THE SCRIPTURES FULFILLED;
OR,
THE BIBLE THE WORD OF GOD:
IN
SEVEN LECTURES
ON THE
Fulfilment of Scripture Prophecies,
especially those whose fulfilment may be seen in
the present day.
DELIVERED AT MANSFIELD.

BY ROBERT WEAVER.

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PREFACE.

In reference to the divine authority of Scripture, the author conceives that the evidence arising from fulfilled prophecy is like a stream of light striking the eye of the mind, which, unless that eye be wilfully closed, or affected with disease, will not fail to produce its corresponding conviction. And O, what tongue can express, what heart can conceive, the happy consequence if the truth be received in the love of it! To collect these scattered rays and bring them into a focus, is the intention, therefore, of this volume; and may "the Father of lights," he from whom "every good and perfect gift" proceedeth, favour the design with his gracious benediction!

Our blessed Lord, when by his prophetic Spirit he foretold the treachery of Judas, makes a remark which is well deserving our attention in connection with this subject. "Now I tell you before it come to pass, that when it is come to pass
ye may believe that I am he." Behold here, in the plainest and most decisive terms, the design and use of Prophecy! Hence we learn that things foretold, whether by Moses or the Prophets, by Christ or his Apostles, were so foretold in order that when fulfilled, we might believe that the word spoken or written was the word of God. Such, precisely, is the view which the Author has taken of it in this work; and as in strict conformity with it are all its pages written, so to promote this faith was his object, first, in delivering the Lectures, and now in publishing them. As conducive to this end, he has reasoned upon facts that are indisputable, which having set before the reader in as plain and luminous a manner as he could, he has endeavoured to lead him to a satisfactory conclusion. Moreover, he has carefully selected only such parts of the prophecy as might fairly bear upon the argument; and for the most part has confined the attention of the reader to those prophetic declarations only which have their fulfilment in the present day, availing himself
of the testimony of more modern travellers as well as of those more ancient.

The Author is aware that the ground on which he has been treading is by no means new. What reader is unacquainted with the invaluable work of Newton? But Newton treats of the subject in a more extended and elaborate way: in discoursing on a prophecy, he has taken the whole of it, including those parts which received their accomplishment almost immediately as the prophetic declarations were made: but here, as before intimated, care has been taken, in a great degree at least, to confine the attention to such as have been fulfilled in ages long after, and to such whose fulfilment may be seen in the present day; the matter and the argument are here also both of them condensed and of a select kind; moreover, since the time of Newton, it must be allowed that a considerable degree of light has been thrown upon prophetic Scripture by the information of travellers; and, finally, the size and price render this work fit for more extensive circulation. At the same time the Author
with great readiness acknowledges, not only the benefit he has personally received from that more elaborate work, but the great assistance he has received from it in composing his own. There is another truly valuable work lately published, Keith’s “Evidence of Prophecy,” which he has read with much pleasure; and to the Author of which he cheerfully acknowledges his obligations, especially in those Lectures that relate to Edom and Moab—Ammon and Philistia. Yet, it is presumed, that the manner in which the subject is treated in this volume, will render the work quite a distinct thing. May both, under a divine blessing, tend to confirm the faith of the believer of revelation, and to produce faith in the unbeliever, and the end of both will be answered!

But what has led the Author first to preach and now to publish these Lectures? In his early days he was much exercised with difficulties in reference to the divine authority of the Bible, but having found that an honest investigation had only tended to confirm his faith and in-
crease his attachment to that inestimable volume, he could not feel unconcerned at the repeated and daring attempts of the "scoffers" of the age, to expose it to ridicule. Hence has arisen in his mind, year after year, a desire to come forward "to the help of the Lord," some way or other, in this cause.

But his cautious mind, fearing lest he should *shake* instead of *establish*, had led him until now to desist from the attempt; the desire, however, above stated, and the conviction that Lectures on *fulfilled Prophecy*, while they could do no hurt, might on the contrary do much good—in connection with the scoffing spirit that prevailed amongst those in the lower walks of life, at least in his neighbourhood, at length determined him to attempt a course of Lectures on the subject for the pulpit; and, the same views, in connection with the encouragement given in their delivery, has induced him to put them to the press.

In conclusion, the author has to request of the reader three things—first, that he
will read the work throughout, before he passes his judgment, which he requests more particularly because he conceives that a great proportion of his subscribers will give a decided preference to the two last Lectures: Secondly, that he will read it with a candid and benevolent mind: and, Thirdly, that if it should produce a rational conviction that the Bible is the word of God, since it is a revelation from a common Father to his "offspring," he would read it as a child* who knows that his Father is wiser than himself; and that according to the direction in that word, he would pray as David, that the Lord would "open his eyes to enable him to behold the wonderful things contained in it." With this affectionate request he commits this little volume to the divine care and blessing.

N. B. The extemporaneous address delivered at the end of each Lecture is omitted.

* Luke xviii. 17; Prov. iii. 5.
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LECTURE I.

CONCERNING ABRAHAM AND HIS DESCENDANTS IN THE LINE OF ISAAC AND JACOB, AND PARTICULARLY THE JEWS.

John xiv. 29.
And now I have told you before it come to pass, that when it is come to pass ye might believe.

Suppose some person had appeared two hundred years ago, who had declared to your forefather then existing, the condition and circumstances of his family for two hundred years to come; suppose also, that all these predictions were now found to agree with fact; would you not conclude that such person had been endowed with a foresight more than human—indeed, that he had been inspired by God? Now, if I can bring before you declarations that were made concerning future nations and generations of men, by "holy men of
God,” not merely two hundred years ago, but two thousand, or three thousand, or even four thousand, and which are really taking place in fact at this very day; must you not then conclude, that such “holy men spake” and wrote these things “as they were moved by the Holy Ghost,” and that, of course, the book that records them must be the book of God? To produce such a conviction was doubtless the design of Scripture prophecy, and to this purpose is the remark of our blessed Lord in the text we have chosen, in reference to things he had been foretelling: “Now I have told you before it come to pass, that when it is come to pass ye might believe.”

In attempting, then, to set before you prophecies of Scripture, in such a light as to prove in a satisfactory manner that they have been fulfilling, or rather that they are fulfilling in the world, is it too much to hope that such an effect will be produced upon our minds? And if so, will it not serve to increase or produce veneration for that word, and may
not incalculable advantages arise, as to religious experience and holy practice thereby? May He "who sees the end from the beginning," and "who alone gives wisdom," afford all desirable help, and enable us to ascribe unto him the glory due to his name!

The first series of prophecies that I shall select, relates to Abraham and his descendants in the line of Isaac and Jacob, and particularly the Jews.

Abraham, it is well known, was one of the most eminent characters mentioned in the Old Testament; and, as a reward of his faith and obedience, as well as an encouragement to the like behaviour in his seed, both amongst the Jews and the Gentiles, the Almighty remarkably distinguished his family and posterity; and hence many promises were made of their future increase and greatness. On the other hand, his descendants having obstinately refused to "tread in the steps of their father Abraham," as a punishment
of their unbelief and disobedience, the Lord threatened to bring many judgments on them. Now, both the promises and the threatenings have been fulfilled, and still are fulfilling in the world; and my object now will be, to exhibit before you some that appear to me most striking.

First, God promised to Abraham, that his seed should be innumerable. And such has been the case. Who can number all his children descended from Ishmael—the Arabians? Who, all his descendants from the many sons that he had by Keturah? Who, his posterity, the Edomites, from Esau, the eldest son of Isaac? And finally, who can count the number that have sprung from the loins of the patriarch in the line of Jacob, even the people of Israel and the race of the Jews? And yet when Abraham received this promise he had no son, nor was Ishmael born to him until he was eighty-six years old, and his wife Sarai seventy-six. But the prediction has been fulfilled; and at this day the Arabians,
the descendants of Abraham by Ishmael, are a numerous people, and there are millions of Jews, the descendants of Abraham in the line of Isaac and Jacob, scattered abroad in the world. Thus has God been mindful of his promise.

Secondly, Not to mention how the prophecy was fulfilled, that he should be a great nation, that kings should come out of his loins; because these are events past, and we do not see them fulfilling;—I pass on to notice the prophecy, that from him should proceed the Messiah, the Saviour; and that in him "all nations should be blessed."

And did not the Messiah spring from Abraham? Does it not appear from the genealogies given us by Matthew and Luke? And have not many nations been blessed with the unspeakable blessing of free justification by faith, and with that other invaluable blessing, the "promise of the Spirit through faith?" Are not these very blessings, in fact, preached to us in this
nation, in this Gentile nation, in our day? Yes, my brethren, or else we had not now been here assembled. And though all nations are not yet thus blessed, yet things appear to be in a fair train for the accomplishment of this part of the prediction, as well as of another elsewhere, concerning the same Messiah, that "of the increase of his government there shall be no end." Now, who but he that "sees the end from the beginning," could have foreseen and promised these things? No one else assuredly; for Abraham had then no child at all: as long as he lived he was a pilgrim and a sojourner on the earth, as were his posterity for a long time; and in fact for a great part of the 430 years after, his descendants were an afflicted and oppressed people. But God's "counsel shall stand, and he will do all his pleasure." Again,

Thirdly, Jacob, the grandson of Abraham, in his dying moments, was inspired to foretell that "the sceptre should not depart from Judah until Shiloh came, nor a lawgiver,
&c. and that to him should the gathering of the people be. The import of this prophecy is, that a ruler or leader* should not depart from the tribe of Judah, nor one be wanting to promulgate, or to expound divine law, until Shiloh, or the Saviour, should come, &c. This prophecy, in the Targum of Onkelos, an exposition of a Jewish writer commonly supposed, as Bishop Newton says, to have lived before Christ, is thus paraphrased: "There shall not be taken away one having the principality from the house of Judah, nor a scribe from his children's children, till Messias come, whose is the kingdom." "And with him," adds Bishop Newton, "agree the other Targums, or Chaldee paraphrases, and the authors of the Talmud, and other ancient and modern Jews, whom the reader may see cited in Buxtorf upon the word Shiloh." Such then appears to be the sense of the passage, and such is the prophecy: let us now see the fulfilling of it.

