Peter** i. 11.—The everlasting kingdom of our Lord and Saviour Jesus Christ.

**Philippians** ii. 9—11.—Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at from the womb of the morning is the dew of Thy progeny,”—a beautiful, figurative, prophetic declaration of the extension of Messiah’s church.

³ See Note VI.
9.—They that dwell in the wilderness shall bow before Him; And His enemies shall lick the dust.
11.—Yea all kings shall fall down before Him: All nations shall serve Him.

17.—His name shall endure for ever: His name shall be continued as long as the sun: And men shall be blessed in Him; All nations shall call Him blessed.

Psalm lxxxix. 3, 4.—I have made a covenant with My chosen, I have sworn unto David My servant, Thy seed will I establish for ever, And build up thy throne to all generations.
25.—I will set his hand also in the sea, And his right hand in the rivers.
36.—His seed shall endure for ever, And his throne as the sun before me.

Zechariah ix. 10.—And He shall speak peace unto the heathen: And His dominion shall be from sea even to sea. And from the river even to the ends of the earth.

4.—Kingdom of Righteousness and Peace.

Isaiah ii. 2—4.—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,
the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father.

1 Corinthians i. 24.—Unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

Luke i. 32, 33.—He shall be great and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. Luke xxiv. 47.—And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

Ephesians ii. 17, 18.—And came and preached peace to you which were afar off, and to them that were nigh. For through Him we both have access by one Spirit unto the Father.

Revelation xii. 10.—Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ.

(See also Matthew xiii. 31, 32.)

John iv. 23, 24.—But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him. God is a Spirit; and they that worship Him must worship Him in spirit and in truth.

Ephesians v. 8, 9.—For ye were sometime darkness, but now are
To the house of the God of Jacob;
And He will teach us of 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 ploughshares,
And their spears into pruninghooks:
Nation shall not lift up sword against nation,
Neither shall they learn war any more.¹

Isaiah xxv. 6.—
And in this mountain shall the Lord of Hosts make unto all people
A feast of fat things, a feast of wines on the lees,
Of fat things full of marrow, of wines on the lees well refined.

7.—And He will destroy in this mountain the face of the covering cast over all people,
And the veil that is spread over all nations.

8.—He will swallow up death in victory;
And the Lord God will wipe away tears from off all faces:
And the rebuke of His people shall He take away from off all the earth:
For the Lord hath spoken it.

9.—And it shall be said in that day
Lo this is our God;—we have waited for Him, and He will save us:
This is the Lord;—we have waited for Him; we will be glad and rejoice in His salvation.

Isaiah lxv. 17.—
For behold I create new heavens and a new earth:²

¹ This striking and beautiful description of the blessed results of Messiah's reign of righteousness and peace is repeated by the prophet Micah, iv. 1—3,
fulfilment.

...light in the Lord: walk as children of light: (for the fruit of the Spirit is in all goodness and righteousness and truth.)

Galatians v. 22, 23.—But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.

Matthew xxii. 2, 3.—The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding.

2 Corinthians iii. 14.—Which vail is done away in Christ.

Revelation vii. 17.—For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

Hebrews iv. 9.—There remaineth therefore a rest for the people of God. 11.—Let us labour therefore to enter into that rest.

Revelation xxi. 1—5.—And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away;

2 How forcibly these terms depict the future blessed condition of mankind under the universal prevalence of the Gospel.
And the former shall not be remembered,—nor come into mind.
18.—But be ye glad and rejoice for ever in that which I create:
For behold I create Jerusalem a rejoicing,—and her people a joy.
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.¹
21.—And they shall build houses, and inhabit them;
And they shall plant vineyards, and eat the fruit of them.
22.—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.
23.—They shall not labour in vain,—nor bring forth for trouble;
For they are the seed of the blessed of the Lord,
And their offspring with them.
24.—And it shall come to pass,
That before they call I will answer;
And while they are yet speaking I will hear.
25.—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,
Saith the Lord.
(See also, Isaiah xi. 6—10; Obadiah ver. 17, 21; Zechariah xiv. 20, 21.)

¹ The idea conveyed in this verse seems to be that not only should human longevity or the “probability of life” be greatly augmented, but also that in place of the “few and evil days,” which sin has entailed on the human race, they should fulfill the course Providence has assigned them by living virtuous lives, and reaping the fruits thereof in prosperity, security, health, and happiness. Whilst in contrast it is added, that though the sinner should attain a hundred years of age, he should die accursed, or cut off in his sins. The
and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold I make all things new. 22—27.—And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb’s book of life.

Revelation xxii. 3, 4.—And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face, and His name shall be in their foreheads.

effects of exalted virtue, and of temperance of both mind and body in controlling consuming passions, and putting an end to intemperance, the fruitful parent of crime, madness, and disease; and to murder, suicide, wars, and all the various evils and injurious results to health flowing from vicious or erroneous conduct, shews us what might be effected by the enlightening, life-giving precepts of the gospel, in improving the physical as well as moral well-being of mankind, and thereby prolonging life.
Habakkuk ii. 14.—
For the earth shall be filled with the knowledge of the glory of the Lord,
As the waters cover the sea.

Daniel ii. 34.—Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. 35.—And the stone that smote the image became a great mountain, and filled the whole earth.

Zechariah xiv. 9.—
And the Lord shall be king over all the earth:
In that day shall there be one Lord, and His name one.

As these glorious and deeply interesting prophecies of the eventual "filling of the whole earth," by the "Stone cut out without hands," the "Rock of Ages," have yet to attain their complete fulfilment in the universal diffusion of Gospel light and obedience of men's hearts to its life-giving truths, we must look to the rapid though silent spread of Christianity, and the rapidly increasing diffusion of God's
Revelation xxii. 5.—And there shall be no night there; and they need no candle, neither light of the sun: for the Lord God giveth them light.

1 Corinthians xv. 24, 25.—Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet.

Ephesians iv. 5, 6.—One Lord, one faith, one baptism, one God and Father of all.

Word in all lands, the multiplying of religious works, and aids to the better understanding of Scripture, and the extent and zeal of the efforts made for reforming and educating the destitute, and of missionary enterprise for evangelizing the dark places of the world—for evidence of the progressive fulfilling, (though yet far from complete accomplishment,) of these "exceeding great and precious promises" of Him whose word faileth not.
SECTION XIII.

TYPICAL PREFIGURATIONS OF MESSIAH.¹

Typical Persons.

Adam.²

*Genesis* i. 27.—So God created man in His own image, in the image of God created He him.

*Luke* iii. 38.—Which was the son of Adam, which was the son of God.

*Genesis* ii. 7.—And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

*Genesis* iii. 19.—In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return.

Noah.

*Genesis* v. 29.—And He called his name Noah,³ saying, This same shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

¹ See Note XVII. on the Types. The remarks on each Type should be read in connection with the texts referring to the same type.
² Adam signifies earthly. See 1 Cor. xv. 45—49.
³ Noah signifies rest, or consolation.
SECTION XIII.

Luke i. 35.—The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God.

1 Corinthians xv. 45.—The first man Adam was made a living soul; the last Adam was made a quickening spirit. 47.—The first man is of the earth, earthy; the second man is the Lord from heaven.—(See also ver. 47—49.)

1 Corinthians xv. 21, 22.—For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. (See also Romans v. 11—19.)

2 Corinthians i. 5.—So our consolation also aboundeth by Christ. Matthew xi. 28.—Come unto me all ye that labour and are heavy laden, and I will give you rest. (See also Hebrews iv. 9—11; Luke ii. 25, and 29, 30.)
Genesis vii. 23.—And every living substance was destroyed which was upon the face of the ground . . . . . and Noah only remained alive, and they that were with him in the ark. viii. 21.—And the Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more, for man's sake.
(See also Isaiah liv. 9, 10.)

Melchizedec.¹

Genesis xiv. 18—20.—And Melchizedec king of Salem² brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Psalm cx. 4.—
The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedec.

Isaac.³

Genesis xxii. 2.—Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

8.—And Abraham said, My son, God will provide Himself a lamb for a burnt offering. 14.—And Abraham called the name of that place Jehovah-jirah;⁴ as it is said to this day, In the mount of the Lord it shall be seen.

18.—And in thy seed shall all the nations of the earth be blessed.

¹ The signification of Melchizedec is King of Righteousness.
² Salem means peace.
³ Isaac signifies laughter, or rejoicing.
⁴ Hebrew, The Lord will see, or provide.
⁵ As the waters of the deluge purified the earth from wickedness, so the
1 Peter iii. 20, 21.—When once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ.

Hebrews vii. 1.—For this Melchisedec, king of Salem, Priest of the most high God, . . . . . . 3.—Without father, without mother, without descent, having neither beginning of days nor end of life; but made like unto the Son of God; abideth a priest continually. 15—17.—And it is yet far more evident for that after the similitude of Melchisedec there ariseth another Priest, who is made not after the law of a carnal commandment, but after the power of an endless life. For He testifieth, Thou art a Priest for ever, after the order of Melchisedec.

Romans viii. 32.—He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?—(See also John iii. 16.)

John i. 29.—The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God which taketh away the sin of the world.

1 Peter i. 18, 19.—Forasmuch as ye know that ye were not redeemed with corruptible things, . . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.

(See also Revelation v. 6, 12.)

sprinkling of water symbolizes the baptism of regeneration which washes away our sin.

* There is no record of the genealogy, birth, or death of Melchizedec, and he resembled Christ in having no limit assigned for the commencement or end of his priesthood.

* Was an appointed type of Messiah.
**Jacob, or Israel.**

*Genesis* xxxii. 23.—Thy name shall be called no more Jacob, but Israel: 1 for as a prince hast thou power with God and with men, and hast prevailed.

*Hosea* xii. 3.—And by his strength he had power with God: Yea, he had power over the angel and prevailed.

**Joseph.**

*Genesis* xxxvii. 3.—Now Israel loved Joseph more than all his children, because he was the son of his old age.

4.—And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him.

5.—And Joseph dreamed a dream, and he told it his brethren. 7, 8.—And behold your sheaves stood round about, and made obeisance to my sheaf. And his brethren said to him, Shalt thou indeed reign over us? Or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words.

18.—And when they saw him afar off, even before he came near unto them, they conspired against him to slay him.

23.—And they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver.

1 Hebrew, A Prince of God. See the remarks in Note XVII. on this type of Messiah; and foot note, p. 16.
**FULFILMENT.**

*Isaiah* xlix. 3.—Thou art my servant, O Israel, in whom I will be glorified. *Acts* v. 31.—Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Revelation* v. 5.—Weep not: behold the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

*Matthew* iii. 17.—This is My beloved Son in whom I am well pleased.

*John* vii. 5.—For neither did His brethren believe in Him. 20.—The people answered and said, Thou hast a devil.

*Luke* xix. 14.—We will not have this man to reign over us. *Luke* xx. 14.—This is the heir: come let us kill him, that the inheritance may be ours. *John* xix. 21.—Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that He said, I am King of the Jews. (See also ver. 12 and 15.)

*John* xi. 53.—Then from that day forth they took counsel together for to put Him to death.

*Matthew* xxvi. 14, 15.—Then one of the twelve called Judas Iscariot went unto the chief priests, and said unto them, What will ye give me, and I will deliver Him unto you? And they covenanted with him for thirty pieces of silver.
Genesis xli. 42, 43.—And Pharaoh took off his ring from his hand and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck; and he made him to ride in the second chariot which he had; and they cried before him, Bow the knee: and he made him ruler over all the land of Egypt.

Genesis xlii. 8.—And Joseph knew his brethren, but they knew not him.

Genesis 1. 20.—Fear not: for am I in the place of God? but as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. (See also Psalm cv. 17—22.)

Moses.

Exodus ii. 14.—Who made thee a prince and a judge over us?

Acts vii. 35.—This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send to be a ruler and a deliverer by the hand of the angel which appeared to him in the bush. 39.—To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt.

Hebrews xi. 24.—By faith Moses, when he was come to years refused to be called the son of Pharaoh's daughter; . . . . . 26.—Esteeming the reproach of Christ greater riches than the treasures in Egypt.

Numbers xii. 3.—Now the man Moses was very meek, above all the men which were upon the face of the earth.

Numbers xii. 7.—My servant Moses is not so, who is faithful in all mine house.
FULFILMENT.

Philippians ii. 9, 10.—Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow . . . . 11.—And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. (See also Isaiah lii. 13; and liii. 12.)

John i. 11.—He came unto His own, and His own received Him not.—(See also Isaiah liii. 1—3; John xii. 37, 38.)

John vi. 35.—And Jesus said unto them, I am the bread of life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst. 40.—And this is the will of Him that sent Me, that every one which seeth the Son and believeth on Him, may have everlasting life: and I will raise him up at the last day.—(See also Acts iii. 17—21.)

John viii. 48.—Say we not well that Thou art a Samaritan, and hast a Devil? xix. 15.—Away with Him, away with Him, crucify Him.

Acts iii. 14.—But ye denied the Holy One and the Just, and desired a murderer to be granted unto you.

Hebrews xii. 2.—Looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame.

2 Corinthians x. 1.—Now I Paul myself beseech you by the meekness and gentleness of Christ.

Hebrews iii. 1, 2.—Consider the Apostle and High Priest of our profession, Christ Jesus, who was faithful to Him that appointed Him, as also Moses was faithful in all his house.
Exodus xxxii. 30.—Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the Lord; peradventure I shall make an atonement for your sin.

Deuteronomy xviii. 18.—I will raise them up a Prophet from among their brethren like unto thee.

Deuteronomy xxxiii. 5.—And he was king in Jeshurun, When the heads of the people—and the tribes of Israel were gathered together.

Deuteronomy xxxiv. 10.—And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. 1

(See also Exodus xxiv. 1, 2; xxxiii. 11; and Numbers xii. 8.)

Joshua.

Deuteronomy xxxi. 23.—And He gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them; and I will be with thee.

Joshua i. 6.—Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

David.

Psalm lxxxix. 19.—I have laid help upon one that is mighty, I have exalted one chosen out of the people. 20.—I have found David My servant; With My holy oil have I anointed him: 27.—Also I will make him My firstborn, Higher than the kings of the earth.

1 This must be understood as expressing direct and free communication of God's will to Moses, not that the latter actually saw God, "for no man hath seen God at any time."

2 Joshua signifies God-Saviour, and is the same as the Greek word Jesus, which Joshua is called in Heb. iv. 8, and Acts vii. 45.
Romans v. 11.—And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement,

John vi. 14.—Then these men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.—(See also vii. 40; and Luke xxiv. 19.)

Matthew ii. 2.—Where is He that is born King of the Jews? (See also Acts v. 31.)

John vi. 46.—Not that any man hath seen the Father, save He which is of God, He hath seen the Father.

John xiv. 2.—I go to prepare a place for you.

Hebrews iv. 8, 9.—For if Jesus had given them rest, then would he not afterwards have spoken of another day. There remaineth therefore a rest to the people of God.

Colossians i. 19, 20.—For it pleased the Father that in Him should all fulness dwell: and having made peace through the blood of His cross, by Him to reconcile all things unto Himself. 18.—Who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence.

3 David signifies Beloved. 4 See foot note, p. 102.
5 That is, the Holy Ghost by David, in Psalm xc. v., would not, long after Joshua had led the Israelites into the promised Land, have exhorted them to seek for a rest, were there not some rest still future.
Psalm lxxi. 7.—
I am as a wonder unto many;
But Thou art my strong refuge.

10.—For mine enemies speak against me;
And they that lay wait for my soul take counsel together,
11.—Saying, God hath forsaken him:
Persecute him and take him; for there is none to deliver him.

20.—Thou which hast shewed me great and sore troubles, shalt
quicken me again;
And shalt bring me up from the depths of the earth.

Solomon. 1

2 Samuel vii. 13.—And I will establish the throne of his kingdom for ever.

Psalm lxxii. 17.—
His name shall endure for ever:
His name shall be continued as long as the sun:
And men shall be blessed in Him:
All nations shall call Him blessed. 2

Psalm lxxii. 1, 2.—
Give the King Thy judgments, O God,
And Thy righteousness unto the King's Son.
He shall judge Thy people with righteousness,
And Thy poor with judgment.

14.—He shall redeem their soul from deceit and violence:
And precious shalt their blood be in His sight.

(Abraham, Aaron, Samson, Zerubbabel were also typical representatives of Messiah.)
Matthew xiii. 57.—And they were offended in Him.
(See also John vi. 42; and vii. 15, 16.)

John xi. 53.—Then from that day forth they took counsel together for to put Him to death.

1 Corinthians xv. 20.—But now is Christ risen from the dead, and become the first-fruits of them that slept.

Luke i. 32, 33.—And the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

John v. 30.—As I hear I judge: and My judgment is just; because I seek not Mine own will, but the will of the Father which hath sent Me.
(See also John viii. 16.)

Titus ii. 14.—Who gave Himself for us, that He might redeem us from all iniquity.

1 Solomon means peaceable.
2 See Note VI, on Psalm lxxii.
Typical Ordinances and Events.

**Jacob's Ladder.**

*Genesis xxviii. 12.*—And he dreamed, and behold, a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it.

**The Passover.**

*Exodus xii. 3.*—Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house.

*Exodus xii. 5.*—Your lamb shall be without blemish, a male of the first year.

6.—And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.¹

7.—And they shall take of the blood, and strike it on the two side posts, and on the upper door post of the house, wherein they shall eat it.

¹ *Hebrew*, "Between the two evenings."—See note on Passover Type, shewing the literal accomplishment of this part of the ordinance by Him who came "to fulfil the law," dying at the *exact time* appointed for killing the Paschal Lamb.

² "Heaven open" figuratively expresses the bestowal of Divine blessings, (Ps. lxxviii. 23, 24,) and our Lord here seems to mean that Nathaniel should eventually have evidence in His life and works, that He was the appointed Mediator by and through whom we have access to the Father, and obtain all our supplies of spiritual blessings. The only "Way," as figured by Jacob's ladder, from earth to heaven. *John xiv. 6.*
John i. 51.—Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

John i. 29.—Behold the Lamb of God which taketh away the sin of the world!

Luke xxii. 15, 16.—With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God.

1 Peter i. 18.—Forasmuch as ye know that ye were not redeemed with corruptible things, .... 19.—But with the precious blood of Christ, as of a lamb without blemish and without spot.

Matthew xxvii. 46.—And about the ninth hour Jesus cried with a loud voice .... 50.—Jesus when He had cried again with a loud voice, yielded up the ghost.

Mark xiv. 24.—This is My blood of the new testament, which is shed for many. Hebrews xii. 24.—And to Jesus the Mediator of the new covenant, and to the blood of sprinkling. (See also Heb. ix. 22.)

3 That is, until the typical institution of the Passover should be fulfilled in the Sacrifice once offered of the true Paschal Lamb of God for the sins of the world. As this great event was accomplished the following or Passover evening, therefore our Lord kept it the day before that appointed for this feast, on which He as the true Paschal Lamb was to be offered up; and intimates in these few simple words to His disciples that He should shortly accomplish that great sacrifice foreshadowed by the Passover type.
8.—And they shall eat the flesh in that night, roast with fire, and unleavened bread;

11.—And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the Lord's passover.

13.—And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

46.—In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. (See also Numbers ix. 12.)

47.—All the congregation of Israel shall keep it. (See also Numbers ix. 13.)

48.—And when a stranger shall sojourn with thee, and will keep the passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: 49.—One law shall be to him that is homeborn, and unto the stranger that sojourneth among you. (See also Numbers ix. 14.)

The Brazen Serpent.

Numbers xxi. 8, 9.—And the Lord said unto Moses, Make thee
1 Corinthians v. 7, 8.—For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

Luke xii. 35, 36.—Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord. (See also 1 Peter i. 13.)

Romans v. 9.—Much more then, being now justified by His blood, we shall be saved from wrath through Him. (See also 1 John i. 7; Ephesians i. 7; Matthew xxvi. 28.)

John xix. 33.—But when they came to Jesus and saw that He was dead already, they brake not His legs. 36.—For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken.

Acts ii. 38.—Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins. iv. 12.—For there is none other name under heaven given among men, whereby we must be saved. (See also Hebrews ii. 3; and Luke xxii. 19.)

Galatians iii. 27, 28.—For as many of you as have been baptised into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. (See also Colossians iii. 11.)

John iii. 14, 15.—And as Moses lifted up the serpent in the
a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it shall live. And Moses made a serpent of brass, and put it upon a pole; and it came to pass that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

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Rock in the Wilderness.

Exodus xvii. 6.—Behold I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink.

(See also Numbers xx. 8—11; and Psalm cv. 41.)

Manna.

Exodus xvi. 4.—Then said the Lord unto Moses, Behold I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them whether they will walk in my law, or no. 15.—And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

(See also Psalm lxxviii. 24, 25.)

The Ordinance of the Priesthood.

Exodus xxviii. 1—And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office. 2—And thou shalt make holy garments for Aaron thy brother for glory and for beauty. 12.—And thou shalt put the two stones upon the shoulders of the ephod for stones of memorial unto the children of Israel: and Aaron shall bear their names before the Lord upon his two shoulders for a memorial.

(See also Leviticus viii. 13.)

1 or, What is this?
FULFILMENT.

wilderness, even so must the Son of Man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.

(See also John xii. 32, 33; and vi. 40.)

1 Corinthians x. 4.—And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. 2

(See also John iv. 13, 14.)

John vi. 48—51.—I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is My flesh, which I will give for the life of the world.

(See also ver. 32—35; 53—58; Luke xxii. 19; and 1 Cor. x. 3.)

Hebrews v. 1.—For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. 4.—And no man taketh this honour unto himself, but he that is called of God, as was Aaron. 5.—So also Christ glorified not Himself to be made an High Priest; but He that said unto Him, Thou art my Son, to day have I begotten Thee.

Hebrews ix. 24.—For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

2 Was a type or representation of Christ, and the "spiritual blessings" proceeding from Him.
Exodus xxviii. 36.—And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD. 38.—And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord. (See also Numbers xviii. 1.)

Jeremiah xxxiii. 18.—Neither shall the priests, the Levites, want a man before me. To offer burnt offerings and to kindle meat offerings, And to do sacrifice continually.

Sacrifices.

Genesis viii. 20, 21.—And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar. And the Lord smelled a sweet savour; and the Lord said in His heart, I will not again curse the ground any more for man's sake. (See also Genesis iv. 3—5; and xxii.)

Exodus xiii. 1, 2.—And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine. 13.—And all the firstborn of man among thy children shalt thou redeem.—(See also ver. 14—16.)

Numbers xxviii. 3.—This is the offering made by fire which ye shall offer unto the Lord; two lambs of the first year without spot, day by day, for a continual burnt offering. 6.—It is a continual burnt offering which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the Lord. (See also Exodus xxix. 38—42; and xx. 24.)


Hebrews vii. 26—28,—For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily as those high priests to offer up sacrifice, first for his own sins, and then for the people's: for this He did once when He offered up Himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. (See also ver. 24, 25.)

Hebrews viii. 1, 2.—Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Ephesians v. 2.—As Christ also hath loved us, and hath given Himself for us an offering and a Sacrifice to God for a sweet smelling savour. (See also 1 Corinthians v. 7.)

Titus ii. 14.—Our Saviour Jesus Christ; who gave Himself for us that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

Hebrews ix. 11—14.—But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us.
Psalm xl. 6—8.—
Sacrifice and offering Thou didst not desire:
Mine ears hast Thou opened:
Burnt offering and sin offering hast Thou not required.
Then said I, Lo, I come:
In the volume of the book it is written of Me,
I delight to do Thy will, O My God:
Yea, Thy law is within My heart.¹

The Sin Offering.

Leviticus xvi. 9.—And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering.

Leviticus xvi. 27.—And the bullock for the sin offering, and the goat for the sin offering, whose blood was brought in to make atonement in the holy place, shall one carry forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung.—(See also Exodus xxix. 14.)

The Scapegoat.

Leviticus xvi. 10.—But the goat on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with Him, and to let him go for a scapegoat into the wilderness. 21.—And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: and the goat shall bear upon him all their iniquities unto a land not inhabited.
(See also Isaiah liii. 6.)

¹ See Note V. on this passage.
Hebrews x. 4—7.—For it is not possible that the blood of bulls and of goats should take away sins. Wherefore when He cometh into the world He saith, Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me: in burnt offerings and sacrifices for sin Thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of Me,) to do Thy will, O God. 10.—By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

2 Corinthians v. 21.—For He hath made Him to be sin² for us, who knew no sin; that we might be made the righteousness of God in Him.—(See also 1 Peter iii. 18.)

Hebrews xiii. 11, 12.—For the bodies of those beasts whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.

Romans iv. 25.—Who was delivered for our offences, and was raised again for our justification. v. 11.—And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Hebrews ix. 28.—So Christ was once offered to bear the sins of many.

1 Peter ii. 24.—Who His own self bare our sins in His own body on the tree, that we being dead to sins, should live unto righteousness:—by whose stripes ye are healed.

² Or, Sin offering.
Ark of the Covenant and Mercy-Seat.

Exodus xxv. 10.—And thou shalt make an ark of shittim wood. 17.—And thou shalt make a mercy-seat of pure gold: 21.—And thou shalt put the mercy-seat above upon the ark: and in the ark thou shalt put the testimony that I shall give thee.

22.—And there I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

2 Samuel vi. 2.—The ark of God whose name is called by the name of the Lord of Hosts that dwelleth between the cherubim.

Exodus xxvi. 33, 34.—And the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy-seat upon the ark of the testimony in the most holy place.

Cities of Refuge.

Numbers xxxv. 11, 12.—Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not until he stand before the congregation in judgment.

26—28.—But if the slayer shall at any time come without the border of the city of his refuge, whither he was fled; and the revenger of blood find him without the borders of the city of his refuge, and the revenger of blood kill the slayer; he shall not be guilty of blood, because he should have remained in the city of his refuge until the death of the high priest.

Or, at which even the name of the Lord was called upon.
Romans iii. 25.—Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God.

Romans v. 2.—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

Ephesians ii. 18.—For through Him we both have access by one Spirit unto the Father. iii. 12.—In whom we have boldness and access with confidence by the faith of Him.

Hebrews iv. 16.—Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Hebrews x. 19, 20.—Having therefore, brethren, boldness [or, liberty] to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; 22.—Let us draw near with a true heart in full assurance of faith.—(See also Rev. xi. 19.)

Romans viii. 1.—There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Hebrews vi. 18.—Who have fled for refuge to lay hold upon the hope set before us.

(See also John iii. 16—18, and 36; v. 24; 1 Thess. v. 9; and Philipp. iii. 9.)

Hebrews x. 26, 27.—For, if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. John xv. 6.—If a man abide not in Me, he is cast forth as a branch and is withered; and men gather them and cast them into the fire, and they are burned.

2 Or, mercy-seat.

3 Or, accidentally.
PROPHECY.

Numbers xxxv. 32.—And ye shall take no satisfaction for him that is fled to the city of his refuge, that he should come again to dwell in the land until the death of the priest.

(See also Deuteronomy iv. 41—43; xix. 3—7; Joshua xx.)

Jonah's Entombment Three Days in the Whale.

Jonah i. 17.—Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights. ii. 10.—And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. iii. 5.—So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.¹

(The Burning Bush, Pillar of Fire, Noah's Ark, etc., also foreshadowed the Redeemer of the world.)

¹ Jonah's miraculous deliverance from his three days' entombment presents the "fullest and nearest shadow of Christ's lying in the grave which the
FULFILMENT.

Acts iv. 12.—Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

(See also Galatians iii. 10—13; and compare Deut. xxxiii. 27; Psalm xlvi. 1; lvii. 1; and Zech. ix. 12.)

Matthew xii. 40, 41.—For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas: and behold a greater than Jonas is here.

(See also xvi. 4; and Luke xi. 30.)

Scripture affords."—(Cradock.) Thus we find the great fact of the Resurrection of our Lord foreshadowed in the earliest of the prophets.
Part Second.

OUR LORD'S OWN FULFILLED PROPHECIES.
OUR LORD'S OWN FULFILLED PROPHECIES.

SECTION I.

OF HIS BETRAYAL, CRUCIFIXION, RESURRECTION, WITH.

1.—Of His Betrayal by Judas.

Matthew xxvi. 21.—And as they did eat He said, Verily I say unto you, That one of you shall betray Me. 23—25.—He that dippeth his hand with Me in the dish, the same shall betray Me. The Son of man goeth as it is written of Him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas which betrayed Him, answered and said, Master is it I ? He said unto him, Thou hast said.

(See also Mark xiv. 18—21, 41; Luke xxii. 21, 22; John xiii. 18—30.)

John vi. 70, 71.—Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot, the son of Simon: for he it was that should betray Him, being one of the twelve.

John xvii. 12.—And none of them is lost but the Son of perdition; that the Scripture might be fulfilled.

2.—Scattering of the Disciples on His seizure.

Mark xiv. 27.—And Jesus saith unto them, All ye shall be offended because of Me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered. (See also Matt. xxvi. 31; John xvi. 32.)
Section I.

And Ascension, and Events Connected There-

Luke xxii. 3—6.—Then entered Satan into Judas surnamed Iscariot, being of the number of the twelve. And he went his way and communed with the chief priests and captains, how he might betray Him unto them. And they were glad, and covenanted to give him money. And he promised and sought opportunity to betray Him unto them in the absence of the multitude. 47, 48.—And while He yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss Him. But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss. (See also John xviii. 1—5.)

Matthew xxvi. 47–49.—And while He yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. Now he that betrayed Him gave them a sign, saying, Whomsoever I shall kiss, that same is He: hold Him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed Him. (See also ver. 14—16; Mark xiv. 10, 11, & 43—46; Acts i. 16.)

Matthew xxvi. 56.—Then all the disciples forsook Him and fled (See also Mark xiv. 50.)
3.—Peter's Denial of Him.

_Luke_ xxii. 34.—And He said, I tell thee Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me.

(See also _Matthew_ xxvi. 34; _Mark_ xiv. 30; _John_ xiii. 38.)

4.—Of His Crucifixion, and Resurrection after three days.

_First Prediction._

_Matthew_ xvi. 21.—From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and Chief Priests and Scribes, and be killed, and be raised again the third day.

(See also _Mark_ viii. 31, 32; and _Luke_ ix. 22.)

_Second Prediction._

_Matthew_ xvii. 22, 23.—And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: and they shall kill Him, and the third day He shall be raised again. And they were exceeding sorry.

(See also _Mark_ ix. 31, 32; _Luke_ ix. 44; and xii. 50.)

_Third Prediction._

_Matthew_ xx. 17—19.—And Jesus going up to Jerusalem took the twelve disciples apart in the way, and said unto them, Behold we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, and to scourge, and to crucify Him: and the third day He shall rise again.

(See also _Mark_ x. 32—34; and _Luke_ xviii. 31—34.)
Matthew xxvi. 74, 75.—Then began he to curse and to swear, saying, I know not the man; and immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow thou shalt deny Me thrice. And he went out and wept bitterly.

(See also Luke xxi. 60—62; John xviii. 17, & 25—27; Mark xiv. 72.)

Acts ii. 23, 24.—Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that He should be holden of it.

Acts iii. 14, 15.—But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses.—(See also x. 38—41.)

Luke xxiii. 33.—And when they were come to the place which is called Calvary, there they crucified Him, and the malefactors, one on the right hand, and the other on the left. Luke xxiv. 6, 7.—He is not here, but is risen: remember how He spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.
Matthew xx. 38, 39.—But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill Him, and let us seize on His inheritance. And they caught Him, and cast Him out of the vineyard, and slew Him. ¹
(See also Mark xii. 1—8; and Luke xx. 9—15.)

Matthew xxi. 1, 2.—And it came to pass when Jesus had finished all these sayings, He said unto His disciples, Ye know that after two days is the feast of the Passover, and the Son of man is betrayed to be crucified.
(See also ver. 26, 27; Mark xiv. 22—24; Luke xxii. 15—20, and 37.)

Matthew xxvi. 12, 13.—For in that she hath poured this ointment on My body, she did it for My burial.² Verily I say unto you, Wheresoever this Gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her.³ (See also Mark xiv. 6—9; John xii. 7, 8.)

Luke xxii. 15, 16.—With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

37.—For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end.
(See also ver. 19, 20; Matthew xxvi. 26—29; Mark xiv. 22—25.)

¹ This parable is based on Isaiah v. 1—7.
² Alluding to the Jewish custom of anointing and embalming the dead as mentioned in John xix. 40, and Luke xxiii. 56.
³ No one can read these words of our Lord without seeing that in so doing
Acts vii. 52.—Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers.

Mark xv. 25.—And it was the third hour, and they crucified Him.

John xix. 40.—Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.—(See also Mark xvi. 1, 2; Luke xxiii. 56: and xxiv. 1.)

1 Corinthians v. 7, 8.—For even Christ our Passover is sacrificed for us: therefore let us keep the feast.

Galatians iii. 13.—Christ hath redeemed us from the curse of the law, being made a curse for us: (for it is written, Cursed is every one that hangeth on a tree.)

(See also Mark xv. 27, 28.)

be is experiencing the actual fulfilment of one of the most remarkable predictions of Him who “declareth the end from the beginning;” and which should of itself suffice to prove His divine mission and nature.
John iii. 14, 15.—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.

John viii. 28.—Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He, and that I do nothing of Myself.

John xii. 31—33.—Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto Me. (This He said signifying what death He should die.)

John xiv. 28, 29.—Ye have heard how I said unto you, I go away, and come again unto you. 29.—And now I have told you before it come to pass, that when it is come to pass, ye might believe.

John xvi. 5.—But now I go My way to Him that sent Me. (See also John x. 15—18.)

Matthew xii. 40,—For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth. (See also xvi. 4.)

John ii. 19.—Destroy this temple, and in three days I will raise it up. 21.—But He spake of the temple of His body.

John xvi. 16.—A little while and ye shall not see Me: and again a little while and ye shall see Me, because I go to the Father.¹

5.—That after His Resurrection, He should meet His Disciples in Galilee.

Matthew xxvi. 32.—But after I am risen again, I will go before you into Galilee. (See also Mark xiv. 28.)

¹ In these few words our Lord, it will be seen, predicts three events, His Death, Resurrection, and Ascension, which only Omniscience could have foreseen, and only Omnipotence could have accomplished.

² As the Roman Governor alone possessed the power of life and death, it
John xviii. 31, 32.—The Jews therefore said unto Him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which He spake, signifying what death He should die.  

xix. 16—18.—Then delivered He Him therefore unto them to be crucified. And they took Jesus and led Him away. And He bearing His cross, went forth into a place called, The place of a skull, which is called in the Hebrew, Golgotha, where they crucified Him.  

30.—He said, It is finished: and He bowed His head, and gave up the ghost.

Luke xxiv, 45, 46.—Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day.

John xix. 42.—There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.

John xx. 1.—The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.  

16.—Jesus saith unto her, Mary! She turned herself, and saith unto Him, Rabboni! Which is to say, Master! (See also ver. 2—15, and 18—29; and 1 Corinthians xv. 4—8; and Acts x. 38—41.)

Matthew xxviii. 16, 17.—Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted.

was necessary Jesus should be condemned by him, that the Scripture, and His own prophecies of His crucifixion, might be fulfilled.

3 Day before the Sabbath.  

4 Day after the Sabbath.
6.—Of His Ascension to Heaven.

John xvi. 28.—I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. 16.—A little while, and ye shall not see Me: and again a little while, and ye shall see Me, because I go to the Father.

John xx. 17.—I ascend unto My Father, and your Father: and to My God, and your God.

John xiv. 2.—In My Father's house are many mansions: . . . I go to prepare a place for you.1

(See also John xiii. 6.)

John xiv. 12.—And greater works than these shall he do; because I go unto My Father.2

(See also John xvi. 5—11.)

1 To bestow upon His followers the "inheritance," having procured the "redemption of the purchased possession."

2 By the expression "greater works" must be understood the greater effects of the Apostle's preaching when Christ had, after His ascension to the
**Ephesians i. 20.**—Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places. **iv. 9**—Now that He ascended, what is it but that He also descended first into the lower parts of the earth. (See also **Acts v. 31.**)

**Mark xvi. 19.**—So then after the Lord had spoken unto them, He was received up into Heaven, and sat on the right hand of God. (See also Luke xxiv. 51; and Hebrews i. 3, 4.)

**Hebrews ix. 24.**—For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. (See also 1 Peter i. 3—5; Acts iii. 21; Hebrews iv. 14; viii. 1, 2; and ix. 24.)

**Acts ii. 33.**—Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. (See also ver. 41.)

Father, “shed forth” the miraculous effusion of the Holy Ghost on the day of Pentecost, when “about three thousand souls were converted. See also **Acts iv. 31—33.**; and x. and xi.
SECTION II.

OF THE POURING OUT OF THE HOLY SPIRIT.

1. — Promise of the Effusion of the Holy Spirit, or "baptism with power, and spiritual discernment, and miraculous gifts.

John vii. 38, 39. — He that believeth on Me, as the Scripture hath said, out of his belly ¹ shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)

John xx. 22, 23. — And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost: ² whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained. ³

Luke xxiv. 49. — And, behold, I send the promise of My Father ⁴ upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.

¹ From the inner man or heart.
² These words are used by our Lord as a pledge or promise of the effusion of the Spirit, and the act of breathing as a sign or representation of the unseen but powerful influence which should be poured out upon them.
the Holy Ghost, whereby the Apostles should be endued with

Acts iv. 31.—And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.
(See also Galatians v. 22; Romans xiv. 17.)

1 Thessalonians iv. 8.—He therefore that despiseth, despiseth not man, but God, who hath also given unto us His Holy Spirit.
(See also Luke x. 16; 1 Peter i. 12.)

Acts ii. 4.—And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.
(See also ver. 33.)

3 Meaning they should be inspired to declare the terms of Salvation, or forgiveness of sins and reconciliation with God. (See Romans ii., viii.; Thessalonians iv. 1—8, etc.)

4 The promise God had made to them through Himself, John xiv. 16—18; xvi. 7—15; as well as by the prophet Joel, ii. 28, 29.
Acts i. 4, 5.—And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith He, ye have heard of Me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

8.—But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

Matthew x. 19, 20.—But when they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you. (See also Mark xiii. 11; Luke xii. 12.)

Mark xvi. 17.—And these signs shall follow them that believe: In My name shall they cast out devils;

They shall speak with new tongues;

18.—They shall take up serpents;
Acts xi. 15.—And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that He said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

Acts iv. 33.—And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.
(See also v. 32; viii. 4; xix. 10, and 18—20; Rom. xv. 18—21.)

Acts iv. 8.—Then Peter filled with the Holy Ghost, said unto them. (See also ver. 8—20; 2 Timothy iv. 17.)

Acts xvi. 18.—But Paul being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her. And he came out the same hour.
(See also viii. 6, 7; and v. 16.)

Acts ii. 4.—And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.—(See also x. 46; xix. 6; and 1 Cor. xii. 10.)

Acts xxviii. 3.—And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. 5.—And he shook off the beast into the fire, and felt no harm.
They shall lay hands on the sick, and they shall recover.

2. — Promise of Comforter or Holy Spirit to abide with believers for ever.

John xiv. 16—18. — And I will pray the Father, and He shall give you another Comforter,¹ that He may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come to you.

John xiv. 26. — But the Comforter which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

John xv. 26. — But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of me.

¹ See Note XIX. on Effusion of the Holy Spirit.
Acts v. 16.—There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.
(See also ver. 15; iii. 1—10; iv. 16; and 1 Cor. xii. 8—11.)

Galatians iv. 6.—And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father. (See also Acts ix. 31; Romans xiv. 17; xv. 13.)

1 John iii. 24.—And he that keepeth His commandments dwelleth in Him, and He in him. And hereby we know that He abideth in us, by the Spirit which He hath given us.
(See also iv. 12, 13.; Romans viii. 9—11; 1 Cor. iii. 16; and vi. 19.)

1 Corinthians ii. 10.—But God hath revealed them unto us by His Spirit: for the Spirit searcheth all things, yea the deep things of God.

Acts v. 32.—And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him.
John xvi. 7, 8.—Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you. And when He is come, He will reprove [or, convince] the world of sin, and of righteousness, and of judgment: of sin because they believe not on Me; of righteousness because I go to My Father, and ye see Me no more; of judgment because the prince of this world is judged.

John xvi. 12—15.—I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you. All things that the Father hath are Mine: therefore said I, that He shall take of Mine. and shall shew it unto you.

Matthew xxviii. 20.—And, lo, I am with you alway, even unto the end of the world.

or, shall receive of or from me.
**Acts ii. 33.—**Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He hath shed forth this, which ye now see and hear. 37.—Now when they heard this they were pricked in their hearts, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? (See also ver. 41, 47; iv. 4; xix. 20.)

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**1 Corinthians ii. 12, 13.—**Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. 16.—But we have the mind of Christ. (See also 1 Cor. xii. 3, 8.)

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**2 Corinthians iii. 17.—**Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty.
SECTION III.

OF THE PERSECUTIONS, SUFFERINGS,

1. — Hated of all men, persecuted, ill-used, and betrayed. ¹

Matthew x. 21, 22.— And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for My name's sake. 25.— If they have called the master of the house Beelzebub, how much more shall they call them of his household!

John xv. 18, 19.— If the world hate you, ye know that it hated Me before it hated you; . . . . but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. 20.— If they have persecuted Me, they will also persecute you. 21.— But all these things will they do unto you for My name's sake, because they know not Him that sent Me.

Matthew xxiv. 9.— And ye shall be hated of all nations for My name's sake.

(See also Mark xiii. 12, 13; and Luke xxi, 16, 17.)

2. — Accused before Councils and Rulers, beaten and imprisoned.

Matthew x. 17, 18.— But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues; and ye shall be brought before governors and kings for my sake, for

¹ See Note XVIII., on the Persecutions of the early Christian Church.
FULFILMENT.

SECTION III.

AND DEATH OF THE APOSTLES.

Acts viii. 1.—And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judæa and Samaria, except the apostles. 3.—As for Saul, he made havoc of the church, entering into every house, and haling men and women committed them to prison.

Acts ix. 1, 2.—And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the High Priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

(See also 1 Cor. xv. 9; and Gal. i. 13.)

1 Corinthians iv. 12, 13.—Being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the earth, and are the scouring of all things unto this day.

(See also Acts xxi. 27, 28, and 30—32; xxii. 22; xxiii. 12, 13; Gal. iv. 29; 1 Thess. ii. 14, 15; 2 Thess. i. 4; and 2 Tim. iii. 11, 12.)

Acts iv. 3.—And they laid hands on them, and put them in hold unto the next day.—(See also v. 17, 18, and 27, and 40; xii. 3, 4, and xvi. 23, 24.)
a testimony against them and the Gentiles.—(See also Mark xiii. 9; Luke xxi. 12.)

3.—Put to Death.

Matthew xxiii. 34.—Wherefore behold I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify. . . . xxiv. 9.—Then shall they deliver you up to be afflicted, and shall kill you.

(See also Luke xi. 49—51.)

Matthew xx. 23.—And He saith unto them, Ye shall drink in deed of My cup, and be baptized with the baptism that I am baptized with. (Luke xii. 50.)

John xvi. 2.—Yea the time cometh, that whosoever killeth you will think that he doeth God service. . . . 4.—But these things have I told you, that when the time shall come, ye may remember that I told you of them.

4.—Peter's Martyrdom.

John xxi. 18, 19.—Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee and carry thee whither thou wouldest not. This spake He, signifying by what death he should glorify God.

(See also 2 Peter i. 14.)
Acts vi. 12, 13.—And brought him to the council and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place and the law.
(See also Acts xviii. 12, 13; xxii. 4, 5; xxiv. 1—6, and 27; xxv. 6, 7, and 23—27; 2 Cor. xi. 24, 25.)

Acts vii. 59, 60.—And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

Acts xii. 1, 2.—Now about that time Herod the king stretched forth his hands to vex certain of the Church. And he killed James the brother of John with the sword.

Acts xxvi. 9, 10.—I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. (Acts vii. 60.)
(See also Acts xiv. 19; ix. 23, 24; xiii. 12, 13; xxv. 2, 3.)

"Ecclesiastical history informs us that he received the crown of martyrdom at Rome, A.D. 65, during the Neronian persecution; being crucified with his head downwards."—Horne's Introduction to the Study of the Bible.
SECTION IV.

THE GOSPEL TO BE PREACHED THROUGHOUT
ABOLITION OF THE EXISTING DISPENSATION
NATION AND

1.—The Gospel to be preached to all nations, beginning at Jeru—
salem.

John x. 16.—And other sheep I have, which are not of this
fold: them also I must bring, and they shall hear My voice; and
there shall be one fold, and one Shepherd.

Matthew viii. 11, 12.—And I say unto you, that many shall come
from the east and west, and shall sit down with Abraham, and Isaac,
and Jacob, in the kingdom of heaven. But the children of the
kingdom shall be cast out into outer darkness; there shall be weep-
ing and gnashing of teeth.

(See also Luke xiv. 16—24.)

Matthew xxii. 43, 44.—Therefore say I unto you, The kingdom
of God shall be taken from you, and given to a nation bringing forth
the fruits thereof. And whosoever shall fall on this stone shall be
broken: but on whomsoever it shall fall, it will grind him to powder.

Matthew xxviii. 19, 20.—Go ye therefore, and teach all nations,
baptizing them in the name of the Father, and of the Son, and of
the Holy Ghost: teaching them to observe all things whatsoever I
have commanded you.

1 How accurately and how awfully were these words fulfilled in the de-
struction of Jerusalem.
SECTION IV.

THE WORLD BEFORE "THE END," OR FINAL
BY THE DESTRUCTION OF THE JEWISH
TEMPLE WORSHIP.

Acts x. 45.—And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. xi. 1.—And the apostles and brethren that were in Judæa heard that the Gentiles had also received the word of God. . . . 18.—When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

(See also Acts xiv. 27; 1 Peter i. 1, 2.)

Acts xiii. 46.—It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. . . . xxviii. 28.—Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. (See also Acts xv. 3 and 12.)

Romans xv. 19.—So that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.

Acts xix. 10.—So that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks. (Also ver. 26.)
Mark xvi. 15, 16.—And He said unto them, Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

Luke xxiv. 47, 48.—And that repentance and remission of sins, should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things.

Acts i. 8.—But ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth.

Matthew xxiv. 14.—And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.  

1 The Churches planted by the Apostles (who, with the exception of John, had all suffered martyrdom previous to the destruction of Jerusalem,) to which the epistles are addressed, and which are mentioned in Acts, Revelation, etc., suffice to show at once how widely "the good seed" of the "word" had been scattered by the Apostles, how firmly it had taken root, and how abundantly it "brought forth fruit." (Coloss. i. 6.) So that the new dispensation or "Gospel of the kingdom" had been "preached in all the world," preparatory to the annulling of the old, (Hebrews vii., viii.,) and the following brief summary of the missionary journeyings by land and sea of the Apostle Paul, exhibits the indefatigable zeal, energy and disregard of dangers and suffering, with which this single Apostle laboured throughout every region of Syria, Asia Minor, Greece, and in Rome. 1st. With Barnabas through Cyprus and part of Asia Minor. (Acts xiii. xiv.) 2nd. Through Syria and Asia Minor,
FULFILMENT.

Acts xxviii. 30.—And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him.

Acts viii. 4.—Therefore they that were scattered abroad went everywhere preaching the word. (See also xi. 20, 21.)

Colossians i. 23.—If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven.

(See also Mark xvi. 20.)

Colossians i. 5, 6.—Whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world, and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth.

(See also Romans x. 18.)

to Macedonia, Thrace, and Greece. (Acts xvi. xvii. and xviii.) 3rd. Through Galatia and Phrygia to Ephesus, where he laboured two years, (xviii. 18, and xix.); proceeding thence, (xix. 21.) 4th. To Macedonia and Greece, returning by Asia Minor to Caesarea and Jerusalem. (xix. 21, to xxi. 17.) 5th. His removal to Rome (xxvii.), the political centre of the earth from whence he was enabled to communicate with people of every nation under heaven, and, undisturbed by the ruling power, (Acts xxviii. 30;) to preach to all comers, and publish the glorious Gospel to "the uttermost part of the earth," even Britain. For further evidences from historians and others of the miraculously rapid spread of the Gospel, and its indestructible establishment in the world previous to "the end," or abolition of the Jewish dispensation, see Note XVI. on The miraculously rapid spread of Christianity.
2.—Of Peter's future zeal as an Apostle; and his appointment to Gentiles.

John i. 42.—And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.

Matthew xvi 18, 19.—And I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.¹

(See also Luke xxii. 31, 32.)

¹ The plain meaning of which passage is, that Peter should be the honoured instrument of laying the foundation of Christ's Church, and which we find he did, first among the Jews (Acts ii. 14—47), and, secondly, among the Gentiles, when specially ordained of God to that work (Acts x.) And this complete fulfilment of our Lord's prophecy should suffice to shew how baseless is the interpretation of it by the Romish Church to mean that Peter
be the instrument of establishing the Church among both Jews and

Acts ii. 28.—Then Peter said unto them, Repent and be
baptized every one of you in the name of Jesus Christ for the
remission of sins, and ye shall receive the gift of the Holy Ghost;
41.—Then they that gladly received his word were baptized;
and the same day there were added unto them about three thousand
souls.

Acts x. 45.—And they of the circumcision which believed were
astonished, as many as came with Peter, because that on the
Gentiles also was poured out the gift of the Holy Ghost. 47.—
Then answered Peter, Can any man forbid water, that these should
not be baptized, which have received the Holy Ghost as well as we?
And he commanded them to be baptized in the name of the Lord.

(See also Acts i. 15—22; ii. 14—37; iii.; iv.; v.; ix. 32—43;
x.; xi. 1—18; xv. 7—11; 1 Peter i. 1, 2; and 2 Peter i. 12—15,
for evidence of this devoted apostle's labours and zeal).

should be the sole infallible head of the Church, to be succeeded by infallible
vicereigns of Him, who alone is "the head of the body the Church," on
earth as in heaven. Verse 19 has the same meaning as John xx. 23, that he,
in common with the other apostles, to whom the same is promised in the
latter passage, should be endowed with power "to declare all the counsel of
God," in setting forth the great doctrinal truths of the Gospel.
SECTION V.


As our Lord's prophetic announcements of the abolition of the existing dispensation, and the retributive judgments to be visited on the Jews in the destruction of their holy city, temple, and nation, were fulfilled after the New Testament was completed, the Gospel preached to all the world, and the Apostles had sealed their testimony by martyrdom, (excepting St. John, whose survival our Lord had prophesied, and whose Apocalypse is not an historical narrative, but a symbolical prophecy of "things which shall be hereafter," it is necessary to draw the evidences of their fulfilment from other sources than the sacred canon. And doubtless to the unexamining rejecter of Scripture, the testimony of the Jewish and profane historians Josephus, Tacitus, and Suetonius, enemies to the great truths their writings involuntarily attested, would prove of greater weight than the words of Scripture, however conclusively evidencing the same. And I can regard it as nothing less than an express provision of Providence, that such complete and unexceptionable confirmation of the exact and unerring fulfilment of every tittle of the prophecies, both of our Lord and of the Prophets, relating to these awful and incredible events, with the signs and circumstances attending them, should have been related so faithfully, impartially, and with such minute circumstantiality and detail, by Josephus, an opponent of Christianity, and one of that nation whose rejection and crucifying of the Saviour had filled up the measure of their iniquitous and rebellious conduct towards their longsuffering God, and entailed on them such fearful and signal retribution.
As an eyewitness and actor in the scenes he describes, as an accurate and faithful narrator, and as a Jewish historian of events confirmatory of those truths which condemn his own and his nation's unbelief, Josephus's "Wars," or History of the Destruction of the Jews, is of the utmost value and interest. Josephus, who was selected by the Jews at the commencement of the war to be the military governor of the two Galilees, approved the important trust reposed in him by his countrymen by his skilful and heroic defence of Jotapata, where he was taken prisoner by Vespasian, who treated him with great favour and consideration, notwithstanding his obstinate resistance to his arms. He also obtained the favour of Titus and Domitian, the former granting him the privileges of a Roman citizen, with a pension, etc., which proves the high esteem and respect of these emperors for one who as a revolted Jew only merited their displeasure. He appeals to Titus and Vespasian for the truthfulness of his history, and the latter subscribed his testimony thereto. Tacitus evidently copies his history in many parts, which that accurate historian would not have done had he not felt confidence in his correctness. Bishop Porteous remarks in his lectures, "The fidelity, the veracity, the probity of Josephus, are universally allowed; and Scaliger in particular, declares that not only in the affairs of the Jews, but even of foreign nations, he deserves more credit than all the Greek and Roman writers put together." "Christian writers," says Doddridge, "have always with great reason represented Josephus's history of the Jewish war as the best commentary on this chapter"—(Matthew xxiv.)

This prophecy of our Lord (Matt. xxiv., Luke xxi.) was uttered in reply to three questions of His disciples, excited by His denunciations against the pharisaic Jews, and His prediction of the destruction of the Temple. 1. When these events should take place? 2. What should be the sign of His coming? and 3. What should be the signs that the end of the world approached? As these events could be described in the same terms, our Lord mingles His predictions of each in one stream of prophetic announcement. The destruction of Jerusalem was spoken of as His coming in judgment on the Jews, similarly to His final coming to judgment at the end of the world. The one
event is a type or representation of the other, and should doubtless be to us an illustration and evidence of God's final judgments on iniquity and unbelief. So "the coming of the Son of Man," verse 27, and Luke xxi. 29—33, has a primary reference to the destruction of Jerusalem, and a secondary one to His final coming to judgment. From our Lord's words, therefore, including both events, a mistaken interpretation of them has arisen.1

The limits of this work necessarily prevent more than very brief quotations from Josephus and others, but the detailed account of the war by the former should be attentively perused in connection with the prophecies of this signal destruction of the Jewish nation.

Our Lord's prophecies of this consummation, in addition to the vivid delineation of the destruction of the Jewish polity, holy city, and temple worship, and the miseries of this war of extermination, comprehend also the prediction of various signs preceding the approaching calamity, and warning to believers to profit thereby, and flee from the doomed city; with a statement of the period within which all those things should be fulfilled, and the continuance of this desolation, and scattering of the Jews among all nations as living evidences of the accomplishment of the denunciations against them. I have therefore arranged them for the sake, as far as practicable, of distinctness and accuracy, under twelve heads.

1.—That false Christs and false prophets should arise.

Prophecy.

Matthew xxiv. 5.—For many shall come in My name, saying, I am Christ; and shall deceive many.

11.—And many false prophets shall rise, and shall deceive many.

23—27.—Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; in somuch that, if it were possible, they shall deceive the very elect.

1 See Note XX.
Behold I have told you before. Wherefore if they shall say unto you, Behold He is in the desert; go not forth: behold He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be.

(See also Mark xiii. 6, and 21—23; Luke xxi. 8.)

Fulfilment.

Acts viii. 9, 10.—But there was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God.

Josephus, Antiquities, Book XX., ch. 5, § 1.—"Now it came to pass that while Fadus was procurator \(^3\) of Judaea, that a certain magician, whose name was Theudas, persuaded a great part of the people to take their effects with them, and follow him to the river Jordan; for he told them he was a prophet, and that he would, by his own command, divide the river, and afford them an easy passage over it; and many were deluded by his words."

Ibid., chap. 8, § 5.—"For the country was again filled with robbers and impostors who deluded the multitude." \(^3\)

Ibid., chap. 8, § 6.—"And now these impostors and deceivers persuaded the multitude to follow them into the wilderness, and pretended that they would exhibit manifest wonders and signs, that should be performed by the providence of God." ... "Moreover there came out of Egypt about this time \(^4\) to Jerusalem, one that said he was a prophet, and advised the multitude of the common people to go along with him to the Mount of Olives, as it was called, which lay over against the city, and at the distance of five

\(^1\) That they might be forewarned. St. Mark renders this—"But take ye heed; behold, I have foretold you all things."

\(^2\) Appointed procurator, A.D. 45.

\(^3\) Under Felix, A.D. 66.

\(^4\) A.D. 57.
furlongs. He said further that he would shew them from hence, how, at his command, the walls of Jerusalem would fall down; and he promised them that he would procure them an entrance into the city through those walls when they were fallen down."

(See also Josephus—*Wars*, Book II. chap. 13. §§ 4, 5.)

*Acts* xxi. 38.—Art not thou that Egyptian which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

*Josephus—Wars. Book VI. chap. 5. §§ 2, 3.—* "Now there was then a great number of false prophets suborned by the tyrants to impose upon the people, who denounced this to them, that they should wait for deliverance from God. . . . . Thus were the miserable people persuaded by these deceivers, and such as belied God Himself."

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2.—That they should hear of wars, and rumours of wars.

*Prophecy.*

*Matthew* xxiv. 6, 7.—And ye shall hear of wars and rumours of wars. See that ye be not troubled; for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom.

(See also *Mark* xiii. 7, 8; and *Luke* xxi. 9, 10.)

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*Fulfilment.*

The violent deaths of four Roman Emperors, Nero, Galba, Otho, and Vitellius, within eighteen months immediately preceding the siege of Jerusalem, attest the agitated and threatening condition of the empire. Caligula had also threatened the Jews with an invasion for refusing to set up his statue in the temple; and his death only released them from the dread of the consequences of his

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1 Luke says, "Wars and commotions."  
2 See Gibbon, etc.
resentment, and this impending "rumour of war."—(Josephus—
Wars, Book II. chap. 10.) But Josephus furnishes us, also, with
abundant instances of "commotions," insurrections, and massacres.
In his preface to his "Wars," he remarks, "Now at the time when
this great concussion of affairs happened, the affairs of the Romans
were themselves in great disorder. Those Jews, also, who were for
innovations then arose, when the times were disturbed; they were
also in a flourishing condition for strength and riches, insomuch
that the affairs of the East were then exceeding tumultuous; while
some hoped for gain, and others were afraid of loss in such troubles;
for the Jews hoped that all of their nation which were beyond
Euphrates would have raised an insurrection together with them.
The Gauls also in the neighbourhood of the Romans were in motion,
and the Celtæ were not quiet; but all was in disorder after the
death of Nero. And the opportunity now offered induced many to
aim at the royal power; and the soldiery affected change out of the
hopes of getting money." In Book II. chap. 3—5, he narrates an
insurrection put down by Varus, who crucified about 2,000 of the
seditious. And in chap. 12, he gives an account of tumults under
Cumanus, attended with great loss of life.¹ In chap. 18, he de-
scribes numerous massacres of the Jews; first at Cæsarea, where
the people rose upon them and killed 20,000, and, he adds, "all
Cæsarea was emptied of its Jewish inhabitants."² At which the
Jews were so greatly exasperated, that they destroyed the Syrian
villages. "However, the Syrians were even with the Jews in the
multitude of the men whom they slew." At Scythopolis, he states,
13,000 were destroyed; at Askelon, 2,500; Ptolemais, 2,000, and
at Tyre, Hippos, Gadara, and other places, so that, "It was then
common to see cities filled with dead bodies, still lying unburied,
and those of old men, mixed with infants, all dead and scattered
about together; women also lay amongst them, without any covering
for their nakedness: you might then see the whole province full of
inexpressible calamities, while the dread of still more barbarous

¹ A.D. 47.
² A.D. 66. This is regarded as the origin of the Jewish War.
practices which were threatened, was everywhere greater than what had been already perpetrated."—"Wars," Book II. ch. 18, §. 2. The people of Damascus massacred 10,000 Jews; while at Alexandria, in consequence of a commotion between the Greeks and the Jews, the Roman legions were let loose upon them, who massacred "persons of every age, till all the place was overflowed with blood, and 50,000 of them lay dead upon heaps." How well did these sanguinary contests of races and nationalities fulfil our Lord's words, that "nation should rise against nation," and they should "hear of wars and commotions."

3.—That there should be Famines, Pestilences, and Earthquakes.

Prophecy.

Matthew xxiv. 7, 8.—And there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.—(See also Mark xiii. 8; and Luke xxi. 11.)

Fulfilment.

Acts xi. 27, 28.—And in those days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar.

In addition to the above famine occurring A.D. 45, in Palestine, there were others in Rome, Judaea, and different parts of the Empire during the same reign. Josephus mentions one, in which he says, "Many people died for want of what was necessary to procure food withal."—(Antiq., Lib. XX. ch. 2.) And for several years Judaea suffered from famines, and from pestilence, the natural accompaniment of them. Josephus (Antiq., Book XVIII. ch. 9, §. 8) records a pestilence which raged among the Jews, A.D. 40, and caused them to remove to Seleucia. Tacitus, (Lib. XVI. 13,) mentions a pestilence occurring in Italy, A.D. 66. Whilst with regard to earthquakes, Tacitus, (Annals, Lib. XII. ch. 43; XIV.
27, and XV. 22), states that the cities of Laodicea, Colosse, Hierapolis, and Pompeii,¹ were overthrown in the reign of Nero. Suetonius, (Vita Claudii, Cap. XVIII.), mentions an earthquake at Rome in the reign of Galba; and others are recorded as occurring in Smyrna, Miletus, Samos, and Chios.

4.—That there should be fearful Sights and Signs.

**Prophecy.**

*Luke xxi. 11.*—And fearful sights and great signs shall there be from heaven.

**Fulfilment.**

"Thus were the miserable people persuaded by these deceivers, and such as believed God Himself; while they did not attend nor give credit to the signs that were so evident, and did so plainly foretell their future desolation; but like men infatuated, without either eyes to see, or minds to consider, did not regard the denunciations that God made to them. Thus there was a star resembling a sword, which stood over the city, and a comet that continued a whole year." He goes on to relate, that at the feast of unleavened bread, "at the ninth hour of the night, so great a light shone round the altar and the holy house, that it appeared to be bright daytime. . . . . . Moreover, the eastern gate of the inner court of the temple, which was of brass, and vastly heavy, and had been with difficulty shut by twenty men, and rested upon a basis armed with iron, and had bolts fastened very deep into the firm floor, which was there made of one entire stone, was seen to be opened of its own accord about the sixth hour of the night." And he adds, that though the vulgar deemed it a happy prodigy, "the men of learning understood it, that the security of their holy house was dissolved of its own accord, and that the gate was opened for the advantage of their enemies. So these publicly declared that this

¹ A.D. 63 was the first of a series of earthquakes premonitory of the grand catastrophe which overwhelmed Pompeii in A.D. 79.
signal foreshowed the desolation that was coming upon them. Besides these . . . . . a certain prodigious and incredible phenomenon appeared . . . . . before sun-setting chariots and troops of soldiers in their armour were seen running about among the clouds, and surrounding of cities. Moreover at that feast which we call Pentecost, as the priests were going by night into the inner temple, as their custom was, to perform their sacred ministrations, they said that in the first place they felt a quaking, and heard a great noise; and after that they heard a sound as of a great multitude, saying, “Let us remove hence.” 1 “But what is still more terrible, there was one Jesus the son of Ananus, a plebeian and an husbandman, who four years before the war began, and at a time when the city was in very great peace and prosperity, came to that feast whereon it is our custom for every one to make tabernacles to God in the temple, began on a sudden to cry aloud, “A voice from the east, a voice from the west, a voice from the four winds, a voice against Jerusalem and the holy house, a voice against the bridegrooms and the brides, and a voice against this whole people!” And this, notwithstanding reproofs and blows, “he continued for seven years and five months, until one day during the siege he repeated, ‘Wo, wo to the city again, and to the people, and to the holy house!’ And just as he added at the last, ‘Wo, wo to myself also!’ there came a stone out of one of the engines, and smote him, and killed him immediately.”—(Josephus— Wars, Book VI. ch. 5.) Josephus also relates, (Book VI. ch. 4,) that a great storm with lightning, terrible thunderings, and earthquake, occurred at the commencement of the war, and observes, “These things were a manifest indication that some destruction was coming upon men, when the system of the world was put into this disorder, and any one would guess that these wonders foreshowed some grand calamities that were coming.” Now, whatever may have been the nature of these portents, it is sufficient fulfilment of our Lord’s prophecy that they were regarded as signs from heaven.

1 See the account of this by Tacitus, Hist. Lib. V. c. 13.
5.—That there should occur Persecutions, and consequent falling away of Disciples.

Prophecy.

Matthew xxiv. 9, 10.—Then shall they deliver you up to be afflicted and shall kill you; and ye shall be hated of all nations for My name’s sake. And then shall many be offended, and shall betray one another, and shall hate one another. 12.—And because iniquity shall abound, the love of many shall wax cold.

(See also Mark xiii. 9—13; and Luke xxi. 12—17.)

The fulfilment of our Lord’s prophecies of the persecutions of His followers having been already shewn in Sect. III., it is only necessary to refer the reader to that Section, and to Note XVIII.

6.—Believers to take warning and flee from Jerusalem when they see it compassed with armies.

Prophecy.

Matthew xxiv. 15—20.—When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, 1 (whoso readeth let him understand:) then let them which be in Judæa flee into the mountains: let him which is on the housetop not come down to take anything out of his house; neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the Sabbath day.

29—31.—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 shaken: 2 and then shall appear the sign of the Son of man

1 Luke rendersthis, "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."

2 See foot note, p. 8, Joel ii. 31, on the signification of these expressions.
in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. 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.

Luke xxi. 25—28.—And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things that are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.—(See also Mark xiii. 14—18, and 24—27.)

Fulfilment.

Josephus (Wars, Book II. ch. 19), relates that the Roman general, Cestius, having attacked Jerusalem and set fire to part of it, the seditious retreated into the inner city and temple, and Cestius got possession of the upper city, “and pitched his camp over against the royal palace; and had he but at this very time attempted to get within the walls by force, he had won the city presently, and the war had been put an end to at once.” He “attempted to break into the northern quarter of it,”—thus closely fulfilling our Lord’s words regarding the “abomination of desolation,” or Roman army, “standing in the Holy place.” Meantime the High Priest

1 See footnote, p. 36, Dan. vii., on the meaning of this expression.
2 See Mark ix. 1; Matthew xvi. 28; and xxvi. 64.
3 Though the words in Matthew xxiv. 15—20, and Luke xxii. 20, 21, alone embrace our Lord’s intimation to His followers of the time when they should flee from Jerusalem to escape the impending calamities, I have added the declaration of His “coming in His kingdom,” as this assurance that the “time for their redemption,” and for “calling His elect” from every quarter, was then approaching, is naturally connected with the warnings of the approaching destruction of the existing dispensation.
and people were desirous "to set open the gates and to admit Cestius as their benefactor, who, had he but continued the siege a little longer, had certainly taken the city; but it was," (adds Josephus, unconscious how truly his words expressed the retributive fate our Lord had pronounced on the guilty city and people,) "I suppose, owing to the aversion God had already at the city and the sanctuary, that he was hindered from putting an end to the war that very day. It then happened that Cestius was not conscious, either how the besieged despaired of success, nor how courageous the people were for him; and so he recalled his soldiers from the place, and by despairing of any expectation of taking it, without having received any disgrace he retired from the city, without any reason in the world." Josephus next describes the disastrous retreat of his army pursued by the Jews, who captured their engines of war, and slew 5,300 foot-men, and 380 horsemen; and adds, (ch. 20, §. 1,) "After this calamity had befallen Cestius, many of the most eminent Jews swam away from the city, as from a ship when it was going to sink." And it appears that the Christians, taking warning by our Lord's words, fled to Pella, and the mountains of Perea, and thus universally escaped the miseries that were coming on the doomed city. And thus, by the extraordinary providence of the retreat of the Roman general, "without any reason in the world," when the city was completely in his power, the sign given by our Lord to warn His followers to seek safety in flight,—"the encom—passing of Jerusalem by the Roman armies,"—and which to any mere human judgment would have seemed a barrier to their doing so, enabled them to escape in safety according to His promise, "There shall not an hair of your head perish."—Luke xxii. 18. Can any reasonable mind regard the predicted sign and its accomplishment as a fortuitous circumstance, the work of Chance, the god of unbelievers?
7.—The Siege of Jerusalem by the Romans, and the unparalleled miseries and destruction of life attending it.

Prophecy.

Luke xix. 43.—For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

Luke xxi. 20—24.—And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains: and let them which are in the midst of it depart out: and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. . . . For 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 into all nations.

Matthew xxiv. 21, 22.—For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved; but for the elect's sake those days shall be shortened.

Luke xxiii. 28—31.—But Jesus turning unto them, said, Daughters of Jerusalem, weep not for Me, but weep for yourselves, and for your children. For behold the days are coming in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. For if they do these things in a green tree, what shall be done in the dry. (See also Mark xiii. 19, 20; and Matthew xxi. 33, 34.)

Fulfilment.

Josephus, in the Preface to his history of the war, deprecates censure if he seem to bewail too deeply the calamities he relates, inasmuch as “it appears to me that the misfortunes of all men, from the beginning of the world, if they be compared to those of the
Jews, are not so considerable as they were; while the authors of them were not foreigners neither. This makes it impossible for me to contain my lamentations." Of these dread calamities the pages of Josephus present a narrative of such suffering and destruction of life in this war of extermination against this people devoted by God to destruction, that none can read it without feeling how unparalleled were the miseries of these "days of vengeance," and how literally they fulfilled our Lord's declaration, Mark xiii. 19, "In these days shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be."

The rebellion against the Roman government, to which the Jews had been driven by the oppressions and barbarities of the Procurator Florus, was the signal for the appearing of all those turbulent seditious spirits, robbers, and murderers, who, when the reins of government are loosened, avail themselves of the absence of restraint and authority for their malpractices. Thousands of these flocked to Jerusalem, and there, divided into three factions, carried on an internecine war in which great numbers were slain. They exercised an intolerable tyranny over the lives and actions of the peaceable inhabitants, who would not join them, and murdered even the priests and worshippers at the altar; so that they were more dreaded by the people than the Romans themselves, and daily becoming more ferocious and maddened, they rejected all terms of peace, thus devoting themselves and their countrymen to the destruction and miseries that resulted from their infuriated resistance to the proposals of the Roman General. Josephus truly observes therefore, "They never suffered anything that was worse from the Romans than they made each other suffer; nor was there any misery endured by the city after these men's actions that could be esteemed new. But it was most of all unhappy before it was overthrown, while those that took it did it a greater kindness." (Wars, Book V. ch. 6.) And,—"I suppose that had the Romans made any longer delay in coming against these villains, the city would either have been swallowed up by the ground opening upon them, or been overflowed by water, or else been destroyed by such thunder as the country of
Sodom perished by, for it had brought forth a generation of men much more atheistical than were those that suffered such punishments, for by their madness it was that all the people came to be destroyed." — (Book V. ch. 13.) "That time," says Josephus, "became fruitful of all manner of wickedness among the Jews; insomuch that they left no work of mischief unpractised; nor if a person wished to frame a crime in imagination could he invent any new one. To recount all their iniquity would be impossible; but I may briefly say, never did any other city suffer such woes, nor was there a more wicked generation from the beginning of the world." It adds force to the above that it was spoken of his own countrymen by a Jew, who of all races perhaps cherish most strongly the feeling of nationality. He relates, (Book V. ch. 12.), that Titus at length saw the necessity of completely investing the city so as to cut off their supplies and succours, and though at first afraid that the forming this trench or embankment would occupy too much time, he at last decided on it, and apportioning the work to the entire army, "the whole was completed in three days: so that what would naturally have required some months, was done in so short an interval as is incredible." He describes the course which this work followed, round the city, and states the length of it "was forty furlongs one only abated." Thus literally fulfilling the words of our Lord,—Luke xix. 43.

But still more terrible sufferings awaited the wretched people from famine, chiefly caused by the destruction of the stores of corn by the zealots setting fire to the houses in their fierce contests with each other, "as if," says Josephus, "they had on purpose done it to serve the Romans, by destroying what the city had laid up against the siege, and by thus cutting off the nerves of their own power." "So," he adds, "they were taken by the means of the famine, which it was impossible they should have been, unless they had thus prepared the way for it by this procedure." — (Book V. ch. 1.) He relates how the seditious, in consequence of the famine, searched the people's houses for food, and tormented them to make them give it up, whilst so many perished by it that at last they could no longer bury them, and threw them down from the walls, upon which
Titus, seeing the vast numbers of dead bodies outside the city, was so horrified, that he "called God to witness that this was not his doing."—(Book V. ch. 12.) A Jew who came over to Titus told him that since the investment of the city 115,800 dead bodies had been taken out at one gate; and some of the "eminent citizens" also who escaped to Titus, told him that no less than 600,000 were thrown out at the gates; "as also that a medimnus of wheat was sold for a talent;" and that the people were driven to search the dunghills and the sewers for the most offensive matters to allay the pangs of hunger; and he adds, "When the Romans barely heard all this, they commiserated their case;"—(Book V. ch. 13.) shewing how dreadful must have been their sufferings to excite the compassion of their fierce and exasperated enemies. He says also that "the multitude of carcasses that lay in heaps one upon another was a horrid sight, and produced a pestilential stench."—(Bk. VI. ch. 1.) But he adds (Bk. VI. ch. 3.) far more harrowing details of the terrible sufferings from the famine, concluding with the narrative of that dreadful act, which more than any other shewed the dire condition to which they were reduced, of a woman eating her own child; which he remarks is so "horrible to speak of, and incredible when heard, I had indeed willingly omitted this calamity of ours." He states that this woman was Mary, daughter of Eleazor of Bethezob, eminent for her family and her wealth, (so accurate was the prophecy in Deut. xxviii. 56, 57,) who having been deprived of all her means of sustenance by the robbers, and reduced to the last extremity of want, she became so frenzied by her wrongs and the dire cravings of hunger that, "snatching up her son who was a child sucking at her breast, she said, Oh thou miserable infant, for whom shall I preserve thee in this war, this famine, and this sedition!" .

"As soon as she had said this she slew her son; and then roasted him, and ate the one half of him, and kept the other half by her concealed. Upon this the seditious came in presently, and smelling the horrid scent of this food, they threatened her that they would cut her throat immediately if she did not shew them what food she had gotten ready. She replied that she had saved a very fine
portion of it for them, and withal uncovered what was left of her son. Hereupon they were seized with a horror and amazement of mind, and stood astonished at the sight.” Josephus describes the horror of the people at this most dreadful deed as adding to their miseries and sufferings from the famine. The Romans also with Titus expressed their horror and execration at the unnatural act, at the same time that “he reflected on the desperate condition these men must be in;” who still madly resisted his repeated overtures of peace, addressed to them by their countryman Josephus. How truly did our Lord in view of this surpassing horror declare, “the days are coming in which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.” And who that knows anything of the yearnings of maternal love can doubt how often, the sufferings and death agonies of their famine-stricken offspring, must have forced from the “Daughters of Jerusalem,” in this awful time, the very expressions He warned them they would utter; and which derives emphasis from the strong desire of the Jewish women for offspring, and the reproach attached to barrenness. Another affliction was added when the “Daily Sacrifice,” maintained hitherto, ceased at last, he relates, on 17th day of Tamuz, “for want of men to offer it, and that the people were grievously troubled at it.” — (Book VI. ch. 2.)