1st, Then, observe that the dying pa-

* So the Hebrew word; LXX. ἐγκέμνος.
triarch here intimates that Judah should be preserved a distinct tribe, or else how could it be distinguished as having a sceptre, &c.? It was so, although seven hundred and twenty-one years before the coming of the Shiloh, ten of the twelve tribes from "Jacob," or "Israel," were carried captive, and never returned.

2dly, It is intimated that Judah should have "a sceptre to rule," as the Scripture expresses it. So it had in David, who was of the tribe of Judah.

3dly, That the rule should not pass away from Judah until the Messiah came. Nor did it, for even in the Babylonish captivity, we read, Ezra i. 8. of one "Sheshbazzar, as the prince of Judah," to whom Cyrus committed the charge of the vessels of the house of God. And while subjugated by heathen monarchs in succession, they yet were permitted to be governed by their own laws; nor was there wanting a promulgator or an expounder of law, even to the coming of the Messiah; for while they were allowed to be governed by their own
laws, they were allowed also the guidance of Teachers of those laws; hence Artaxerxes, a heathen prince to whom they were subject, issued a decree that these teachers should "teach them to those" Jews in his vast dominions "who knew them not." See the remarkable decree of Artaxerxes, king of Persia, directed to Ezra, the Jewish chief, in Ezra vii. 25. where he both commands him "to set magistrates and rulers to judge them according to the law of their God, and also to have that law taught to all his people." Nor was it otherwise under any heathen prince to whom they were afterwards tributary. And thus Judah had both the prerogative of ruling by law, and also of declaring or expounding that law, until Shiloh, the Messiah, came, as Jacob predicted.

4thly, The dying patriarch, in this prophecy, intimates that on the coming of the Shiloh the sceptre should depart. Accordingly, thirty-seven years after Christ's ascension the sceptre did depart. At the destruction of Jerusalem their whole civil
and ecclesiastical polity was broken up. "And from that time to this," says Newton, "they have never formed one body or society, but have been dispersed among all nations; their tribes (and of course the tribe of Judah) and genealogies have been all confounded, and they have lived without a ruler, without a lawgiver, and without supreme authority and government in any part of the earth."

5thly, There is one other particular in this remarkable prophecy of Jacob, and that is, that to this Shiloh or Messiah should "the gathering of peoples* ("peoples" it is in the Hebrew,) be." And did not the "peoples," the heathen "peoples," gather themselves to the Shiloh, to Christ? Every reader of history knows that they did, and that in less than three hundred years after Christ, the Roman empire, composed of a great variety of "peoples," became professedly Christian. And do not "peoples" now gather themselves to this Shiloh? Amongst others, do not those of England

* וּפְלִישָׁנִים.
LECTURE I.

and Scotland do so? We call ourselves a Christian nation, and profess to own him as our King and Saviour. Oh, that we did so more consistently!

Now, on reverting to the particulars of this eminent prophecy, let me ask, what probability was there that an old man, a sojourner in Egypt, with all his family, at the time, should, on his dying bed, foresee the course of events for so long a period as nearly 1700 years, and be able to foretell them so exactly? It could surely be only by "the inspiration of the Almighty" that he could do so. But,

Fourthly, The dispersion of the Israelites and Jews, the descendants of Abraham, Isaac, and Jacob, for their sins, forms another remarkable feature of the prophecies concerning this family.

Moses, the Jewish legislator, foretold it near 1500 years before Christ. Thus, in Deut. xxviii. 25. "The Lord shall cause thee to be removed into all the kingdoms of the earth;" and again, ver. 64. "And
the Lord shall scatter thee among all people, from the one end of the earth even unto the other." Now, such was the case, and still is so. About 860 years before Christ, Hazael, king of Syria, "began to cut Israel short," as it is expressed in 2 Kings xi. 32.; and great numbers of the two tribes and a half were probably dispersed then, when "he smote them in all the coasts of Israel" on that side; one hundred and twenty-six years after, the seven tribes and a half that remained of the kingdom of Israel were carried captive by Shalmanezer, king of Assyria, and a considerable number of them were scattered then; and one hundred and twenty years after that, the two remaining tribes of Judah and Benjamin were carried captive into Babylon and other nations; so that it appears that in the time of Ahasuerus, the great king of Persia, not more than seventy or eighty years after their being carried away into Babylon, the Jews were, as Haman, his prime minister, observed, Esth. iii. 8. "scattered abroad and dispersed among the
people of Ahasuerus, in all the provinces of his kingdom,” which were no less than one hundred and twenty-seven. Some of the Jews, indeed, returned from the Babylonish captivity, and became a nation in Judæa; and by the time of our Lord, might be considered as a numerous people. Yet, behold! about thirty-seven years after his death, they were again, as our Lord said they should be, “carried captive into all nations,” and they remain, as is well known, a scattered people unto this day.

How wonderful is this prophecy! Moses, though he lived 1500 years before Christ; and Jesus Christ, though he lived 1800 years ago, both of them foretold the dispersion of Israel; and all history as well as all observation proves, that such dispersion has taken place. But—how could any foresight merely human have discovered such an event? And such a dispersion too! not merely amongst surrounding nations, but “from one end of heaven to the other.” Thus we read in Acts ii. 5,
of Jews being assembled at Jerusalem "out of every nation under heaven." God "seeth the end from the beginning," and he in his word makes known what "shall come to pass hereafter." Nor,

Fifthly, Is the prophecy of their preservation less wonderful?

The Lord by Moses declares, Lev. xxvi. 44, after a prediction of the punishment of their sins, "And yet for all that, when they be in the land of their enemies I will not cast them away, neither will I abhor them to destroy them utterly," and to this day the Jews take comfort from this passage. So also by Jeremiah—"Fear not, O Jacob and Israel, I will not make a full end of thee."

Millions of them still remain, and they expect a restoration hereafter to their own land. And this their preservation is the more extraordinary, because no people upon earth have been from the beginning more hated than they; no people have been more oppressed and persecuted; and their
very existence, until now, has been the astonishment of all thinking men who have read their history. But God foreknew that he should preserve them; he foretold it by his servants; and he has fulfilled it, and we trust he will continue to preserve them till the set time to favour them has come.” Again,

Sixthly, How remarkable is the prophecy and its fulfilment, concerning the distinction of the Jews from all other nations.

“Lo! the people shall dwell alone,” said Balaam, in one of his remarkable prophecies, “and they shall not be reckoned among the nations.” See Numb. xxiii. 9. From the first they have been “a peculiar people.” They shall “dwell,” said Balaam. What had been and what was now the condition of Israel? They had hitherto been sojourners rather than dwellers in any settled place, and at this time they were in a “waste howling wilderness;” there was no land apparently for them to
dwell in, for the land promised them, was at the time occupied by seven powerful nations of Canaan. Yet they were to "dwell;" and so they did dwell in the land of Canaan eight hundred years. But that, which we notice particularly here is, that they should be a people "alone," or rather that they "should not be reckoned among the nations." Now, Balaam, at the mouth of God, as he speaks, foretold this distinction 1452 years before Christ, which is no less than 3278 years ago. And, have they been "reckoned among the nations." No; from that time to this they have been a distinct people, being governed by their own sacred laws, marrying amongst themselves, observing their own peculiar customs; and they are ever distinguished by their looks and by their occupations. Now, could this have been foreseen by mere human foresight? Nearly all the ancient nations of the world, through conquest, or the natural vicissitude of worldly affairs, have been mixed or incorporated with other nations,
and the very memorial of them has perished even though they have not been dispersed through the world as the Jews; but here is a people who have been, as the Prophet Hosea strikingly expresses it, "wanderers among the nations" for ages, and yet no temptations, no course of events, has occasioned their mixture or incorporation with those nations; but, as in the times of the Apostles, the "twelve tribes were scattered abroad," and known as distinct from all other nations, so are the Jews to this day distinguished as a separate people.

It may be said, indeed, as Haman said of them to Ahasuerus King of Persia, that "their laws are diverse from all people," and that this is the reason why they have remained so distinct. True, but who could foresee that they would not, in the long space of 3000 years, dispense with those laws for the sake of deliverance from their persecutions, and for the sake of sharing in the worldly advantages of their enemies? What other nation has so adhered to its laws? And now I have mentioned these
laws so "diverse from those of all other nations," allow me to digress a little to notice that remarkable fact of their most tenacious adherence to them, and their continued observance of them. First then, Circumcision was enjoined on them 3726 years ago; they accordingly still circumcise their children. The Passover was instituted 3319 years since; they still retain the rite of the Passover. The Redemption of the first born was commanded about the same time; they observe it still. The same may be said of the feast of Tabernacles, &c. &c. The feast of Purim, too, ordained by their forefathers on occasion of their wonderful deliverance from the exterminating plot of "the wicked Haman," about 2337 years since, is still annually observed by them. And not a little remarkable too, is it, that not only in their provisions do they rigidly abstain from eating blood, according to the divine injunction; but, as a memorial of Jacob's wrestling with the Angel, (Gen. xxxii.) they carefully avoid eating that part of the animal which the
Scripture calls "the sinew which shrank, which is upon the hollow of the thigh." Now, reverting to these religious observances among the Jews, how can we account for their tenacious adherence to them, unless we suppose that they received them in the way that the Scriptures testify, even from God?