Again when the sufferings from famine made them brave death by the enemy in fleeing therefrom, a cruel fate still awaited them: “for they were first whipped, and then tormented with all sorts of tortures before they died, and were then crucified before the wall of the city.” And he adds that at least 500 were every day seized in this manner, and made an example of by Titus, that he might terrify the rebellious city to yield, “When their multitude was so great that room was wanting for the crosses, and crosses wanting for the bodies.” — (Book V. ch. 11.) How fearfully appropriate this punishment seems for those who in their unbelieving rage against the incarnate Lord of glory, delivered Him to this most dreadful and ignominious death, at the same time taking to themselves the whole guilt of the transaction, and imprecating on themselves that
awful curse, “His blood be on us, and on our children!” How could that curse have been more signally accomplished?—See Psalm cix. 16—20. Josephus also relates that the miserable Jews fleeing from the famine within the city, were in the habit of swallowing their money to conceal it, which being discovered by the soldiers, they killed and cut them open for their gold; and he adds “nor does it seem to me that any misery befell the Jews that was more terrible than this; since in one night about 2000 of these deserters were thus dissected.” Surely it was no figure of speech but a literal fact that our Lord foretold, when He declared this wretched people should cry, “to the mountains, Fall on us, and to the hills, Cover us.”—(Luke xxiii.30.) So awful was the vengeance inflicted by the Romans on the “dry tree,” that “withered branch,” whose end was to be “burned.”—John xv. 6.

And when at last to crown the miseries and calamities of this unparalleled siege, the victorious Romans had possession of the last defence, the upper city or “Stronghold of Zion,” Josephus states that they found the houses filled with corpses, “of such as died by famine,” which filled the fierce soldiers with horror. “But although they had this commiseration for such as were destroyed in this manner, yet had they not the same for those that were still alive, but they ran everyone through whom they met with, and obstructed the very lanes with their dead bodies, and made the whole city run down with blood.” At the same time they “set fire to the houses whither the Jews had fled, and burnt every soul in them.”—(Bk. VI. ch. 8.) The day of mercy was gone by, and the wretched city which had so obstinately rejected the terms offered them by the Roman general; and with such far more guilty infatuation rejected the terms of mercy freely offered them by their glorious Messiah, who came to deliver them from their sins; that once “holy and beautiful city,” “the joy of the whole earth,” whose approaching calamities He “wept over,” and whose children He yearned to gather beneath His almighty wings, (Matt. xxiii. 37—39.), was given over, by the righteous decrees of God, to slaughter and fire. Josephus describes how the Romans searched for the wretched Jews
who had concealed themselves, slaughtering them indiscriminately, and reserving only the finest men for slaves, and to be thrown to wild beasts in the public shows; and those were only spared he says because, "the very soldiers grew weary of killing them."

These brief extracts from Josephus necessarily furnish but an outline of the awful miseries of the siege, from its commencement in April till its termination in September, and the woes of the wretched Jews, of whom at least 3,000,000 seem to have been shut up in the doomed city, by decree of Providence, to undergo the fearful retributive punishment their wickedness and unbelief had brought upon them. The cause of so vast a number of people being in the city, Josephus explains to have been the assembling of them at the Passover, "for they were come up from all the country to the feast of unleavened bread, and were on a sudden shut up by an army."—(Book VI. ch. 9.) And that so large a number was ordinarily assembled at the Passover, which was strictly to be observed by every Jew, —(Exodus xii. 47.), he shows from a census made by order of Cestius for the information of Nero, when it was found that the number of paschal lambs sacrificed amounted to 256,500; and, as he states, that not less than ten, but frequently as many as twenty, partook of each lamb; if we allow only twelve to a lamb, gives 3,078,000 persons capable of partaking the rite, which those suffering from certain ailments, or strangers, could not do. In Book II. ch. 14, he states also that three millions were assembled at the Passover in A.D. 65. Whilst to this cause may perhaps be added the numbers of the seditious, and adventurers, robbers, etc., who flocked to Jerusalem at this time. But the Passover was doubtless the chief cause of "the entire nation being now shut up by fate as in a prison." And thus it was that this solemn festival ordained of God, which commemorated their deliverance by God from Egyptian bondage, and foreshadowed the Saviour of the world, who came to deliver them from the more fearful bondage of sin; this great festival which they had desecrated by crucifying thereon the eternal Lamb of God, thus proved a snare to them, (Psalm lxix. 22.), and increased the destruction of them in the siege, so that Josephus remarks,
"the multitude of those that therein perished exceeded all the de-
structions that either men or God ever brought upon the world."—
(Book VI. ch. 9.)

But to estimate rightly the suffering and destruction that came
upon this unhappy people, we must refer to Josephus's narra-
tive of all the oppressions, insurrections, and massacres; the
internecine warfare of the seditious, before and during the siege;
with all the battles, sieges, bloodshed, and cruelty, during this war
of extermination, from its commencement in A. D. 66, to the final
catastrophe of the destruction of Jerusalem in 70. The number
that perished in the siege Josephus states to have been 1,100,000,
and incredible as this awful destruction may at first sight appear,
when we consider the number in the city, and the fearful havoc
made by the famine and pestilence, previous to the indiscriminate
slaughter of them by fire and sword, there seems no reason to sup-
pose it exaggerated. The numbers slain in the different battles
and massacres during the war he states to have been—

At Cæsarea .......... 20,000 At Damascus .......... 10,000
,, Scythopolis ........ 13,000 ,, Joppa ............... 8,400
,, Askalon ........... 2,500 ,, Mount Asamon .... 2,000
,, Ptolemais ........ 2,000 ,, Battle at Askalon .. 10,000
,, Jerusalem by Florus 3,600 ,, Ambuscade near do. 8,000
,, Alexandria ....... 50,000 ,, Jaffa ............... 16,000
,, Mount Gerizim .... 11,600 ,, Tarichaea ........ 6,600
,, Jotapa ............ 40,000 ,, Gamala ............ 4,000
,, Joppa ............ 4,200 ,, Gadarenes ........ 16,000
,, Idumæa .......... 10,000 ,, Woods of Jardes .. 3,000
,, Gerasa .......... 1,000 In Cyrene .......... 3,000
,, Machærus .......... 1,700 Destroyed themselves .. 5,000
,, Masada ........... 960

Total destroyed in various places ...... 250,460

Which, with the number that perished in the siege, makes
1,350,000 destroyed in the war; besides 97,000 captives, re-
arding which latter, Josephus states, the Romans only reserved
from slaughter the young and robust, "who might be useful to
them." And he adds, "but of the young men he chose out the
tallest and most beautiful, and reserved them for the triumph; and
as for the rest of the multitude that were above seventeen years old; he put them into bonds, and sent them to the Egyptian mines." (Book VI. ch. 9). Whilst of others he says (Bk. VI. ch. 8), the soldiery sold them "at a very low price, and that because such as were sold were very many, and the buyers very few." Thus literally fulfilling the prophecy in Deut. xxviii. 68, "And the Lord shall bring thee into Egypt again with ships... . . . . Ye shall be sold unto your enemies for bondmen and bondwomen, and no man shall buy you." Whilst of those reserved for the triumph and shows, thousands were destroyed by Titus at Cæsarea in gladiatorial exhibitions: 2,500 in celebrating the birthday of his brother Domitian, and more at Berytus in doing honour to his father's. "Yet did all this seem to the Romans, when they were thus destroying ten thousand several ways, to be a punishment beneath their deserts." (Book VII. ch. 3.) So true were the words of our Lord, "They shall fall by the edge of the sword, and shall be led away captive into all nations.

Can we require more than the faithful impartial narrative of Josephus to convince us of the prescience of Him who declared, that in this fore-ordained destruction of the Jewish nation there should be "great tribulation, such as was not since the beginning of the world to this time, no nor ever shall be." (Matt. xxiv. 21.) Josephus repeatedly attributes this destruction and its attendant woes and calamities to Divine vengeance—"But in reality it was God who condemned the whole nation, and turned every course that was taken for their preservation to their destruction." And in his exhortation to the Jews to submit to Titus (Book VI. ch. 2), he says, "It is God, therefore, it is God Himself who is bringing on this fire, to purge that city and temple by means of the Romans, and is going to pluck up this city, which is full of your pollutions." And even the Roman general Titus, flushed with conquest, when he came to view the city he had captured, and saw the solidity and extent of the defences, could not help ascribing his success to God, exclaiming—"We have certainly had God for our assistant in this war, and it was no other than God that ejected the Jews out of
these fortifications; for what could the hands of men, or any machines, do towards overthrowing these towers!" (Book VI. ch. 9). And doubtless Jerusalem was at that time, both by its natural position, and artificial defences, a most impregnable stronghold, and might, if properly victualled and defended, have defied the Romans to take it. But the immutable decree of Jehovah had gone forth against it, as declared by our Lord and the prophets, and what Titus and Josephus thought they saw of the hand of God in this destruction, we know beyond any reasonable doubt, to be a verity.

8.—The complete Destruction of the Temple, so that there should "not be left one stone upon another."

Prophecy.

Luke xxii 5, 6.—And as some spake of the temple, how it was adorned with goodly stones and gifts, He said, As for those things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down.

(See also Matt. xxiv. 1, 2; and Mark xiii. 1, 2).

Fulfilment.

How utterly improbable must it have seemed, at the time when this prediction was uttered by our Lord, that this great and glorious temple, so solid in its construction, so grand in its proportions, so magnificently completed, and adorned, and enriched by Herod the Great, which had occupied so many years in building, and for its splendour and beauty and riches, was esteemed one of the wonders of the world, so much so as to cause Titus, though bent on the destruction of Jerusalem and the Jewish nation, to earnestly desire its preservation, and lament its destruction; how opposed to all probability in that time of perfect peace, when the Jews were living under the protection of the Roman empire, that
this splendid fabric, which had then been forty-eight years building and was then unfinished, being only finally completed A.D. 64, should ere the lapse of that generation be levelled with the dust, and not one stone remaining upon another. Can we require further evidence of the prescience of Him who uttered this prophecy, so devoid of probability, than its unerring and literal fulfilment furnishes us with?

Josephus (Book VI. ch. 2) relates the reverence felt by the Romans for the Jewish Temple, and their great anxiety to preserve it from destruction, or even from pollution; Titus being so moved by the desecration of it, by the seditious making it a fortress and defiling it with dead bodies, that he even abjured them to avoid doing so, calling God and the Jews to witness he had not forced them to pollute their sanctuary, and concluding by saying, "Nay, I will endeavour to preserve you your holy house whether you will or not." And when the council of generals advised the demolition of it, "because the Jews would never leave off rebelling while that house was standing," Titus opposed the measure.

"But," as Josephus most correctly remarks, "as for that house, God had for certain long ago doomed it to the fire; and now that fatal day was come, according to the revolution of ages; it was the tenth day of the month Lous [or Ab.], upon which it was formerly burnt by the king of Babylon; although these flames took their rise from the Jews themselves, and were occasioned by them;" for in the fury of the contest which now raged round the temple, the outer gates and cloisters had been fired, and though the Romans sought to quench the flames, the insurgents drove them out, till at last one of the Roman soldiers, "hurried on by a certain divine fury, being lifted up by another soldier, set fire to a golden window." Which fatal act had no sooner been committed, than both the Jews and Romans were greatly distressed, and thought of nothing but extinguishing the flames. But notwithstanding the utmost efforts of Titus to save it from destruction, he could not restrain the soldiers, who urged on by fury and hope of plunder, set fire to the inner gates, "whereby the flame burst out from within the holy
house itself immediately: and thus," he adds, "was the holy house burnt down without Caesar's approbation." (Book VI. ch. 4).

Thus sunk in undistinguishable ruin this vast and gorgeous pile, in the construction of which such labour and wealth had been expended, and which had taken eighty years to complete; with the existence of which the Jewish religion and polity were bound up, in which only could their ordained worship be performed, and which they therefore loved, and reverenced, and gloried in more than in any earthly possession. We can well understand therefore the inexpressible distress of the Jews on witnessing this calamity. Josephus says, they raised such an outcry of lamentation and despair that the hills around re-echoed with their sad bewailing, and even "those that were worn away by the famine, and their mouths almost closed, when they saw the fire of the holy house, they exerted their utmost strength and brake out into groans and outcries again." The priests thronged the walls of the temple, endeavouring to defend it against the Romans. "Yet did two of these of eminence among them, who might have saved themselves by going over to the Romans," in despair "throw themselves into the fire, and were burnt together with the holy house; their names were Meirus, the son of Belgas, and Joseph, the son of Daleus." (Book VI. ch. 5.) Six thousand who, persuaded by a false prophet, fled for refuge to its courts, were destroyed with it. And as though to complete the desecration of the holy house, the Romans, while it was burning, "brought their ensigns to the temple, and set them over against its eastern gate, and there did they offer sacrifices to them."  

Finally, it is related by Maimonides, that Terentius Rufus, who was left in command of the army at Jerusalem, tore up the foundations with the ploughshare; thus literally were fulfilled the prophecy of our Lord, "There shall not be left one stone upon another that shall not be thrown down"—and that in Micah iii. 12.

Josephus, who throughout his history recognizes the hand of God in this calamitous destruction of Jerusalem, makes the

1 Havercamp quotes Tertullian as saying that "the entire religion of the Roman camp almost consisted in worshipping the ensigns."
following striking remarks on the fall of the temple—"Now although anyone would justly lament the destruction of such a work as this was, since it was the most admirable of all the works that we have seen or heard of, both for its curious structure and its magnitude, and also for the vast wealth bestowed upon it, as well as for the glorious reputation it had for its holiness; yet might such a one comfort himself with this thought, that it was fate that decreed it so to be, which is inevitable, both as to living creatures, and as to works and places also."

And thus was destroyed the temple and worship of the Jews, and the old Dispensation which was now to be superseded by a "better Testament." "For the law made nothing perfect, but it was the bringing in of a better hope, by the which we draw nigh unto God." (Heb. vii. 19.) And thus was accomplished "the coming of Christ in His kingdom," who is become "an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands." (Heb. ix. 11.)

9.—The complete Destruction of Jerusalem, and the razing of it to its foundations.

Prophecy.

Luke xix. 41—44.—And when He was come near He beheld the city and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

"And it is now no more, Nor ever shall be to the end of time The temple of Jerusalem!"

Milman's Fall of Jerusalem.
Matt. xxiii. 37, 38.—O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate.

(See also Matthew xxii. 7.)

Fulfilment.

"Now as soon as the army had no more people to slay or to plunder, because there remained none to be the objects of their fury (for they would not have spared any, had there remained any other such work to be done), Caesar gave orders that they should now demolish the entire city and temple, but should leave as many of the towers standing as were of the greatest eminency; that is, Phasaelus, and Hippicus, and Mariamne, and so much of the wall as enclosed the city on the west side. This wall was spared, in order to afford a camp for such as were to lie in garrison; as were the towers also spared in order to demonstrate to posterity what kind of city it was, and how well fortified, which the Roman valour had subdued; but for all the rest of the wall, it was so thoroughly laid even with the ground by those that dug it up to the foundation, that there was left nothing to make those that come thither believe it had ever been inhabited. This was the end which Jerusalem came to by the madness of those that were for innovations; a city otherwise of great magnificence, and of mighty fame among all mankind." (Book VII. ch. 1.) See also Book VI. ch. 9, last lines.

I have italicised those words of Josephus which confirm so remarkably the exact accomplishment of the prophecy of our Lord, by the complete demolition of the city. The Talmudists also relate that Turnus Rufus, as they call Terentius Rufus, the officer left by Titus to complete the work of destruction, "ploughed up Zion as a field, and made Jerusalem become as heaps, and the mountain of the house as the high places of a forest." See Micah iii. 12.
Josephus further states that when Titus journeyed through Syria after the war, "as he came to Jerusalem in his progress, and compared the melancholy condition he saw it then in with the ancient glory of the city, and called to mind the greatness of its present ruins, as well of its ancient splendour, he could not but pity the destruction of the city,—so far was he from boasting that so great and goodly a city as that was had been by him taken by force; nay, he frequently cursed those who had been the authors of their revolt, and had brought such a punishment upon the city: insomuch that it openly appeared that he did not desire that such a calamity, as this punishment of theirs amounted to, should be a demonstration of his courage.” (Book VII. ch. 5.)

And thus, incredible as seemed the destruction of Jerusalem at the time when our Lord pronounced its doom; strong as it seemed to resist all the assaults of any besieging force; impregnable, if properly defended, against all the efforts of offensive warfare as practised in that day—so that Titus, with all the irresistible power of the Roman empire and its invincible legions, could not attribute his success to his own skill or the indomitable valour of his army, but only to divine intervention—this triple-walled stronghold was "laid even with the ground," in the precise manner, in the exact period, and with all the accompanying circumstances which our Lord prophesied regarding this city and people; and over which He wept as he pronounced those sorrowing words, "Your house is left unto you desolate."

"Yet, guilty city, who shall mourn for thee? Shall Christian voices wail thy devastation? Look down! Look down avenged Calvary! Upon thy late yet dreadful expiation. Oh, long foretold, though slow accomplished fate, 'Her house is left unto her desolate;' Proud Caesars' ploughshare o'er her ruins driven, Fulfils at length the tardy doom of Heaven; The wrathful vial's drops at length are poured, On the rebellious race that crucified their Lord!"
10.—All these predicted Judgments to be accomplished ere the lapse of the then existing generation.

Prophecy.

Luke xxi. 32, 33.—Verily I say unto you, This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away; but My words shall not pass away. (See also Matthew xxiv. 34, 35; x. 23; xxiii. 36; and Luke xi. 51.)

Fulfilment.

These words of our Lord having been uttered in the year 33, whilst the destruction of Jerusalem occurred in the year 70, or about thirty-seven years afterwards, sufficiently demonstrates the accomplishment of all these predicted judgments within the period named by our Lord. Who but He whose “testimonies are very sure,” could have predicted of all these occurrences so surely and so authoritatively, “Heaven and earth shall pass away, but My words shall not pass away.”

11.—Of the Apostle John’s surviving to this consummation.

Prophecy.

Matthew xvi. 28.—Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of Man coming in His kingdom. See also Mark ix. 1; and Luke ix. 27.

John xxi. 22, 23.—Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?
Fulfilment.

The expression "Son of Man coming in His kingdom," Matt. xvi. 28, is rendered by Mark ix. 1, "Kingdom of God come with power," and viewed in connection with Matthew x. 23, and Luke xxii. 29—33, can only refer to the abolition of the Jewish Dispensation by the destruction of the polity and religious worship of the Jews, when the "kingdom of God," instead of being limited to the Jews, should embrace the whole world, agreeably to the New Dispensation, or "better testament," which has made both Jew and Gentile one in Christ. As St. John survived many years after the Destruction of Jerusalem, dying about A.D. 100, he was therefore spared to the coming of his Lord in His kingdom; and long after the other apostles had sealed their testimony by martyrdom, he was favoured with the vision of that wondrous Revelation respecting the kingdom of God, with which the Scripture canon is sealed.

12.—The Jews to be destroyed as a nation, and scattered among all people; and Jerusalem to remain under the dominion of the Gentiles till the latter are converted.

Prophecy.

Luke xxi. 24.—And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Matthew xxi. 43, 44.—Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder.

1 The "Stone of stumbling," made the precious "headstone of the corner;" the uncreated "Rock of ages," "cut out without hands," to subdue and have dominion over all the nations of the earth, and which will inevitably crush into the dust all that is opposed to its progressively extending dominion.—See Daniel ii. 44, 45; and Note thereon p. 54, also, foot note p. 184.
Fulfilment.

Improbable as were all the several predictions connected with the destruction of Jerusalem, none perhaps was more so than that the Jewish nation should be "led away captive into all nations," and their land trodden down by aliens, not for ever, not by a complete and irreparable destruction of their race by being commingled and lost in other nationalities, but for a certain definite period only, viz., till the entire conversion of the Gentile world. What is there in the history of all the nations of the earth, from the beginning of time, so marvellous as is that standing miracle of the Jewish race, preserved distinct and unmixed with other races, though "scattered among all people from the one end of the earth even unto the other," (Deut. xxviii. 64), during the eighteen centuries of expatriation which have witnessed the fulfilment of the prophecy? But this marvel is greatly enhanced by the intense feeling of nationality and love of country which characterises them more perhaps than any other people on the earth, and which, during the ages of banishment from the land of their forefathers since they were "led away captive into all nations," and notwithstanding the centuries of subjection, persecution, hatred, massacring, wherever these weary-hearted exiles have sought a home, which would infallibly have crushed out any less vehement or strongly implanted feeling, still animates the hopes and aspirations of this oppressed, despised, down-trodden race. But fondly as the Jews look towards their holy city and land, earnestly as they have desired to be restored to it, and have more than once attempted to recover it, numerous as they are, (being now supposed to number seven millions), and powerful as they are by their vast wealth, and their political influence, resulting from their control of the sources of public loans; notwithstanding their irrepressible yearning to recover their loved land, their energy, their zeal and endurance, their wealth, their political influence, and their numbers,—still are they prevented returning to their ancient land, because of the fiat of "Him whose word faileth not;" that "until the times of the Gentiles be fulfilled," their holy city should continue to be "trodden down" by aliens, as we know it has been to this day. After its overthrow by
Titus, it continued under the sway of the Roman and Eastern empires, till wrested from the latter by the Saracens, under their caliph Omar, A.D. 636. The Crusaders, under Godfrey de Bouillon, took it from them A.D. 1099, and held it eighty-eight years; when the Saracens again obtained possession, and were themselves succeeded by the Turks in 1517, who have since held possession of it.

And during all this time have they never ceased to acknowledge and lament the heavy curse under which they labour, and which He has declared shall continue till they shall believe in the crucified Saviour they now abhor, and "shall say, Blessed is He that cometh in the name of the Lord."—Matt. xxiii. 39. Their anomalous condition, bereft of sceptre or lawgiver, of priest or sacrifice, teraphim or ephod, (Hosea iii. 4), so perplexed a learned Jew seven or eight hundred years ago, that he wrote to his friend—"I would fain learn from thee out of the testimonies of the law and the prophets and other scriptures, why the Jews are thus smitten in this captivity wherein we are; which may be properly called the perpetual anger of God, because it hath no end. For it is now above one thousand years since we were carried captive by Titus; and yet our forefathers, who worshipped idols, killed the prophets, and cast the law behind their back, were only punished with a seventy years' captivity, and then brought home again; but now there is no end of our calamities, nor do the prophets promise any."  

Had he been more conversant with those prophets, he might have read therein numerous promises of the restoration of Israel; and had he read the 28th chapter of Deuteronomy he should not have needed authority or explanation "why the Jews are thus smitten." But the veil is still on the heart of the Jew, and "blindness is happened to Israel until the fulness of the Gentiles be come in," when, and not till when, "shall the children of Israel return, and seek the Lord their God and David their King"; and "so all Israel shall be saved." Compare Rom. xi. with Hosea iii. 4, 5.

1 The Emperor Adrian forbad the Jews entering the city on pain of death. See Calmet's Dict. of Bible—Jerusalem.
2 S. Moraccanus quoted in Patrick's Commentary.
But has no attempt been made to restore the Jewish nation and temple-worship? Surely had any one of those all-powerful Roman emperors who exerted themselves so strenuously to extinguish Christianity, only be-thought himself of this means of throwing contempt upon the crucified Jew its founder, how easy it would have been, had this prophecy "come by the will of man." He had only to issue an edict permitting the Jews to return to their country and rebuild their temple, and with what ardour would they have hastened to their beloved land, with what untiring zeal and energy would they have laboured to rebuild their city and temple, what sacrifices would they have thought too great toward that end; who can doubt their speedy accomplishment of the work, especially if assisted by the great power of the imperial government; is it likely that this improbable prediction of the crucified Jew, that 'Jerusalem should continue to be trodden down of the Gentiles,' if a mere human utterance could have stood this test? But has the test been applied? Oh yes, in the pages of an historian as accurate in his narratives as he was hostile to Christianity, and whose unbelief gives of course vastly greater weight to the numerous involuntary testimonies to the truth of Christianity with which, despite his sneers and enmity thereto, his history abounds,—in Gibbon's "Decline and Fall of the Roman Empire," anyone may read that the Emperor Julian, apostatizing from Christianity, endeavoured to set aside the prophetic declaration we are considering. At his invitation the Jews thronged to Jerusalem, and laboured with devotion and enthusiasm to rebuild their temple, even their delicate females assisting in the work of removing the rubbish; the emperor himself came to their help with his legions, determined to omit no effort for the accomplishment of his design. And how did it succeed? It failed. The enthusiastic efforts of the Jews to rebuild their temple, assisted by all the power of Rome, was unable so much as to lay the foundation of the work. They were compelled to desist from it; how and by what means let the heathen historian of the event, Ammianus Marcellinus, relate, who, as the emperor's private secretary, probably knew as much of the cause which failed

1 A.D. 363.
this attempt as the emperor himself, and cannot be suspected of inventing a fable of the defeat of his master. He says, "While Alypius, assisted by the governor of the province, urged with vigour and diligence the execution of the work, horrible balls of fire breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner absolutely and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned."  

Whether we regard this as a miraculous interposition or not, it must be admitted that the attempt was made by Julian, who was ambitious of rebuilding the temple; according to Ammianus Marcellinus, "instaurare sumptibus cogitabat immodicis;" and disagreeable as it must have proved to the imperial feelings, to be compelled to desist from a project he had publicly proclaimed he was ambitious to achieve; it must equally be conceded that the undertaking was abandoned from some insurmountable opposing cause. Now what obstacle short of Divine interposition could have prevented a Roman emperor, with all the world at his command, and an enthusiastic people, to accomplish this design, I must confess myself unable to conceive. Though the ages which have silently attested the fulfilment of this prediction, needed not this additional confirmation that it proceeded from Him whose "word standeth sure."

We see, then, that the prophecies of our Lord referring to this great consummation were no vague predictions that might probably or possibly have happened, but a series of prophetic announcements of particular events, many of which must have seemed at the time of their delivery most highly improbable of fulfilment, particularly those of the complete destruction of the temple and city, the escape of Christians after the city was encompassed by the Roman army,—and the promise that in all this awful destruction "not a hair of their heads should perish,"—and that all these marvellous and incredible events should occur ere the lapse of the then existing gene-

1 Amm: Marcellinus—Book xxii. ch. 1.
PROPHECY AND FULFILMENT.

ration. Had it been simply foretold that Jerusalem and the temple should be overthrown, the event would have seemed sufficiently improbable; but when it was declared with unmistakeable precision and emphasis that they should be utterly razed to the ground, and the Jewish polity and temple-worship at an end, and the Jews scattered among all nations; whilst, notwithstanding the inextinguishable desire of the millions of the Jewish race to return to their Holy City, Jerusalem should continue to be "trodden down" by the Gentiles, during all the ages that should lapse ere the evangelizing of the world:—and when we behold the precise and literal accomplishment of every tittle of these incredible predictions, should we not be the most credulous of mortals, or incapable of estimating evidence, if we hesitated to receive these most weighty testimonies to the Divine authorship of the Scriptures, and the Divine nature of the Son of God.1

1 Though in this Section we are only considering the fulfilment of our Lord's prophecies of the Destruction of Jerusalem, it can scarcely be out of place in this note to beg the reader to compare the above brief extracts from Josephus with the principal predictions of this event in Deuteronomy xxviii. 49—68; Leviticus xxvi. 27—46; 1 Kings ix. 6—9; Joel ii. 28—32; Micah iii. 12.; Ezekiel vii.; & Malachi iv. 5; and to ask if it be possible to imagine a truer delineation of the destruction of the Jewish nation by the Romans, as described by Josephus, and of their condition since, than are presented by these prophecies uttered from 400 to 1500 years before the events foretold.
Part Third.

PASSAGES OF SCRIPTURE ATTESTING THE DIVINITY
OF OUR LORD JESUS CHRIST.
PASSAGES OF SCRIPTURE ATTESTING
THE DIVINITY OF OUR LORD JESUS
CHRIST.\(^1\)

SECTION I.

WITNESS OF THE HOLY SPIRIT.

*Luke* i. 35.—And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing which shall be born of thee shall be called the Son of God.

*Matthew* iii. 16, 17.—And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens\(^2\) were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased.

(See also *Mark* i. 10, 11; and *Luke* iii. 21, 22.)

*John* i. 32—34.—And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

\(^1\) See Note XXI., on the Divinity of our Lord.
\(^2\) See Note on this expression, p. 146.
Matthew xvii. 5.—While He yet spake, behold a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is My beloved Son, in whom I am well pleased; hear ye Him.—(See also Mark ix. 2—8; and 2 Peter i. 16—18.)

John xii. 28—30.—Father, glorify Thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to Him. Jesus answered and said, This voice came not because of Me, but for your sakes.
SECTION II.

OUR LORD'S OWN ASSERTION OF HIS DIVINITY.

Matthew xi. 27.—All things are delivered unto Me of My Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.

Matthew xii. 6.—But I say unto you, That in this place is One greater than the temple. 8.—For the Son of man is Lord even of the Sabbath day.—(See also Luke vi. 5.)

Matthew xvi. 27.—For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.—(See also Matt. xxv. 31—33; and Luke ix. 26.)

Matthew xxviii. 18—20.—And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: and lo, I am with you alway, even unto the end of the world.

1 This designation of Himself our Lord employs in reference to His then state of humiliation, “who being in the form of God,” “made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men.” Phil. ii. 6, 7. See Dan. vii. 13, 14.

2 In this address to His disciples our Lord has given us three direct declarations of His Divinity—1stly, In asserting that He possesses Omnipotence. 2ndly, In the form of baptism He directs, for who but one co-equal with the Father and the Holy Spirit could be justified in connecting Himself with them, as the second named of this trinity of persons. 3rdly, In the assurance of His Omnipresence, for who but God could be present with all His disciples, at all times, in all places.
Mark xiv. 61—64.—Again the High Priest asked Him, and said unto Him, Art Thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.¹ Then the High Priest rent his clothes, and saith, What need we any further witnesses? Ye have heard the blasphemy: what think ye? And they all condemned Him to be guilty of death.

(See also Matt. xxvi. 63—66.)

Luke xx. 41—44.—And He said unto them, How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit Thou on My right hand, till I make thine enemies Thy footstool. David therefore calleth Him Lord, how is He then his son?

(See also Matt. xxii. 43—45.)

Luke xxiii. 43.—Verily I say unto thee, To day shalt thou be with Me in paradise.

John iii. 13.—And no man hath ascended up to heaven but He that came down from heaven, even the Son of man which is in heaven.²—(See also John vi. 46.)

John v. 17, 18.—But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill Him, because He not only had broken the Sabbath, but said also that God was His Father, making Himself equal with God.

John v. 21—23.—For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will. For

¹ See foot-note on this expression, at p. 36.
² In reference to His being as God in heaven, while as the Son of man He was on earth.
the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him.

John v. 25—27.—Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in Himself; so hath He given to the Son to have life in Himself; and hath given Him authority to execute judgment also, because He is the Son of man.¹

John v. 36, 37.—But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of Me, that the Father hath sent Me. And the Father Himself, which hath sent Me, hath borne witness of Me.²

John vi. 38—40.—For I came down from heaven, not to do Mine own will, but the will of Him that sent Me. And this is the Father's will which hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day. And this is the will of Him that sent Me, that every one which seeth the Son, and believeth on Him, may have everlasting life: and I will raise him up at the last day. (See also ver. 33, and 51 and 57.)

John vi. 62.—What and if ye shall see the Son of man ascend up where He was before?

John viii. 16.—And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent Me. (also ver. 28, 29.)

² See Section I.—“Witness of the Holy Spirit.”
John viii. 23, 24.—And He said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins.

John viii. 42.—Jesus saith unto them, If God were your Father ye would love Me: for I proceeded forth and came from God; neither came I of Myself, but He sent Me.

John x. 15.—As the Father knoweth Me, even so know I the Father.

John x. 17, 18.—Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.

John x. 30.—I and My Father are one.—(See also ver. 33.)

John x. 38.—Though ye believe not Me, believe the works: that ye may know, and believe, that the Father is in Me and I in Him.

John xii. 45.—And he that seeth Me seeth Him that sent Me. (See also xiv. 7.)

John xiv. 8—11.—Philip saith unto Him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak
not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake.

(Compare with 1 John ii. 23.)

John xiv. 13.—And whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son.

John xiv. 20.—At that day ye shall know that I am in My Father, and ye in Me, and I in you.

John xvi. 15.—All things that the Father hath are Mine, therefore said I, that He shall take of Mine, and shall shew it unto you.

John xvi. 28.—I came forth from the Father, and am come into the world: again I leave the world, and go to the Father. (See also John xviii. 36.)

John xvi. 32.—And yet I am not alone, because the Father is with Me.

John xvii. 5.—And now, O Father, glorify Thou Me with Thine own self, with the glory which I had with Thee before the world was.

1 Not of His mere human power, but by virtue of His union with the Father.
John xvii. 11.—Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. (See also ver. 20—23.)

John xvii. 24, 25.—Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory which Thou hast given Me: for Thou lovedst Me before the foundation of the world. O righteous Father, the world hath not known Thee: but I have known Thee, and these have known that Thou hast sent Me.
SECTION III.

TESTIMONY OF THE PROPHETS, EVANGELISTS, AND APOSTLES, ARRANGED UNDER THIRTEEN HEADS.

I. Passages declaring Jesus Christ to be co-equal, or one with the Father: God manifest in the flesh.

John i. 1.—In the beginning was the Word, and the Word was with God, and the Word was God.

John i. 14.—And the Word was made flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth,

John i. 18.—No man hath seen God at any time; the only-begotten Son which is in the bosom of the Father, He hath declared Him.

Acts xx. 28.—Take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God, which He hath purchased with His own blood.¹

¹ What plainer declaration can we have that Christ who suffered on the cross was God united to the human nature in which He suffered.
**Romans ix. 5.**—Whose are the fathers, and of whom as concerning the flesh Christ came; who is over all, God blessed for ever. Amen.

**1 Timothy iii. 16.**—And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

**Hebrews i. 1—3.**—God who at sundry times and in divers manners spake in time past unto the Fathers by the Prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds; who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high.

**Hebrews i. 5.**—For unto which of the angels said He at any time, Thou art My Son, this day have I begotten Thee? . . . .

6.—And again, when He bringeth in the first begotten into the world, He saith, And let all the angels of God worship Him.

(See Dan. vii. 13, 14; Psalm ii. 7; and Psalm cxvii. 7.)

**Philippians ii. 5—7.**—Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men. (See also Heb. ii. 14.)

**Colossians i. 15.**—Who is the image of the invisible God; the first-born of every creature.¹ 19.—For it pleased the Father that in Him should all fulness dwell.

¹ Rather, "of all creation," denoting His pre-eminence over all.
Colossians ii. 9.—For in Him dwelleth all the fulness of the Godhead bodily.

2 Corinthians iv. 4.—Christ, who is the image of God.

Zechariah xiii. 7.—Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts.

Isaiah ix. 6.—And His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father.

Revelation i. 8.—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty. 10.—I was in the Spirit on the Lord’s day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last. 12, 13.—And I turned to see the voice that spake with me. And being turned, I saw...... one like unto the Son of man...... 17, 18.—And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last: I am He that liveth, and was dead; and behold I am alive for evermore, Amen; and have the keys of hell and of death.

xxii. 12, 13.—And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. 16.—I Jesus have sent Mine angel to testify unto you these things in the churches. 1

1 Here we find the Son of man applying to Himself the same remarkable title expressing self-eternal existence, as the Almighty Father Himself, in Rev. i. 8.
Compare also—

John xii. 41
— xx. 28
1 Peter ii. 4—8
Romans i. 3, 4
1 Corinthians x. 9
Isaiah xl. 3 and 9
—— xl. 10, 11

with Isaiah vi. 5.
,, Matthew xvi. 16—18.
,, Isaiah viii. 13, 14.
,, Daniel iii. 24, 25.
,, Psalm lxxviii. 56.
,, Matthew iii. 3.
,, John x. 11; 1 Peter v. 4; and
[Hebrews xiii. 20.

1 Corinthians i. 30, 31.
,, Revelation v. 8—14.
,, Revelation v. 8—14.
,, vi. 7.
,, Isaiah xlix. 10.
,, Revelation xix. 1.
,, xxi. 22, 23; and xxii.
[1 and 3.

,, xix. 11—16.
,, John v. 22, 23, and 27—29;
Matt. xvi. 27, and xxv. 31—46;
Acts x. 42; and Romans xiv. 10,
etc.

Dan. vii. 13, 14; and Matt. xix.

28.

,, Hebrews i. 10—12.

Attention to the Greek definitive article restores the force of the
following passages, which should be more correctly rendered as
follows:—

Ephesians v. 5.—Christ, even of God.
2 Thessalonians i. 12.—Of Jesus Christ, our God and Lord.
1 Timothy v. 21.—Before Jesus Christ the God and Lord.
Titus ii. 13.—Our great God and Saviour Jesus Christ.
2 Peter i. 1.—Our God and Saviour Jesus Christ.
1 John v. 20.—And we are in Him that is true, even in His Son Jesus Christ. This [this last-named person] is the true God, and eternal life.
Jude 4.—Our only Master, God, and Lord, Jesus Christ.

2. Eternal—Co-eternal with the Father:

John i. 2.—The same was in the beginning with God.

John i. 30.—After me cometh a man which is preferred before me: for He was before me.\footnote{How if He had not a pre-natal existence as the Son of God?}

John viii. 58.—Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.\footnote{Compare with Exodus iii. 14.}

Micah v. 2.—Yet out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.\footnote{See note on this passage, p. 63.}

John xvii. 5.—And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was. (See also v. 24.)

Compare also—

Psalm xlv. 6, 7
\[cii. 25-27\] with Hebrews i. 8—12.
3. **Creator of all things:**

*John i. 3.*—All things were made by Him; and without Him was not any thing made that was made.

*Colossians i. 16, 17.*—For by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist.

*Ephesians iii. 9.*—God (who created all things by Jesus Christ:)

*1 Corinthians viii. 6.*—But to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we by Him.

*Hebrews i. 2.*—His Son.......by whom also He made the worlds.

4. **Omnipotent:**

*Matthew xxviii. 18.*—And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth.

(See also *Matt. xi. 27,* and *John xiii. 3.*

*John ii. 19.*—Destroy this temple, and in three days I will raise it up. . . .

*John x. 17, 18.*—Therefore doth My Father love Me, because I lay down My life, that I might take it again. No man taketh it from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.
Philippians iii. 20, 21.—The Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself.¹

Matthew x. 1.—And when He had called unto Him His twelve disciples, He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

(See also ver. 19; Luke xxi. 14, 15; xxiv. 49; with Acts i. 5; ii. 1—4, and 33, and 41; and iv. 10.)

Our Lord's Miracles also may here be cited as additional evidence of His Almighty Power. Thirty-six of them are recorded by the Evangelists; how many were unrecorded we know not, but those mentioned were such manifestations of superhuman power, particularly His three times raising the dead, that they are well characterised by the expression "Mighty Works," applied to them by the witnesses of them, as well as by Himself; and on beholding which the people manifested astonishment and reverence. (See Matt. xiii. 64; xiv. 2; Mark vi. 2.) And many therefore believed on Him, even "among the Chief Rulers" (John xii. 42); though the Jews as a nation were blinded by unbelief, as John observes (xii. 37). Our Lord appeals to these "mighty works" He had wrought among them in testimony of His Divinity (John x. 38 and xiv. 11); and cites them as condemning those who had not believed on Him (Matt. xi. 20—24).

MIRACLES OF OUR LORD.

1. Water made wine—John ii. 1—11; and other miracles mentioned, ver. 23.

2. The nobleman's son healed—John iv. 47—54.

¹ Dr. Cumming (Apoc. Sketches), remarks on this passage, "Christ is here spoken of as the author of the Resurrection—as the regenerator of this mortal frame—as making it like His glorious body."
15. Stills the tempest—Matt. viii. 24—27.
29. Blind man healed—Mark ix.
30. Raises Lazarus from the tomb—John xi. 33, 34.
   (See also John xii. 9—11.)
   35—43; Matt. xx. 29—34; Mark x. 46—52.
5. Omniscient:

John i. 47—49.—Jesus saw Nathaniel coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathaniel saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. Nathaniel answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel.  

John ii. 24, 25.—Because He knew all men, and needed not that any should testify of man: for He knew what was in man. (See also Matt. xii. 25, etc.)

John iv. 29.—Come see a man, which told me all things that ever I did: is not this the Christ?

John xxi. 17.—Lord, Thou knowest all things.

Zechariah iii. 9.—For behold the stone that I have laid before Joshua; Upon one stone shall be seven eyes. 

John x. 15.—As the Father knoweth Me, even so know I the Father. (See also xvii. 25.)

1 It is evident Nathaniel was convinced of the Divine nature of our Lord, by his exclamation—“Rabbi, Thou art the Son of God; Thou art the King of Israel.”

2 Indicative of the Omniscience of the “precious Corner Stone,” “cut out without hands.”
John xvi. 30.—Now are we sure that Thou knowest all things, and needest not that any man should ask Thee: by this we believe that Thou camest forth from God.

6. Omnipresent:

John iii. 13.—And no man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.¹

Matthew xviii. 20.—For where two or three are gathered together in My name, there am I in the midst of them. xxviii. 20.—And lo, I am with you alway, even unto the end of the world. Amen.

7. Supreme above all:

John iii. 31.—He that cometh from above is above all.

Colossians ii. 10.—And ye are complete in Him, which is the head of all principality and power. (See also Col. i. 15 and 17; and foot-note, p. 236.)

Philippians ii. 9—11.—Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every knee should bow,² of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

¹ See foot-note on this passage, p. 230.
² Should yield obedience to the power or authority of Jesus, and reverence and worship Him universally.
Acts x. 36.—Jesus Christ; (He is Lord of all.)
(See also Acts ii. 36.)

Compare also Psalm ex i. with Hebrews i. 13; Ephes. i. 20—23; 1 Peter iii. 22; Hebrews viii. 1, 2, and Mark xvi. 19.
Also Daniel vii. 13, 14, with Matthew viii. 20.

8. Possesses the power of forgiving sins:—

Matthew ix. 6, 7.—But that ye may know that the Son of man hath power on earth to forgive sins, (then saith He to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose and departed to his house. (See also Mark ii. 1—12.)

Luke vii. 48, 49.—And He said unto her, Thy sins are forgiven. And they that sat at meat with Him began to say within themselves, Who is this that forgiveth sins also?

Colossians iii. 13.—Even as Christ forgave you, so also do ye.
(Compare with Ephesians iv. 32.)

9. Sends the Holy Ghost, and imparts Spiritual Gifts and teaching, and dwells in saints:—

John i. 33, 34.—And I knew Him not: but He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God.
(See also Matt. iii. 11, and Luke iii. 16.)
John xv. 26.—But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me.

John xvi. 7.—Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you.

(See also ver. 13—15; John vii. 37—39; xx. 22, 23, and Luke xxiv. 49, with Acts i. 5; ii. 1—4, and 32, 33; iv. 33, and xi. 15, 16.)

Luke xxi. 15.—For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

(See also x. 19 and 22; Acts vi. 10, and iv. 8.)

Galatians i. 12.—For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

Revelation xxii. 16.—I Jesus have sent Mine angel to testify unto you these things in the churches.—(See also i. 1, 2.)

1 Peter i. 11.—Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. (See also iii. 19.)

John xiv. 18.—I will not leave you comfortless: I will come to you. 20.—At that day ye shall know that I am in My Father, and ye in Me, and I in you. 23.—Jesus answered and said unto him, If a man love Me, he will keep My words; and My Father will love him, and We will come unto him, and make our abode with him.—(See also xvii. 20—23.)

1 The Apostle here plainly declares that the divine inspiration of the prophets, who foretold the Atonement and Kingdom of our Lord, was given them by the Spirit of Christ.
John xv. 5.—He that abideth in Me, and I in him, the same bringeth forth much fruit.

Galatians ii. 20.—I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me. (See also 2 Cor. xiii. 5.)

Romans xvi. 20.—The grace of our Lord Jesus Christ be with you. Amen.
(See also 1 Cor. i. 3; 2 Cor. xiii. 14; Gal. vi. 18, etc.)

10. Gives Eternal Life:

John v. 21.—For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom He will.

John xvii. 2.—As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him.

John vi. 44.—No man can come to Me, except the Father which hath sent Me draw him: and I will raise him up at the last day.
(See also ver. 27, 39, 40, and 54; x. 27, 28; and xi. 25, 26.)

Revelation iii. 21.—To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

(See also Rev. i. 18; and Philip. iii. 21.)
11. Will Judge the World:

Matthew xvi. 27.—For the Son of man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works.

Revelation xxii. 12, 13.—And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last.

2 Corinthians v. 10.—For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. (See also Rom. xiv. 10—12.)

2 Timothy iv. 1.—I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom.

Acts x. 42.—And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead. (See also Acts xvii. 31.)

John v. 22.—For the Father judgeth no man, but hath committed all judgment unto the Son. (See also ver. 27.)

Romans ii. 16.—In the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. (See also Rom. viii. 34; and 2 Thess. i. 7—10.)

(Compare also Matthew xxv. 31—46, with Rev. xx. 11—15.)
12. **Invoked by the Apostles and early Christians, and Worship and Praise ascribed to Him:**

*Aets* vii. 59.—And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit.¹

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*Luke* xxiv. 52.—And they worshipped Him.

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1 *Corinthians* i. 2.—With all that in every place call upon the name of Jesus Christ our Lord, both their's and our's.

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*Aets* ix. 21.—Is not this he that destroyed them which called on this name in Jerusalem.

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2 *Peter* iii. 18.—But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To Him be glory both now and for ever. Amen.

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(See also 1 *John* v. 13—15; *Hebrews* i. 6; and *Philip.* ii. 10.)

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¹ The word "God" not being in the original, renders this more undeniably an invocation and worship of His risen Lord by the proto-martyr, Stephen.
13. Titles, Offices, and Expressions, applied equally to God and Christ:

Jehovah.

1. The true God.

*Jeremiah* x. 10.—But the Lord is the true God.

*1 John* v. 20.—And we are in Him that is true, even in His Son Jesus Christ. This [this last named person] is the true God, and eternal life.

2. The I Am, or Self-eternal.

*Exodus* iii. 14.—And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

*John* viii. 58.—Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

(See also *John* i. 2 and 15.)

3. First and the Last—Alpha and Omega.

*Isaiah* xliv. 6.—Thus saith the Lord, the King of Israel, And his redeemer the Lord of hosts; I am the first, and I am the last; And beside Me there is no God.

(See also *Isa.* xli. 4, and xlviii. 12.)

*Revelation* i. 10.—I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, I am Alpha and Omega, the first and the last.

*Revelation* i. 17, 18.—And I turned to see the voice that spake with me. And one like unto the Son of man.

(See also *Rev.* xxii. 16 and 18.)
JEHOVAH.

4. The Mighty God.

Isaiah x. 21.—The remnant shall return, even the remnant of Jacob, unto the Mighty God. Psalm 1. 1.—The Mighty God, even the Lord, hath spoken.

5. Father of Eternity, or Everlasting Father.

Jeremiah x. 10.—He is the living God, and an everlasting King. Isaiah ix. 6.—The Everlasting Father.

Micah v. 2.—Whose goings forth have been from of old, from everlasting.

(See also John i. 2.)

6. The King or Lord of Glory.

Psalm xxiv. 10.—Who is this King of glory? The Lord of hosts, He is the King of glory.

1 Corinthians ii. 8.—For had they known it, they would not have crucified the Lord of glory.

James ii. 1.—Our Lord Jesus Christ, the Lord of glory.

7. The Lord of hosts.

Isaiah vi. 5.—For mine eyes have seen the King, the Lord of hosts.

(See also ver. 6—10.

John xii. 41.—These things said Esaias, when he saw His glory, and spake of Him.

(See also ver. 37—40.)

1 or, King of Eternity. 2 See foot-note on this passage, p. 53.
8. Holy One.

Isaiah xliii. 15.—I am the Lord, your Holy One.
(See also xlviii. 17.)

Acts iii. 14.—But ye denied the Holy One, and the Just.
(See also Mark i. 24; 1 John ii. 20.)


Titus i. 3.—Which is committed unto me according to the commandment of God our Saviour.

Titus ii. 10.—That they may adorn the doctrine of God our Saviour in all things.

Titus iii. 4.—But after that the kindness and love of God our Saviour toward man appeared.

Hosea xiii. 4.—And thou shalt know no God but Me:
For there is no Saviour beside Me.

Psalm xxxiv. 22.—The Lord redeemeth the soul of His servants.

Titus i. 4.—Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

Titus ii. 13.—Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.¹

Titus iii. 6.—Which He shed on us abundantly through Jesus Christ our Saviour.

Luke ii. 11.—For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

Galatians iii. 13.—Christ hath redeemed us from the curse of the law, being made a curse for us. (See also iv. 5.)

¹ Or, “our great God and Saviour Jesus Christ.” See p. 239.

Jude 25—To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

Acts xiii. 23.—Of this man's seed hath God according to His promise raised unto Israel a Saviour, Jesus.

Isaiah xlix. 26.—And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, The mighty One of Jacob.

Matthew i. 21.—And thou shalt call His name Jesus, for He shall save His people from their sins.

Compare also—

Isaiah xliii. 3 and 11
Isaiah xlv. 15 and 21
Isaiah xlvii. 4, and liv. 5 & 8
Isaiah lxiii. 8, and xlviii. 17

with Acts v. 31, and Philippians iii. 20.
John iv. 42, and Hebrews xii. 2.
Revelation v. 9, and 1 Peter i. 18.
1 John iv. 14, and 2 Tim. i. 10, etc.

10. Stone of Stumbling.

Isaiah viii. 13, 14.—Sanctify the Lord of hosts Himself; And let Him be your fear, and let Him be your dread. And He shall be for a sanctuary; But for a stone of stumbling and for a rock of offence To both the houses of Israel.

1 Peter ii. 7, 8.—Unto you therefore which believe He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient.
11. Tempted of Israel.

**Numbers** xxi. 5.—And the people spake against God . . . . 6.—And the Lord sent fiery serpents among the people, and they bit the people; and much people of Israel died. (See also **Exodus** xvii. 2 and 7; **Psalm** cxv. 9, etc.)

**1 Corinthians** x. 9.—Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents.

12. Husband of Church.

**Isaiah** liv. 5.—For thy Maker is thine husband; The Lord of hosts is His name. (See also **Isaiah** lxii. 5.)

**Ephesians** v. 25.—Husbands love your wives, even as Christ also loved the church, and gave Himself for it. (See also v. 26—32; **Rev.** xxi. 2 and 9, 10, and **John** iii. 29.)


**Daniel** vii. 27.—. . . . the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

**Daniel** ii. 44.—And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: . . . . and it shall stand for ever.

**Kingdom of Christ.**

**Daniel** vii. 13, 14.—. . . . one like the Son of man came with the clouds of heaven . . . 14.—And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed.

**2 Peter** i. 11.—The everlasting kingdom of our Lord and Saviour Jesus Christ. (See also **Rev.** xi. 15.)
Jehovah.


Revelation xii. 10. — ... Now is come salvation and strength, and the kingdom of our God, and the power of His Christ.

Mark ix. 1. — Verily I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power. (See also Luke ix. 27.)

Matthew vi. 33. — But seek ye first the kingdom of God, and His righteousness. (See also John iii. 3.)

Jesus Christ.

Kingdom of Christ—continued.

Ephesians v. 5. — The kingdom of Christ and of God.¹

Matthew xvi. 28. — Verily I say unto you, There be some standing here, which shall not taste of death till they see the Son of man coming in His kingdom.² (See also Matt. x. 23.)

Colossians i. 13. — ... and hath translated us into the kingdom of His dear Son.

John xviii. 36. — My kingdom is not of this world.


Romans viii. 9. — But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. 14. — For as many as are led by the Spirit of God, they are the sons of God.

Matthew x. 20. — For it is not ye that speak, but the Spirit of your Father which speaketh in you.

Spirit of Christ.

Romans viii. 9. — Now if any man have not the Spirit of Christ, he is none of His. (See also ver. 10, 11.)

Luke xxi. 15. — For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist.

Or "the kingdom of Christ, even of God."

¹ See Part 2, Sect. V.—11.

² See Part 2, Sect. V.—11.
Jehovah.


1 Corinthians ii. 10.—But God hath revealed them unto us by His Spirit. iii. 16.—Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

Ephesians iv. 30.—And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

2 Peter i. 21.—For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

15. Grace of God.

Romans iii. 24.—Being justified freely by His grace, through the redemption that is in Christ Jesus. (See also Ephes. ii. 5)

Luke ii. 40.—And the child grew and waxed strong in spirit, filled with wisdom: and the grace of God was upon Him.

Ephesians i. 2.—Grace be to you, and peace, from God our Father, and from the Lord Jesus Christ.

Compare also—

1 Corinthians i. 3, with 1 Corinthians xvi. 23.
2 Corinthians vi. 1, Philippians iv. 23.
2 Corinthians viii. 1, Revelation xxii. 21, etc.

Jesus Christ.

Spirit of Christ—continued.

Galatians iv. 6.—And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father.

Philippians i. 19.—... and the supply of the Spirit of Jesus Christ.

1 Peter i. 11.—Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

Grace of Christ.

Acts xv. 11.—But we believe that through the grace of the Lord Jesus Christ we shall be saved even as they.

John i. 16.—And of His fulness have all we received, and grace for grace.

(Romans xvi. 24.—The grace of our Lord Jesus Christ be with you all. Amen.

(See also 2 Thess. i. 12.)
NOTES.

NOTE I.—FIRST PROMISE OF MESSIAH.—No sooner had the enemy of souls obtained his victory over the human race in the person of our first parents, and thus

"Brought death into the world and all our woe;"

No sooner were the consciences of the sinners awakened to a sense of their transgression against the just commandment of their God, than a remedy is provided by Him, whose mercy thus shines conspicuous over His other attributes, by which alone the otherwise inexpiable offence of rebellion against the Most High is atoned for, and He is enabled to be at once "just and the justifier of him which believeth in Jesus." (Ps. lix. 10.) And before even He pronounced the sentence of temporal punishment upon the fallen race, their fainting souls are animated by His gracious promise of redemption.

In this first dawn of Gospel light, which perfectly expresses the sum and substance of the wondrous plan of salvation, we observe it is addressed to the devil as a sentence of condemnation against him, but in the hearing of the transgressors, for their consolation and hope. In it are three things declared—1. The perpetual warfare between man and Satan. 2. That though the heel, the inferior or human part, should be bruised by Satan, yet—3. The latter should be bruised in his head or vital part, that is, destroyed by the seed of the woman, the "Son of Man," who in the person of the risen Saviour should "lead captivity captive," break the despotic power of Satan over the souls of men, and eventually extirpate His kingdom for ever. (Rev. xx. 10 and 14.)

NOTE II.—THE MAGI.—The Magi were one of the six tribes of the Medes, and, like the Levites among the Jews, were entrusted with the care of the Magian religion, which consisted in the worship of Ormuzd the symbol of light and goodness, and appears to have been the earliest declension from the original pure worship of God, and therefore the
least debased of false religions, and abounding most with exalted views and precepts. They were highly esteemed for the wisdom of their counsels, and occupied the highest and most confidential positions in the State. Whether or not they were directed to the expectation of Messiah by the prophecies of Daniel declaring the exact time of His advent; which must have been familiar to the Medes and Persians among whom He lived and wrote, we cannot avoid the conclusion that they were miraculously led to the child Jesus in the stable at Bethlehem, whatever may have been the nature of the "star" or luminous appearance which we are told guided them.

Chalcidius commenting upon Plato's Timæus, notices this history of the Magi being led by a star to worship Messiah in these remarkable words—"There is also another more venerable and holy history, that by the rising of a certain unusual star, not plagues and diseases, but the descent of the venerable God for the salvation and benefit of mortals, was observed by the Chaldeans, who worshipped this God newly born by offering gifts unto Him." (See Leslie.) In the East it is a custom, prevailing to the present day, for an inferior to approach a superior with a "nuzzur" or gift; the offerings of these Eastern sages then signified their homage."—(See Ps. lxxii. 10; 1 Kings x. 2—10; 2. Kings v. 5; Genesis xxxii. 13—20, and xliii. 11.) "The early Church regarded the Magi as the representatives of the heathen world, which in them offered its homage to the Lord; an ingenious thought full of deep truth!"1

NOTE III.—Job's Faith in the Redeemer.—The events narrated in the book of Job, from the patriarchal age attained by him, probably occurred not long after Abraham's time. Coleridge says, "The book of Job is an Arab poem, antecedent to the Mosaic dispensation."

It was perhaps the earliest written expression of the Self-existent Creator, perpetual providence and redeeming God; and affords us a beautiful illustration that God had not left these primeval times, when oral tradition and direct inspiration or communication of His will was the sole guide and enlightener, an age destitute of a written revelation, and of that light we now enjoy from the risen Sun of Righteousness, without witnesses of His truth."

On this most deeply interesting passage (xix. 23—27) there has been perhaps greater variation of opinion as to its reference to Messiah than.

NOTES.

on any other in Scripture. For a critical examination of it the reader is referred to Barnes' admirable comment on this book, of which he furnishes a new translation, in which this passage is thus rendered—

"Oh that my words were now written!  
Oh that they were engraved on a tablet!  
That with an iron graver and with lead  
They were engraved upon a rock for ever!  
For I know that my Avenger liveth,  
And that hereafter He shall stand up upon the earth;  
And though after my skin this [flesh] be destroyed,  
Yet even without my flesh shall I see God;  
Whom I shall see for myself  
And mine eyes shall behold, and not another—  
Though my vitals are wasting away within me."

He considers Job's meaning in this passage to be that though his flesh should be all consumed as his skin had been by disease, yet he was confident God would ultimately appear to vindicate him, even though his vitals were consumed within him. He regards it therefore as simply a strong and beautiful declaration of Job's trust in God as his vindicator, and he expresses the pain and regret he feels at being unable to discover in it any reference to Messiah or the Resurrection. But admitting that sound exegesis shows this to be the literal meaning of the words, I cannot but consider, after candidly examining the arguments of this learned commentator, that in his laboured criticism on the passage, he has lost sight of the inspiration of this book, and in the pains he has taken to shew what must have been Job's meaning, seems to have forgotten that the Holy Spirit equally inspired the utterances of Job as those of Isaiah, (2 Tim. iii. 16), though neither Job or Isaiah probably had a perfect comprehension of all that they were inspired to utter, or "what the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." (1 Peter i. 10, 11.)

Though we do not find in the earliest of the Old Testament Scriptures any clear expressions of the doctrine of the Resurrection till we come to Psalm xvi. 10, xvii. 15, and lxxi. 20, I cannot suppose the patriarchs destitute of the hope of a future life, obscure though their view of it might be. It is almost impossible to conceive any religion unaccompanied by the belief of a future state of reward and punishment; I doubt if any known religion is entirely without it. We find the Resurrection clearly declared in the passages above cited, as well as in Isaiah xxvi. 19; Hosea xiii. 14, referred to in 1 Cor. xv. 55; and in Dan. xii. 2;
and it was an important article of belief with the Jews at the coming of our Lord, the Sadduces forming an exceptional sect chiefly characterised by their opposition to this doctrine. That the views on this subject were obscure in the patriarchal age, and only clearly made known by Him who " hath brought life and immortality to light through the Gospel," is only what must be admitted of all the great doctrinal points of belief; but a reference to Hebrews xi. 13—16, evidences the belief of the patriarchs in the immortality of the soul and the Resurrection.

I cannot then persuade myself that Job had not a belief in a future life, and all the passages cited by Barnes to evidence the contrary appear to me only such expressions as might be used by a Christian in the full light and belief of the Resurrection by Christ.

The very remarkable words of Job in giving utterance to his belief, and his ardent desire that they should be imperishably recorded, which has been fulfilled beyond his expectation by the same over-ruining power which inspired them, ordaining they should form a part of His eternal word; and the abruptness and vehemence of them more resembles a sudden prophetic outpouring, such as we meet with in Isaiah when carried away by some vision of the glory of Messiah, than a simple expression of trust in God.

The Hebrew word "Goël" translated "Redeemer" is applied in Levit. xxv. 23—28, and 47—55, to one who redeems a field or land, or a person sold into slavery; and in Numbers xxxv. to the Avenger of blood, whose office was to avenge the murder of a kinsman or friend, or vindicate him if wronged in any way; he was therefore both Avenger and Redeemer, and presents an obvious typical reference to Him who is both the "Avenger of blood," (Rev. vi. 10), and the "Redeemer of His people;" and the term is often applied to God as in Exod. vi. 6; Isaiah xliii. 1; 2 Sam. xxii. 48, and Judges v. 2. It is only in Christ we behold God the Redeemer, and the passage is such a remarkable and forcible expression of Job's faith in his Redeeming God, that if we consider the age in which it was uttered, when the first faint dawning of the coming "Sun of Righteousness" was revealed to the patriarchs, we may perhaps instead of regarding it as an obscure or doubtful reference to the great truth of redemption, consider it as strong and clear an expression as we could expect of the faith of those early believers whom

1 From "Gōăl" to redeem or ransom.

2 See Note xvii. Typical Prefigurations of Messiah—Cities of Refuge.
our Lord says "rejoiced to see His day." (John viii. 5, 6.) And though
Job had not those clear views we possess of the nature and offices of
Messiah, it appears to me impossible, in view of the inspiration of this
book, to deny the prophetic reference of the passage to Him. Let us
then still comfort ourselves with this imperishable expression of "that
blessed hope," which has been the unfailing source of consolation to so
many that were "strangers and pilgrims on the earth," since Job first
exclaimed in the deep affliction and darkness which whelmed his soul
—"I know that my Redeemer liveth!"

NOTE IV.—The Psalms Prophetic or Christ.—With the ex-
ception of the Evangelical Prophet Isaiah, no part of the Old Testament
abounds so in references to Messiah as the Psalms.

As the Israelitish Polity, and the patriarchs, prophets, priests, and
kings, in their offices, and the more remarkable events of their lives
were typical of Messiah,1 so the Psalms, in addition to the natural sense
in which they are primarily applicable to the case of David or Solomon,
contain a prophetic, evangelical, or spiritual sense, in which they fore-
shadow the sufferings or glory of Messiah. Thus the Psalms relating to
King David apply more beautifully to the spiritual David. The splen-
did imagery relating to Solomon's reign in Ps. lxxii. and xlv., evidently
is more appropriate to the glories of Messiah's kingdom; and "the
colouring which may perhaps seem too bold and glaring for the King
of Israel will no longer appear so, when laid upon his great Antitype."2

Tertullian has remarked that, "almost all the Psalms are spoken in
the person of Christ, being addressed by the Son to the Father, that is,
by Christ to God." Many of the fathers also regarded them in the same
light. And the most learned Rabbins of the Jews who have written
since the Christian era refer many of the Psalms to Messiah, though the
admission tends to demonstrate their own unbelief and rejection of Him
when He came.

In his last words "the sweet Psalmist of Israel," declared their pro-
phetic character in these words—"The Spirit of the Lord spake by me,
and His word was in my tongue." (2 Sam. xiii. 2.)

As the whole of the Old Testament Scriptures are but the fore-
shadowing and progressive development of the plan of salvation, so the

1 See Note xvii. on Typical Prefigurations of Messiah.

2 Bishop Lowth.
Psalms composed for the use of the Israelites, and narrating the events of their history, properly and consistently admit of application to the Christian Church. "By substituting Messiah for David, the Gospel for the Law, the Church Christian for that of Israel, and the enemies of the one for those of the other, the Psalms are made our own. Nay, they are with more fulness and propriety applied now to the substance, than they were of old to the shadow of good things to come." (Heb. x. 1.)

NOTE V.—Ps. xl. 6. THE SUFFERINGS OF MESSIAH A VOLUNTARY SUBMISSION.—That our Lord of His own will subjected Himself to die that we might live, we have His own assurance, John x. 17, 18. The expression "Mine ears hast thou opened," (Ps. xl. 6) Bishop Horne remarks, seems equivalent to "Thou hast made me obedient," as in Isaiah 1.5, "The Lord God hath opened mine ear, and I was not rebellious, neither turned away back." St. Paul quoting this passage, apparently from the Septuagint, as spoken by Christ in His own person, renders it—"Sacrifice and offering Thou wouldest not, but a body hast Thou prepared me." (Heb. x. 5.) Mr. Merrick in his poetical version, thus beautifully paraphrases it—

"Nor sacrifice Thy love can win,  
Nor offerings from the stain of sin  
Obnoxious man shall clear:  
Thy hand my mortal frame prepares,  
(Thy hand whose signature it bears,)  
And opes my willing ear."

NOTE VI.—SOLOMON'S GLORIOUS REIGN TYPICAL OF KING MESSIAH'S.—In this beautiful Psalm (lxxii.), which want of space alone has prevented my quoting entire, David praying for Solomon prophetically portrays the reign of One "greater than Solomon," King Messiah—its perpetual duration, and universal extension—its blessedness and glory—and redeeming and sanctifying influence. The reference to Christ in this Psalm is further evidenced by the prophet Zechariah, ix. 10, in foretelling His advent and the extension of His kingdom, using the very same words as David in verse 8 of this Psalm.

NOTE VII.—Isaiah ix. 6, 7.—GLORIOUS TITLES AND OFFICES OF MESSIAH.—J. P. Smith observes: "Interpreters, ancient and modern, Jewish and Christian, and of almost every sect and community, have

1 Bishop Horne.
agreed in regarding this passage as evidently a reference to the Messiah.” How surpassingly glorious are the expressions here applied to the Great Captain of our salvation. 1stly. That He should reign over the people of God. 2ndly. That He should be called WONDERFUL. The Hebrew word rendered wonderful is the same which the angel or visible appearance of the Lord applies to Himself in Judges xiii. 18, translated “Secret,” and therefore evidences that our Lord is one with Jehovah. The more accurate rendering of the term would be mystery, and we find the Gospel constantly spoken of as a mystery, or “the revelation of the mystery, which was kept secret since the world began, but now is made manifest.” (Rom. xvi. 25.) See Matt. xiii. 11; Eph. i. 9; iii. 9, and vi. 19; Coloss. i. 26, 27; 1 Cor. ii. 7; iv. 1, and 1 Tim. iii. 16. And what more wonderful mystery has ever been presented to the contemplation of man than the revelation of that unfathomable mystery of redeeming love that “God was in Christ, reconciling the world unto Himself?”

How incomparably wonderful He who in His person united the two natures of the eternal Godhead and of sinful man. Wonderful in His birth, born of a virgin, “Incarnate of the Holy Ghost.” Wonderful in His life of perfect righteousness, for He was the sole “Son of Man” who though partaking of the nature “according to the flesh” of the first Adam, yet was “holy, harmless, undefiled, separate from sinners.” “Who did no sin, neither was guile found in His mouth.” Wonderful in His death, for “who can die as Jesus died?” Who could become the scape-goat, the curse on whom should be laid the sins of the whole world? Wonderful in His Resurrection, for He was “the first-fruits of them that slept,” and the earnest and surety of our being raised to reign with Him. Wonderful in His Ascension when He “led captivity captive, and gave gifts unto men,” the unspeakable gifts of regeneration by His Holy Spirit, reconciliation with God, and eternal life. For “that He ascended, what is it but that He also descended first into the lower parts of the earth.”

3rdly. That He should be called Counsellor, “in Whom are hid all the treasures of wisdom and knowledge,” and Who is “the power of God and the wisdom of God.”

4thly. That He should be called, “The Mighty God—The Everlasting Father.” Most wonderful and glorious title to be applied to any born of woman, and inconceivable by any but one inspired by Him to whom it refers, “our Great God and Saviour Jesus Christ.” (Titus ii. 13.) But not more gloriously assuring to us than is the next title bestowed upon Him—5thly. “The Prince of Peace.” “For He is our peace,”
who hath "abolished in His flesh the enmity." (Eph. ii. 14, 15.) By whom, "being justified we have peace with God." (Rom. v. 1.) By whom "God has called us to peace." (1 Cor. vii. 15.) "Preaching peace by Jesus Christ." (Acts x. 36.) Glorious also are the promises here given of His universal and eternal reign. How assuring the words, "Of the increase of His government and peace there shall be no end." "To what earthly king or kingdom," says Jenour, "can these words apply?"

NOTE VIII.—Prophetic Account of the Humiliation, Atoning Sufferings, and Glory of Christ in Isaiah lii. and liii. The latter part of Isaiah, that is from chapter xl. to the end is occupied almost exclusively with prophecies of Messiah and His kingdom; and Fraser considers the design of the spirit of prophecy in this portion is to represent the Gospel times. "And," Henry remarks, "as if it were designed for a prophetic summary of the New Testament, it begins with that which begins the Gospels—The voice of one crying in the wilderness, chap. xl. 3; and concludes with that which concludes the Book of Revelation—The new Heavens and the new earth, chap. lxvi. 22." "But from hence," (chap. lii. 13,) Lowth observes, "the prophet's views are almost wholly engrossed by the superior part of his subject"—The glorious Messiah. "The most important portion of Isaiah and of the Old Testament commences here." "Probably in no portion of the Bible of the same length, not even in the New Testament, is there to be found so clear an exhibition of the purpose for which the Saviour died."1 There is abundant proof of its being an ancient prophecy written before our Lord's advent, as it is not only quoted in the New Testament, but is found in the Septuagint and Chaldee versions made before His birth. "That it existed 700 years before Christ is as certain as that the poems of Homer or Hesiod had an existence before the Christian era." "There is the fullest evidence that this passage was applied by the early Jews, both before and after the birth of Jesus, to the Messiah."2 And though the Jews in self-defence have been driven to adopt some other interpretation of the passage, its reference to Messiah is so plain and obvious that they have never succeeded in framing one entirely satisfactory to their nation, who at the present day hold diverse and contrary views regarding Messiah and His advent.

So exact and complete is the correspondence of this prophecy with

1. Barnes. 2. Ibid.
the life, character, and death of our Lord, the redemption He purchased by the sacrifice of Himself, and the marvellous and contradictory circumstances connected therewith, that it could never have been the result of conjecture; and it would obviously have been equally impossible for any impostor to have so shaped his conduct and the course of events, as to make his life, death, and character a fulfilment of it. The Old Testament prophecies of Him foretell that He would be "God and man; exalted and debased; master and servant; priest and victim; prince and subject; involved in death, and yet a victor over death; rich and poor; a king, a conqueror, glorious; a man of griefs, exposed to infirmities, unknown, and in a state of abjection and humiliation."\(^1\) And almost all these antithetical circumstances are included in this prophecy, which is not a mere general statement of events which might have been accomplished by any impostor, but a minute particularising of events and circumstances which cannot be applied to any human being or body of men that ever existed, save only to Jesus of Nazareth, in whom, and in whom alone, they are all, in every the smallest detail and most contradictory circumstance, accurately fulfilled. How then, I would ask the unbeliever, can he, save on the ground of divine inspiration, account for this wonderful prophecy of particular events and circumstances, some of them contradictory and apparently impossible of fulfilment, and their complete and unerring accomplishment in the person of Jesus of Nazareth? He must be both ignorant and credulous who can deem it a forgery. Still more credulous he who can believe that the most holy Being that ever existed on this earth, whom even the infidel Rousseau admitted to be the most sinless and perfect of human beings, could be an impostor who contrived the fulfilment of all these impossible events and circumstances in His own life, death, and burial! Rightly examined, this wonderful prophecy alone should suffice to convince of the Messiahship of Jesus of Nazareth. It was the means under God's grace of the conversion of the Ethiopian eunuch, (Acts viii. 26—28), and of that celebrated votary of dissoluteness and infidelity, Lord Rochester. But what most strongly demonstrates the remarkable and convincing nature of this prophecy is its effect upon the Jews. Barnes says, "It has probably been the means of the conversion of more Jews from the errors of their system to Christianity than any other portion of their Scriptures." Joseph Isaac Levita says, "I frankly confess that this chapter first conducted

\(^1\) Calmet.
me to the Christian faith." And Hengstenberg says many similar instances occur in reports of Missionaries among the Jews.¹

The following may be regarded as a summary of this remarkable prophecy. In chap. lii. 13—15, Jehovah declares that His servant Messiah, notwithstanding His state of humiliation should prosper and be exalted, (Phil. ii. 6—11), and that though His humble condition and sufferings should cause Him to be contemned, yet by that voluntarily endured abasement and submission to the accursed death, He should, by "the blood of sprinkling that speaketh better things than that of Abel," bring salvation to the nations, and command the regard and veneration of kings and kingdoms that had never heard Messiah's name. In chap. liii. the prophet enlarges on what had been briefly declared in chap. lii. and this part of the prophecy is divisible thus—

1stly, in verse 1, the prophet laments that so few had given believing attention to the prophecies of Messiah, and understood the revelation of Him therein. 2ndly, in verse 2, 3, he describes the humble condition of our Lord sprung from the decayed stock or root of David, as a shoot or "root out of a dry ground," destitute of any worldly advantages or qualities to attract respect, and therefore "despised and rejected of men," and enduring contumely and affliction. 3rdly, from verse 4 to 9 is described the great atonement He effected by His suffering for the sins of the world, and not as supposed by His enemies, judicially stricken of God. "The iniquity of us all" being laid on Him as on the scape-goat, and by His atoning sacrifice we obtain peace and reconciliation with God. He voluntarily and unrepiningly submitting to be "made a sin-offering for us who knew no sin, that we might be made the righteousness of God in Him." But though "made a curse for us," by being put to death on the accursed tree with malefactors, He was, (strange and improbable paradox), to be buried honourably in the rich man's tomb! 4thly in verse 10—12, the end and result of His atoning sacrifice is stated, viz.: that it was well-pleasing and acceptable to God that His soul should make an offering or sacrifice for sin, "for a sweet smelling savour;" and by thus fulfilling God's will He should see a numerous spiritual posterity, and should be abundantly recompensed for all His ignominious sufferings, (Heb. xii. 2.,) for by the knowledge of Him should many be justified and saved from the penalty of their iniquities. And finally because He had "poured out His soul unto death," the accursed death on the cross, and "was numbered with

¹ Barnes.
the transgressors," and "bare the sin of many," and as Mediator interceded for sinners, therefore, it is said in the language of victory and triumph, God should render Him a conqueror over the "prince of this world," and "highly exalt Him," "that at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

NOTE IX.—Promise of Messiah to the Patriarchs.—The promise to Abraham, Isaac, and Jacob was not only that they were to be the progenitors of a nation, that from their individual selves was to spring a people countless in number, that their race and names should be perpetuated in endless generations. Over and above these transcendent honours, and privileges, and blessings; there was a promise given of far higher importance, of far greater value: the promise of a privilege, the highest ever conferred on a mere mortal, and which was repeated to each in the same words; "In thee and in thy seed shall all the nations of the earth be blessed." What words could more forcibly declare the inestimable worth and importance of the redemption, to be achieved by the Messiah to whom these promises referred. And as though to mark the high import of the promise, God changes the name of Abram (sig. High Father,) a title sufficiently exalted to designate the progenitor of the Jewish nation merely, but not significant enough of the unequalled destiny of being the progenitor of the Redeemer of the world, and through Him "the Father of many nations." "Neither shall thy name anymore be called Abram, but thy name shall be Abraham, [i.e. Father of a great multitude] for a father of many nations have I made thee."