But to return from this long, though, I trust, not uninteresting or unsuitable digression, I will now point out one more instance of the remarkable fulfilment of Scripture prophecy, in reference to these descendants of Abraham, the Jews, and that is,

Seventhly, The *reproach* that they have lain under amongst the nations where they have been scattered. Says Moses, Deut. xxviii. 37. "And thou shalt become an astonishment, a *by-word and a proverb* among all nations whither the Lord shall lead thee." And has not this been the case from age to age, and is it not so still? Are they not an "astonishment" to all who...
are acquainted with their history? And who knows not the degraded character of the Jew? Is it not the universal sentiment concerning them that they are not to be relied on in dealing with them? Are they not a by-word amongst us? To say "such a man is a Jew," is enough to mark him out as a man of unfair dealing, and not to be trusted. Thus, they are then, according to prediction, delivered more than 3000 years ago, "an astonishment, a by-word, and a proverb amongst the people" of this nation, where numbers of them have been scattered, and so they are among other nations, and probably will be so until they shall "turn to the Lord," and the "veil" of ignorance and "blindness" is "taken from their hearts."* 

* Thus they who despised and rejected the word of the Lord by Moses and his Prophets, and thus they who "despised and rejected Christ and his Apostles, are by a just retribution of divine Providence, themselves despised and rejected. Not that good men and true Christians should or will do so;—no: for my own part I always look upon Jews, as such, with a feeling of pity; and, as descendants of Abraham, Isaac and Jacob, with a degree of veneration.
LECTURE I.

But, how could this have been foreseen by Moses? did he not know that they were separated from all other people by Jehovah, to be a "praise, and an honour, and a glory" to him? Did he not himself declare and leave it in writing, that, if they would keep and do the statutes and judgments which he had taught them from the Lord, that the nations would say, "Surely this great nation is a wise and understanding people?"

What reason had he then to say, that they, blessed as they were with statutes and judgments so far superior to all other nations, would become the most contempted of all the nations? God, "who sees the end from the beginning," foresaw it, however; and he moved Moses to foretell it; and thus alone is it to be accounted for.

Now, on a recapitulation and review of the above prophecies, what shall we say? Concerning the posterity of Abraham in the line of Isaac and Jacob, particularly the Jews, we have seen it foretold, first,—That an innumerable seed was to spring from Abraham's loins; an innumerable seed did spring
from his loins:—That from him should descend the Messiah, the Saviour, in whom all nations should be blessed;—from him did descend the Messiah, and many of the nations have been, and are still, blessed in him, and things appear to be in a train for the blessing of them all:—That Judah, the tribe of Judah should have the rule, and that from him there should be promulgators or expounders of their law, until the Messiah came, and to which Messiah there should be a gathering of peoples;—and so it was; Judah had the rule and teaching of law, and had them until the Messiah came; and soon after that, even the knowledge of the tribe was lost; the gathering of peoples, too, has been to the Shiloh, the Saviour:—further, That the Israelites and Jews should be dispersed among all nations of the earth;—they have been so dispersed:—That notwithstanding they should be preserved, and that a full end should not be made of them;—they have been preserved, nor has a full end been made of them, though at certain times left "few in num-
ber, as Moses foretold they should:—That they should remain a distinct people;—they have been so: and finally, That they should lay under great reproach;—they have lain under great reproach! Now, such a concurrence of events as we have here, has never taken place in reference to any people under heaven besides: and how can we account for all this wonderful agreement of fact with prophecy, without supposing that the men who foretold these things, were instructed from God himself to do so? Yes, we must conclude that, according to 1 Pet. i. 20, "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:" nor can we conclude with less satisfaction, that that most extraordinary and most invaluable book, the Bible, in which these things are recorded, is the Word of God; and finally, that, according to our text, the Lord has "told these things to his people before they came to pass, that when they did
come to pass, we and all who hear of them, might believe."

The Lord help us to believe, not only with a rational faith, but with a powerful saving faith; that we may feel, and speak, and act as that word of God directs! And may the sacred Spirit who "moved holy men" to write such truths, open our understandings, that we may understand them, and so become wise unto salvation!
LECTURE II.

CONCERNING ISHMAEL'S DESCENDANTS,
ANOTHER SON OF ABRAHAM.

ISAIAH XLVI. 10.

Declaring the end from the beginning, and from ancient times
the things that are not yet done, saying, My counsel shall
stand, and I will do all my pleasure.

That the Almighty God, the great ruler
of the world, “sees the end from the be-
ginning,” and that he has been pleased to
shew his people things not yet come to
pass, in order that they might believe his
word, has already appeared from the fulfil-
ment of the prophecies concerning Abra-
ham and his descendants, in the line of
Isaac. We now proceed to illustrate and
confirm the same truths by the fulfilment
of the Old Testament prophecies concern-
ing Abraham's descendants in the line of Ishmael, the Arabs.

Ishmael was the son of Abraham by Hagar the bond-woman, given to him by Sarah as a secondary wife, according to the custom of those times, in order that she might obtain children, or as the Hebrew word is, might be builded by her. His descendants were called "Ishmaelites" from him—"Hagarites," or "Hagarenes," from his mother Hagar—and now "Arabs" or "Arabians," from Arabia in Asia, the country where they settled, and where to this day they dwell. Agreeably to the prophecy of the Angel of the Lord, Ishmael had twelve sons, who became twelve princes or the heads of so many tribes, which gave occasion to a subdivision of his posterity into different names, such as Nabathæans, from his son Nebaioth; Itureans, from his son Jetur or Itur, &c. Concerning the history of these different peoples, it is not within our province to treat: all that immediately concerns us to know is, that the people called in the present day "Arabs," are
really the descendants of Ishmael the son of Abraham. Now, that such is the case appears, not only from the uninterrupted testimony of history, but also from their own testimony, inasmuch as according to Thevenot, a well known traveller in modern times, they even justify their robberies of strangers, "by alleging the hard usage of their father Ishmael, as having been turned out of doors by Abraham." Indeed the very common name of their Sheiks or Chiefs, "Ibrahim" for "Abraham," serves as a sort of collateral testimony to the same thing. Moreover, it is remarkable, as noticed by Bishop Newton, that as Ishmael was circumcised, so are the Arabs to this day, though 3700 years since their father Ishmael was circumcised—that as he was circumcised at thirteen, so are they: at least Josephus informs us they were so in his time—that, as he lived in tents in the wilderness, so do they now; that as he was an archer, so are they still; as he was a wild man, so are they still wild in their manners, and independent. No doubt,
then, can be entertained that they are the real descendants of Ishmael and Abraham.

The things foretold concerning Ishmael and his posterity were delivered about 1900 years before Christ, which is now upwards of 3700 years ago. You have them in Gen. xvi. 11, 12; xvii. 20, from which passages we collect the following series of prophecies— that Ishmael should beget twelve sons,—that these should become twelve princes or heads of tribes,—that his posterity should not be numbered for multitude,—that he should become a great nation,—that he should be a wild man having the wilderness for a dwelling,—that his hand should be against every man,—and every man's hand against him; and yet that he should dwell in the presence of all his brethren. Now Ishmael did beget twelve sons; they did become twelve princes, he did become a great nation; he was a wild man, and he dwelt and died in the presence of his brethren. But, as in the case of Jacob and Esau, the divine oracle said, "Two nations are in thy
womb," so are we to consider, in accordance with prophetic language in general, that the *posterity* of Ishmael rather than Ishmael himself, were intended by the above prophecies. Indeed, the promises of giving him a seed that should not be numbered for multitude, and of making him a "great *nation,*" shew that we are to carry our views forward to his posterity. In this light then, we shall consider them; and omitting those prophecies which have been fulfilled in times past, we shall confine ourselves to those yet fulfilling in our own times. We select three or four.

1st, Ishmael's posterity would be a wild people, inhabiting the wilderness. They have been so and are to this day, a wild, fierce people, wandering in the wilderness. As they were in Isaiah's time, (xiii. 20.) "pitching" and dwelling in tents, having no settled abode, so are they now. And as a wild ass, (for so the Hebrew word for "wild" imports,) is *untameable and independent,* so have they been, and still are; nay, their independence, as one remarks,
has been proverbial in ancient as well as in modern times: and, as they remain unconquered to this day, so the wildness of their manners still remains unaltered. To these facts modern travellers as well as ancient historians bear ample testimony.

2d, It is further said, "His hand will be against every man." Gibbon himself, speaking of the Arabs, says that they are "armed against mankind;" and so they ever have been. Bishop Newton observes, "that they live in a state of continual war with the rest of the world, and are both robbers by land, and pirates by sea; and now as well as formerly, travellers are forced to go with arms, and in caravans or large companies, in order to their security. Nay, as has been already remarked from Thevenot, they "justify their robberies, by alleging the hard usage of their father Ishmael, who being turned out of doors by Abraham, had the open plains and deserts given him by God for his patrimony, with permission to take whatever he could find there. And on this account they think
they may, with a safe conscience, indemnify themselves as well as they can, not only on the posterity of Isaac, but also on every body else; always supposing a sort of kindred between themselves and those they plunder. And in relating their adventures of this kind, they think it sufficient to change the expression, and instead of 'I robbed a man of such or such a thing,' to say, 'I gained it.'"

3d, The Prophetic Oracle adds, as indeed a natural consequent of the last, that "every man's hand shall be against him." It would appear to be the interest of every nation to root them out, or at least to keep them in complete subjection. Accordingly, several attempts have been made for the purpose. Thus Sennacherib, king of Assyria; Nebuchadnezzar, king of Babylon; Cyrus, king of Persia; Alexander the Great, Antigonus, one of his successors; Pompey, the Roman Conqueror; Trajan, a Roman Emperor, and others, have set themselves in opposition to them,

* See Thevenot as quoted by Newton.
and have made dreadful ravages on their territories. However, they have not been able to root them out or to dispossess them, which leads to a 4th, Prophetic declaration, That he, i. e. in his posterity, as well as himself, should *dwell in the presence of all his brethren*.