NOTE X.—Christ the Promised Heir to David's Throne and the Priesthood.1—Since there has been a failure not only in the royal line of David but also in the sacerdotal one of Levi, this prophecy (Jer. xxxiii. 17, 18,) can only refer to Him of whom it was said "the Lord God shall give unto Him the throne of His father David: and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end." And who has been made our great High Priest "for ever after the order of Melchisedec." And is "set on the right hand of the

1 See Jer. xxxiii. 15, 17, 18, and 22; and Ps. lxxxix; and cxxxii. 11—18.
NOTE XI.—THE APPOINTED TIME OF MESSIAH'S ADVENT.—
The precise time for the manifestation of Messiah was so distinctly specified by the several prophecies referring to this point, that when the period so plainly indicated arrived, none but those who had neglected the scriptures given for their guidance and enlightenment as to the designs of God, or those in whom an evil heart of pride and unbelief reigned, could resist this single testimony to our Lord's truth. But the Jews disregarding the prophetic descriptions of Messiah's nature and offices, condition in life, character and conduct, vainly supposed that His manifestation would be accompanied by the exercise of temporal power which should deliver them from the yoke of the Romans, and make of them a powerful and important nation. Even among the disciples, previous to the effusion of the Holy Spirit, this belief prevailed, (Acts i. 6; and Luke xxiv. 21.) Hence it was that notwithstanding the general expectation that Messiah was about to appear at that time, the Jews failed to recognise in the lowly suffering Jesus the Saviour of the world, and madly raged against Him as a blaspheming impostor.

1. In considering these several prophecies in the order of their increasing precision as to the time of Messiah's manifestation, we find in the first place the prophet Daniel, (ii. 43, 44,) announcing that the kingdom of Messiah was to be "set up" by "the God of heaven" Himself "in the days of these kings," that is, ere the termination of the four great universal empires that should precede it, Babylonia, Persia, Grecia, Rome; typified by the head of gold, breast of silver, belly and thighs of brass, and legs of iron, of the image seen in Nebuchadrezzar's dream. And as these empires are described as succeeding or displacing each other, and as "the Stone cut out without hands" strikes the image upon its "feet of iron and clay," (ver. 34, 35.) it is plainly declared that it shall come during the existence of the fourth or iron monarchy of Rome; the fabric of which, comprising in its limits the dominions of the preceding three monarchies, should crumble to pieces, so that there should be no remains of these kingdoms any more than of the chaff which the wind carrieth away. Whilst the "Stone cut out without hands," (that is, of divine not human origin,) the uncreated "Rock of Ages," silently and miraculously, "not of the will of man but of God," not by physical force or intellectual might; not by the ambitious
genius and daring of the Macdonian, nor by the conquering power of the Roman; but by the power of God and the wisdom of God," gradually advances to embrace all the dominions of these ancient universal monarchies, and furthermore to "fill the whole earth." While at the same time that it surpassed their utmost extent in its world-embracing amplitude; it was not, like them, to be subject to decay, but "stand for ever."

How plainly is the Roman empire indicated by the words of Daniel in ver. 40—43. What could more accurately characterise the military power and genius for conquest of this great nation, that should "break in pieces and bruise" the nations, "as iron breaketh in pieces, and subdueth all;" but in which, notwithstanding its great power and unquestioned rule over the kingdoms of the earth, there should lurk the element of weakness and ultimate destruction from the heterogeneous composition of the vast empire, "so the kingdom shall be partly strong, and partly broken" [or brittle], from the failure of the foreign nations it had imposed its yoke upon, "the clay," to blend and unite with the Romans themselves, "the iron," so that "they shall not cleave one to another."

The reader is referred to Gibbon's "Decline and Fall of the Roman Empire," for illustrations of this; the following extract from which work reads like an intentional comment on this part of the prophecy, though written by an unbeliever. "The images of gold, or silver, or brass, that might serve to represent the nations and their kings, were successively broken by the Iron monarchy of Rome."

When our Lord then was suddenly manifested "in the fifteenth year of the reign of Tiberius Caesar," "the fulness of the time was come;" the last and mightiest of the four great universal monarchies that should precede Messiah's kingdom had culminated to its meridian splendour. The Augustan age, the period of Rome's highest political and intellectual development, aided by prolonged peace, and undisturbed empire over the world, was to pave the way for the establishment of the universal and eternal empire of Messiah.

The reader is referred to Note XVIII. on the miraculously rapid spread of Christianity, for illustrations of the way in which the universal rule of Rome, facilitated the dissemination of Christ's religion in the world.

2. It was foretold by the prophet Haggai (ii. 6, 7, compared with v. 22, 23, and Heb. xii. 26, 27,) that the advent of Messiah should be preceded by a "shaking" or "overthrow" of the "kingdom of the heathen," pre-
parative to the setting up of the eternal empire of the "Stone cut out without hands," (Dan. ii. 44); and that then the "Desire of all Nations," spoken of as Zerubbabel in ver. 23, should come. The expressions "darkening" or "shaking" of the "heavens" being figuratively used, as in Isaiah xiii. 10, and xxiv. 23, and Joel. ii. 30, 31, to denote the overthrow of ruling powers; the latter passage appearing to be referred to by our Lord in foretelling the destruction of the Jewish nation and worship, (Matt. xxiv. 29, 31), preparatory to the raising of His standard on high, "the sign [or ensign] of the Son of man in heaven," "which shall stand for an ensign of the people," (Isaiah xi. 10, 12), and the establishment of His "kingdom that cannot be moved." St. Paul so explains the signification of these passages of Haggai in Heb. xii. 26, 28.

History shews us what a continued "shaking of the nations," or successive "overthrow of the throne of kingdoms" the Jews witnessed previous to the completion of the fulfilment of this prophecy in the coming of our Lord. The empire of their Babylonian rulers being subverted a.c. 538, and merged in that of Persia, to which latter power they remained subject for 200 years. On the conquest of Persia by Alexander, they became a portion of the "realm of Grecia," which shortlived monarchy was, at the death of its founder, broken into four separate kingdoms; the Jews forming part of that of Egypt under Ptolemy Soter and his successors for about 100 years when the instability and mutations of empires placed them under the rule of the Syrian kingdom; from the atrocious tyranny and cruelty of whose king Antiochus Epiphanes they were delivered by the Maccabæan family, who ruled them till in their turn overthrown by the Idumæan Herod; whose son and successor, Archelaus, was deposed by the Romans; and the Jewish nation after an existence of 1000 years, became an insignificant province of the great Roman Empire.

That there existed at our Lord's coming a strong expectation and "desire" of His advent among the Jews, is shewn by the passages quoted as the fulfilment of the prophecy. Dr. Clagett observes on the words in John i. 42, "We have found the Messias," "This expression implies that their minds had long been filled with an expectation or desire of the coming of the Messiah." Josephus also in his Wars, book vi. chap. 5, remarks, in reference to the obstinacy and infatuation of the Jews in resisting the Romans,—"But now what did most elevate them in undertaking this war was an ambiguous oracle that was also found in their sacred writings, how, about that time, one from their
country should become governor of the habitable earth." The number of false Messiahs that appeared at and after our Lord's advent, against whom our Lord warns His followers, (see Part Second, Section v. 1), attests the same state of expectancy. Whilst the Roman historians Suetonius and Tacitus testify to it also. The former observing 1 "There prevailed throughout the East an ancient and settled belief that it was fated that at this time those who come from Judea should obtain the dominion. This was predicted of the Roman empire as afterwards appeared by the event; the Jews, attributing it to themselves, rebelled." And Tacitus, in narrating the signs and events preceding the destruction of Jerusalem, remarks, "There was a persuasion with many that it was contained in the ancient books of the priests that at this very time the East should prevail, and those coming from Judæa should obtain rule. Which ambiguous oracles foretold Vespasian and Titus. But the vulgar of the Jews having, agreeably to human inclination, interpreted this great destiny for themselves only, could not be turned to the truth by any adversity." 2

The Jews could not fail to know, if they attended to the prophecy of Daniel, ix. 24—26, as to the exact number of years that should elapse before Messiah's appearance, that the time for His advent was at hand; and those of them who were scattered throughout the world in Babylonia, Asia Minor, Egypt, Greece and Rome, would of course spread this expectation in those regions: and thus we can understand the prevalent belief at that time among Gentile nations as well as the Jews, of the coming of some divine or extraordinary personage, who would favourably influence the condition of the human race. The homage of the Eastern Magi to the new born King is an example of this. (See Note II.)

Suetonius relates in his life of Augustus, chap.-94, that an oracle or prophecy of the Sybils, (in all probability derived from the Hebrew Scriptures,) "that nature was about to bring forth a king to the Romans;" so terrified the Senate, that in the year Pompey took Jeru-

1 "Prercbuerat Oriente toto constans opinio esse infatis ut eo tempore Judæa profecti rerum potirentur. Id de imperio Romano, quantum postea eventu patuit, predictum. Judæi ad se habentes rebellarunt. Suetonius in Vesp. lib. viii. c. 4.

salem, b.c. 63, they passed a decree "that none born that year should be brought up." But this cruel enactment, parallel to that of the tyrant Herod, was frustrated because "those Senators whose wives were with child, each applying to himself this hope, took care that this decree of the Senate should not be placed in the treasury," without which it would remain inoperative. And Appian, Plutarch, Sallust, and Cicero, all affirm that this prophecy raised the ambition of Cornelius Lentulus, to hope at that time that he should be king of the Romans. And in allusion to this, Cicero, who was strongly opposed to the monarchical form of government, speaking of the Sybilline prophecy, in his 2nd Book of Divination, says "Let us deal with these priests, and let them bring anything out of their books rather than a king; whom neither the gods nor men will after this suffer at Rome." But perhaps the most striking of all the heathen references to this prevailing expectation was that of Virgil, who a few years before the birth of Christ, in his 4th Eclogue, panegyrizes Saloniusthe son of Pollio the Consul as this expected personage, and uses expressions so applicable in many respects to Him, the prophecies of whose advent most probably originated the prediction of the Cumæan Oracle to this effect, that it is difficult to avoid the conclusion that he had borrowed his ideas from the prophecies regarding Messiah and his kingdom.—Thus he says:

"Ultima Cumæi venit jam carminis ætas;
Magnus ab integro sæclorum nascitur ordo.
Redeunt Saturnia regna:
Jam nova progenies cælo demittitur alto."

Now approaches the last age of the Cumæan prophecy; A great order of ages commences wholly new. The golden age returns. Now from high heaven a new progeny descends. (See Isaiah lxv. 17.)

"Te duce, si qua manent sceleris vestigia nostri,
Irrita perpetuo solvent formidine terras."

You being our leader, if any traces of our sin remain, Shall relieve the earth of perpetual vain fear. See Isaiah lv. 4, 5, compared with xlix. 1—12, also Isaiah ii. 4.

1 "Senatum exterritum censuisse ne quis illo anno genitus educaretur."
"Nec magnos metuent armenta leones.
Ipsa tibi blandos fundent cunabula flores.
Occidet et serpens et fallax herba veneni
Occidet."

Nor shall the flocks fear the great lions.
For infancy itself shall strew fair flowers before you:
And the serpent, and the treacherous poisonous herb shall perish.
(See Isaiah lxv. 25, and xi. 6—9)

"Aggredere O magnos, aderit jam tempus, honores,
Cara deum soboles, magnum Jovis incrementum!
Adspice convexo nutantem pondere mundum;
Terrasque, tractusque maris, caelumque profundum,
Adspice venturo laetentur ut omnia sæculo."

Now shall be the time, approach oh mighty dignity,
Dear offspring of the gods, great progeny of Jove!
Behold the earth bending beneath its convex load,
The land, the oceans, and the high heavens,
Behold how all rejoice in the coming age.
See Isaiah ix. 6, 7; xi. 1—5; Haggai ii. 7.

This prophecy of the Cumæan oracle then, wholly inapplicable as it
was to the individual to whom Virgil addressed his panegyric, or to any
other mere mortal, was only fulfilled in Him who was indeed the be-
loved Son of God, the only-begotten of Jehovah, the long promised
Messiah. Whose coming should bring in a new order of things, a real
golden age. Who alone should be the Leader of His people, to deliver
them from the bondage of sin and fear. (Rom. viii. 15). And whose
reign should ultimately produce those blessed results so beautifully de-
scribed in Isaiah ii. 4; xi. 9; xxv. 6—9; xxxv. 4—10; lxv. 17—25;
and Rev. xxi. and xxii. Well may He be termed the "Desire" of all
nations. Well may all be exhorted to rejoice in the advent of such a
Saviour. And does not the eagerness with which all nations seem to
have received the tidings of the coming Messiah evidence the necessity
as well as fitness of the plan of salvation.

3. The prophet Haggai further declares, ii. 7—9, that Messiah should
come while the Second Temple stood, and should "fill this house with
glory," so that "the glory of this latter house shall be greater than of the
former;" though he had just before in verse 3, in order to give effect to
his prophetic declaration of its future glory, appealed to those who had seen the first temple if this was not "in comparison of it as nothing." And we cannot doubt that this Second Temple, even after its renova-
tion by Herod, was far inferior to the magnificent structure of Solomon, to which he seems to have consecrated all the treasures of his kingdom. But it was further deficient in several holy things possessed by the first, viz: 1. The Ark of the Covenant. 2. The Shekinah, or manifestation of the Divine Presence. 3. The sacred fire from heaven. 4. The Urim and Thummim. It could therefore only be said to exceed the glory of the first temple, by the presence therein, as evidently implied by the prophecy, of the "Desire of all nations," the glorious Messiah, God manifest in the flesh; who was to come to "anoint the Most Holy," (Dan. ix. 24), or consecrate the Holy of Holies, by His Divine pre-
sence in the temple; who alone could say, "In this place is one greater than the temple." And the expression, "in this place will I give peace," plainly cannot refer to any temporal peace and prosperity to the Jews from this building, but only to that far more blessed universal and eternal peace, which He the "Prince of Peace" has made between God and man. (Ephes. ii. 13—18.) Moreover this Second Temple, in which our Lord taught, and from whence He drove the money-changers and traffickers, was forty years afterwards, conformably to His prophecy, (Matt. xxiv. 1, 2,) utterly destroyed, and has remained levelled with the dust for eighteen centuries, affording another proof that the Messiah, whom the Jews expected to come to that temple, has already come, nor can we "look for another." The Jews to avoid this conclusion refer the prophecy to a third temple yet to be built; though they at the same time acknowledge that the time for Messiah's advent is passed, and that this event is delayed on account of their sins. But there is no evidence that God's promises so plainly declared, (see Malachi iii. 1), would be suspended by any conditions, much less by the one given, for was He not to come to deliver them from their sins?

4.—The patriarch Jacob foretold, (Gen. xlix. 10), that when the Jews ceased to be governed by a prince or lawgiver of their own, then should Shiloh come. Now, though Judea was made tributary to the Romans by Pompey, 63 B.C., it continued to be governed by princes of its own, and according to its own form of civil government, till after the birth of Christ "in the days of Herod the king." On the death of which tyrant, a year afterwards, we find his son and successor, Archelaus, proceeding to
Rome to obtain the confirmation of his title to rule, which after some delay and hesitation on the part of the Emperor he at last receives, but with the title of Ethnarch only instead of King; and on his being accused by his subjects of oppression, is deposed and banished in the 10th year of his reign, 11 A.D. Judea was then annexed, with Samaria, to the province of Syria under the government of Publius Sulpitius Quirinius, (the Cyrenius of Luke ii. 2), Coponius being made Procurator of Judea; to which office Pontius Pilate was appointed, A.D. 26. And the enrollment mentioned by Luke ii. 1—4, the account of the governments of Syria, iii. 1, 2; the tribute to Cæsar, Matt. xvii. 24—27, xxii. 17—21; and the declaration of the Chief Priests "We have no king but Cæsar," (John xix. 15), an admission the more remarkable as it was opposed to the ordinance. (Deut. xvii. 15,.) against acknowledging an alien or anyone not of their own race as their prince; all sufficiently attest the complete subjection of the Jews to the Roman power, and that the sceptre having at last "departed from Judah," now was the time for the appearance of Messiah. And accordingly we find it recorded, Luke iii. 1—18, that it was "in the fifteenth year of Tiberius Cæsar, Pontius Pilate being governor of Judea, that our Lord was proclaimed by His Forerunner, and received the witness of His Father and the Holy Spirit to His truth. Compare Luke iii. 1, 2, & 15—17, with ver. 21, 22. It is impossible to imagine a more exact fulfilment of the prophecy of Jacob than was our Lord's manifestation at that precise time.

5.—Our Lord's advent was to be immediately preceded or heralded by a prophet in the spirit and power of Elias or Elijah, who should prepare His way. (Malachi iii. 1; iv. 5, 6; Isaiah xl. 3.) And this we find accurately fulfilled in John the Baptist, the only prophet for 400 years after Malachi, and of whom our Lord said he was "more than a prophet," and that "among them that are born of women there hath not risen a greater than John the Baptist."

6.—To mark with more unmistakable precision the time for Messiah's advent, we find it revealed to the prophet Daniel that the number of years that were to elapse, from the issuing of the decree to restore and build Jerusalem to this great epoch in the history of the world, should be 69 heptades or 483 years.

Though only that portion of this celebrated prophecy relating to the
time of Messiah's advent has been quoted at p. 58, it will be proper here to consider the whole passage from verse 24 to 27. Only a condensed summary of the import of it can be given here; those desirous of further examining the arguments and proofs of what is here advanced, are referred to the impartial and erudite comment of Barnes.

The prophecy is divisible into two parts—1stly, in verse 24 is a general statement of the time determined by God for the completion of His gracious designs through the instrumentality of the Jewish nation. 2ndly, in verse 25 to 27, the angel gives a more particular account of the precise period to be occupied thereby, dividing the whole period of 70 weeks into three of 7, 62, and 1 week respectively; and further declaring the sequel or utter destruction of the Jewish nation.

The angel then commences his revelation by announcing to Daniel that God had determined "upon" or concerning the Jews and their Holy City a period of 490 years for the completion of His designs "to restrain transgression, and seal up [or conceal] sin—to cover over iniquity—to bring in everlasting righteousness—to seal [complete or fulfill] the vision and prophecy—and to consecrate the Holy of Holies [or Temple]." The whole stream of prophecy from Genesis iii. to the last of Malachi is a foreshowing of God's merciful designs in the salvation of the world. All the purposes mentioned in verse 24 had been constantly set forth in the prophecies of Messiah. When therefore Daniel the man greatly beloved, seeks to the Lord in prayer in behalf of his exiled nation, whose decreed captivity of 70 years was then drawing to a close, the angel Gabriel is commissioned to reveal to him the designs of Jehovah, in connection with His people and Holy City, in the fulfilment of the long array of prophecies and typical foreshadowings, by the full development of His plan of Salvation.

The obviously close correspondence between the purposes to be achieved that are here mentioned, and the finished work of Christ, at once directs our minds to Him who came to do His Father's will. (John vi. 38.) To restrain transgression by calling men to repentance, (Matt. iv. 17), and regeneration (John iii. 5—21); and heart obedience to His

1 The expression rendered "weeks," Professor Stuart shews should rather be translated "sevens." Seventy sevens, or heptades. And he adds, "In such a connection nothing but seventy heptades of years could be reasonably supposed to be meant by the angel." (Professor Stuart's Hints on the Interpretation of Prophecy, p. 82.)

2 The rendering of the passage in this note is that shewn by Barnes to be the correct translation of the Hebrew expressions.
holy law, (John iv. 23, 24.) Who hath “appeared to put away sin by the sacrifice of Himself.” (Heb. ix. 26;) and “cover over” our iniquities with the garment of His righteousness; that “everlasting righteousness” which alone justifies, and delivers us from eternal death. (Rom. iii. 22.) Who sealed or fulfilled the prophecies of 4000 years. And who by His divine presence in the Temple effected a higher, more real consecration of that building, which with all its glories, its altar and mercy-seat, and Shekinah, was but the typical foreshadowing in all its parts, and elaborate ceremonial worship, of Him who was the true Shekinah or visible presence of God. (John i. 14.) Who is both our Great High Priest and Atonement, Propitiation or Mercy-seat.

For 490 years was the Jewish nation and Temple worship to continue to foreshadow the plan of redemption by the Messiah, at whose coming the adumbrating types and ceremonial worship being superseded and no longer of use or efficacy, the “sacrifice and oblation” should cease, and the theocratic polity of the Jews, with their Temple and Holy City, be ultimately swept away by a deluge of destruction.

But in the next verse, and 26th, as far as “Himself,” the angel gives a more particular statement of the period mentioned, explaining to Daniel that it is to be reckoned from the decree to rebuild Jerusalem. Ver. 25. “Know therefore and understand, that from the issuing of the decree to restore and build Jerusalem, unto an Anointed One a Prince, shall be seven heptades, and sixty-two heptades. The street shall be built again, and the wall, even in troublous times. Ver. 26. And after the sixty-two heptades shall the Anointed he cut off, and shall cease [or be non-existent.] And the people of a Prince that comes shall lay waste the City and the Sanctuary, and the end of it shall be with a flood, and unto the end of the war desolations are decreed.”

We have therefore, firstly, to determine what event or point of time is referred to in this decree. The examination of this question shews it to be the decree of Artaxerxes Longimanus, who was the only Persian Monarch who issued an edict for the rebuilding of the city as well as the temple of Jerusalem. The decree of Cyrus, which it has been supposed was here intended, only refers to the re-edification of the temple, not the city. And though two of his successors, Darius Hystaspes and Xerxes 1st confirmed his decree, we can find no record of any order from anyone of them for the rebuilding of Jerusalem and the city walls, until the 20th year of the reign of Artaxerxes Longimanus, who remarking the sorrowfulness of his cup-bearer Nehemiah, 1 the latter

1 Nehemiah ii.
accounts for it by saying, "Why should not my countenance be sad, when the city, the place of my fathers' sepulchres lieth waste, and the gates thereof are consumed with fire?" And requesting permission to **rebuild the city**, which clearly shews it had remained in ruins and unre—

stored to that time. Neither was there any decree for the restoration of Jerusalem, issued by any Persian Monarch, subsequent to Artaxerxes, or necessity for such, as the work was accomplished. Moreover the words, "shall be built again, even in troublous times," answer exactly to the circumstances under which Nehemiah describes the rebuilding of the city to have been carried on. The **terminus a quo** then, or date from which the 490 years is reckoned, is the 20th year of Artaxerxes, as stated by Nehemiah ii. 1. The exact chronological date of this Jahu and Hales make b.c. 444, Calmet 449, and Hengstenberg 454. For proof that the reign of Artaxerxes commenced b.c. 474, the reader is referred to Hengstenberg’s critical examination of this point. Hence the 20th year of Artaxerxes, from which the 490 years reckon, is the year B.C. 454, according to the usual reckoning.

This being determined, we find the 69 heptades, or 483 years that are to elapse from that date, b.c. 454, to the appearance of "an Anointed One, a Prince," brings us to A.D. 29, or about the period of our Lord's manifestation according to Luke. This examination of the time indicated should suffice to prove that the expression "an Anointed One, a Prince," refers to the true Messiah, and not to Cyrus, Nebuchadnezzar, &c., the attempt to refer it to whom is attended with insuperable difficulties. While, secondly, the accurate correspondence, as already shewn, between the designs to be accomplished, and the work of redemption by the Son of God; and, thirdly, the statement in ver. 26 that Messiah should be cut of soon after His manifestation, all combine to determine the reference to Him. And the expectation and ardent desire of the Jews, for the promised Shiloh, Leader, Prince, would naturally refer "an Anointed One, a Prince, [or leader,]" here foretold, to that long promised hope, fondly termed by them the "Consolation of Israel."

We have next to consider the division of the 70 heptades, or 490 years into two principal periods of, firstly, (7 + 62 =) 69 heptades, or 483

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1 See Hengstenberg's remarks on the state of Jerusalem up to the 20th year of Artaxerxes.

2 Nehemiah iv. 3 Christology iii. 394, 408.

3 Luke iii. 1.—23.
years, extending to the coming of Messiah, and, secondly, the remaining 1 heptade, or seven years, during which He should "confirm the covenant with many," ver. 27. With regard to the sub-division of the 69 heptades into two periods of seven heptades, or 49 years, and 62 heptades, or 434 years, as the whole period of 69 heptades is embraced to the coming of Messiah, and it is said that "after the sixty-two heptades shall the Anointed be cut off;" it is plain that the sixty-two heptades must be subsequent to the seven. To what then does this first sub-division of seven heptades, or 49 years refer? Now as the only circumstance spoken of in connection with it is what immediately follows the mention of these two periods, "the street shall be built again, and the wall, even in troublous times;" it can only be referred to the time occupied in the restoration of the city. We find that Prideaux makes the last act of Nehemiah, in the re-establishment of affairs at Jerusalem, to have been in the 15th year of Darius Nothus, or 408 B.C., which gives us a period of (454—408 =) 46 years, which corresponds sufficiently to the seven heptades, the remaining 62 heptades, simply indicating the period that the city and temple should after their restoration continue standing previous to Messiah's coming.

The words "shall cease," or be non-existent, well express the non-existence of any temporal sovereignty of the "King of Israel," as He Himself declared, "My kingdom is not of this world:" contrary to the worldly expectation of the Jews. Not a mere temporal rule over the kingdom of His father David, but King of the true Israel "redeemed out of every kindred, and tongue, and people, and nation."

The expressions "after the sixty-two heptades shall the Anointed be cut off;" leaves it doubtful how many years after the completion of the 62 heptades following the 7, or before the exact completion of the 70 heptades this should occur. The Hebrew word rendered after, Barnes says, would be well represented by afterwards, or indefinitely posterior to the time mentioned. But in ver. 27 we find the occurrences of the last week of the 70 more exactly stated; "And He shall confirm a covenant with many for one heptade, and in the midst of the heptade, He shall cause the sacrifice and the oblation to cease."

And upon the wing [or porch] of the temple abominations! and a desolator. Even till the consummation, and that which is decreed shall be poured upon the desolate."

1 Connection, ii. 206, seq. 2 John xvii. 36. 3 Rev. v. 9.
As Messiah was to do something in the middle of this last heptade which should "cause the sacrifice and oblation to cease," it is plain He was not to be cut off immediately on the completion of the 62 heptades following the 7, as some have been inclined to interpret it.

For the same reason it is obvious that the "confirming a covenant" must depend on something different from those ordinances which form an essential part of the Jewish covenant or religion. "The confirming of the covenant therefore during that 'one week,' must be consistent with some work or event that would cause the sacrifice and oblation to cease in the middle of that period. The true fulfilment it seems to me is to be found in the bearing of the work of the Saviour on the Hebrew people—the ancient covenant people of God—for about the period of seven years after He entered on His work."1

The following passages shew that the work of Christ was the confirming God's covenant. Isaiah lv. 3, 4, compared with Hebrews xiii. 20; Romans xv. 8; and Jeremiah xxxi. 31, compared with Hebrews ix. 15, 20. He came not to abolish, but to confirm, renew, and enlarge God's covenant. He came to "magnify the law and make it honourable." (Isaiah xlii. 21, compared with Matthew v. 17, 18.) The ministry of our Lord and His Apostles was for the first seven years after His manifestation wholly confined to the Jews.2 And the narrative of the Apostles' missionary labours, the extraordinary effusion of the Holy Spirit, whereby so many thousand Jews were converted, and Christ's Church, the "remnant according to the election of grace," established so widely among the Jews alone, previous to its extension to the Gentiles, is embraced in Acts i. to ix. 31; and we find the date assigned to the latter passage is A.D. 37, or exactly seven years from our Lord's manifestation. And the break in the narrative of three years from the termination of this chapter, till the account in the following one of the outpouring of the Holy Spirit on the Gentiles in A.D. 41, seems to imply a cessation of the miraculous work of establishing the Church among the Jews, "confirming the covenant," which afterwards was extended and strengthened, as the expressions in ver. 31 seem to convey, by the more ordinary operations of the Comforter, and a state of temporal peace and tranquillity.

The clause, "In the midst of the heptade He shall cause the sacrifice and the oblation to cease," obviously refers to the completion of the Saviour's work of Redemption by His death on the Cross, at the third or fourth passover, or about three and a half years, (half a heptade,)

1 Barnes. 2 See footnote page 18.
after His manifestation; that sacrifice once offered which practically caused the typical sacrifice and oblation to cease, (Heb. x. 1—18,) previous to the destruction of that “Sanctuary,” no longer of use since it only served to foreshadow “Him that was to come (Heb. viii. ix. and x.) And the uprooting of that city and nation, no longer to be the sole peculiar people of God. 1

For myself I can scarcely imagine a more exact prophetic statement of the time that was to elapse to Messiah’s manifestation and death, than this passage of Daniel affords. Nor does it seem to me possible to frame in as many words a more correct account of the great work of the Saviour than is contained in verse 24.

The expression in verse 26, “the people of a Prince that comes,” is indicative of the dominion of a foreigner or alien, which is confirmed by the fact that his people or troops should “destroy the city and the sanctuary.” That the destruction here foretold is that by the Romans our Lord’s citation of it, Matthew xxiv. 15, compared with Luke xxvi. 20, proves; even if the expressions themselves did not “denote with undoubted accuracy the events that soon followed the cutting off of Messiah.” 2 That these latter events are not embraced in the period of the 70 heptades, but are mentioned here as the necessary sequel of the great events in the history of the world to which that period alone refers, is apparent: 1stly. Because in verse 24 the purposes to be accomplished in this period, all referring, as has been shewn, to the fulfilment of God’s promises by the finished work of Redemption, are distinctly enumerated, and there is no mention of this, though one of the most remarkable events in the history of God’s providence, and closing as it did forever, the old Jewish dispensation and ceremonial worship, already abolished and rendered nugatory by the atonement they typified. 2ndly. The events that are to occur in each of the divisions of this period, of 7, 62, and 1 heptade, are all exactly noted, as the building of the city in the first, the advent of Messiah at the close of the second, and His confirming the covenant, and abolishing the sacrifice and oblation during the last; so that it would certainly have been mentioned when and how long this stupendous and deeply important event, the destruction of the Jewish polity and worship, would occupy, had not the whole period been filled by the events that are described as occupying each portion of it.

1 “On the supposition that this pertains to the death of the Lord Jesus, and that it was the design of the prophecy here to refer to the effects of that death, this is the very language which would have been used.” — Barnes.

2 Barnes.
And as this period of 70 heptades terminates (verse 26, 27,) within half a heptade of the cutting off of Messiah, it evidently cannot embrace this event which occurred 37 years after the cutting off of Messiah.

"And the end thereof shall be with a flood." What words could better describe the deluge of destruction that was "poured" out upon the Jewish people, sweeping away every vestige of their existence as a nation.

"And unto the end of the war, desolations are decreed." How forcibly do these words express that God had decreed this war should be one of destruction of the Jews as a nation. Nothing can be stronger than the emphatic declaration of this by the repetition of the words "desolations," "desolator," "desolate." And no war was ever more of this character than that waged by the Romans for the extermination of the Jewish nation, in the "desolations" of hearths and homes, of populous cities, and of the vineyards and fruitful fields, and their leading into slavery, and "scattering among all nations," with the unparalleled destruction of life it occasioned.

That the expressions "abominations and a desolator," apply to the heathen Roman army that should desolate Judea is seen by comparing our Lord's words in Matthew xxiv. 15, with the same as given by Luke xxi. 20. The heathen were held in abomination by the Jews as were all objects of idolatrous worship. The Roman army therefore was doubly an abomination, as heathen, and on account of the Eagles, and the images of the Emperor regarded by them with divine honours. 1

Respecting this remarkable and deeply interesting passage of Daniel, Barnes remarks, "This prediction could have been the result only of inspiration. There is the clearest evidence that the prophecy was recorded long before the time of the Messiah, and it is manifest that it could not have been the result of any natural sagacity." How could such events, or their order, duration, and exact time of occurring, have been foreseen?

To this prophecy of Daniel of the precise time of Messiah's manifestation we can alone attribute, the very general expectation of His coming already mentioned (p. 270 seq.) and which Josephus alludes to in his history of the war, Book vi, ch. 5, as encouraging the Jews to resist the Romans. Though the Jews now a days, to escape the condemnation of his prophecies, try to deny that he was a true prophet, the testimony of Josephus is conclusive that such was not their belief of old. He says, 2

1 See p. 213 and foot note. 2 Antiq. Book x. ch. 11.
"We believe that Daniel conversed with God; for he did not only prophecy of future events, as did the other prophets, but he also determined the time of their accomplishment." And, "Daniel also wrote concerning the Roman Government, and that our country should be made desolate by them." In fine, the Jews of old regarded the writings of Daniel with the utmost respect, and himself as the greatest of their prophets.1

And thus Messiah came after 4000 years of prophetic announcement, and typical foreshadowing. All the great changes and revolutions of the world being pointed to as subservient and preparatory to the coming of "the Prince of Peace." Surely He could be no ordinary being, no mere mortal, for whom all these anticipatory preparations and prophecies were made, and whose advent was ushered in, as has been shewn, by the general expectation of the nations.

NOTE XII.—THE STONE or STUMBLING, or Rejection of the Saviour. (Psalm cxviii. 22; and Isaiah vii. 14).—The passage of Psalm cxviii. 22, and following verses, and that of Isaiah viii. 14, were applied even by Jewish commentators to Messiah. The allusion of Isaiah seems to be to an ancient custom of consecrating a stone or altar, as a sanctuary for whoever should flee to it. Those who disregarded, or did not look to this refuge then might stumble and fall through the very object appointed for their safety. It will at once be seen how beautifully this typified the Saviour of the world, who is constantly spoken of in Scripture as the Stone or Rock of Salvation;2 and the consequences of our neglecting to "lay hold" on His salvation, (Heb. vi. 18,) as he who of old fled from the consequences of his misdeeds laid hold on the stone of refuge; "for there is none other name under heaven given among men, whereby we must be saved."

As corner-stones and foundation-stones fulfilled the most important purposes in a building, they were necessarily selected and tested very carefully. These expressions, therefore, are most aptly applied to that "precious corner-stone, and sure foundation,"3 on which only we can

1 See Josephus Antiq. Book x. ch. 11, Para. 2 and 7.
2 See Isaiah xxviii. 16; Zech. iii. 9; Dan. ii. 34—36; Ps. xcvii. 2, xcviv. 22 &c.; 1 Cor. x. 4, comp. with Exodus xvii. 6; Deut. xxxii. 4, 15, 18, 30, and 31.
3 Isaiah xxviii. 16.
build our hopes of eternal life, "for other foundation can no man lay than that is laid, which is Jesus Christ."\(^1\) And on whom "chosen of God and precious," believers, as lively [or living] stones, are built up a spiritual house [or temple], an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."\(^2\) But, as He is a "precious stone" and sanctuary to believers, so is He to the Jews in their unbelieving rejection of Him, and to all who "neglect so great salvation," a "stone of stumbling" and "rock of offence," on which they "fall and are broken."\(^3\)

Note XIII.—The Crucifixion—Christ a Curse for Us.—How truly our Lord was "made a curse for us," we only understand from Deut. xxi. 23, referred to in Gal. iii. 13, "He that is hanged is accursed of God." It was not simply that our Lord was put to death, "the just for the unjust." To mark God's abhorrence and justice towards sin, it was ordained He should not only die the most ignominious of deaths, a death only inflicted on the vilest of malefactors, a death which rendered Him an abomination to His brethren; but further He must be, during that awful death of shame and anguish, forsaken of God—accursed! Who can wonder then at His bitter cry, "My God! My God! Why hast thou forsaken me!" and His agony in the garden in view of this dreadful hour. God had declared by Isaiah xlix. 7, that He should be an abhorrence or abomination to the nation, and liii. 4, regarded by them as-cursed, or "smitten of God;" as truly He was, though they failed to comprehend that "He was wounded for our transgressions, and bruised for our iniquities," and that by the punishment due to our sins being inflicted upon Him, our peace with God is sealed. These prophecies could not have been more signally and literally fulfilled than they were by the Crucifixion of our Lord. "No being ever excited more abhorrence; no man was ever regarded with so much abomination by any people, as Jesus of Nazareth was—and still is—by the Jewish people. . . . To this day His name excites the deepest contempt among all the Jews, and they turn from Him and His claims with the deepest abhorrence. The common name by which He is designated in the Jewish writings is Tolei, the crucified; and nothing excites more deep abhorrence and contempt than the doctrine that

\(^{1}\) Cor. iii. 11. \(^{2}\) 1 Pet ii. 4, 5. \\
\(^{3}\) Matt. xxi. 44; 1 Pet. ii. 8; and 2 Cor. iv. 3, 4.
they, and all others can be saved only by the merits of the crucified."  

How wondrous the belief then in such a being by thousands of Jews immediately after His crucifixion! How plainly it is manifested to be the work of the Holy Spirit. (See Note xviii.)

**Note XIV.**—The Resurrection of our Lord.—There is no fact of antiquity attested by stronger evidence than the Resurrection of our Lord. But as some difficulty has been experienced in reconciling the accounts of the different Evangelists, and infidels maintain they are quite irreconcilable, it is requisite to examine and compare together the histories of all, when we shall find that in place of contradicting, they do but supplement or complete what is omitted by each other. The gospel narrative should be taken as written by all the Evangelists, instead of taking exception to it because one omits or relates facts in a different order of occurrence from another. We will therefore place in order the circumstances attending this great event, as given by each of the sacred writers. Premising for the better understanding of the matter, that the Jews reckoned their day from evening to evening, agreeably to the law of Moses in Levit. xxiii. 32, commencing the day at 6 p.m.

Our Lord having been crucified on Friday "the preparation," that is the day before the Jewish Sabbath (Saturday), the Jews, that the Sabbath, (which as shewn above commenced at six o'clock that evening, and "was an high day," being the first day of the feast of the Passover that year,) should not be polluted by the bodies remaining on the cross, besought Pilate that the sufferings of the crucified might be ended by death, "and that they might be taken away."  

Which being accorded, the soldiers broke the legs of the malefactors, a cruel mode of hastening the death of the crucified, who sometimes lingered for days in agony. But finding our Lord "was dead already," contented themselves with making sure of that fact by giving Him a mortal thrust in the side with a spear. And we may be certain that these soldiers who had been ordered to put them to death would leave no room for doubt on that point.

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1 Barnes' Comment on Isaiah xlix. 7.
2 See Barnes' Note on the Resurrection, at the end of his Notes on the Gospel of Matthew.
3 John xix. 31.
After which Joseph "a rich man of Arimathæa," and a member of
the great council of the nation, but who "had not consented to the
counsel and deed of them," 1 in destroying our Lord, "being a disciple
of Jesus, but secretly for fear of the Jews," 2 went to Pilate and
begged the body of Jesus." 3 Pilate then enquiring first of the centurion
who commanded the guard at the crucifixion, and had testified his
belief in Him on witnessing how He died, 4 and finding from him that
He was dead, "commanded the body to be delivered " to Joseph, 5 who,
having taken it down from the cross, assisted by Nicodemus, wrapped it
in "fine linen" with a large quantity of spices, "and laid it in his own
new tomb which he had hewn out in the rock," 6 "wherein never man
before was laid;" 7 which was in a garden adjacent to the place of cru-
cifixion, 8 and closed the door of the sepulchre with a "great stone," 9 or
rock. "There," says John, xix. 42, "laid they Jesus therefore, because
of the Jews' preparation day, for the sepulchre was nigh at hand." 10
"And the Sabbath drew on," 10 or approached, commencing at six o'clock
that evening. And this circumstance of hastily depositing our Lord's
body in the tomb immediately after death, till the termination of the
approaching Sabbath allowed them to bestow upon it the usual attention
of embalming, &c., customarily paid to the dead by the Jews, exhibits
the providence of God in accomplishing His purposes. For had the
crucifixion occurred on any other day, Joseph and the disciples would
probably have taken the body to some house, and bestowed much time
on these observances, and thus the time passed in the tomb previous to
the resurrection would have been less than three days after his cruci-
fixon, though our Lord had foretold He should rise again three days
after He was put to death—(John ii. 19; Matt. xvi. 21, xx. 19, and
xxvii. 63); while in Matt. xii. 40, He states that He should be three
days in the grave previous to His resurrection.

Joseph and the disciples then, having secured the door of the tomb, as
above stated, departed; and the sorrowing women who had witnessed
these hurried and temporary obsequies, "returned and prepared spices
and ointments," with a view to the completion of the decent attentions
of anointing and bandaging the body, &c., "and rested the Sabbath day
according to the commandment." 12

2 John xix. 38.
4 Matt. xxvii. 54.
5 Matt. xxvii. 58.; and Mark xv. 42—45.
6 Matt. xxvii. 60.
7 Luke xxiii. 53.
8 John xix. 41.
9 Matt. and Mark xv. 46.
10 Luke xxiii. 54.
11 Matt. xxvii. 61.
The next remarkable circumstance to be noticed is the anxiety of the Chief Priests and Pharisees to guard against any imposition in the matter of our Lord's resurrection, which He had so repeatedly foretold. And we find that these enemies of our Lord were enabled, by the aid and co-operation of the Roman Governor, to take every possible precaution against the surreptitious removal of His body by His disciples, as Matthew relates, 1 "So they went and made the sepulchre sure, sealing the stone, and setting a watch," or guard of Roman soldiers over the tomb. Little thinking that they were thereby only carrying out the designs of God in affording evidence of the reality of our Lord's resurrection. For unless they had sealed the door, and placed a military guard over it, whose neglect to watch the same was punishable by death, no one could have said that some imposition had not been practised, save the Witnesses of the Resurrection, who saw and conversed with Him for forty days after His rising from the tomb. 2 Matthew says it was the next day the Chief Priests came to Pilate to aid them in securing the tomb, and the infidel might be supposed to cavil that this was not done till after the body was stolen. But "the next day, mentioned here, does not mean the following day in our acceptation of the word, or the following morning, but the next day in the Jewish way of speaking; that is, after the next day had commenced, or after sunset," 3—when, as already mentioned, "the next day, that followed the day of the preparation," 4 commenced.

"And, when the Sabbath was past" "very early in the morning," 5 "when it was yet dark," 6 "as it began to dawn towards the first day of the week," 7 "Mary Magdalen and Mary the mother of James, and Salome," who "had bought sweet spices that they might come and anoint Him," 8 "came unto the sepulchre, bringing the spices which they had prepared, and certain others with them," 9 Joanna, wife of Chuza, Herod's steward, and others not specified. And on their way they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" 10 Which, together with the remark of Mark on their finding the stone rolled away, "for it was very great,"—shows it to have been a ponderous rock, which these five or six women, though doubtless accustomed

1 Matt. xxvii. 62—66. 2 Acts i. 3; iv. 33, and v. 32. 3 Barnes. 4 Matt. xxvii. 62. 5 Mark xvi. 1, and Luke xxiv. 1. 6 John xx. 1—6. 7 Matt. xxviii. 1—7. 8 Mark xvi. 1. 9 Luke xxiv. 1. 10 Mark xvi. 3.
to considerable bodily exertion, were unable to remove; while the fact of its closing the door of the sepulchre proves it must have been very great, and requiring great force for its removal. At the same time the tomb "being cut out of a rock, there was no way by which the disciples could have access to it, but by the entrance, at which the guard was placed, and consequently it was impossible for them to steal him away."¹

"And behold there was, [or had been,] a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning,² and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men."³ Probably they fainted with terror at this awful supernatural occurrence. So that on the women arriving there "they found the stone rolled away from the sepulchre."⁴

John speaks of Mary Magdalene only, visiting the tomb, "probably because his object was to give a particular account of her interview with the risen Saviour." "He does not deny that others were present also."⁵ In the same way Matthew says it was "Mary Magdalene and the other Mary;" while Mark adds Salome, but omits the name of Joanna, mentioned only by Luke. It seems only necessary to suppose that three of the Evangelists omitted one or more names of the women. But even Luke does not name all the women, but speaks of "others with them," without specifying their names.⁶ Though some have thought it necessary for reconciling the different accounts, to suppose two parties of women, one consisting of the two Marys and Salome,⁷ proceeding from the house of Zebedee, the husband of the latter; the other consisting of Joanna, wife of Chuza, Herod's steward, and other women, who probably resided near Herod's palace.⁸

However this may be, Mary Magdalene, on seeing the stone that closed the door of the sepulchre was rolled away, concluded that her beloved Lord's body had been stolen by His enemies, and, leaving the other women, immediately ran back to inform Peter and John thereof.⁹

Meantime, the other women entering into the tomb, "found not the

¹ Barnes' Note on Matt. xxvii. 60.
² Peculiarly bright and shining.—Barnes. ³ Matt. xxvii. 2—4.
⁴ Luke xxiv. 2; Mark xi. 4; and John xx. 1.
SP Mark xvi. 1. ⁸ Luke xxiv. 10.
⁹ John xx. 1, 2.
body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold two men stood by them in shining garments: and, as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living [or, Him that liveth] among the dead? He is not here, but is risen," &c. It has been objected by infidels that there are three discrepancies in the accounts of this by the different Evangelists. Thus, Luke says the angels were standing, Mark that they were sitting. But the word in Luke does not mean that they stood, but that they were present. Secondly, Mark and Matthew mention but one, Luke two. But though the former refer only to the one who spoke to the women, they do not say there was not another with him. Frequent incidents occur of the Evangelists speaking in this way. Thirdly, Mark and Luke call him a man, while Matthew says he was an angel who addressed the women. But angels from appearing as men are often called so in Scripture.—See Gen. xviii. 2, 16, 22, and xix. 1, 5.

Mark says that the women on hearing this "went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they anything to any man, for they were afraid." Whilst Matthew states, "they departed quickly from the sepulchre with fear and great joy; and did run to bring His disciples word." And Luke also says, "they told all these things unto the eleven, and to all the rest." Regarding the expressions of Matthew "fear and great joy," Barnes remarks, "Perhaps no language could better express the state of their minds—the mingled awe and rejoicing—than that which is here used." And, though they would be too much agitated to speak to, or ask questions of any they met, they would doubtless hasten to tell the wondrous intelligence to the disciples.

Luke says, "It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the Apostles." "Not that Luke affirms that they were together when they told them, but that the information was given by them, though perhaps, at different times." And in returning to the city they probably took a different route from the one by which Mary Magdalene returned to the sepulchre after telling Peter and John, who

1 Luke xxiv. 3—5; Mark xvi. 5—7; Matt. xxviii. 5—7.
2 See Barnes on Matt. xxviii. 5.
3 Mark xvi. 8.
4 Matt. xxviii. 8.
6 Luke xxiv. 10.
7 See Barnes' Note on the Resurrection.
therefore, arrived there in ignorance of what these other women had seen.

Peter and John on hearing the words of Mary Magdalene, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him"—ran immediately to the tomb, and John (ver. 3—10,) gives a particular account of their entering into the sepulchre, and finding the linen clothes, etc., and that the body was really gone as Mary had said. But they returned home without having seen the angel, or heard the intimation they had given the women regarding the resurrection.

But Mary Magdalene having followed them, "stood without at the sepulchre weeping," and looking into the tomb, she saw two angels, who said unto her, "Woman, why weepest thou? She saith unto them, Because they have taken away the Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus." And after addressing Him as the gardener, Jesus saith unto her, "Mary! She turned herself and saith unto Him, Rabboni! which is to say Master. Jesus saith unto her, Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God and your God." Thus, as Mark observes, "He appeared first to Mary Magdalene, out of whom He had cast seven devils." How significant is this of our blessed Lord's condescension and tenderness to sinners. And how touching the message of the risen God-Saviour, victorious over death and hell, to His "brethren!" How animating the assurance that He is their brother, "first-born among many brethren," and that His Father is their Father! (See Heb. ii. 11—18, and Rom. viii. 29.)

"And she went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not." Luke says the account given by the women "seemed to them as idle tales." So little prepared were they for this wondrous event, notwithstanding our Lord's prophetic announcement of it.

Our Lord afterwards appeared to the other women. Matthew says, "as they went to tell His disciples," what they had seen at the tomb. But the expression "as they went," might have been rendered "after
they were gone,” and the words “to tell His disciples” are wanting in many manuscripts, and of doubtful authority. These words, therefore, probably imply that He appeared to them after they had told the disciples, and returned again to the garden, and not long after He was seen by Mary Magdalene.¹

Meantime the terrified guard went into the city, and reported to the chief priests all that had occurred; who, having assembled the elders and taken counsel on this emergency, bribed the soldiers largely, and bid them say that the disciples stole the body of Jesus while they slept; promising them that if it came to the Governor’s ears, they would influence him, and protect the soldiers; who would, of course, be but too willing to hush up and keep secret a matter, which would have brought upon themselves heavy punishment for their failure to guard the body securely. For who would believe their story of the resurrection.

“So they took the money and did as they were taught.” And this story was thus spread abroad among the Jews, by the opponents of Christ and Christianity,² though the intrinsic improbability of it is at once apparent, as we shall further notice on reviewing the evidences of the reality of the Resurrection.

Some cavillers have objected that the time passed in the tomb was less than “three days and three nights,” as foretold by our Lord, (Matt. xii. 40), as it would be if reckoned according to our mode of computing it. But this objection proceeds simply from ignorance of the Jewish mode of reckoning time, with whom it was customary to reckon any part of a day for a whole day, so that an event which occupied, for instance, an hour or two of Friday, the whole of Saturday, and a part of Sunday, would be said to embrace three days and three nights. Thus they calculated the eighth day, on which the law required them to circumcise their children, so that if a child was born at the very end of a day, it nevertheless counted as one whole day, and the child could be circumcised at any time of the eighth day, though perhaps only seven clear days and nights had elapsed. So, our Lord having been entombed on the day of the preparation, Friday, lay in the tomb all the Jewish Sabbath, Saturday, and the eve, or night half of “the first day of the week, Sunday; rising again early on the morning of it. Thus, making the time passed in the tomb, according to the Jewish mode of computing it, to be “three days and three nights.”

¹ See Barnes.
² Matt. xxviii. 11-15.
The evening of the same day that our Lord arose, He also appeared to two of the disciples on the road to Emmaus, a few miles from Jerusalem; having, it seems, previously appeared to Peter. The narrative of our Lord's conversation with the two disciples, recorded by St. Luke, is most remarkable and valuable, from the intrinsic truthfulness apparent in it. "Everything about this narrative—its simplicity—its tenderness—its particularity—its perfect nature, and its freedom from all appearance of trick, shows that it was taken from real life; and if so, then the Christian religion is true, for here is evidence that Jesus rose from the dead."  

Let us now briefly review the principal evidences of our Lord's Resurrection. 1st. There was most satisfactory evidence that He was really put to death, and had not simply fainted; for not only did the soldiers consider Him to be dead, but they were not content without making sure of the fact, by giving Him a mortal thrust in the side with a spear; and John, who witnessed the act, says, that from the wound "forthwith came thereout blood and water," indicating that the heart had been pierced. John adds to this his emphatic declaration, "he that saw it bare record, and his record is true; and he knoweth that he saith true, that ye might believe"—and be fully assured of this important fact, on which "depends the doctrine of the atonement, of His resurrection, and all the prominent doctrines of religion." 2nd. On His entombment, the hostile authorities adopted every precaution to prevent any imposition in the matter; and let us consider the securities against the body being stolen by His disciples: (1.) the tomb was hewn out of the solid rock, so that there was no access to it, save one entrance, and that, (2.) closed by a "very great" stone, as it must have been, to close the door of the tomb. (3.) Upon the entrance thus secured, a seal was affixed, so that it could not be opened without the seal being broken; and (4.) a guard of Roman soldiers placed to watch the entrance, whose neglect to do so, or sleeping on guard, was punishable with death. In the face of all these obstacles, would the few, timid, unarmed disciples have dared to brave the Roman guard, in attempting to steal His body? Would the guard have braved the punishment of death, by sleeping at their post? Could the disciples have expected to find them so negligent of their duty? If asleep, how could they assert His disciples stole the body? and if sufficiently awake to witness the facts, why

1 Luke xxiv. 13—32. 2 Luke xxiv. 34; and 1 Cor. xv. 5. 3 Barnes. 4 John xix. 34, 35. 5 Barnes. 6 Mark xvi. 4.
did they permit it? The absurdity and improbability of their story is, therefore, sufficiently apparent. Whilst the orderly manner in which the grave-clothes were folded up and placed aside, is a further evidence that the body had not been stolen. 3rd. The unbelief of the apostles in the Resurrection, with which our Lord upbraided them, shows that they were not expecting it, or consented to believe it till satisfied by His bodily presence with them, and felt the wounds in His hands and side. 4th. We have the declarations of the eleven apostles, that they had repeatedly seen and conversed with Him during forty days preceding His Ascension. 5th. We find that the apostles, from the first, made the doctrine of the Resurrection the ground and first principle of their teaching. Utterly incredible, and humanly judging, hopeless of belief as such a doctrine must have been, they nevertheless braved shame, dishonour, sufferings, and death, in constantly, as we find in the passages cited in the margin, putting prominently forward this great fact, as the fundamental truth of the Gospel. They were persecuted, and scourged, and put to death for this doctrine. They had no possible worldly motive for maintaining it; they gained neither profit, honour, nor pleasure by it, but subjected themselves to a life of privation, contumely, toil, and danger, in travelling from place to place, to preach everywhere that a Saviour died and rose.

Would eleven individuals have believed and acted thus, had they not each and all been assured beyond the possibility of doubt, in the manner related in the Gospel narrative, that is, by actually seeing and conversing with the risen Saviour, whom they had previously seen executed, that He had triumphed over death and the grave. 6th. This unprecedented and astounding fact was believed by three thousand Jews, at the Feast of Pentecost, fifty days after the Resurrection; and such multitudes of both Jews and Gentiles continued to manifest their belief in this great truth, that in three hundred years it had overspread and changed the whole Roman empire. 7th. Though the chief priests and the council continued their opposition and persecution of the apostles, it would seem that their unbelief had been shaken, for we find in Acts v., when Peter and other apostles were brought before the Council, whose charge against them was, "Ye have filled Jerusalem with your doctrine,

1 John xx. 6, 7. 2 Mark xvi. 14. 3 John xx. 25—29. 4 Acts i. 3. 5 Acts ii. 24, and 31, 32; and iii. 15; and iv. 10; and v. 30—32; and xiii. 30—37; 1 Cor. xv. 1—28; Romans vi. 4, 5, etc.
6 See Barnes' Note on Matt. xxviii. 12—15.
and intend to bring this man's blood upon us," and who, being "cut to the heart" by Peter's noble vindication of his Lord and Master, and denunciation of them as His murderers, "took counsel to slay them"—Gamaliel, an eminent doctor of the law, adjuring them to "refrain from these men . . . lest haply ye be found even to fight against God." To which counsel they agreed. Now, if the Resurrection had been known to them to be a notorious imposture attempted to be foisted upon them, by the disciples' stealing our Lord's body, as they endeavoured to make the people believe, would they have thus hesitated to punish these blaspheming impostors?

T. H. Horne remarks, "Seven different Jewish writers have related or mentioned not fewer than eleven distinct appearances of Jesus Christ, at different hours of the day, and at different places, and on one occasion, to "above five hundred brethren at once."

1st. To Mary Magdalene—Mark xvi. 9; John xx. 14—17.
2nd. To the other women—Matt. xxviii. 9, 10.
3rd. To Simon Peter—Luke xxiv. 34; 1 Cor. xv. 5.
4th. To Cleophas and another disciple, on the road to Emmaus—Mark xvi. 12; Luke xxiv, 13—32.
6th. To the disciples, Thomas being present—John xx. 26—29; 1 Cor. xv. 5.
7th. To his disciples, when fishing on Lake Tiberias—John xxi. 1—14. John calls this "the third time that Jesus shewed Himself to His disciples, i. e., to the disciples assembled together.
8th. To the apostles, and probably, whole body of His disciples, "above five hundred brethren at once," on a mountain in Galilee, as foretold by our Lord—Matt. xxviii. 16—20; 1 Cor. xv. 6.
9th. To James—1 Cor. xv. 7.
10th. To the apostles, at His Ascension—Luke xxiv. 50, 51; Acts i. 4—9; 1 Cor. xv. 7.
11th. "And last of all, He was seen of me also, as of one born out of due time."—Paul, in 1 Cor. xv. 8.

Note XV.—The Human Character of Christ.—The Gospel history of our Lord, though entirely free from any attempt at panegyric, and without any direct portrayal of His Character, but simply by the unembel-
lished matter-of-fact narrative of His life and acts, displays Him to us, as a being of perfect holiness, wisdom, and beneficence; the only being partaking of our nature, that ever walked this earth, entirely free from sin, or error, or weakness. "Who did no sin, neither was guile found in His mouth." Who was "holy, harmless, undefiled, separate from sinners." And who "was in all points tempted like as we are, yet without sin." And who challenged His enemies to convict Him of one transgression—"Which of you convinceth me of sin?"

In Him, and in Him alone, do we behold the archetypal man, exhibiting in His holy life, His wisdom and grace, beneficence and love, His exalted character, and superiority to the things of time and sense, "the glory as of the only begotten of the Father, full of grace and truth." In what other being that ever lived, in which of the inspired saints, prophets, apostles of the Bible, is there not some flaw, some weakness discoverable? Only He to whom the Father had imparted the Spirit without measure, defies criticism, and never even uttered a word that can be condemned. "Not one evil passion shows itself in the slightest degree, even in an unbecoming word. No ignorance, no error, no imprudence; all is truth, and all is wisdom."

The character of Jesus, viewed as a man, is wholly different from, as it is immeasurably superior to every human mind that has ever appeared, and so completely embracing every excellency as to command the admiration and reverence of every type of mind; the philosophic Greek, or the red Indian of America; the Jewish Rabbi, or the simple New Zealander.

Where was ever seen or imagined such a wondrous combination of the most opposite graces of character; exhibiting themselves, too, each in such perfection? The while He unostentatiously, but authoritatively, declares by a word His Divinity and Oneness with the Father, He scruples not to "take upon Himself the form of a servant," and sets the highest example of that Christian humility we should exhibit to each other, by washing His disciples' feet. While denouncing the pernicious errors and hypocrisy of those false teachers, the Pharisees, in terms of such authority and severity as none but one divinely empowered could have any right to employ, we find Him, on the other hand, exhibiting

the most unobtrusive meekness that could grace a human being, taking
the lowest seat at feasts, and sitting at meat with the despised publicans
and sinners.¹ And while healing the sick, and ministering to the physi-
cal and spiritual wants of the poor, by His mighty miracles, and His
sublime but simple teachings,² withdrawing himself from the applause
and honour they were moved to offer him.³ Though exhibiting such
unspotted holiness of life, as rendered it impossible for His enemies,
though jealously watching Him for that purpose, to adduce any real ac-
cusation against Him, and compelled them to frame a false charge of
forbidding to give tribute to Cæsar, and suborn false witnesses to prove
it;⁴ and necessitated even the iniquitous judge who delivered Him to
death, to pronounce Him innocent of any offence;⁵ we find Him, whose
absolutely faultless life and character defied His bitter enemies to con-
vinc Him of one sin,⁶ pardoning the poor Magdalene, approving the
poor penitent harlot, who washed His feet with her tears,⁷ and at all
times exhibiting such tender compassion for sinners, and encouraging
them with expressions and invitations of such surpassing mercy and
loving-kindness,⁸ whilst exhibiting such unequalled wisdom and grace,
that the officers sent to seize Him were compelled to return, saying,
"Never man spake like this man;" we find him receiving little chil-
dren, and setting one in the midst, to show His disciples that the highest
wisdom is humility and innocence, and that the kingdom of heaven is
not to be won by power of intellect or worldly wisdom, but must be re-
ceived as a little child receives the truths told it, which yet it cannot
comprehend.⁹ While denouncing the wickedness and misrule of those
who misled and oppressed the people,¹⁰ with what uncomplaining
patience He bears in His own person their false accusations, revilings,
and buffetings.¹¹ For an impostor to have embodied such consistency
of antagonistic perfections, would be a miracle only inferior to the great
mystery of God incarnate.

But of all the perfections of His character, none have such an interest
for frail, erring, suffering humanity, as the unequalled mercy and love

³ 1 John vii. 14—15. ⁴ Mark xiv. 55—59.
⁷ John vii. 1—11; and Luke vii. 36—50. ⁸ Matt. xi. 28; and John vi. 37.
¹¹ John xxviii. 23; Mark xv. 3—5.
He displayed. How ought we to cherish every evidence of this in our Mediator and High Priest? Who can think without emotion, of His demeanour at the grave of Lazarus; \(^1\) or over the dead body of the widow's son? \(^2\) What comfort and consolation ought we to derive from the words, "Jesus wept!" How beautifully—with what touching eloquence they declare the tender, pitying, loving, human affection of that Lord, who is "not a High Priest that cannot be touched with the feeling of our infirmities;" \(^3\) but One, who partaking of all the passions and affections of human nature, "yet without sin," since "in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God," \(^4\) has, therefore, a nature that sympathises with His "brethren" in all their infirmities and sufferings, "in all their afflictions He was afflicted." \(^5\) And to whom, therefore, every heart oppressed with sin and sorrow may unburthen itself, sure of pity and pardoning mercy, when rightly and unfeignedly sought of Him who was called the "Consolation of Israel."

What pathos is there in the parable of the Prodigal Son; what an assurance and encouragement to the penitent, that, "like as a father pitieth his children, so the Lord pitieth them that fear Him."

What tenderness in His affecting lamentation over the terrible doom that awaited the rebellious city, though well knowing its people were about to imbrue their hands in His blood! \(^6\) And which again even occupied His mind, to the exclusion of his own mental and bodily sufferings, when being led to be crucified! \(^7\) What an illustration of the words in Isaiah xlix. 14—16.

But what inimitable forgiveness of injury, what ineffable love are exhibited in the words uttered by our Lord, when His malicious enemies had wreaked their cruel vengeance, by crucifying Him between malefactors—"Father, forgive them, for they know not what they do." \(^8\) Let us contemplate "Him that endured such contradiction of sinners against Himself," such unbelief, contumely, persecution, malignant hatred, in return for all the love He had displayed,—brought by the murderous conspiracy of the Priests and Pharisees, and the fanatic rage of the people, to suffer the most cruel and ignominious of deaths. Think of Him hanging by His pierced hands and feet, from the accursed tree, bleeding,

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agonised, forsaken of God; while on His devoted head was "laid the iniquity of us all." Behold Him subjected to the cruel revilings of His murderers, with scarce one pitying eye among the multitude who execrated Him as a crucified malefactor,—and say, in that hour of bodily torment and anguish of soul, with every provocation that could rouse the feeling of anger against the perpetrators of such cruel wrong, could any mere mortal son of Adam have prayed for his tormentors? Is not such superhuman loving-kindness to the vilest of sinners, at once an evidence of His divinity, and an assurance of the immeasurable depth of His love, as the Infinite God?

The infidel Rousseau, whose testimony is rendered more striking by his declaration appended to it, "I cannot believe the Scriptures," has left the following expression of his admiration of the perfection of our Lord's character: "I will confess to you that the majesty of the Scriptures strikes me with admiration, as the purity of the Gospel has its influence on my heart. Peruse the works of our philosophers, with all their pomp of diction—how mean, how contemptible are they, compared with the Scriptures! Is it possible that a book, at once so simple and sublime, should be merely the work of man? Is it possible, that the sacred Personage whose history it contains, should be himself a mere man? Do we find that he assumed the air of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation? When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance was so striking, that all the fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophroniscus to the Son of Mary! What an infinite disproportion there is between them. Socrates, dying without pain or ignominity, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. But where could Jesus learn among his compatriots, that pure and sublime morality, of which He only hath given us both precept and example? The greatest wisdom was made known amidst the most bigoted fanaticism, and the simplicity of the most heroic virtues did honour to
The death of Socrates, peaceably philosophising with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst of agonising pain, abused, insulted, cursed by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed, indeed, the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God.

"Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition, in fact, only shifts the difficulty, without removing it; it is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truths are so striking and inimitable, that the inventor would be a more astonishing character than the hero."¹

It seems ordered by Divine Providence, that infidels should unwittingly, and to their own confusion of face, furnish some of the most striking testimonies to the truth of His word. To him who could, after writing the above, say, "I cannot believe the Scriptures," may He not reply, "Out of thine own mouth will I judge thee."² Byron also, who like Rousseau and others, indulged in the pride of unbelief, was constrained to remark, "If ever man was God, or God was man, Jesus Christ was both." But the lives of these men sufficiently attested the "evil heart of unbelief" that was the root and spring of their infidelity. Of such the Psalmist has said, "The wicked, through the pride of his countenance, will not seek after God."³

Coleridge considers, "that we should not exclusively think of Christ as the Logos united to human nature, but likewise as a perfect man, united to the Logos. This distinction is most important in order to conceive, much more appropriately to feel, the conduct and exertions of Jesus."⁴

It is well we should contemplate Jesus as our perfect human exemplar, as well as our Divine Redeemer and Sanctifier, that we may endeavour

¹ Rousseau's *Emilius*, vol. ii. p. 218.  
² Luke xix. 22.  
³ Psalm x. 4.  
⁴ Table Talk, note, p. 86.
to follow the steps of His most holy life, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." 1

At the same time, the view of His absolutely perfect, unblemished human character assures us that He, and He alone, could be a perfect atonement for our sins. For the necessarily infinite value of the atonement to be made for the sins of the whole world, demands a sacrifice of infinite perfection and value. The "Lamb slain from the foundation of the world," must needs be of absolutely sinless perfection of nature, as set forth in the "Lamb without blemish and without spot;" 2 not only free from sinful deed or thought, but from that natural taint or corruption of human nature we all inherit from the fall; and the supposition that He in any degree participated the fallen nature of man, would vitiate the doctrine of the Atonement. But He suffered, "the Just for the unjust, that He might bring us to God;" 3 and God "hath made Him to be sin for us, who knew no sin, that we might be made the righteousness of God in Him." 4

Again, the absolute perfection of character, such as was never from the beginning of time depicted of any other being, attests at once the inspiration of the evangelists, and the divinity of Him whose unequaled perfections are thus delineated. For how is it possible to conceive a poor, illiterate fisherman, such as John, imagining or composing such a biography as shines from the pages of his brief Gospel narrative of our Lord's words and acts? How are we to explain this, save by the fact, that he was, as promised by His Lord, (John xvi. 13,) "guided into all truth," by the Holy Spirit. 5

**Note XVI.**—**Publishing the Gospel to all Nations.**—The publishing of the Gospel to all the world, by the apostles, in obedience to their Lord's command, and the dissemination of Gospel truth, has been briefly noticed at pp. 132 and 186, and will be further dwelt upon in Note XVIII.

The extent to which the Holy Scriptures have been disseminated throughout the world, and the vast number of translations made of them, so that it is morally impossible the sacred canon could ever be lost, even were not its divine Author engaged for its preservation through

1 Ephes. iv. 13.
2 Exodus xii. 5; 1 Peter i. 18, 19; Heb. ix. 13, 14; and x. 4—14.
3 1 Peter iii. 18.
4 2 Cor. v. 21.
5 See Barnes' Notes, Preface to John's Gospel.
all time, may be judged from the following statement, made at the Jubilee of the British and Foreign Bible Society, in 1853, when it was mentioned that, since the founding of the Society, fifty years ago, eight thousand Branch Societies have been instituted, the Scriptures translated into one hundred and forty-eight languages and dialects, of which one hundred and twenty-one had never before been printed, and upwards of forty-three million copies of the Scriptures distributed among, it was computed, six hundred millions of the human race!

What a happy contrast with the time of Henry V., when it was enacted, "That, whosoever they were that should read the Scriptures in the mother tongue, should forfeit lande, catel, life, and godes, from theyre heyres for ever; and so be condemned for heretykes to God, enemies to the crowne, and most errant traitors to the lande." This Society now circulates one million five hundred thousand copies of the Bible a year! so that they have now, (1860), circulated between fifty and sixty million copies!

In estimating the importance and extent of the above diffusion of God's Word, we must bear in mind, that it is the result of the labour and liberality and Christian zeal of only one of the many Societies working together for the enlightenment of the world, by the spread of God's truth. Who shall say that this scattering of His Word among all the nations of the earth, is not a most cheering fact, and does not afford abundant hope for the ultimate full fruition of these comparatively recent missionary labours now being carried on in all parts of the world, in the universal extension of God's eternal truth, made known "for the healing of the nations;" or who, in the face of those magnificent and soul-stirring promises of God, which "are yea and amen," in Isaiah ii. 1—4, and Micah iv. 1—5, Isaiah lxv. 17—25, and Habakkuk ii. 14, shall presume to say they shall not be completely fulfilled beyond what the sin-blinded faculties of man can conceive or believe. Alleluia! For the Lord God Omnipotent reigneth."

NOTE XVII.—TYPICAL PREFIGURATIONS or MessIAH.—It has been beautifully observed by De Quincy, that analogies are "aerial pontoons." And this expression seems peculiarly applicable to representations of things unseen and spiritual, which only can be understood or received by our finite understandings through the instrumentality of such aids

1 Matt. xxiv. 35; Isaiah xl. 8; and lxx. 21.
2 See also "The Book and its Story," p. 132.
3 Rev. xix. 6.
bridging over the infinite space that divides things temporal from things spiritual.

As Plato well observed, "It is difficult fully to exhibit greater things without the use of patterns." The mind of man is so constituted as to derive knowledge mainly through analogical reasoning or comparison of things, a fact in itself an evidence of the unity of design pervading creation. Lord Bacon has remarked, "As hieroglyphics preceded letters, so parables are older than arguments. And even now, if any one wishes to pour new light into any human intellect, and to do so expediently and pleasantly, he must proceed in the same way, and call in the assistance of parables." So long as our faculties are confined to this scene of time and sense, we must derive our ideas and knowledge of things spiritual from earthly figures, analogies, or types. In the rude, earlier ages of the world, symbols and parables are the only means of teaching general, and especially spiritual, truths; and the progressive teachings of Scripture are in perfect accordance with the progressively extending capacity of the human mind for receiving such knowledge. The gradual revelations of God's Book of Inspiration, are paralleled by the step by step unfolding of His Book of Nature. Bishop Butler has happily called the Bible, "The History of the World as God's World." and this history of God's dealings with the human race, constitutes, from the first verse of Genesis, to the last of The Revelation, a progressive unfolding of the wondrous truth of Redemption by the "Lamb slain from the foundation of the world," adapted to the condition of man in all ages. The light becoming clearer and more spiritual, from the first dawn of it in the earliest typical institutions of sacrifice and circumcision; onward, to the Levitical ordinances, which are a complete series of typical representations of the manner, blessings, privileges, etc., of the great plan of salvation; so that all the chief doctrines of it may be seen represented in typical shadows or pictures, which not only served to foreshow that inconceivably wondrous design, and prepare men's minds for its reception, but also to be a perpetual representation of the great doctrinal truths of the Gospel, and thereby guard them from misapprehension or misrepresentation. Then we find the prophets and psalmists gradually unfolding the great mystery "kept secret from the foundation of the world," of the mere symbolic nature of all these institutions, and their foreshadowing reference to the Redeemer of the world. This being progressively more clearly stated, till, "When the fulness of the time

1 Plato's Statesman.
was come," and mankind were prepared for the great event in the world's history, the full development and manifestation of God's gracious designs through His Son, in the redemption and regeneration of man, is manifested to the world by the advent of the eternal, long-promised Messiah.

But the typical teachings of Scripture have not ceased because the great types of Messiah have been accomplished in His advent and finished work of atonement; neither should we be right in restricting them to the foreshadowings of Messiah. In every good or evil human being portrayed in Scripture, and every consequence of good or evil actions, we behold representations of the typical "seed of the woman," and "seed of the serpent." And as then, so "Two manner of people are now seen struggling in the womb of time—a Cain and an Abel, an Ishmael and an Isaac, an Esau and a Jacob, an Absolom and a Solomon, the elder born after the flesh, and the younger born after the Spirit." 2

How complete and beautiful an illustration of our walk through the wilderness of sin in this life towards the heavenly Canaan, is set before us by the wanderings of the Israelites, designed as the Apostle informs us as our ensamples or types. 3

And to this day the Old Testament types, and New Testament parables are the most powerful modes of engaging the mind and enlightening it as to the otherwise incomprehensible doctrines of Scripture. Thus the great mystery of Redemption by the sacrifice of the eternal Son, though our faculties are unable to fathom it, or see the reason or necessity of it, is yet commended to our hearts and feelings by the healing of the Israelites by the uplifted type. Even the miracles of our Lord, "The blind receive their sight, etc.," 4 are typical representations of His spiritual operations still carried on in the believer's heart. And the significance of types and parables have now, in this advanced period of the progressive clearer development of God's truth, assumed a deeper, more spiritual aspect, and more active influential teachings.