The country which the descendants of Ishmael first occupied, the sacred historian informs us, was "between Havilah and Shur," which is in "Arabia Petræa," and is now called "Hejiaz," and that country they still retain. "His brethren," the descendants of Keturah; the Moabites and Ammonites, descendants of Lot; the Israelites, the descendants of Abraham; and the Edomites, the descendants also of Abraham, in the line of Esau, all inhabited countries bordering upon theirs. And there, as long as they existed as nations, did these Arabs live in their presence; and although most of *them* have been dispossessed and their name lost, yet these descendants of Ishmael occupy the same spot.
still, nor have all the great conquerors before mentioned been able to dispossess them.

In conclusion, as to this prophecy—Behold! 3700 years ago, an "angel of the Lord," declaring as to Ishmael himself, that he should beget twelve sons; that these sons should be twelve princes; that an innumerable race should spring from them; that he (that is, in his posterity) should become a great nation; and then reviewing the page of history, see these things fulfilled. Moreover, behold the same angel of the Lord prophecying that he, in his posterity, should be distinguished as a wandering, untameable, and independent people, opposed to others, and others opposed to them; and yet "dwelling in the presence of all their brethren," and, appealing to facts, undoubted facts now existing, what will you say? Can you account for such an agreement of prophecy with fact, without acknowledging him who "seeth the end from the beginning?" Assuredly not, and remember that
he told us of these things before they came to pass, that we might believe in him and in his word. O may such effect be produced upon us! Such an effect was produced upon a well known traveller, Sir Robert Ker Porter:* "On the smallest computation," says he,—speaking of the wild manners of an Arab tribe of which he was an eye-witness,—"On the smallest computation, such must have been the manners of those people for more than 3000 years. Thus, in all things verifying the prediction given of Ishmael at his birth, that he, in his posterity, should be a wild man, and always continue to be so. And that an acute and active people, surrounded for ages by polished and luxurious nations, should, from their earliest to their latest times, be still found a wild people, unsubdued and unchangeable, is, indeed, a standing miracle; one of those mysterious facts which establish the truth of prophecy."

I cannot shut up this prophecy, without giving you the very appropriate conclude—

* Travels, p. 304.
ing remarks of Bishop Newton, when treating of this subject. "The Arabs are the only people besides the Jews who have subsisted as a distinct people from the beginning, and in some respects they very much resemble each other. The Arabs as well as the Jews, are descended from Abraham, and both boast of their descent from that father of the faithful. The Arabs as well as the Jews are circumcised, and both profess to have derived that ceremony from Abraham. The Arabs as well as the Jews marry among themselves and in their own tribes. The Arabs as well as the Jews are singular in several of their customs, and are standing monuments to all ages, of the exactness of the divine predictions, and of the veracity of Scripture history. We may with more confidence believe the particulars related of Abraham and Ishmael, when we see them verified in their posterity at this day. This is having, as it were, ocular demonstration for our faith. This is proving by plain matter of fact, that the Most High ruleth in the kingdoms
of men, and that his truth as well as his "mercy, endureth for ever."

The remaining branch of this Lecture is on the fulfilment of prophecies relative to

The Egyptians, the descendants of Mizraim, the son of Ham, the son of Noah.

Noah, after that tremendous, but well-accredited event, the flood, by which "the world that then was being overflowed with water, perished," led forth from the ark three sons, Shem, Ham, and Japheth. Ham, the youngest son, begat Mizraim, who was the father of the Egyptians. Hence Egypt has for its Hebrew Scripture word "Mizraim," and the Arabs to this day call Egypt "Mizr," for Mizraim. The land is also denominated in Scripture "the land of Ham," because probably Ham, Mizraim's father, occupied it when Mizraim was born. It lies south-east of the land of Israel.

To the reader of profane or common history, Egypt furnishes a subject of no small
interest. Its antiquity, as the first of the kingdoms distinguished in ancient record—its fame for early literature and science—the fertility of its river Nile, rendering it the "granary of the world"—the ruins of ancient Thebes, and especially those wonderful monuments of architecture, the pyramids, which have already withstood the ravages of time for more than 3000 years, and probably will remain to "the great burning day"—all these circumstances render Egypt a subject of no common interest to the readers of general history. And is it not an interesting subject to the lover of sacred history too? Yes; he recognizes it as the place where God's ancient church, the children of Israel, so long sojourned—where they were so cruelly oppressed—and from whence they were so remarkably delivered. Not only so, but it is memorable to the attentive reader as the vain "confidence of the house of Israel," after that they had forsaken the Lord, their only true rock; and as furnishing a striking proof that the Almighty rejects the vain
creature-confidences of men, and will not suffer them to prosper in them. "Be astonished, O, ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. ii. 12, 13.

Egypt had been a powerful kingdom for eight hundred years, at least, before the period in which those prophecies were delivered which we are about to consider; and from the immense force and the auxiliary troops from other nations, which Shishak, king of Egypt, brought up against Judæa in Rehoboam's time,* four hundred years before the date of Ezekiel’s prophecies, it would appear that it then did “exalt itself above the nations,” as that prophet expresses it.

Nor was this less the case when those prophecies were delivered. But its abominable idolatries, its pride, and its trea-

* 2 Chron. xii. 1—5.
chery to the house of Israel, at length provoked the Most High to decree its downfall. The prophecies concerning the desolation to which it was to be reduced, by Nebuchadnezzar, king of Babylon, and its subsequent restoration, being events soon to take place, we pass over, and shall confine our attention to such predictions as have been receiving their accomplishment from about three or four hundred years before the coming of Christ, and are fulfilling unto this day.*

The subjugation and debasement of this once powerful monarchy, forms the particular subject of these predictions; and to a Jew, who had known the pre-eminence of Egypt for a thousand years past, and had witnessed its present power and ascendancy, such declarations as are used by Ezekiel must have been very striking. Hear then the language of prophecy, Ezek. xxix. 14—16. "It shall be a base kingdom; it shall be the basest of the king-

* Ezekiel delivered these prophecies about 590 years before Christ.
doms, neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall no more be the confidence of the house of Israel.” Again, chap. xxx. 13. “There shall be no more a prince of the land of Egypt.” Also by Zechariah, x. 11. “The sceptre of Egypt shall depart away.”

Let us consider how these predictions were fulfilled.

1. Egypt would be a base kingdom, the basest of the kingdoms.

They should be base, as tributary and subject to strangers. Such was the case. Soon after the prophecy, Nebuchadnezzar, king of Babylon, completely subdued them, and laid waste their territory. Then they fell under the grievous yoke of Cambyses and Ochus, kings of Persia; afterwards they became subject to Alexander the Great. At length Egypt became a Roman province; next it fell under the dominion of the Saracens, then of the Mamelukes, and for a considerable time past it has been
a province of the Ottoman or Turkish empire.

It became base, and the basest of the kingdoms also, on account of its servility. A late French writer, Ripaud, in his report concerning Egypt to Buonaparte, when first consul, appears to have declared the truth in the following passage:—“When Alexander invaded them,” says he, “they were already become very inferior to their ancestors, and had in a great measure lost their national character;” and they evinced, “under the tyranny of the Persians, the gloomy and morose disposition of a cheerless and cowardly slave.”

Again, they were base as to their religion, and superstitious in regard to it. Dogs and cats were worshipped by them, and so bent were they on their superstitions, that when Cambyses, king of Persia, in order to possess himself of Pelusium, one of their strong towns, as a stratagem, placed before his army a great number of dogs, sheep, cats, and other animals, all held sacred by the Egyptians; not one of them would
cast a javelin at them, and so the town was taken.

But they were base as to their general character. According to the testimonies of Strabo, Lucan, Athenæus, and Polybius, all whose histories were written before or about Christ’s time, they were “superstitious and luxurious; a faithless and fallacious nation, always meaning one thing and pretending another; lovers of wine and strong drink; cruel in their anger, and thieves, and tolerating all kinds of theft.”*

And do not these things characterize a base nation? But this baseness has been perpetuated amongst them, and is characteristic of the Egyptians at this very day. Hear Thevenot, a modern traveller. “The people of Egypt,” says he, “generally speaking, are swarthy, exceedingly wicked, great rogues, cowardly, lazy, hypocrites, sodomites, robbers, treacherous, so very greedy of money, that they will kill a man for a maiden, or three half-pence.”

Bishop Pococke, that respectable traveller

* See Newton, p. 364.
and writer, represents them as "a slothful people, as malicious and envious to a great degree; and," says he, "the love of money is so rooted in them, as that nothing is to be done without bribing; and they think the greatest villanies are expiated when once they wash their hands and feet." It would be easy to quote from other travellers, but enough this to shew their baseness.

2. It is prophesied that they should no more _exalt themselves above the nations_, or rule over the nations any more, or be any more the confidence of the house of Israel.

When we consider the fertility of the country, its learning, and its wonders of art, we cannot be surprized that Egypt should have exalted itself over the nations in time past; nor should we wonder, amidst the vicissitudes of human affairs, that it should suffer humiliation: but that it should _no more_ exalt itself as before, no eye could foresee but the eye of Omniscience. Yet such has been the fact. True, during the time of the Ptolemies, it did exalt itself _among_ the nations, but it did not exalt itself _above_ the nations,
to rule over them, as it did before. No; Universal monarchy, as is well known, passed from the Egyptians to the Babylonians, and from them to the Medes and Persians, and from these again to the Greeks or Macedonians, and from them to the Romans; but never did it return to Egypt again. On the contrary, the condition of Egypt has been in general quite the reverse, notwithstanding its natural advantages. "The pride of their power," said Jehovah, "shall come down," and so it did.

Nor doth it appear, according to the prophecy, however addicted the Israelites were to confide in them before, that they ever more were "the confidence of the house of Israel;" a circumstance which no one but the Most High over all the earth could with propriety declare. But

3. Who but one divinely inspired would have ventured to foretel, that there should be no more a prince of the land of Egypt? But such is the prophecy of Ezekiel, and such has been the event.
LECTURE II.

Observe, it is not said that there shall be no more a prince in or over the land of Egypt, but a prince of or from* the land of Egypt, i.e. a prince of Egyptian extraction. Nor has there been for 2200 years. History informs us that Ochus king of Persia, about 350 years before Christ, drove Nectanebus, the last ruler of Egyptian extraction, into Ethiopia, and so he became absolute master of the country; and from that time Egypt, as Newton and the authors of the Universal History observe, "hath always been subject to strangers, and hath never been governed by a king of its own." Nay, Newton remarks, that it is now a notion amongst them, that it is decreed by fate that captives shall reign, and the natives be subject to them; a notion which he thinks was in all probability derived from some tradition of the very prophecies we have been considering. "Egypt shall be a base kingdom," and "there shall be no more a prince of the land of Egypt."

* So the Hebrew word יָעָשָׁה.
Such then are the prophecies of Scripture concerning the subjugation and debasement of that ancient and renowned kingdom of Egypt, which for a thousand years stood pre-eminent among the nations. But, as a further confirmation of the subjugation and debasement above insisted on, it will be interesting to hear the testimony of an individual who, though an enemy to revelation, unwittingly confirms it. I mean Volney, in his "Travels." Having spoken of the state of things in Egypt, he says, "Such is the state of Egypt. Deprived twenty-three centuries ago of her natural proprietors, she has seen her fertile fields successively a prey to the Persians, the Macedonians, the Romans, the Greeks, the Arabs, the Georgians, and at length the race of Tartars, distinguished by the name of Ottoman Turks." And then, speaking of its present state, he adds, "Every thing the traveller sees or hears reminds him he is in the country of slavery and tyranny." So far Volney. But,

5. Here is one more prophetic declara-
tion concerning the Egyptians, which I am unwilling to omit, although I have not so much information on this head as I could wish. It relates to their dispersion. "I will scatter the Egyptians among the nations, and will disperse them through the countries." It is true this prophecy primarily related to their dispersion after the conquest of the land by Nebuchadnezzar, and that their restoration was promised and granted, but still it is not unreasonable to suppose, that some of them, as in the case of the scattered Jews, never did return; and then there would still be a dispersion. This being granted, it is easy to account for the existence of such a body of people as those called "Gypsies." That they are of Egyptian extraction, appears not only from the similarity of the name, but from their own tradition; and it is worthy of remark, that when in the time of Henry VIII. a law was made for their expulsion from England, they were in the preamble of that law expressly denominated "Egyptians." Nor, if it be admitted that the
Gypsies emigrated from Hindostan to Europe, as has been conjectured, will that prove that they were not originally from Egypt; for they might, as is supposed by a late writer (Keith), "have first wandered towards the East, and on their expulsion from India, may have been driven into Europe, where they first appeared about the beginning of the fourteenth century."

Hence he mentions it as a fact, that when the Hindoo seapoys came into Egypt to assist the British army, some years since, on being introduced to the ruined temples on the Nile, and on beholding the figures of the Egyptian deities, they immediately worshipped them."

* Captain Light's Travels, Pref. p. 14. As to the fact of a people called "Gypsies" being dispersed, we have them in England. Mr. Barker, the Bible Society's agent, found them in his journey in Macedonia and Greece; Sir John Malcolm mentions them in his History of Persia; and Bishop Heber repeatedly met with them in India, and Burckhardt in Nubia.
of Ezekiel; and if so, appears a remarkable fact. Nor will "the peculiar character of baseness that attaches to them" as vagrants and fortune-tellers, render it less so. But this branch of our subject I shall not further insist upon, except by remarking that Ezekiel's prophecy concerning the Egyptians, was delivered about 2400 years ago.

Now, on a review of these prophetic declarations concerning Egypt,—it was foretold by Ezekiel 2400 years ago, that Egypt should be a base kingdom, and we have seen that it soon became so, the basest of the kingdoms; it was declared that it should not exalt itself above the nations any more and rule the nations; and we have seen that it has not so done, nor has it been, as was remarkably the case before, "the confidence of the house of Israel." Moreover, it was even foretold that there should be no more a prince of Egyptian extraction. Nor has there been for 2200 years. And if we may admit into the series the last mentioned thing concerning the dispersed Egyptians,
we add, it was foretold that they should be dispersed through the countries; and we see them so dispersed at this day. Now, how can we account for all this wonderful coincidence or agreement of prophecy and fact, without having recourse to the truth declared in our text, that "God sees the end, &c." and that the book which records these things must be the book of the omniscient God, and the all-disposing Ruler of the Universe."
LECTURE III.

Mark xiv. 49 ult.

But the Scripture must be fulfilled.

The next in our series of prophecies concerns the Edomites, the descendants of Esau the brother of Jacob. "Esau is Edom," say the Scriptures; and Esau is frequently used for Edom, and "the house of Esau," for the descendants of Esau, the Edomites. No one then can doubt that the Edomites, a nation often mentioned in Scripture, though now extinct, were really the descendants of Esau, the twin brother of Jacob.

Remarkable is the oracle of God to Rebekah, when bearing in her womb the two brothers. Gen. xxv. 23. "Two nations are in thy womb, and two manner of people shall be separated from thy bowels:"
and the one people shall be stronger than the other people; and the elder shall serve the younger.” But events proved the words to be as true, as the oracle was remarkable. Each of them became the father of a nation; they proved two manner of people; the one people, even the children of Jacob, became stronger than the other people; and in David’s time, and so continuing for the space of one hundred and fifty years, the elder, the Edomites, served the younger, the Israelites. Who but the omniscient God could foresee these things?

Esau, as the elder brother, was entitled to the inheritance of Canaan and to the blessings promised to his forefather Abraham; but, as the sacred historian informs us, “he despised his birthright,” selling it through the urgency of present feeling “for a mess of pottage”—an event allegorical it seems of those unhappy persons who despise their birthright to the heavenly inheritance, selling it for the momentary gratifications of the present world. However, to turn to Esau,—while Jacob had
the inheritance of the promised land and the blessings of the visible church, God was pleased to bless Esau richly with *temporal* blessings, his choice, "his dwelling," as his father Isaac foretold, being "the fatness of the earth, and of the dew of heaven from above, and having plenty of corn and wine." And indeed, as to worldly advantages he soon outstripped his brother Jacob; for the Edomites, while the Israelites were slaves in Egypt, had their own dukes and kings reigning over them; and, afterwards, while the children of Israel were passing through a wilderness, the people of Edom were enjoying a land of fields and vineyards.

Esau and his posterity settled in a mountainous country in Seir, to the south of the land of Canaan, where Israel long after settled, and having great worldly advantages, they soon became a powerful people. But we shall pass over the history of the Edomites from the time of Israel's being in the wilderness to about 700 years before Christ, in order that we may come to the
period when the prophets began to deliver those prophecies which come within our province to consider.

In consequence of the pride and wickedness of the Edomites, and particularly on account of the malignant delight they manifested in the troubles of Israel, God denounced his judgments against them. Hence, by adverting to the prophecies delivered by Jeremiah, Ezekiel and Obadiah, we shall find the following prophetic declarations. See Jer. xlix. 13. "For I have sworn by myself, saith the Lord, that Bozrah," (a name for the land of Edom, or the chief province in it,) "shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes." Again, ver. 17. "Edom shall be a desolation: every one that goeth by it, shall be astonished, and shall hiss at all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord: no man shall abide there, neither shall a son of man dwell in it." See also Ezek. xxxv. "I will lay thy
cities waste and thou shalt be desolate—I will make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth." "I will make thee perpetual desolations, and thy cities shall not return." The prophet Obadiah shall conclude: "For thy violence against thy brother Jacob thou shalt be cut off for ever." "There shall not be any remaining of the house of Esau, for the Lord hath spoken it." Remarkable declarations! What prophet would have staked his credit on the fulfilment of such declarations, if not divinely inspired? Who but God could have foreseen things at that time apparently impossible? From these passages we gather,

1st. That not only Bozrah but the land of Edom should be a desolation, and a perpetual desolation. What says even Volney the infidel, in his "Travels," concerning the present state of this land? "This country," says he, "has not been visited by any traveller," (not at that time, he means,) "but it well merits such an attention; for
from the report of the Arabs of Bakir and the inhabitants of Gaza, who frequently go to Maar and Karek, on the road of the pilgrims, there is to the south-east of the lake Asphaltites (Dead Sea,) within three days' journey, upwards of thirty ruined towns absolutely deserted. Several of them have large edifices, with columns that may have belonged to the ancient temples, or at least to Greek churches. The Arabs sometimes make use of them to fold their cattle in, but in general avoid them on account of the enormous scorpions with which they swarm."* And so complete is the desolation that "to pass through the country is beset with dangers on every side." "Even the Arabs of the neighbouring regions," says Keith, "whose home is the desert, and whose occupation is wandering, are afraid to enter it, and to conduct any within its borders." Thus we see, that Edom is not only a desolation, but a perpetual desolation, for so it is now at a distance of 2,400 years since the pro-

* Volney in Keith's Evidence, &c.
phecies.* Nay, as was foretold, and as Burckhardt testifies, it is a desolate wilderness.