And now that He, the "Second Adam," has come to shew us the more exalted God-like qualities and capabilities of that "temple of the Holy Ghost," the human soul—and as He who "thought it not robbery to be equal with God," has taken upon Him our flesh, that He might become "the first-born among many brethren," and so manifest to us

1 See Note xi. 2.
2 "Typical Forms and Special Ends in Creation."
3 1 Cor. x. 6—11.
4 Matt. xi. 5.
more clearly our glorious relationship to the Father, as the "sons of God and joint heirs with Christ," Who, being a "King and Priest," has "made us kings and priests unto God and His Father," and has predestinated us to be conformed to His image, in fulfilment of the typical design. "Let us make man in our image;"—so in the accomplishment of this design, we "suffer with Christ," are "crucified with Him," "dead with Him," "buried with Him," "quickened together with Him," "rise with Him," and "reign with Him," are made like unto Him as every stone in the temple must be after the pattern of that archetypal "Corner-stone," until ultimately "we shall be like Him, for we shall see Him as He is." 1

In fine, the whole Scripture history of God's dealings with His peculiar people, the Jews, is typical or representative of the spiritual kingdom, the kingdom of God, "set up," by Jesus Christ. "Jewish history and worship form one grand type. The Old Testament, (as Augustine long ago remarked) is the New veiled, and the New Testament is the Old unveiled." "The principle laid down in the Epistle to the Hebrews, is that the whole of the previous dispensation was typical—a shadow of things to come." 2 "For if that first covenant had been faultless, then should no place have been sought for the second." 3

The numerous and burdensome ceremonial observances imposed upon the Jews are wholly without meaning, intent, or efficacy, till we come to see that great Sacrifice once offered for the sins of the whole world, Who, and Who alone is the antitype prefigured by all the divinely instituted ceremonies, and in Whom alone we discover their interpretation. Cowper has so accurately and tersely expressed the design of these ordinances that I cannot do better than quote his lines here, familiar as they are:—

"Israel in ancient days,
Not only had a view
Of Sinai in a blaze,
But learned the gospel too:
The types and figures were a glass,
In which they saw a Saviour's face.

The Paschal sacrifice,
And blood besprinkled door, 4
Seen with enlightened eyes,
And once applied with power,
Would teach the need of other blood
To reconcile the world to God.

1 1 John iii. 2. 2 Bible Handbook, pp. 276 and 282. 3 Heb. viii. 7. 4 Exodus xii. 7, 13.
The lamb, the dove, set forth
His perfect innocence,¹
Whose blood of matchless worth
Should be the soul's defence:
For He who can for sin atone
Must have no failings of his own.

The scape-goat on his head
The people's trespass bore,
And to the desert led,²
Was to be seen no more:
In Him our surety seemed to say
'Behold, I bear your sins away.'

Dipt in his fellow's blood,
The living bird went free:³
The type well understood,
Express'd the sinner's plea;
Described a guilty soul enlarged,
And by a Saviour's death discharged.

Jesus, I love to trace,
Throughout the sacred page,
The footsteps of Thy grace,
The same in every age:
Oh grant that I may faithful be
To clearer light vouchsafed to me!''

TYPICAL PERSONS.

Adam resembled his great Antitype, Christ, in being created perfectly "upright," and "in the image of God"—and, proceeding direct from the hand of his Creator, is called (Luke iii. 38) "the son of God," as the only-begotten of the Father is also so called (Luke i. 35). As Adam, "the first man," was the progenitor of the natural lives of all human beings; so is Christ, "the second man, the Lord from heaven," the author of spiritual life in all, and the "Everlasting Father" of all His spiritual children. (1 Cor. xv. 22, and Ps. xlv. 16.)⁴

Noah and the Deluge.—The name Noah signifies rest or consolation, a name most appropriate, (Gen. v. 29)—as Christ is also aptly called the "Consolation of Israel." (Luke ii. 25.) To Noah, "a just

¹ Exod. xii. 5. ² Levit. xvi. 21, 22. ³ Levit. xiv. 49—53.
⁴ "Oh Adam, what hast thou done! Oh Jesus, what hast thou not done to restore happiness in some degree to the earth, and insure it in eternity!"
—Rev. T. Adam's Private Thoughts on Religion.
man, and perfect in his generations," (Gen. vi. 9) who "walked with
God" in the midst of a sinful generation, was assigned the high office
effecting, under the guidance and direction of God, the Salvation of
the remnant of the human race who alone remained righteous before
God,—as the Saviour of the world was appointed to "redeem us from all
iniquity, and purify unto Himself a peculiar people, zealous of good
works."1

And as God when He "smelled the sweet savour" of Noah's sacri-
fice renews with him the covenant, and promises He would no more
curse the ground for man's sake,—so does He express Himself (Isaiah
liv. 9) in reference to that greater salvation by the Son of God, Who
"hath given Himself for us an offering and a sacrifice to God for a
sweet-smelling savour."2 And "sets His bow in the clouds" (Gen. ix.
13—16) "as a faithful witness in heaven," (Ps. lxxxix. 37),—like
as "Jesus Christ Who is the faithful witness," (Rev. i. 5, and iii. 14)
and surety in heaven for all true believers.

Melchizedek signifies "King of Righteousness," a name which can
only be properly applied to Him Who, perfectly righteous Himself, has
by His meritorious sacrifice and blood wrought out a perfect justifying
righteousness for His people. The title "King of Salem, or Peace," also
is that bestowed on Christ in Isaiah ix. 6. Melchizedek was also a sin-
gular instance of a combination of the kingly dignity with the priestly
office, as united in the person of Jesus Christ, "made an High Priest
for ever after the order of Melchizedec." (See Heb. vi. and vii.; Ps.
cx. 4, and Zech. vi. 12, 13.)

Isaac.—In the trial of Abraham's faith by requiring the sacrifice of
his son, his "only son Isaac," the wished for, prayed for, son of his old
age, God sets before us a touching illustration of His faithfulness and
great mercy to us towards, who "spared not His own Son, but delivered
Him up for us all.3 What greater, more dreadful sacrifice of the most
prized and cherished object of the heart can be imagined than that
demanded of Abraham?

Yet, what was this, the agony of which Abraham was spared, com-
pared with the infinite sacrifice of the eternal Son of God, put to death

1 Titus ii. 14. 2 Eph. v. 2. 3 Rom. viii. 32. 4 See Note xiii.
on the accursed tree with malefactors, amid the blasphemous revilings of
the wicked, while forsaken of God, by whose inflexible justice, not less
than His ineffable mercy, "He was wounded for our transgressions."
Thus, as Abraham withheld not Isaac his innocent son, so did our heav-
enny Father deliver Him, of Whom He declared, "This is My beloved
Son, in Whom I am well pleased," as a spotless lamb, to be sacrificed
for the sins of the whole world.

As Isaac obediently submitted himself to Abraham's will, and bore
the wood of his intended sacrifice, so did our blessed Lord patiently
resign Himself to do His Father's will, 1 and meekly bear His cross.
The scene of the intended sacrifice of Isaac on a mount in the land of
Moriah, could not have been far from, perchance the very spot, on which
the eternal Son atoned for the sins of the world; in which case the
epithet Jehovah-jireh 2 applied to the spot by Abraham, would be pecu-
liarly appropriate.

Jacob or Israel was the head or progenitor of the race of Israel, as
Christ is the head and progenitor of His spiritual seed, the Church, "the
Israel of God." 3 The name Israel, signifying a Prince with God, was
given, we observe, on the occasion of the extraordinary event related in
Genesis xxxii. 24—30, when Jacob "had power with God; yea, he had
power over the angel and prevailed;" 4 the design of which we can only
conclude was to foreshadow our great Intercessor and powerful Pre-
vailer with God; who, in Isaiah xlix. 1—3, is called Israel. And
Lowth remarks that the full import of the name pertained only to Mes-
siah, "Who contended powerfully with God in behalf of mankind."

Joseph is an eminent type of Messiah in many points. 1. He was
the beloved son of his father; as the eternal Father declares Christ to
be "My beloved Son, in Whom I am well pleased." 2. As Joseph was
hated by his brethren when he related the vision in which God shewed
he should have dominion over them, and considered him guilty of pre-
sumptuous folly,—so did the Jews, Christ's brethren according to the
flesh, persecute Him, and deem Him guilty of blasphemy 5 when he told
them of His Divinity as the eternal Son of the Father, "first-born
among many brethren," and said "We will not have this man to reign

1 Luke xxii. 42. 2 Heb. "The Lord will provide."
3 Gal. vi. 16. 4 Hosea xii. 3, 4.
5 John x. 33.
over us." 1 3. And as Joseph's brethren when he was sent to seek them "conspired against him to slay him,"—so Christ's brethren, the Jews, when He was sent to seek and to save "the lost sheep of the house of Israel," "sought how they might kill him." 2 4. As Joseph was sold for a slave for 20 pieces of silver; so was Christ also sold by Judas for the price of a slave, 30 pieces of silver. 3 5. In Joseph's being taken out of the pit into which he had been cast by his brethren, and preserved alive, though mourned as dead; and his deliverance out of prison, and extraordinary exaltation from the humblest position, and solely through the virtue with which God had endowed him, to rule over Pharaoh's kingdom, so that he became of equal authority with the king himself, and it was ordained that every one should bow the knee to him,—we have a representation of Christ's being raised from the dead, and "exalted to be a Prince and a Saviour," and set at God's "own right hand, far above all principality and power," "that at the name of Jesus every knee should bow." 6 6. In Joseph's forgiveness of his brethren's cruel usage of him, and his great kindness towards them, we see faintly represented the ineffable mercy and love displayed by our Lord towards His persecutors and murderers. (Compare Gen. xliii. 30, and xliv. 1—15, and l. 20, 21, with Luke xix 41, and xxiii. 34.) 7. In the persecutions, hatred, and attempted destruction of Joseph, eventuating not only in his own exaltation, but in the salvation of his brethren and family and all the inhabitants of the land from death by famine, we have a representation of that greater salvation which is by Him, of Whom it was said, "by the knowledge of Him shall my righteous servant justify many." To whom, more aptly than to the Patriarch Joseph, could be applied the epithets "Shepherd" and "Stone of Israel." And, as Joseph assures his brethren, telling them to "Fear not, for I am in the place of God. But as for you ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive,"—so Christ assures His brethren and all mankind, that the murderous designs of the Jews, when they had "lifted Him up" on the accursed tree, should prove, in God's gracious designs, the means of saving many souls to life eternal. 8 While, as Joseph "nourished his brethren" and all their families, so does Christ feed us with the bread of life. 9

1 Luke xix. 14. 2 Luke xxii. 2. 3 See Foot note, p. 74. 4 Acts v. 31. 5 Eph. i. 20—22. 6 Phil. ii. 10. 7 Gen. l. 20, 21. 8 John xix. 32; and iii. 14, 15. 9 John vi. 47—58.
Moses.—The very close resemblance of Moses to Him Whom he prophesied God should raise up “like unto me,” can only be briefly noticed here. Like Moses, Christ’s life was sought while an infant by a tyrant ruler, and preserved by his mother in Egypt. As Moses “refused to be called the son of Pharaoh’s daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; . . . . for he had respect unto the recompense of the reward;”¹—so Christ though “equal with God,” made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men,” and “for the joy that was set before Him endured the cross, despising the shame.”²

As Moses was at first rejected by his brethren, who asked, “Who made thee a prince and a judge over us?”³ and “understood not how that God by his hand would deliver them”⁴—so Christ was despised and rejected of His brethren,⁵ who understood not that God would deliver them by Him.

As Moses was appointed to deliver the Israelites from their oppressive burdens and cruel Egyptian bondage, and to guide them through the wilderness, and make them victorious over all their enemies, till they reached the promised land,—so Christ, as the Leader of His people, delivers them from the burden and bondage of sin, and guides them through the wilderness of this world, giving them the victory over their spiritual enemies,⁶ whom He commands them not only to fight against, but to root out,” if they would attain the heavenly Canaan, that “rest that remaineth to the people of God.”⁷

As Moses interceded for the people, and offered his own life as an atonement for their sins—so is Christ our far greater and more effectual Intercessor and Atonement.⁸

As Moses was the Mediator of the Law—so is Christ “the Mediator of a better covenant,”⁹ which He writes, “not in tables of stone, but in fleshly tables of the heart.”¹⁰

¹ Heb. xi. 24—26. ² Phil. ii. 7; and Heb. xii. 2. ³ Exodus ii. 14. ⁴ Acts vii. 25. ⁵ John i. 11; vi. 5; and vii. 42. ⁶ Romans viii. 1—8. ⁷ Eph. vi. 10—17. ⁸ Heb. iv. 9. ⁹ Numb. xiv. 17—19; and Exodus xxxii. 30—32. ¹⁰ Heb. vii. 25; and x. 10. ¹¹ Heb. viii. 6. ¹² 2 Cor. iii. 3.
As Prophet, Priest, and "King in Jeshurun," Moses was further made to resemble Christ.

And though as a mortal, fallible and erring, he resembled our Great Exemplar in his meekness, faithfulness, obedience to God's commands, and his self-sacrificing, disinterested devotion to his people throughout his long life.

Joshua, the successor of Moses as leader of the Israelites, was a type of the Great Captain of our salvation, or God-Saviour, which office is signified by the name Joshua or Jesus. And as Joshua led the Israelites over Jordan into the promised land, and made them victorious over their foes,—so does Jesus support His people, and render them "more than conquerors" in the hour when they pass over Jordan, and give them an abundant entrance into His everlasting kingdom.

David, (signifying beloved),—of whom God declared "I have found David, the son of Jesse, a man after my own heart, which shall fulfil all my will,"—resembled the "Beloved Son" of the Father, the true David, in being chosen from a low station and appointed by God to rule over His people Israel, whom he rendered victorious over their foes and made a strong nation, as Christ reigns over the Israel of God, and has established His continually increasing kingdom. In his unwavering faith, his courageous zeal and devotion for God's service, and his holy life, and excellence of character, the persecutions of his enemies, rebellion of his subjects and son against him, and the treachery of his false friend Ahitophel; and, in most of the scenes and circumstances of his eventful life we find a close parallel to that of Christ, as is abundantly illustrated in the very numerous passages of the Psalms, in which the words of David, speaking of himself, apply more aptly to King Messiah; as in Ps. xli., lv., lxix., cix., lxxxviii., and lxxxix.; especially the latter, in which verses 3, 4, and 19, 20, and 25—29, and 35—37, are so

1 Matt. i. 21. 2 Joshua iv. 3 2 Peter i. 11. 4 With the exception of one lamentable fall, repented of with deepest humiliation and sorrow of soul.—See Ps. li. 1—4. 5 See Note iv.
much more applicable to the true David, whose propitiatory sacrifice was the only "help" for fallen man—Who alone is "mighty" to "save them to the uttermost that come unto God by Him;" and Who, as David was "anointed with holy oil," was by God Himself "anointed with the Holy Ghost and with power," to sit upon the "throne of His father David," and to "reign over the house of Jacob for ever." 3

Solomon the wise and renowned son of David was a type of Christ, the greater Son of David, as is evidenced by the promise regarding him in 2 Sam. vii. 14, being referred to Messiah by Paul in Heb. i. 5. He resembled the "Beloved Son" of the Father in that from his birth "the Lord loved Him," and directed Him to be called "Jedidiah," Beloved of the Lord. 4 In that, "God gave Solomon wisdom and understanding exceeding much," so that the Queen of Sheba and people "from all kings of the earth," came to "hear his wisdom"—as God giveth not the Spirit by measure unto Him," who said of Himself when testifying against the unbelief of the Jews, "a greater than Solomon is here." 5

In his long, peaceful reign, Solomon, whose name signifies peaceful, foreshadowed Him who was to be called "The Prince of Peace," of the "increase of whose government and peace, there shall be no end." 7 In the magnificent temple he was appointed to erect to the glory of God, enriched with all the treasures of his kingdom—as it was foretold of Christ that He should "build the temple of the Lord;" and should moreover by His divine presence therein, make the glory of the second temple to far exceed that of Solomon, which in its riches and magnificence was truly the wonder of the world. 9 For "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands"—"Which the Lord pitched, and not man"—"Ye, also, as lively [or living] stones, are built up a spiritual house, [or temple], an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 11

1 Heb. vii. 25. 2 Acts x. 38. 3 Luke i. 32, 33.
4 2 Sam. xii. 24, 25. 5 1 Kings iv. 29—34.
6 Matt. xii. 42. 7 Isaiah ix. 6, 7; ii. 1—4; See also Note vi.
8 Zech vi. 12, 13. 9 Haggai ii. 3—9.
10 Heb. ix. 11; and viii. 2.
11 See 1 Pet. ii. 4—10; Eph. ii. 19—22; and 1 Cor. iii. 9.
TYPICAL ORDINANCES OR EVENTS.

JACOB'S LADDER.—This vision of a way of access extended from earth to heaven, with the "angels or messengers of God ascending and descending on it," and God Himself appearing above it, confirming His covenant with the progenitor of the Israelites, and assuring him of His continued favour, protection, and guidance, was the mode by which God "preached before the Gospel" to Jacob, and is a beautiful representation of Him who is the sole appointed "Way," without whom "no man cometh to the Father." Our Lord, in His words to Nathaniel, "Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man," appears to refer to this "figure of Him that was to come," to indicate to him the "greater things" he should eventually discern, that He, Jesus, was the appointed "one Mediator between God and man," the Mediator by whom God renews a "better covenant" with us—by whom we "have access unto the Father," and have "boldness [or liberty] to enter into the holiest by the blood of Jesus by a new and living way which He hath consecrated for us through the vail, that is to say, His flesh." By whom "He hath made us accepted in the Beloved," and our prayers and praises ascend to the throne of grace as "spiritual sacrifices acceptable to God,"—as by Him alone all spiritual blessings, and "every good and perfect gift" descend upon us from above, as the angels are represented ascending and descending on the ladder.

THE PASSOVER.—Of all the typical foreshadows of Messiah, none are such striking representations of the salvation accomplished by the sacrifice of the Son of God for the sins of the world, as the institution of the Passover. At once a commemoration of the mercy of God in delivering the Israelites from Egypt, and a prefiguration of the far greater mercy, the deliverance of all mankind from the worse than Egyptian burdens and bondage of sin, and its consequence, eternal death, by the precious blood of the "Lamb slain from the foundation of the world." We observe—

1 Gal. iii. 8. 2 John xiv. 6. 3 John i. 51. 4 1 Tim. ii. 5. 5 Heb. viii. 6, etc. 6 Eph. ii. 18. 7 Rom. v. 2. 8 Heb. x. 19, 20. 9 Eph. i. 6. 10 1 Peter ii. 5. 11 Exod. xii. 1—28, and 42. 12 Rev. xiii. 8.
1stly. The Paschal Lamb was to be “a male of the first year,” or in its prime, and “without blemish;” indicative of the perfect nature of the “Lamb without blemish and without spot.”¹

2ndly. It was to be set apart five days previously, indicating the eternal design of salvation by Him “who verily was fore-ordained before the foundation of the world.”² And was to be solemnly sacrificed by the “whole assembly of the congregation of Israel,”² showing the importance of the great Sacrifice, it represented, for the sins of the whole world.

3rdly. The sprinkling of the blood, which saved them from the destroying angel, represented the necessity of that “blood of sprinkling,”³ the token of God’s covenant of salvation, which alone delivers us from the wrath of God, “when He maketh inquisition for blood.”⁴

4thly. It was to be sprinkled on the lintel and side posts of the entrance of their houses, indicating perhaps the necessity of an open sincere profession of Christ. But not on the threshold, since the precious blood of the covenant is not to be “trodden under foot,”⁵ or despised.

5thly. It was not only to be sacrificed, but also to be eaten, as we are directed by our Lord to feed on Him.”⁶

6thly. It was to be eaten with bitter herbs; probably to remind them of their bitter Egyptian bondage; which should be imitated by our feeding on Christ with sorrow and repentance for sin.

7thly. It was to be eaten “in haste,” in the attitude of setting forth on a journey, to remind them of their departure from the house of bondage; and that here we have “no continuing city,” but are “strangers and pilgrims,” who “desire a better country.”⁷

8thly. It was to be eaten by the circumcised and clean only, to indicate that they only who are of circumcised heart and clean⁸ through the blood of the Lamb have any title to participate in the blessings flowing from the sacrifice of “Christ our passover.”

9thly. It was to be eaten with unleavened bread, in token that there is no leaven of hypocrisy or sinful reticence in their reception of God’s salvation, which we must feed on “with the unleavened bread of sincerity and truth.”⁹

¹ 1 Peter i. 19. ² 1 Pet. i. 20. ³ Heb. xii. 24. ⁴ Ps. ix. 12. ⁵ Heb. x. 29. ⁶ John vi. 53—58. ⁷ Heb. x. 29. ⁸ Rom. ii. 29; John xiii. 10, and xv. 3. ⁹ 1 Cor. v. 8.
10thly. The Passover lamb was to be slain "between the two evenings," (such is the literal translation of the Hebrew), which the Jews reckoned—one from noon to 3 P.M., or from the sixth to the ninth hour; the other from that time to sunset, from the ninth to the twelfth hour. Our Lord having expired on the cross at the ninth hour, 1 or 3 P.M., was therefore offered up at the precise hour when the passover lamb was slain. "The lamb thus slain was roasted whole, with two spits thrust through it—one lengthwise, and one transversely—crossing each other near the fore legs; so that the animal was in a manner crucified." 2

11thly. It was enjoined that not a bone of the paschal lamb should be broken, probably in token of the precious nature of the great sacrifice it typified, and which was therefore not to be subjected to needless indignity, as we find was signally fulfilled in the sacrifice of the Lamb of God. 3

As it was fitting that the sacrifice of the Eternal Son for the sins of the world should be foreshown and announced through four thousand years by sacrifices, sin-offerings, passovers, and all the burdensome rites and ceremonies of Judaism, to attest its infinite importance, and prepare the world for this the most stupendous event and the culminating point in the history of this world, the manifestation of the "mystery" kept secret from eternity, 4 "which things the angels desire to look into;" 5 so was it perhaps still more important that this great achievement of the salvation of the world, with all its purchased blessings and privileges, and the divine "Author of salvation" Himself, should be perpetually commemorated and held in thankful remembrance by all believers. For this end therefore, when the typical passover was about to be fulfilled by the sacrifice of "Christ our Passover," He instituted the Lord's supper, 6 an after commemoration, as the Passover supper had been an antecedent foreshowing thereof. And what could more beautifully keep before our minds what Christ has done for our souls, and lead us with deepest gratitude to "rejoice in God our Saviour," and "keep the feast," or joy in that great deliverance from the burden and bondage of sin, "with the unleavened bread of sincerity and truth."

1 Matt. xxvii. 46—50; and Mark xv. 34—37.
2 Barnes on Matt. xxvi. 2. 3 John xix. 33—36.
4 Rom. xvi. 25. 5 1 Peter i. 12. 6 Luke xxii. 14—20.
The Brazen Serpent which God commanded to be "lifted up" that the serpent-bitten Israelites who looked on it might be healed and live, prefigures Him who Himself refers to this in token that He "must be lifted up, that whosoever believeth in Him should not perish but have eternal life," and be delivered from the otherwise fatal wound of sin inflicted by "that old serpent called the Devil."

The Rock in the Wilderness.—That this was a type of Him "who for our sakes, and for our salvation," was "smitten of God" we have the assurance of the apostle. The smiting of the rock with Moses' rod seeming to represent the piercing of our Lord's side, whence gushed out blood and water, expressive of the Blood of Atonement, the Water of Sanctification—"the fountain opened for sin and for uncleanness." The water which quenched the thirst of the Israelites representing the "Water of Life," which our Lord bestows on us, and "whosoever drinketh of which shall never thirst."

The Manna, which God, as the Psalmist expresses it, "rained down" from heaven for the sustenance of the Israelites, is another beautiful representation of that "bread of God which cometh down from heaven, and giveth life unto the world;" and which He commands us to feed on as the means of life to our souls, and of eternal life hereafter.

Ordinance of the Priesthood.—Our Great High Priest was typified by the Aaronic Priesthood in the following circumstances—1. The High Priest was required to be of the tribe of Levi, and the family of Aaron. So our Lord was to come of a certain race and lineage. 2. He was to be of perfectly sound body, to prefigure the perfection of his Great Antitype. 3. He was not only sanctified and set apart to the service of God's altar by a peculiar solemn rite of consecration, but he was required to preserve himself at all times pure and undefiled, that he might worthily represent Him "Who is holy, harmless, undefiled, separate from sinners." 4. The High Priest bearing "the names of the children of Israel in the breastplate of judgment upon his heart,

1 John iii. 14, 15. 2 Rev. xiii. 9. 3 1 Cor. x. 4. 4 Zech. xiii. 1. 5 John iv. 13, 14; and vii. 37—39. 6 John vi. 32, 33. 7 John vi. 53—58. 8 Numbers iii. 10; and xviii. 9 Levit. xxi. 16—23. 10 Levit. xxi. 1—8. 11 Heb. vii. 26.
when he goeth in unto the holy place, for a memorial before the Lord continually;"1 foreshadowed Him on whose hands the names of His people are engraved;2 and who has entered "into heaven itself, now to appear in the presence of God for us."3 5. But it was in the priestly function that our Lord was more particularly prefigured, for as "every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins;"4 so "Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the holy place, having obtained eternal redemption for us."5

Sacrifices we see were practised from the very earliest period in the history of the world. Immediately following the account given us of the Fall and its consequences, we find the sons of Adam offering sacrifices, of which it is said "the Lord had respect unto Abel and to his offering,"6 which indicates that they had been sanctioned and commanded by Him, for how otherwise can we suppose Him to approve a mere human invention of this kind, which would merely be substituting will-worship, and a sort of purchasing or propitiating God's favour, in place of that true heart-worship and obedience He requires;7 a form of worship He has expressly declared His abhorrence of.8 We must therefore conclude that Abel, Noah, Abraham, and the Patriarchs generally were directed of God in offering their sacrifices, as Abraham we are told was, when directed to offer up his son Isaac. This conclusion is confirmed by the fact of the ordinance of sacrifices in the Levitical law being subsequently laid down at considerable length, and with much preciseness. But the question still remains, For what end were they ordained? Archbishop Magee remarks, "Sacrifice appears to have been ordained as a standing memorial of the death introduced by sin, and of that death which was to be suffered by the Redeemer."9 Primarily they doubtless served as a public confession of sin to keep before men their sinfulness, and necessary dependence on God's mercy to blot out and pardon their transgressions. But that their chief end was to fore-

1 Exod. xxviii. 29. 2 Isa. xlix. 16. 3 Heb. ix. 24.
4 Heb. v. 1. 5 Heb. ix. 11, 12. See also Heb. iii. to x. 18.
6 Gen. iv. 4. 7 Ps. li. 17; John iv. 23, 24.
8 Isa. i. 11—17. 9 Magee On the Atonement.
shadow that great Sacrifice once offered for the sins of the whole world cannot be questioned. For their inefficacy of themselves is constantly pointed out to those from whom they were required, as though to direct them to Him whose atoning sacrifice they typified, and for which end only could they be of use or efficacy, as is very clearly set forth by Paul in the Hebrews. And God had distinctly declared, “It is the blood that maketh an atonement for the soul;” and, as Paul observes, “almost all things are by the law purged with blood, and without shedding of blood is no remission;” to indicate more clearly that we are “not redeemed with corruptible things,” “but with the precious blood of Christ.”

THE Sin-offering and Scape-goat, and the solemn rites of the day of atonement were very significant types of “our Lord Jesus Christ by whom we have now received the atonement.” The goat that was sacrificed representing the satisfaction of Eternal Justice by the atoning blood of Christ who was “made a sin-offering for us.” And as the body of this goat was burned “without the camp,” St. Paul tells us, “Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate.” Over the other goat, called Azazel or the Scape-goat, the High Priest confessed all the iniquities of the Israelites, “putting them upon the head of the goat,” that he might “bear upon him all their iniquities.” Thus representing Him on whom “the Lord hath laid the iniquity of us all,” and who “His own self bare our sins in His own body on the tree.”

THE Ark of the Covenant and Mercy Seat were constructed by Divine direction, the former to contain the Law written on two tables of stone, hence called the “Ark of the Testimony,” or “Covenant.” The top or cover of this splendid receptacle of the law constituting the Mercy Seat, where, between the two Cherubim on either side, appeared as a cloud the Shekinah or symbol of God’s presence, from whence the divine oracles were audibly delivered. Hence God is spoken of in Scripture as “dwelling between the Cherubim.” This most sacred seat of the Divine Presence occupying the Holy of Holies, into which the High Priest alone entered.

1 Ps. xl. 6; li. 16; Jer. vii. 21—23; Hosea vi. 6.
2 Heb. x. 1—10. 3 Levit. xvii. 11. 4 Heb. ix. 22.
5 1 Peter i. 18, 19; 1 John i. 7, and Heb. ix. 14.
6 Levit. xvi. 7 Rom. v. 11. 8 2 Cor. v. 21. 9 Heb. xiii. 11, 12.
10 Isa. liii. 6. 11 1 Peter ii. 24. 12 Ex. xxv. 10—22. 13 Heb. ix. 6—8.
As the ark was the precious receptacle for preserving God's Law or Testimony, so in Christ do we find contained or embodied God's New Law or Testament. And as it was from the Mercy Seat that God said "I will meet with thee, and I will commune with thee;" so through Christ alone we have "access unto the Father." And as the High Priest himself could only approach the Mercy Seat, by sprinkling it with blood, so we can only approach to God or hope for His mercy as "sprinkled with the blood of Jesus Christ," who is the true propitiatory or Mercy Seat, "Whom God hath set forth to be a propitiation through faith in His blood." And as God indicated His presence by the cloud above the Mercy Seat, so hath He "in these last days spoken unto us by His Son," in whom "dwelleth all the fulness of the Godhead bodily," in whom, says John, "we behold His glory, the glory as of the only begotten of the Father full of grace and truth." And, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." He is therefore the true Shekinah or visible presence of God.

CITIES OF REFUGE.—The ordinance of the six Cities of Refuge to which he who had unfortunately committed manslaughter, or unintentionally been the death of any one, might flee for refuge from the avenger of blood, aptly represents that Saviour who is the only refuge from the penalty of sin for those "who have fled for refuge to lay hold upon the hope set before us." The death of the High Priest alone releasing the fugitive from the necessity of continually abiding within his refuge, as the death of our Great High Priest on the cross alone releases us from the penalty due to sin, and the "fearful looking for of judgment and fiery indignation."

JONAH'S ENTOMBMENT THREE DAYS IN THE WHALE, our Lord has Himself referred to as representing His being "three days and three nights in the heart of the earth." And the miraculous preservation of Jonah three days in the Whale, that he might by his preaching to the Ninevites turn them from their evil ways, and save that guilty city from destruction, certainly very closely foreshadows the raising of our Lord on the third day, victorious over death and corruption, to be the

1 Ephes. ii. 18; Rom. v. 2. 2 1 Peter i. 2. 3 Rom. iii. 25. 4 Num. xxxv. 9—34; Deut. xix. 1—13; and Joshua xx. 5 Heb. vi. 18, 19. 6 Rom. v. 6, and viii. 34; and 1 Cor. xv. 3; and Acts iv. 12.
Saviour not alone of a single city or nation, but of "the whole world;" and by Himself and His apostles to "preach the gospel to every creature," and "to bless you in turning away every one of you from his iniquities."

NOTE XVIII.—PERSECUTIONS OF THE EARLY CHRISTIANS, AND THE MIRACULOUSLY RAPID SPREAD OF CHRISTIANITY.—The character of the fifth Universal Monarchy, the "Kingdom of Jesus," as foretold by Daniel, and which distinguished it from all that preceded it, was, that it should be established by God Himself. "The God of heaven shall set up a kingdom," it is said. It was not to owe its existence to human power or policy, "forasmuch as thou sawest that the stone was cut out of the mountain without hands," that is, of Divine not human origin. And how appropriate a description this is of the establishment of the kingdom of Christ, the "stone cut out without hands," the history of its first promulgation shews.

In the New Testament it is constantly spoken of as entirely of heavenly origin, and dependent on Divine power to render it victorious. And the miraculous effusion of the Holy Spirit on the day of Pentecost, made intelligible to men's understandings by tongues of flame, when "about 3000 souls" were added to the Church, was but a visible manifestation of that power so vast, though so unseen and mysterious in its operations, as our Lord described, which was thenceforth to be the agent in establishing the Church, as well as in influencing the minds of its members individually and collectively.

"That which Plato was unable to persuade a few of the wisest and best informed men of his time to do, a secret power, by means of a few words, now effected in thousands of uneducated men. What can all this mean? It is that which was foretold many ages before, 'I will pour out My spirit upon all flesh.' Joel ii, 28. . . . . For two thousand years together the God of the Jews remained unknown to an infinite multitude of pagan nations. Yet at the precise time foretold, the pagans throng to adore this only true God; the idol temples are destroyed; kings submit themselves to the cross. What is the cause of all this? It is the Spirit of God poured out upon the earth."

1 1 John ii. 2. 2 Mark xv. 15. 3 Acts iii. 26. 4 Dan. ii. 31—45. 5 John xviii. 36; 1 Cor. iv. 20; Luke xvii. 20, 21; and Matt. xiii. 31, 32. 6 Acts ii. 7 John iii. 5—8. 8 John xiv. 15—18, and 23; and xv. 26, 27; and xvi. 7—15. 9 Pascal's Thoughts on Religion, chap. xv.
To appreciate the difficulties that beset Christianity and opposed its entrance into the world, let us consider the circumstances attending this, and we must be constrained to say its establishment could have proceeded from nothing but the finger of God. For, in the first place, who were the preachers of this new and strange doctrine, so opposed not only to the pride and expectations of the Jews but also to the worldly-mindedness and carnal lusts of the heathen? With the exception of Paul they were a few poor illiterate fishermen! Destitute of means, of position, of talents, of influence, they were selected by Him, who "hath chosen the foolish things of the world to confound the wise," and "the weak things of the world to confound the things which are mighty," — "that no flesh should glory in His presence." 

Could anything be more incredible than that such weak, ignorant men should promulgate and establish throughout the then known world, a religion which should take the firmest hold on men's minds, from the peasant to the prince and philosopher; and defy the fiercest persecutions and martyrdoms, to stay its rapid spread.

And in the next place what was the wondrous doctrine they preached which so influenced the minds of its hearers, as to cause them to lead holy lives, and for its sake endure the most "fiery trials," and sufferings? What was this sublime philosophy which could so reform the world, and chain men to its chariot-wheels? Belief in a crucified Jew! How abhorrent this doctrine was to the Jews has been shewn in Note XIII. What more improbable than their submitting to such a doctrine!

What then but the divine teaching of the Holy Spirit, as promised by our Lord, John xvi. 13, and Acts i. 8, could have induced the disciples —braving all the punishments which the enmity and rage of the Jews could inflict upon them, and the almost certainty of the same ignominious death to which their Lord and Master had been condemned—to preach a doctrine of such prima facie improbability, and so abhorrent to the feelings and belief of the Jews, as salvation by the merits and atoning sufferings of a poor despised Jew, who had endured the accursed death as a malefactor?

What but the influence of God's Holy Spirit could have been effectual to cause in one day about 3000 Jews to embrace belief in this crucified Jew? A belief so utterly opposed to their ideas and expectations —a belief which ascribed to themselves and their nation the guilt of having rejected and crucified the Lord of Glory—a belief which at once

1 1 Cor. i. 27—29.  2 1 Peter iv. 12, 13; and Heb. x. 32, 33.
NOTES.

destroyed their fellowship with their brethren as Jews, and exposed them to contumely, persecutions, sufferings, and death?

What but the hand of Omnipotence, and "the effectual working of His power," could have caused that, despite every obstacle and opposition that seemed fatal to it, His word "so mightily grew and prevailed," and His Church extended with such miraculous rapidity as in a very few years to defy all the most strenuous efforts of the all-powerful Roman Emperors to exterminate it?

Finally, what but the Holy Spirit's influence could have prevailed over the talented, learned, and zealous "Pharisee of the Pharisees," Paul, when on his way to root out this heresy against the Jewish faith at Damascus, and suddenly convert him from the most relentless persecutor of the new religion, to the most devoted apostle of it?

But not only did the apostles preach Christ crucified, but they also preached the incredibeldoctrine of the Resurrection of this crucified Jew! Insisting upon it as a fundamental truth without which this new doctrine or "faith was vain." What more utterly improbable than the spread of such doctrines? How could it be hoped to reconcile either Jew or Gentile to the "offence of the cross?" And that the Gentiles felt scarcely less repugnance and contempt for the new religion than the Jews themselves, we find, not only from their fierce persecutions of and accusations against the Christians, recorded by Tacitus and others, but also from their aspersions and ridicule of Christianity.

Tertullian in his "Apology" furnishes us with the following account of a caricature of the Christian's belief invented in his days to discredit and caluminate it. "A new report of our God hath lately been set forth in this city, since a certain wretch hired to cheat the wild beasts put forth a picture with some such title as this—'The God of the Christians conceived of an ass.' This was a creature with ass's ears, with a hoof on one foot, carrying a book and wearing a gown. We have smiled both at the name and the figure. But they ought instantly to adore this two-formed god, because they have admitted gods made up of a dog's and a lion's head, and with the horns of a goat and a ram, and formed like goats from the loins, and like serpents from the legs, and with wings on the foot or the back."

Now this description of Tertullian has been verified by a discovery

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1 See Acts ii.; iv. 4, and 32—35; vi. 7; ix. 31; x.; xi. 18—24; xiv. 1, and 27; xix. 20, and 26, 27; xxviii. 30, etc.

2 1 Cor. xv. 17.
made in excavating a subterranean chamber on the Palatine in Rome, in Dec. 1856; on the wall of which was found a rude sketch of a human figure with a horse's or ass's head suspended on a cross, and a man in the act of worshipping it, with these words inscribed beneath it—

ΔΛΞΑΜΕΝΟΣ ΣΕΒΕΤΕ ΘΕΟΝ.