2dly. It is said, "the Cities shall be laid waste;" "all the cities of Bozrah shall be perpetual wastes."

In the interior of Idumea or the land of Edom, the ruins of ancient cities are still to be seen, but they are only ruins. Burckhardt describes, "the ruins of a large town, of which nothing remains but broken walls and heaps of stones, the ruins of several villages in its vicinity; the ruins of an ancient city, consisting of large heaps of hewn blocks of silicious stone," and the extensive ruins of many other cities. Thus God has laid waste the cities of Edom; all the cities of Bozrah are perpetual wastes, according to the prophecy.

But the ruins of one of these cities of Edom, *Petra* (so called from its being "encompassed all round with steep rocks

* See Burckhardt, p. 189; Seetzen, Captains Irby and Mangles, as well as Volney.
and craggy precipices,"*) while it reminds us of one of Jeremiah's prophecies concerning Edom, well deserves particular notice. It does so, not only as illustrating and confirming these prophecies in their fulfilment, but by proving the strength and magnificence of such cities, rendering that fulfilment the more remarkable. Jeremiah, delivering his solemn denunciations against Edom, says, ch. xlix. 16; "Thy terribleness hath deceived thee and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord." Now Burckhardt, not in the least conscious of the prophecy, gives an account of this city; "the ground" of which he represents as "covered with heaps of hewn stones, foundations of buildings, fragments of columns and vestiges of paved streets, all clearly indi-

* Univ. Hist. p. 309. See 2 Kings, xiv. 7, where a place is called Selah, which in the margin is "the rock:" Selah is the Hebrew word, and Petra the Greek word for Rock.
cating that a large city once existed here. There are also the remains of a palace, and of several temples. In the eastern cliff (observe the agreement with the clefts of the rock in the prophecy) there are upwards of fifty separate sepulchres close to each other.” And in another place, he speaks of “numerous tombs, above two hundred and fifty sepulchres or excavations (places cut out of the rock) — many mausoleums, one in particular of colossal dimensions, containing a chamber sixteen paces square, and above twenty-five feet in height, with a colonnade in front thirty-five feet high, crowned with a pediment highly ornamented, &c; two large truncated pyramids and a theatre, with all its benches, capable of containing about three thousand spectators, all cut out of the rock.” This description of Burckhardt has since been confirmed by Captains Irby and Mangles, who, unlike to Burckhardt, viewed these remains, with a knowledge of the prophecy. On entering the pass which conducts to the theatre of Petra, mentioned by Burckhardt,
they remark, "The ruins of the city here burst on the view, in their full grandeur, shut in on the opposite side by barren craggy precipices, from which numerous ravines and vallies branch out in all directions; the sides of the mountains, covered with an endless variety of excavated tombs and private dwellings, (O thou that dwellest in the clefts of the rocks, &c. Jer. xlix. 16.) presented altogether the most singular scene we ever beheld." To these we add the testimony of Macmichael, another traveller, who says that "the rocks are hollowed out into innumerable chambers of different dimensions, whose entrances are variously, richly, and often fantastically decorated with every imaginable order of architecture." On reviewing these testimonies concerning the ancient city of Edom, called "Petra," and especially when we consider that the most remarkable of its monuments of ancient grandeur and strength are its mausoleums and sepulchres, we may fairly conclude with Burckhardt, "great must have been the opulence of a
city which could dedicate such monuments to the memory of its rulers:”* Nor can it be unsuitable to add, great and wonderful must have been that knowledge of the Almighty which could foresee the desolation and ruin of such cities; and worthy of our supreme regard is that Word which could reveal it so many ages before it came to pass.

But this is not all concerning Edom: it was foretold,

"3dly, That "no man should abide there, neither should a son of man dwell in it;” or as the Hebrew word is, "be lodged there as a guest, or sojourn there,"† and that the cities should not be inhabited." So Jer. xlix. 18, in the Hebrew. "There are," says Volney, "upwards of thirty ruined towns absolutely deserted;"—and Seetzen, when at Jerusalem, was informed, "that in that country he would see no place of habitation; he would meet only with a few tribes of

* For the information above given, the author is indebted to a valuable work of Keith, on the evidence of Prophecy, lately published.
† המשא.
Thus, no man abides there—no son of man is lodged there as a guest, and the cities are not inhabited.

4thly. More than this, the Lord declares by Ezekiel, that he would cut off from Mount Seir, the land of Edom, *him that passeth out*, and *him that returneth*; and by Isaiah, "none shall pass through it for ever and ever;" i. e. not only shall none ever dwell there, but it should not be even a *thoroughfare* for men of business as formerly. "The ancient greatness of Idumea" (Edom), says Keith, with whom agrees Volney, "must in no small degree have resulted from its commerce. With Arabia on the east, and Egypt on the southwest, and forming from north to south, the most direct and most commodious channel of communication between Jerusalem and her dependencies on the Red Sea, as well as between Syria and India, Idumea may be said to have formed the emporium of the commerce of the East." And a Roman road passed directly through Idumea or Edom from Jerusalem to Akaba,
and another from Akaba to Moab. Hence, "the passing out and returning" which the prophet speaks of. But, improbable as such an event must then appear, "the Lord would cut off from thence him that passeth out and him that remaineth," &c. Now, what is the fact? It is not practicable to pass through the country, though men pass by it, to whom, as the prophecy remarks, it is an "astonishment." Volney says that "it had not been visited by any traveller." Soon after Burckhardt entered it on the north east (not passed through it): he says, "he was without protection in the midst of a desert where no traveller had ever before been seen—that it was the first time he had ever felt fear during his travels in the desert, and his route thither, was the most dangerous he had ever travelled." Mr. Jolliffe describes it as "one of the wildest and most dangerous divisions of Arabia, and says, that any research in that quarter was impracticable. Sir Frederick Henniker was informed, "that it was impossible, though at length he was provided
with guides:" but these guides, he says, "unable to overcome their fears, deceived him, and led him towards the Mediterranean coast through the desert to Gaza, thus leaving Edom on the south east." And, to add no more, Captains Irby and Mangles declare, that an Arab tribe positively refused, upon any terms or stipulations whatever, to conduct them to a spot that lay within the boundaries of Edom. Thus, as is remarked by Keith,—"Volney, Burckhardt, Jolliffe, Henniker, and Captains Irby and Mangles, give testimony to the fact, that Idumea, which was long resorted to from every quarter, is so beset with dangers to the traveller, that "none pass through it." Yet, adds he, "amidst all this manifold testimony to the truth of the prediction, there is not in these travellers, in any single instance, the most distant allusion to the prediction; and the evidence is as unsuspicious and undesigned, as it is copious and complete."

5thly, It was foretold by Isaiah as another circumstance in the desolation of
Edom or Idumea, that the cormorant and the bittern should possess it; that the owl also and the raven should dwell in it—that it should be a habitation for dragons and a court for owls.

Now Burckhardt says, that the bird "katta," the very word for "cormorant in the Hebrew," is met with in immense numbers; and that "they fly in such large flocks, that the Arab boys often kill two or three of them at a time, merely by throwing a stick among them."—Of the "bittern," travellers do not write. The owl and raven, however, are mentioned by Captains Irby and Mangles, who speak of "the screaming of the eagles, hawks and owls, which were soaring above their heads in considerable numbers." And Seetzen makes mention of the ravens.

Does Jehovah say, by Isa. xxxiv. 13, "It shall be a habitation for dragons,"(serpents)—and by another prophet, Malachi, three or four hundred years after, "I laid his (Edom's) heritage waste for the dragons of the wilderness"? Shaw and Volney, the one a
believer, and the other an infidel, both agree as to the reality of the fact. Dr. Shaw represents the land of Edom, and the wilderness of which it forms a part, as abounding with a variety of lizards and vipers, which are very dangerous and troublesome. And Volney informs us, that the Arabs in general avoid the ruins of the cities of Idumea "on account of the enormous scorpions with which they swarm."

Other things might be mentioned respecting the residence of wild animals in the land of Edom, as marks of its desolate and ruined condition, but we forbear, and shall mention only one more instance of the fulfilment of prophecy in the case of Edom, and that is,

6thly, That there should be none remaining of the house of Esau. Obad. ver. 18.

Accordingly the very name has long since been cut off from the earth. It appears from Strabo, a heathen historian, as quoted by Prideaux and the authors of the Universal History, that during the Jews’ captivity in Babylon, on a sedition that
arose among them, a party going off from the rest, planted themselves on the south-western part of the country of Judæa, where they were called Idumeans, and those who remained behind, joining themselves to the Ishmaelites, were from Nabaioth, the son of Ishmael, called Nabatheans. These latter were from that time incorporated with the Nabathean Arabs; and the former, having been conquered by John Hyrcanus, the Jewish commander, about 130 years before Christ, submitted to circumcision, became Jews, and were incorporated with them: and in the first century after, the very name of Idumean was lost and quite disused. Keith has so well expressed this argument, that I cannot forbear giving it in his own words. "While the posterity of Jacob have been dispersed in every country under heaven, and are scattered among all nations, and have ever remained distinct from them all, and while it is also declared that "a full end will never be made of them;" the Edomites, though they existed as a nation for more
than seventeen hundred years, have, as a period of nearly equal duration has proved, "been cut off for ever:" and while Jews are in every land, there is not any remaining on any spot of earth, of the house of Esau. Thus were fulfilled at once several prophecies delivered by Obadiah five or six hundred years before. "The house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them and devour them, and there shall not be any remaining of the house of Esau, for the mouth of the Lord hath spoken it."

Now, to take a review of these prophecies concerning the Edomites, the descendants of Esau, the brother of Jacob, and their fulfilment—considering that they were at the time of these prophetic predictions, a people famed for wisdom and understanding, were mighty and terrible; and, as having in a considerable degree their dwelling amongst the rocks, were so secure—who, but he that "sees the end from the beginning" could have foreseen—
who but one inspired would have ventured to foretel—that such a land should be wholly desolate—that cities so strong should be laid waste—that these desolations and these wastes should be perpetual (for lands have been desolate and cities laid waste, and yet have been restored, as was the case with Judæa and Egypt, two neighbouring countries)—that of such a nation as that, the land should become an astonishment for its devastated and dangerous state—that it should even become an habitation of dragons or serpents, and that in process of time the people themselves, while their brethren the Jews, though so scattered and so oppressed, still remain—should be so cut off as that their very name should perish among men? Who, I say, but the omniscient and almighty God could foresee or would foretel such things? And how wonderful! Who would trifle with God's threatnings? Why should we so disbelieve his promises?
MOAB AND AMMON.

"Pride goeth before destruction, and a haughty spirit before a fall." Whoever will take the trouble to examine the histories of the nations once pre-eminent for power and greatness, but now fallen and forgotten, will see this axiom of the wise Solomon completely verified. So it was in Moab and Ammon, the two nations concerning which we are now to treat. Yet pride was not the only cause of their ruin: their hatred of God's Israel and their cruelties towards them, was another prevailing cause, and not of their ruin only, but of those other neighbouring nations that met with a similar fate. And they all became the subject of prophecy; and, in the history of all, does the truth of God and of his word appear by the fulfilment of such prophecies. To begin with

MOAB.

This country was situated on the east of the land of Israel, and its inhabitants were
the descendants of Lot. We may trace their existence as a considerable nation so far back as to the time of Israel's sojourn in the wilderness, about 1500 years before Christ; and they continued as a powerful people till the date of the prophecies we are now to consider, delivered about 600 or 700 years before that era. The situation and strength of Moab, and its long continuance without much vicissitude, had made it proud and secure, "We have heard," says Jerem. (xlviii.29.) "the pride of Moab (he is exceeding proud), his loftiness, and his arrogancy, and his pride, and the haughtiness of his heart." Again, "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him and his scent is not changed." But, "those that walk in pride God is able to abase," and on those that say "peace and safety, sometimes sudden destruction cometh upon them." Moreover, Moab found that with what measure
men mete to others, the Ruler of the world, and "Judge of all the earth," will, sooner or later, mete to them again. Hence, the following predictions and events concerning Moab. Says the Lord by Jeremiah, "Moab shall be destroyed from being a people, because she has magnified herself against the Lord. And by Zephaniah, he foretels a more complete destruction; "I have heard the reproach of Moab, whereby they have reproached my people," &c. "Therefore as I live, saith the Lord of hosts, the God of Israel, surely Moab shall be as Sodom, the breeding of nettles and salt-pits and a perpetual desolation," &c.

1st. They were to be "destroyed from being a people." They were so; for they were at length mingled amongst the neighbouring nations, and by the third century after Christ,* had lost their name, and no such nation now exists upon the earth.

Moab was also to be a "perpetual desolation." And desolate is Moab at this day. Captains' Irby and Mangles, while they

* See Universal History.
speak of the country as "capable of rich cultivation," yet declare it to be a "country now deserted." It had at the time of the prophecy many cities, but they have, according to Jeremiah's predictions, all disappeared. "Their place," says Keith, "is characterised, in the map of Volney's "Travels" by "the ruins of towns."

Burckhardt enumerates about fifty cities, or rather ruined sites of cities, within the boundaries of this country, many of them still retaining their ancient name, and he remarks concerning some of them as follows: "The ruins of Eleale, Heshbon, Meon, Medaba, Dibon, Aroer, still subsist to illustrate the history of the children of Israel." Among the ruins of Eldal (Eleale) it seems, are a number of large cisterns, fragments of buildings, and foundations of houses. At Heshban, (Heshbon) are the ruins of a large ancient town, and a number of deep wells cut in the rock. The ruins of Medaba are about two miles in circumference. The ruins of Diban, (Dibon) situate in the midst of a fine plain, are of considerable
extent. "The neighbouring hot wells," adds Keith, "and the similarity of the name, identify the ruins of Meon with Meor, or Beth-Meon of the Scriptures. Of this ancient city, as well as of Araayr (Aroer), nothing is now remarkable but what is common to them, with all the cities of Moab, their entire desolation." Among the ruins, there are the remains of temples, sepulchral monuments, the ruins of edifices constructed of very large stones, some, in one building at least, "twenty feet in length, and so broad, that one constitutes the thickness of the wall," entire columns lying on the ground, three feet in diameter, and many cisterns cut out of the rock. Such is the information given us by Burckhardt, Irby and Mangles, and Seetzen, some mentioning one thing, some another, concerning these cities. Now that such cities should all be desolate, none dwelling therein, who but the Almighty could foresee?

But not only would the cities be destroyed, but, says the Lord, "the valley
also shall perish and the plain be destroyed.” Moab appears to have been remarkable for its “plains” and its “valley,” but Keith observes that Moab has often been a field of contest between the Arabs and Turks; and although the former have retained possession of it, both have mutually reduced it to desolation, and hence “the extensive plains now present a barren aspect, and the Bedouin (wandering) Arabs despoiling the land of its natural produce, keep it in a state of perpetual desolation.” Thus, “the valley has perished and the plain has been destroyed,” as the Prophet spoke, and thus, in conclusion concerning Moab, we see the land desolate, the cities desolate, the people destroyed from being a people; in short, Moab is a “perpetual desolation.” But let us now proceed to

**AMMON.**

The Ammonites were also descended from Lot, the nephew of Abraham. They inhabited a country on the east of the land of Israel, a little above Moab. Like
the Moabites, they were ancient enemies of Israel. They were also, even before the days of David, their powerful enemies, and often invaded their land. And they continued a powerful people until after the delivery of those prophecies that we shall notice concerning them. But as they were guilty of the same crimes,—were the subjects of the same threatenings—and shared much the same fate as Moab,—a brief notice will suffice.

It is evident, says Burckhardt, in his "Travels in Syria," speaking of the land of the Ammonites, that the whole country must have been extremely well cultivated in order to have afforded subsistence to the inhabitants of so many towns as are now visible only in their ruins. But it was to be desolate—perpetually desolate.

1. "Ammon," says the Lord by his prophet Zephaniah, "shall be a perpetual desolation." It is added, "this they shall have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts."
Now, let us hear the testimony of modern travellers. "All this country, formerly so populous and flourishing," says Seetzen, "is now changed into a vast desert." And Burckhardt remarks thus, "Many of the ruins present no objects of interest. They consist of a few walls of dwelling houses, heaps of stones, the foundations of some public edifices, and a few cisterns filled up; there is nothing entire, but it appears that the mode of building was very solid, all the remains being formed of large stones." Thus these travellers testify concerning the desolation of the country. But there is a particular prophecy, which, whether it was fulfilled in the first conquest of it by Nebuchadnezzar, or whether it was designed to reach forward to the present time, is at least somewhat remarkable, as having its fulfilment at this day. For thus saith the Lord by Ezekiel, (Ezek. xxv. 5.) "I will make Rabbah a stable for camels, and the Ammonites a couching place for flocks."

Rabbah was a considerable city even in
the time of Moses, eight hundred years before the prediction; and so it was at the time of its delivery. But that also became a desolation, and as far as yet appears, a *permanent* desolation. Nor is that all, for since Seetzen speaks of "meeting numbers of Arabs with their camels," it may be supposed that the ruins subserve the purpose of a "stable for camels;" and since Buckingham, another respectable traveller, relates that he "lay down among flocks of sheep and goats beside the ruins of Ammon, we may conclude that Ammon is a "couching place for flocks." And are not these the things which Ezekiel foretold?

One other prophecy we notice, and that is, their *final destruction as a people*. Twice does Ezekiel declare that they should *not be remembered among the nations*. The Jews, their neighbour nation, and the object of their enmity and barbarous cruelty, continue a distinct people to this day, but the Ammonites are no more remembered as a nation, nor does any one now trace his genealogy from them. They continued
indeed, until the second century of the Christian Era, but in the third century they were lost among the Arabians, excepting such as were incorporated among the Christians about that time.

In conclusion, respecting the Moabites and Ammonites, the descendants of Lot, we have seen them becoming powerful nations even before the children of Israel sojourned in the wilderness, near 1500 years before Christ,—continuing so eight or nine hundred years after;—but, in consequence of their pride and wickedness, and particularly their enmity and cruelty towards the people of God, we have seen their land threatened,—with desolation,—with perpetual desolation,—their numerous cities with the same, and their existence as nations, with destruction. But this is not all; we have seen these threatenings fulfilled, and that to this day, and at this present time, they are fulfilled; for the land is desolate; the numerous cities are so, and the people themselves are no longer remembered among the nations, nor have been so for 1500 years.
What must we infer then from this, as well as from what has been said concerning Edom, but that Jehovah "sees the end from the beginning," that "his counsel shall stand," and that, according to our text, "the Scriptures must be fulfilled." And who will trifle with such a book, who would not wish to have it speaking in his favour, and to have the God of it for his God and Father? O for a lively faith in the Word of God, and in particular, for that faith in Christ by which alone we have peace with God, and are brought to love and obey, and to live in a state of friendship with him!
God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?