Alexamenus worships God.¹

But not only was the new doctrine despised, ridiculed, calumniated, and accused of all manner of flagitiousness, but it was most vehemently opposed as an impious oppugner of the heathen worships then subsisting, and every effort made to destroy it by the fiercest persecutions and the most execrable cruelties that ever disgraced human nature. And the accounts of heathen writers as far as they have come down to us, afford ample and painful confirmation and commentary on the brief mention of these persecutions by the apostles in Acts iv.—vii. and viii. 1—3; and ix. and xi. 19; and xii.; and xvi. 16—40; xxi. 27—36; xxii. 22—26; xxiii. and xxiv.; and xxvi. 9—11; Heb. x. 32, 33; 1 Peter iv. 12—19; 2 Cor. iv. 8—11; and xi. 23—26; 1 Cor. iv. 9—13; 2 Thess. i. 4; 2 Tim. iii. 10—12; Rom. viii. 35—37.

That the Christians were, as our Lord foretold, "hated of all men," is evidenced by the popular cry at that time, "The Christians to the lions." While the Roman emperor was obliged to ordain that the populace should only proceed against the Christians by charging them before the tribunals in a legal manner.

Tacitus thus describes the persecutions under Nero, only about thirty years after the death of Christ, of those whom he says at that time "were commonly known by the name of Christians." "The author of that name was Christ, who in the reign of Tiberius was put to death as a criminal under the procurator Pontius Pilate. But this pestilent superstition, checked for a while, broke out afresh, and spread not only over Judæa, where the evil originated, but also in Rome, where all that it evil on the earth finds its way and is practised. At first those only were apprehended who confessed themselves of that sect, afterwards a vast multitude discovered by them; all of whom were condemned, not so much for the crime of burning the city,² as for their enmity to mankind. Their executions were so contrived as to expose them to derision and contempt. Some were covered over with the skins of wild beasts that


² Of which crime they were accused by Nero.
they might be torn to pieces by dogs; some were crucified, while others having been daubed over with combustible materials, were set up for lights in the night-time, and thus burned to death. For these spectacles Nero gave his own gardens, and at the same time exhibited there the diversions of the Circus; sometimes standing in the crowd as a spectator, in the habit of a charioteer, and at other times driving a chariot himself. Until at length these men though really criminal and deserving exemplary punishment, began to be commiserated as people who were destroyed, not out of regard to the public welfare, but only to gratify the cruelty of one man."

This passage of Tacitus shows the wondrous spread of the new faith, even to a point so distant from the scene of its origin as Rome; where vast numbers perished testifying to the faith, only thirty years after the death of its Founder.

In Pliny's Epistles are preserved letters between himself, as governor of Bithynia, and the Roman Emperor Trajan, of date about A.D. 112, regarding the punishment and repression of this "superstition," which, he says, had spread like a "contagion;" and which are of the utmost value and interest in the information they afford us of the diffusion of Christianity about 70 years after Christ's death, so as to cause the heathen temples to be "almost forsaken;" and the execution of those convicted of this "wicked and extravagant superstition," by Roman proconsuls and emperors, even the accomplished and philosophic Pliny considering it his duty to put to death those who firmly confessed Christ; shewing the truth of our Lord's prediction that the time should come "that whosoever killeth you will think that he doeth God service." While the description of the blameless lives of the Christians, and the impossibility of making those, who were really so, recant, will ever be read with interest.

Pliny to the Emperor Trajan.

"Sire,

"It is my custom to refer to you every thing of which I am doubtful; for who can better direct my hesitation, or instruct my ignorance. I have never been present at the examination of the Christians, so that I know not what it is usual to enquire, or how far to punish. Nor are my doubts light whether there should not be a dis-

1 Tacitus Lib. XV. c. 44. See Gibbon's remarks on this passage of Tacitus.  
2 Lib. X.—Ep. 97 and 98.  
3 John xvi. 2.
tinction of the ages (of the accused), and if those of tender years should not be distinguished from the stronger. Whether pardon may be granted on repentance. And if it may not advantage one who has been a Christian to have ceased to be so. Whether the name itself, although unattended by criminality, or the flagitiousness attaching to the name, should be punished. In the meantime I have pursued this course with those who were brought before me as Christians. I interrogated them whether they were Christians. On their confessing, I asked them again, and a third time, threatening punishment. If they persisted, I ordered them to be executed; for I did not doubt, whatever they might confess, that such positiveness and inflexible obstinacy ought to be punished.¹ There were others of this delusion, who, because they were Roman citizens, I have noted that they may be sent to that city.²

"Shortly after such examination, as usual, the crime spread itself, and many cases occurred. An anonymous accusation was sent me containing the names of many, who, when before me, denied that they were or had been Christians; invoked the gods, and offered wine and frankincense to your effigy, and the images of the gods, which I had ordered to be brought for that purpose; moreover, they cursed Christ; none of which things, they say, can they that are really Christians be compelled to do;³ I therefore thought it right to release them. Others named in the list said they were Christians, but presently denied it, saying they had indeed been, but had ceased to be, some three, some more, and one even 20 years before. All these worshipped your image and those of the gods. These also cursed Christ. But they affirmed that the utmost of their fault or error was this, that they were accustomed to assemble on a certain day before it was light, and to sing each alternatively a hymn to Christ, as to God; and to bind themselves by a vow that they would not commit any wickedness, neither pilfering, robbery, nor adultery; nor would break their engagements, or withhold what was entrusted to them when required again. Having done which, it was their custom to depart, and to meet again at a common but innocent

¹ So notorious was the constancy of the Christians that it became a by-word and ridicule of heathen writers. Marcus Aurelius in his Meditations recommending firmness of mind in view of death, says, "Let this preparation of the mind arise from its own judgment, and not from obstinacy like the Christians."

² As St. Paul was—See Acts xxv. 12.

³ A further testimony to the constancy of the Christians."
meal, which also they had desisted from after my edict, in which, agreeably to your mandate, I had forbidden such assemblies.

"From which I thought it more necessary to enquire also, by torture, of two maid-servants, who were called Deaconesses, what the truth might be. But I discovered nothing more than a bad and extravagant superstition."

"Wherefore, having deferred enquiry, I have recourse to you for advice, for the affair seemed deserving of consultation, especially on account of the number of those in danger; for there are many of every age, and of both sexes also, who are now and will be called to account. For the contagion of this superstition has spread, not only in the cities, but also in the villages and fields. Which it seems abundantly certain may be stopped and corrected; for the almost deserted temples have begun to be frequented, and the long intermitted sacred rites to be resumed, and the sacrifices to sell everywhere, of which a purchaser was of late very rarely found. From which it is easy to judge what a multitude of men may be reformed if there be room for repentance."

**Trojan’s Reply to Pliny.**

"You have followed the method which you ought, my Secundus, in examining the cases of those who were accused before you as Christians; for no certain rule of general application can be ordained. They are not to be sought for; if accused and convicted, they are to be punished; but so that he who shall deny he is a Christian, and make it evident he is not so, that is, by supplicating our gods, although he may have been formerly suspected, may be pardoned on repentance. But accusations made anonymously should have no place in any charge, for that would be of most evil example, and not agreeable to my reign."

What a volume of information is conveyed by these letters. 1stly. As to the persecutions and repressive measures pursued against Christianity. 2ndly. Its wonderfully rapid spread all over the land. And, 3rdly. The blamelessness of the new religion as confessed by its enemies. Well might Havercamp say they deserved to be learned by heart.

During the first 300 years after Christ the Church endured ten fiery persecutions by the Roman Emperors, in which every effort was made, and all that fire and sword—wholesale massacres—burning, drowning, crucifying, starving to death, wheels and racks, red-hot chairs, and

1 These expressions sound like irony after his account in the previous sentence of the blameless practices of the Christians.
every torment that could be devised, was put in practice, with the
determination to exterminate, at any cost of life, and by any and every
exercise of cruelty the most abhorrent, this new and inextinguishable
faith. Notwithstanding the first four of these persecutions, sufficient
in themselves to have extinguished any belief that had not been "set
up by the God of heaven Himself,"1 so "mightily grew the word of
God and prevailed," that Tertullian, before the close of the 2nd cen-
tury, could say, "We are but of yesterday, and yet we fill all that is
called yours; your cities, islands, forts, towns, assemblies, camps,
palaces, senate, court."

The first of these persecutions under Nero, described by Tacitus,
occurred only 30 years after our Lord's death, and shews how miracu-
lously rapid must have been the spread of the new faith, that could so
soon excite the repressive measures of the Roman Emperors, to ex-
tinguish the heresy that was fast subverting heathenism.

The last of these persecutions was that under Diocletian, A.D. 303,
and was the severest of all; the Christians being sought for, and hunted
down, in every province and city of the empire, the few that escaped
flying to deserts and inaccessible mountains; 150,000 being cruelly
destroyed in one province alone. It was designed to utterly exterminate
the Christian faith, and medals were struck by Diocletian with the
inscription, "Having everywhere subdued the Christian superstition, and
restored the worship of the gods;" and pillars with the same inscrip-
tion were erected in Spain; which vain boasts serve to shew how futile
and impotent were all the efforts of these all-powerful and relentless
tyrants to prevent the progress of God's truth, and the advance of the
"stone cut out without hands to fill the whole earth."

These cruel martyrdoms and sufferings to which God's early Church
was subjected, and which they were taught by their Divine Founder to
expect, seem designed by Him who "sitteth in the heavens," and laughs
to scorn the rage of the kings of the earth "against the Lord, and
against His Anointed," 1stly. To shew how unavailing was all that
the most powerful despotic rulers of the earth could do to hinder what
He had fore-ordained should come to pass. 2ndly. To manifest, by its
miraculously rapid spread, and the invincible constancy of its martyrs,
despite these fierce persecutions, its Divine origin. Whilst, 3rdly,
these fiery trials and sufferings, "trying them as silver is tried," served
to confirm the faith, and seal the testimony of the tried ones.

1 Daniel ii. 44.
But, not only was the dissemination of the religion of Christ evidently a work of the Holy Spirit, defying all human power to arrest its progress; the hand of God was also manifest in the providential circumstances by which the way was prepared for its advance—every valley exalted and hill made low, and the rough places smoothed, at its first promulgation, by the universal extension of the iron monarchy of Rome. For, in the first place, the Romans sanctioned the practice of every existing religion, though they opposed the introduction of new ones; and thus Christianity was enabled to take root and grow up under the semblance and relationship of Judaism, from which it was at first undistinguished by them (the Christian Church for the first eight years after the death of Christ consisting wholly of converted Jews), though afterwards so cruelly persecuted, when found to be a new religion, subverting that of Greece and Rome. Secondly, at our Lord's Advent, Rome, victorious over the whole world, had ended her wars; the temple of Janus was shut, and universal peace prevailed; which, with the order and protection afforded by the Roman government,—the splendid roads constructed by them facilitating intercourse between distant countries,—the uniting all the nations of the earth in one Empire, and thus merging their various interests and policy,—together with the universal prevalence of the Greek language,—all combined to pave the way, and facilitate the propagation of the Gospel of Christ. We have an illustration of this effect of the centralizing influence of Rome in the first introduction of Christianity into Britain. Caesar's invasion of our shores occurred B.C. 55. One hundred and six years after which, in A.D. 51, the British prince, Caractacus, and his father, Brân, were sent as hostages to Rome, where they remained seven years, during which time the Apostle Paul also was sent to Rome, A.D. 56, from whom, in all probability, Brân received the knowledge of Christ's religion: for in the Welsh Triads he is said to have first introduced the Christian faith to the Cymri, or Welsh, having brought back with him from Rome three Christian missionaries—Illtid, an Israelite, Cyndaf, and Arwysth, probably Aristobulus. Can we see no providential design then in Paul's being sent to Rome, the then centre and seat of government of the world, where he not only converted men of influence, but also fell in with people from "all the ends of the earth," even, as is

1 See foot-note, p. 18.  
2 See "The Book and its Story."
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seen, from the *Ultima Thule*, Britain, and was by their means enabled, as in the instance before us, to disseminate Christianity to the remotest regions.

**NOTE XIX.**—THE HOLY SPIRIT'S OPERATIONS. — Early in His ministry our Lord taught the essential necessity of a complete change being operated by the Holy Spirit on the soul of every true-believer;¹ and which is so complete an alteration or renewing of the inner man that He speaks of it as a *new birth*—"Except a man be born again, he cannot see the kingdom of God," and "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."² The same work of the Spirit is called, in 2 Cor. v. 17, and Gal. vi. 15, a *new creation*; and in John v. 21, and 24, 25, and Ephes. ii. 1; a *reviving or resurrection from death*—the death of sin; and without which whosoever *liveth* is counted *dead* before God, 1 John v. 12; John vi. 53; Rom. viii. 6 and 10, and vi. 11 and 13, and 1 Tim. v. 6. But mighty and influential as was the work of the Spirit in regenerating the soul, and reanimating it to "newness of life," it operates as mysteriously and unseen as the viewless air in its movements—"So is everyone that is born of the Spirit."

The inspired forerunner, John, had prophecied of our Lord, that He should "baptise with the Holy Ghost, and with fire."³ Not as though the Spirit had not been always influential in inspiring, sanctifying, and comforting the prophets and holy men of old,⁴ but that now was to occur that fuller, more abundant effusion, as our Lord Himself declares—"He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water."⁵ That is, that the inner man, or heart, should be like a fountain of living water, the source of life-giving grace. As an illustration of this we may quote the words of the Jewish Rabbi *Ruinoel*—"When a man turns himself to the Lord, he shall be as a fountain filled with living water, and his streams shall flow to all the nations and tribes of men."⁶ And we see how fully this was accomplished in the Apostles, whose preaching was "with great power," as

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¹ John iii. 3—8. ² See also John i. 13, and 1 John v. 18.
³ Matt. iii. 11.
⁴ 2 Peter i. 21; Acts i. 16, and xxviii. 25; Mark xii. 36; and Heb. iii. 7.
⁵ John vii. 38. ⁶ See Barnes on this passage of John vii. 38.
we see in *Acts* ii. 14—41, and iv. 4 and 31—33, and vi. 7, etc.; and as was evidenced by the astonishing and miraculous diffusion of the word throughout the world by their instrumentality in the course of thirty to forty years after our Lord's death. And when it is said in the next verse, the "Holy Ghost was not yet given, because that Jesus was not yet glorified," it refers to that remarkable outpouring of the Holy Spirit on the day of Pentecost and afterwards, which our Lord had promised His disciples should follow His ascension."¹

The Three Persons of the Trinity are engaged in the great work of Redemption. As God the Father had designed the wondrous plan, "from the foundation of the world," and God the Son had achieved it by His life in the flesh of perfect righteousness, and His atoning death upon the cross; so now was come the time for God the Holy Ghost to manifest His operations in carrying on the work. And we can readily understand how our Lord, by the Holy Spirit, could operate so far more widely and efficiently, than by His personal ministrations, influential as they were. Therefore it was He said, "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send Him unto you." Now was to come the Spirit's work of applying Redemption to men's souls, both by His ordinary operations, as well as by those miraculous outpourings on the Apostles and their hearers (prophecied of by Joel, ii. 28, 29), which caused on the first occasion, the Feast of Pentecost, the conversion of 3000 at once, and subsequently exercised such miraculous influence on both preacher and hearer, Jew and Gentile, and caused that "so mightily grew the word of God and prevailed," as to secure such a wide foundation for the Christian Church, and so firmly implanted in men's minds, as to resist, as shewn in the preceding Note, all the efforts to extinguish it.

These extraordinary operations of the Spirit are mentioned by our Lord in *John* xv. 26, 27, and xvi. 12—15, and *Acts* i. 5. And as a sign or pledge that the Apostles should be endowed with the influences of the Holy Spirit, our Lord at His first interview with them after His resurrection, in apprising them of the mission on which He was about to send them,—"as my Father hath sent me, even so send I you,"—"breathed on them, and saith unto them, 'Receive ye the Holy Ghost: whosesoever sins ye remit, they are remitted unto them: and whosesoever sins ye retain, they are retained.'"² Meaning they should be

¹ *Acts* i. 5, and *John* xvi. 7.  
² *John* xx. 22, 23.
taught by the Holy Spirit the exact conditions on which salvation was offered to sinners. And at His ascension He instructed them to "tarry in the city of Jerusalem, until ye be endued with power from on high"—"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." And accordingly ten days after, at the feast of Pentecost, "they were all filled with the Holy Ghost." This work of the Holy Spirit our Lord states as follows:—"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John xiv. 26.) "He shall testify of me." (xv. 26.) "He will guide you into all truth." "And He will shew you things to come." "He shall receive of mine, and shall show it unto you." (xvi. 13, 14.)

And nothing can more strongly illustrate the mode in which our Lord operates by the Spirit in the conversion of souls, than what we see of the Spirit's work on the Apostles as narrated in the Acts. These poor ignorant men,—though wonderfully influenced by the sublime teachings of Him who "spake as never man spake," His miracles, and unequalled goodness and greatness of character,—had no clear conception of His nature, offices, the salvation He achieved on the cross, the necessity of His resurrection, and the consequences of true faith in Him. They simply thought of Him as "a prophet mighty in deed and word before God," the Messiah, or "He which should have redeemed Israel,"—not from the bondage of sin and Satan, but from that of the Romans. And though after His resurrection He greatly enlightened their minds, by pointing them to the prophecies regarding Himself, and their fulfilment in Him,—the necessity of His death and resurrection,—and that repentance and remission of sins through Him should be preached throughout the world; they still needed enlightenment as to "the counsel of God" in Christ. And we find no preaching or miracles recorded of them till they were, as our Lord had promised, "endued with power from on high," by the Spirit's influence miraculously shed forth upon them on the day of Pentecost; when Peter, "filled with the Holy Ghost," preached with such wonderful power that sermon, of which an outline is furnished us in Acts ii. as to convert 3000 souls that very day; though the doctrine he preached was the incredible, and to the Jews whom he addressed most repulsive one, of salvation by faith in the Crucified. Who by virtue of His One-

1 Luke xxiv. 49, and Acts i. 5.  
4 See Note xviii. for remarks on this.
ness with the Godhead, had raised Himself from the grave to sit at the right hand of God, and had shed forth on them these miraculous influences of the Spirit! And so we find the Apostles continuing to preach the Word "with great power," and miracles; and by the gift of tongues bestowed upon them by the Spirit spreading the new religion through every region of the habitable globe.

The ordinary operations of the Spirit on men's hearts are briefly summed up by our Lord in John xvi. 8—11. To "convince men of sin," the sin of unbelief;—of the perfect righteousness of Christ;—of the righteous judgment or justice of God in subduing sin and Satan, and thus satisfying eternal justice, by the infinite sacrifice of the Son of God. And this is the way the Spirit takes with all who are brought to repentance. The sinner "convicted" of his iniquity before the Holy and omniscient God, and its consequence—eternal destruction, finds no rest for his soul till he "beholds the Lamb of God, which taketh away the sin of the world," and that perfect righteousness and infinite sacrifice by which He has satisfied eternal justice towards all that by faith embrace the salvation He offers them, and "flee for refuge to lay hold upon the hope set before us."

NOTE XX.—The Kingdom of Heaven.—The expression Kingdom of God—of Christ—of Heaven, so often used by our Lord and the Apostles, signifies the spiritual reign or dispensation of God in Christ in the hearts of believers; ruling thus over His Church or the Christian world collectively, as well as in that lesser world or microcosm of each individual soul. And which is commenced here on earth, but perfected and perpetuated in heaven.

The name applied to our Lord, in the Greek Christ, in the Hebrew Messiah, signifying Anointed, was in reference to His filling the offices

1 See Acts ii. A chapter deserving, as Barnes remarks, "to be profoundly studied."
2 John xv. 22—24.
3 Rom. v. 17—19.
4 Rom. iii. 21—26, and John xii. 31, 32.
5 Col. i. 13; Luke xvii. 20, 21.
6 Daniel ii. 44; Matt. iii. 2, and xii. 28.
7 Matt. viii. 11; xcv. 34, and xxvi. 29; 2 Tim. iv. 18; Dan. v. 14, and 18, and 27, compared with Rev. xxii. 5.
of Prophet, Priest, and King, the three orders on whom alone holy
unction or consecration was bestowed. Typified by Moses as Prophet,
by Melchisedec as Priest, and by David and Solomon as King, He was
specially prophesied of in His kingly office by Isaiah, ix. 7; Jeremiah,
xxiii. 5; Zeck. vi. 12, 13, and ix. 9; Micah v. 2; Psalm xlv., lxxii.,
and cx. ; Dan. ii. 44, vii. 13, 14, and ix. 25.

The Jews blinded, as most of them were, to the spirituality of God's
holy law and the promises, and to the declarations of the universal,
eternal, and spiritual character of Messiah's kingdom, especially in
Psalm cx. and Dan. ii. 44, and vii. 13, 14, expected a Prince who
should reign over them as a temporal ruler, "restore again the kingdom
to Israel," destroy all their enemies, and raise them to great dignity and
power as a nation. Limiting their views of God's providence and
designs to their own race, sinful, rebellious, and idolatrous as they had
been, they failed to entertain an adequate conception of the spiritual
nature and universal extent of that glorious kingdom to be "set up by
the God of heaven Himself," which was coming upon the earth. And
though the terms "kingdom of heaven," "kingdom of God," "the
heavenly Jerusalem," "the world to come," had been applied by the
more spiritually minded of the Jews to the expected kingdom of
Messiah, their idea of it had become perverted with the general de-
basement of their religious belief. Our Lord and His Apostles there
fore, while employing the expressions "kingdom of God," "of heaven,"
in common use, in preaching "the baptism of repentance for the re-
mission of sins," failed not to correct this limited worldly view of the
new reign of righteousness He was by His gospel to introduce on the
earth, and declare the spiritual nature of that reign.

The inspired forerunner especially in announcing "the kingdom of
heaven is at hand," an announcement of such thrilling import to those
pious Israelites who, like Simeon and Joseph of Arimathea, "waited
for the kingdom of God," instead of appealing to the Jews' hope of
the elevation and aggrandisement of their own race, preached the
purely spiritual doctrine of repentance and holiness of life; and in
place of flattering the leaders and teachers of the Jews, he at once, in

1 Luke xxiv. 21; Acts i. 6; see also Note XI. p. 270—273.
2 Matt. xiii. 11, and 18—52 ; Acts xxviii. 23. 3 Mark i. 4; Luke xxiv. 47.
4 Luke xvii. 20, 21; Matt. viii. 11, 12, and xxii. 1—14.
5 Matt. xviii. 3; John iii. 3, 5, and xviii. 36; Rom xiv. 17; 1 Cor. iv. 20.
6 Luke ii. 25, and xxiii. 51.
strongest terms, denounced them as a most wicked generation, and boldly calls upon them to "bring forth therefore fruits meet for repentance," and not to trust in being of the chosen race of Abraham, for that God could raise up offspring to Abraham of the very stones; in other words, that all who should obey God's "gospel of the kingdom," should be the true children of the promise, and not they whose only claim was descent from Abraham¹ according to the flesh. When, therefore, John says, "the kingdom of heaven is at hand," he means "the reign of God in Christ approaches" —the universal dominion to be "set up by the God of heaven Himself" —the righteous rule of the new covenant or gospel—the reign of God's law in the world, and of grace in the heart, requiring not burnt sacrifice or the minor matters of legal obedience, but true spiritual worship, the surrender of the heart and conscience to that glorious law of liberty—the gospel of Christ. The novelty of this doctrine and its opposition to the corrupted, worldly, debased views of God's law, taught by the Jewish theological teachers,—the "leaven of the Pharisees and of the Sadducees," against which our Lord warns His disciples,²—while it attests the inspired character of the Baptist's teaching, forcibly and unmistakeably demonstrates the spiritual nature of the new reign or kingdom that was commencing.

Our Lord Himself not only sought by His preaching to show the spiritual nature of His rule, but directly declares it in those remarkable words, "My kingdom is not of this world."³ He came not to invest Himself with the power and splendour of an earthly dominion, but to bring on earth the far more glorious reign of His eternal kingdom of "righteousness, and peace, and joy in the Holy Ghost;" that all the kingdoms of this world might "become the kingdoms of our Lord and of His Christ;"⁴ that He might rule in the hearts of His people, and like as He had appointed the Jewish nation to be to Him a "kindom of priests,"⁵ so He might "redeem out of every kindred, and tongue, and people and nation,"⁶ a "chosen generation, a royal priesthood, an holy nation, a peculiar people,"⁷ whom He should "make kings and priests unto God,"⁸ and exalt "to reign with Him for ever and ever."⁹

¹ Rom. ii. 28, 29, and iv. 13—17. ² Matt. xvi. 6. ³ John xviii. 36. ⁴ Rev. xi. 15. ⁵ Exodus xix. 6. ⁶ Rev. v. 9. ⁷ 1 Peter ii. 9. ⁸ Rev. vi. 10, and i. 6. ⁹ Rev. xx. 6, and xxii. 5; Luke xii. 32.
NOTE XXI.—THE DIVINITY OF OUR LORD.—The history of all ages and races exhibits the efforts of mankind to bridge over the chasm between themselves and the Eternal Godhead, to which they instinctively felt themselves allied by the invention of demi-gods, Buddhas, incarnations, emanations or offspring of deity. This recognition by all mythologies of Sons of God, though it has been adduced as an argument opposed to the Divinity of our Lord, should rather be regarded as an evidence in its favour, as shewing the universal instinctive feeling of the necessity of a Daysman or Mediator between God and man.

But since "the world by wisdom knew not God," and man, unenlightened by Divine revelation, was incapable of adequately conceiving the sublime attributes or will of the Most High, as He Himself, who alone could, has declared them in His revealed word, he has in most instances sought to elevate a mortal to heaven; his highest conceptions being nothing beyond a deified human being with all the weaknesses, errors, corruptions of human nature. Never did his imaginings rise to the height of the holy, sinless, undefiled, and perfect character of Jesus of Nazareth.

And when this degradation of the Deity to human resemblance had proved unsatisfying, and when at last the wisest of the heathen philosophers had declared his conviction that only by a revelation of Himself could man ever attain to a knowledge of the deity; and men in place of worshipping the idealised representation of their passions or faculties, had begun to erect altars "To the Unknown God;" then, when the feeling of the necessity of some Divine messenger or mediator between God and man had universally possessed the mind of the ancient world, there appeared One, born not in the ordinary course of human generation, but—born of a virgin—conceived by the Holy Ghost, and therefore rightly called the Son of God.

Thus He came, "Who being in the form of God," made Himself of no reputation"—literally "emptied Himself," or vailed His Divine Majesty for a season, "and took upon Him the form of a servant, and was made in the likeness of men." Thus He came who had been the

1 1 Cor. i. 21. 2 See Note XV. 3 Acts xvii. 23. 4 See Note XI. p. 270 and seq. 5 Barnes in his Notes on this passage shews that its fair interpretation is "that Christ before His incarnation was equal with God." And that the expression "form of God" is equivalent to nature or being of God.
theme of prophecy from the days of our first parents—Whose advent
was the one great event which not only inspired the Prophets with
their loftiest and sublimest outpourings, but to which they constantly
recurred when prophesying of other great and heart-stirring events, as
the subject of engrossing, surpassing interest and expectation,—Who had
been spoken of in such sublime and glorious terms, as "The Mighty
God—The Everlasting Father—Emmanuel, God with us—The
Lord our Righteousness—The Man that is my Fellow—Whose
Goings Forth have been from of Old, from Everlasting.

In the compass of this note it is only possible to take a brief survey
of the evidence of the Godhead of our Lord afforded by the passages
cited in Part III. This testimony, it will be seen, comprehends every
description of proof that can be expected or required. The declara-
tions of the inspired Prophets and Apostles, and of Angels or Divine
messengers—the plain and unquestionable assertions of His Divinity
by our Lord Himself—and, lastly, the voice of God Himself declaring
it on three separate occasions. Thus we have,

I.—The direct testimony of the Holy Spirit declaring it, 1stly, By the
Angel announcing to the Virgin Mary the divinely conceived babe she
should give birth to. 2ndly, By a supernatural manifestation at His bap-
tism, and "a voice from heaven saying, 'This is My beloved Son, in
whom I am well pleased.'" 3rdly, By a similar announcement to His
Apostles on the mount of transfiguration. 4thly, A few days before His
crucifixion, in the hearing of the crowds who thronged to see and hear
the Raiser of Lazarus from the dead. When in answer to our Lord's
prayer "Father, glorify Thy Name. Then came there a voice from
heaven saying, I have both glorified it, and will glorify it again."5

II.—Our Lord's own decisive assertions of His Divinity, on many oc-
casions. So numerous, plain, and indisputable are these, that we must
either believe that He was what He unobtrusively revealed Himself to
be on so many occasions, and which is so plainly declared in His words,
"I and My Father are one," and, "he that hath seen Me hath seen the
Father," 6 or we cannot avoid the dilemma of regarding this most per-
fect, exalted, and sinless being that ever walked the earth,7 as a de-

1 See Barnes on the application of these expressions of Isaiah, ix. 6, to
our Lord.
2 Luke i. 35. 3 Matt. iii. 16, 17; Luke iii. 22. 4 Matt. xvii. 1—8.
5 John xii. 28—30; see also 2 Peter i. 16—18.
6 John x. 30, and xiv. 9. 7 See Note XV.
ceiving impostor and blasphemy claimer of a Divinity He had no title to. For should it be contended that our Lord's words did not imply so much, we find that the Jews so understood them, and were going to stone Him for blasphemy on His making the assertion above quoted. (See John x. 30, 31.) And that our Lord intended such meaning to attach to His words is evidenced by His allowing them to be so interpreted.

And though so guarded in declaring this stupendous doctrine, which He knew the Holy Spirit alone could reveal to men's hearts, He did not hesitate to admit that He was the Son of God when questioned by the Priests and Pharisees on His seizure, and He knew that the admission would give His enemies a plea for pronouncing Him worthy of death as a blasphemer, as we find the High Priest did, "Behold now we have heard his blasphemy. What think ye? They answered and said, He is guilty of death."2

Coleridge in remarking on the sense in which the High Priest understands our Lord's admission that He was the Son of God, and the blasphemy he considers Him guilty of, says, "What blasphemy, I should like to know, unless the assuming to be the 'Son of God' was assuming to be of the Divine Nature?"3

Again, our Lord allows Thomas to address Him as "My Lord, and my God," and evidently accepts and approves this ascription of divinity. Could He have been justified in so acting unless possessed of consubstantiality with the Father?

Our Lord's assumption of Divinity is placed in a strong point of view by Lessing, the distinguished German critic, a sceptic towards Christianity, who, in criticising the Rationalists, writes thus, "If Christ is not the True God, the Mahometan religion is indisputably far better than the Christian, and Mohammed himself was a greater and more honourable man than Jesus Christ; for he was more truth-telling, more circumspect in what he said, and more zealous for the honour of the one and only God, than Christ was; who, if he did not exactly give himself out for God, yet at least said a hundred two-meaning things to lead simple people to think so; while Mohammed could never be charged with a single instance of double-dealing in this way."

How inconsistent and unintelligible the Scripture becomes if we take from it the doctrine of the Divinity of Christ.

1 John viii. 28, and xxvi. 12—15. 2 Matt. xxvi. 63—66; and Luke xxii. 71. 3 Coleridge's Table Talk, p. 79.
III.—The testimony of the Prophets, Evangelists, and Apostles, who, even the Socinian must admit, did not pronounce a mere fallible human opinion, but were moved by the "Spirit of Christ," "which was in them," (the Prophets,) "when it testified beforehand the sufferings of Christ, and the glory that should follow." While the Apostles, St. Peter assures us, "preached the Gospel with the Holy Ghost sent down from heaven." And St. Paul declares the Gospel they preached was "not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Their evidence shews us that our Lord was not only Supreme above all creation, as the Socinians are themselves compelled to admit; but furthermore is declared to be co-equal or one with the Father, God manifest in the flesh—co-eternal, and Creator of all things—and possessing all the attributes of Jehovah—Omnipotent—Omniscient—Omnipresent—Giver of Eternal life—Pardoner of Sins—Judge of quick and dead—Sending the Holy Ghost—Hearer of prayer, and invoked and worshipped by the inspired apostles—and the same offices, titles and expressions applied by them to Him as to God. What further evidence can we desire of His Godhead? How could it be more explicitly declared?

To me it appears that the Holy Spirit who dictated the Scriptures of truth has provided that there should be abundant evidence on every point of the Godhead of our Lord. And unless we regard the Scripture as a rhapsody of extravagant hyperbolic expressions, the meaning of which cannot be guessed, we must conclude this to have been the design with which the evangelists and apostles were inspired to give utterance to such plain declarations of the Godhead of Christ, which if this doctrine be not true would only have proved misleading to believers. And Dr. Cumming in his Apoc. Sketches well observes, "I cannot but worship Him who aves me from eternal perdition, and lifts me to eternal joy. If Christ be not God the foresight of this tendency would have filled the apostolic epistles with warnings against the idolatry which would have inevitably and justly become all but the universal worship of Christians. But He is God as truly as man; worship and confidence are His due, just as much as they are our sacred duty."

To believe that any mere man or angel or created being could be endowed with all the attributes of God,—save only Him "Who being in the form [or being] of God," "took upon Him the form of a servant, and was made in the likeness of men;" and has declared "I and My

1 1 Peter i. 10—12. 2 1 Cor. ii. 6—16. 3 See Part iii. Sec. 3.
Father are One,"—believes a greater marvel than that the Almighty Father could join Himself to our flesh and dwell among us. For it seems to me far more probable that the Omnipotent should do this, than that He should confer on any created being the attributes peculiar to Himself, or make a human being His equal by any other mode than by condescending to our low estate, and by "the working of His mighty power" ally Himself to that being who, though sunk in trespasses and sins, was created in His own image to "worship Him in Spirit and in truth;" and thus manifest "the love that God hath to us," and give us the assurance of our son-ship and union with Him. At the same time that by suffering in His human nature the penalty due to our sins, and working out a perfect righteousness for us, He is enabled to "be just, and the justifier of him which believeth in Jesus."

For who but the infinite God could atone for or condone the infinite guilt of sin or rebellion against Himself. "If in any manner we surrender the divine dignity of the Mediator, the reason of pardon at once disappears"—and "the well founded fear of condemnation is in no way to be allayed until the substitute of the sinner is known to be the very party whom the sinner has insulted!"

The Socinian, though denying the Godhead of our Lord, is compelled to admit Him to be the first or greatest of created beings—a sort of demi-god. This is in advance of the untenable doctrine of the simple humanity originally propounded by Socinus. But, granting that such a being could represent Him, spoken of as the everlasting Father, or Father of Eternity—The mighty God—I cannot see that the difficulty is less of comprehending the union of the human nature of Jesus with this semi-divine being or inferior deity, whom their imaginations have conjured up to share with or take from the one true God the glory of redeeming love. To this view of the Socinian is it not sufficient to reply in the words of St. Paul, Heb. i. 13, and 8.

Can any form of words be imagined to declare more strongly and unequivocally the Godhead of our Lord than those with which John commences his gospel, i. 1, 2., in which he tersely and emphatically proclaims; 1st, His external existence; 2ndly, His co-eternity with the Father; and 3rdly, having as it were prepared the way by these expressions for the reception of the still more stupendous doctrine of His

1 Ephes. i. 19. 2 1 John iv. 16.
3 1 John iii. 1, 2; Gal. iv. 5, 6; Rom. viii. 29.
NOTES.

absolute one-ness with the Father, he proceeds to declare, "the Word was God." There is no possibility of rendering this differently, the Greek text will bear no other construction, and "there is no variation here in the manuscripts;" it is unmistakeably declared the Word was God. And Barnes remarks, "There is no more unequivocal declaration in the Bible than this, and there could be no stronger proof that the sacred writer meant to affirm that the Son of God was equal with the Father." Bishop Pearson also observes, "Nothing can be more clearly written to prove the eternal existence, and the divinity of our Saviour than this passage of St. John, which seems purposely designed with a singular brevity to take off all objections to that important truth."

If the unquestionable assurance in this passage, and the numerous others in which the inspired apostles and evangelists express His divine nature, and the plain assertions of our Lord Himself, are to be explained away, what doctrine of Scripture can we feel sure of, however strongly and unequivocally affirmed therein. The divinely inspired record God hath given us of Himself and His Holy will, and of the nature of man, and his condition and calling as the heir of immortality, this wondrous revelation designed as "a light to our path," "to guide our feet in the way of peace,"—in place of being received as the plain intelligible and infallible word of the living God, will be in danger of being considered as an unreliable guide, vague and uncertain in its teachings, the doctrines of which we can only regard as probable, and liable to be explained in some other sense.

If we do not reject as a myth the account of God's manifesting Himself in human form to Abraham, or that of Jacob's wrestling, is it more incredible that He should manifest Himself in the person of the divinely begotten Son, as the apostle affirms, 1 Tim. iii. 16; and that in some mode, which must necessarily be inconceivable by us, since the nature of God is inconceivable and incomprehensible, He allied Himself to our nature in the person of Him who by the mouth of the prophets had said "a body hast Thou prepared Me," who thus became the habitation of the divine nature—Emmanuel God with us—"the image of the invisible God,"—"declaring" him, and manifesting him as a visible presence, as the Shekinah indicated His presence in the holy of holies. In whom therefore has been fulfilled all the world-wide aspirations for a knowledge of God. And who thus becomes the golden chain let down from heaven to earth, connecting His children on earth with their "Father which is in heaven."

1 See Barnes on this passage. 2 Genesis xviii. 3 Genesis xxxii. 24—30 4 Heb. x. 5.