The people of Israel were surrounded by enemies, whose cupidity was probably excited by their land, as "the glory of all lands," and "flowing with milk and honey;" and if we consider, in connection with this, that the laws of Israel were "diverse from all others," and that their conduct as the sole worshippers of the only true God, condemned the idolatry and wickedness of the heathen, we shall not wonder at the enmity that subsisted, or the wars that obtained between Israel and them. But that they were preserved in the midst of such powerful kingdoms, can only be attributed to the omnipotence of Jehovah their God, who
was "as a wall of fire round about them." If we look at a map of the land of Israel we shall see on the south, the kingdoms of Egypt and Edom; on the east, the kingdoms of Moab and Ammon; on the north-east, Assyria and Babylon; on the north-west, Tyre and Sidon; and on the north-east, Philistia. All these, without exception, at different times, were enemies to Israel, and as acting alone or in confederacy, endangered the peace and even the political existence of that people. But Israel possessed their land and kept their footing in it, eight or nine hundred years notwithstanding; and though, in the righteous judgment of God, driven from it for their ungrateful and rebellious conduct, yet do they continue to this hour a distinct people, while their enemies have been destroyed, and the very name of nearly all of them lost from among men.

Of the enemies of Israel above mentioned, we have yet to notice the Philistines, the Tyrians, the Ninevites and the Babylonians, the fate of which nations, as in
agreement with prophecy, is to form the subject of this evening. We begin with

**PHILISTIA.**

Philistia was situated on the western coast of the land of Israel. It was, indeed, a small state, but was for a considerable period a powerful enemy to Israel, and held them for some time in subjection. Of the power of the former and the comparative weakness of the latter in the first days of Saul, we have a very striking proof in 1 Sam. xiii. Of the Philistines it is said, they "gathered themselves together, to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand on the sea shore in multitude," (ver. 5.); and in verses 19—22, Israel is thus spoken of—"Now there was no smith found throughout all the land of Israel: for the Philistines said, Lest the Hebrews make them swords or spears: But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock. Yet they had a
file for the mattocks, and for the coulters, and for the forks, and for the axes, and to sharpen the goads. So it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan: but with Saul and with Jonathan his son was there found."

Philistia had several strong cities, the chief of which appear to have been Gaza, Ashkelon, Ashdod, Gath and Ekron, called the five cities, each having its "Lord." Possessing, as Philistia did, a very numerous population and strongly fortified cities, no human mind could foresee at the time of the delivery of the prophecies, about six or seven hundred years before Christ, its ultimate ruin and desolation; but he who had beheld their ancient enmity to Israel, and who "pleads the cause of his people," foretold its downfall; and fact, our enemies themselves being witnesses, proves the truth of the prediction.

Let us now notice the several prophecies concerning Philistia.
1. Concerning the land in general. It is thus written in Zechariah ii. 5, 6. "The word of the Lord is against you, O Canaan, the land of the Philistines, I will even destroy thee, that there shall be no inhabitant. And the sea coasts shall be dwellings and cottages for shepherds, and folds for flocks."

Such is the prediction. Now hear Volney himself for its fulfilment. "The country," he says, "is a desert, and abandoned to the Bedouin Arabs, who feed their flocks on it." Yet, while the country is a desert, "in the plain between Ramla and Gaza," (the very plain of the Philistines along the sea coast) he says, "they met with many huts sometimes detached, at others ranged in the form of cells around a court-yard, enclosed by a mud wall. In winter, they and their cattle may be said to live together, the part of the dwelling allotted to themselves being only raised two feet above that in which they lodge their beasts." Thus, while the land is destroyed, "the sea coast," as was foretold, has its "dwel-
lings and cottages for shepherds, and folds for flocks," even now, nearly 2500 years after the prophecy.

2. Ashkelon was to be a desolation and not inhabited. Volney speaks of the deserted ruins of Ashkelon. And Richardson, in his Travels, makes the following observations concerning it: "Ashkelon was one of the proudest satrapies of the lords of the Philistines; now there is not an inhabitant within its walls; and the prophecy of Zechariah is fulfilled. The lofty towers of Ashkelon lie scattered on the ground, and the ruins within its walls do not shelter a human being." And viewing this fact, Richardson naturally exclaims, "How is the wrath of man made to praise his Creator! Hath he said and shall he not do it? The oracle was delivered by the mouth of the prophet more than 500 years before the Christian Era; and we behold its accomplishment 1800 years after that event."

3. It was foretold that "Ekron should be rooted up." Zeph. ii. 4.
While the sites of other ruined cities are marked in several modern maps of Palestine, that of Ekron is not even named. It was to be rooted up. It is rooted up. There is even a diversity of opinion concerning its site.*

Such are the prophecies concerning Philistia, and such is their fulfilment. There are others intermingled with them, which doubtless had their accomplishment, but these are selected as agreeing with facts now existing.

TYRE.

By adverting to Gen. x., where we have the most ancient, and indeed, the only authentic record of the origin of nations, we shall find that the first born of Canaan, the son of Ham, the son of Noah, was named Sidon. From this Sidon descended the Sidonians, a commercial people of whom, in connection with the Tyrians, we read so frequently in Scripture.

* In Dr. Shaw's Travels there is an Akron, but it is not that Ekron. See Keith, p. 224.
The Sidonians settled on the north-east coast of the Mediterranean sea, which was the north-west coast of the land of Israel. From these Sidonians sprung the Tyrians, who built Tyre about 200 years before the erection of Solomon's Temple; and who became a separate kingdom, and settled themselves to the southward of the Sidonians.

This Tyre, in process of time, became the great emporium of commerce to the world, or as the Scripture expresses it, "the mart of nations," as England indeed now is; and there is a document in existence 2500 years old, concerning its ancient commerce, (including indeed an account of the commerce of the world at that time,) which had it been discovered by some modern eastern traveller, would have excited the attention of our literati and our antiquarians in no small degree: but lo, it is found in that old antiquated book the Bible, and who looks for anything there? But there it is, Ezek. xxvii. Ah, my brethren, the Bible is incomparably the most
valuable and interesting book in the world, even as an ancient record, irrespective of the consideration that it is "able to make wise unto salvation." O that it were duly appreciated! O that it were more diligently read!

But to return from this digression—let us now direct our attention to that renowned and commercial city, Tyre. The Tyre concerning which we speak is not the Tyre or the island called "Insular Tyre," or that subsequently joined to the continent by a mole or causeway made by Alexander, which thence was called "Peninsular Tyre;" but it is the original, the old Tyre; for that is the Tyre which forms the subject of the prophecies we are about to consider. Having provoked the Almighty by its pride, and by its malignant exultation over the distresses of Israel, He denounced his judgments against it. "The Lord of hosts hath purposed it," says Isaiah, "to stain the pride of all glory, and to bring into contempt the honourable of the earth," even such as lift up themselves against him.
The following predictions, as being yet in a course of fulfilment, we shall notice,

1st. Renowned and strong as it was in the days of Ezekiel’s prophecy, it should be so completely destroyed, as that "her dust should be scraped from her— they should lay her stones, her timber, and her dust in the midst of the water, and she should be made like the top of a rock." *

Nebuchadnezzar, king of Babylon, about fifteen years after, demolished the city. Alexander the Great, about two hundred and forty years after that, scraped her dust from her, and actually laid her stones, her timber, and her dust in the midst of the water, in that most remarkable enterprize of making a bank or causeway in the sea to join the insular Tyre to the main land; and Bruce, an eminent traveller, describes Tyre as "a rock." Thus have these particulars been fulfilled. But,

2dly. That she should be a place to spread nets upon— she should be built no

more—and though she should be sought for, yet she should never be found.

As to the first of these predictions, Bruce, speaking of Tyre, not only describes it as a rock, but as a rock whereon fishers dry their nets. In reference to the second, so far from its being built again, Alexander, as we have seen, used her timber and her stones, and even scraped up her very dust to make his causeway to the island afterwards called Insular Tyre. And then, as for the last, "It is no wonder, therefore," says Bishop Pococke, who travelled there, "that there are no signs of the ancient city." And thus is old Tyre a place to spread nets upon—thus is it built no more, and thus, when sought for, it is not to be found; and thus, we may add, do existing facts agree with divine predictions. One quotation we shall make from Maundrell as full to our purpose, and thus conclude:

"This city," says he, "standing on the sea, upon a peninsula, promises at a dis-
tance something very magnificent. But when you come to it, you find no similitude of that glory, for which it was so renowned in ancient times, and which the prophet Ezekiel describes, chap. xxvi. 27 and 28. On the north side it has an old Turkish ungarrisoned castle; besides which, you see here nothing but a mere Babel of broken walls, pillars, vaults, &c. there being not so much as one entire house left: its present inhabitants are only a few poor wretches harbouring themselves in the vaults, and subsisting chiefly upon fishing, who seem to be preserved in this place by Divine Providence, as a visible argument, how God has fulfilled his word concerning Tyre, viz. that it should be as the top of a rock, a place for fishers to dry their nets on."

Thus fell Tyre—the renowned commercial city Tyre; and while it furnishes a proof of the truth of Scripture prophecy, it teaches us the instability of all human greatness, and likewise of trade and commerce. Tyre was, in the days of Ezekiel,
the emporium of commerce; but it has passed from thence to Alexandria—from Alexandria to Venice—from Venice to Antwerp—from Antwerp to Amsterdam—and from Amsterdam to London. Let the changes and vicissitudes that have attended it prove a salutary lesson to us of the British isles, and let not pride and licentiousness ever prove our downfall, as they did theirs!

CONCERNING NINIVEH.

Niniveh was the capital city of the Assyrian empire. It was also a very ancient city, having been in existence not less than fifteen hundred years when the prophecies of Nahum were delivered concerning it. And, as it was an ancient city, so it was a great city, "an exceeding great city," as Jonah remarks, "of three days' journey," or as heathen historians assert, sixty miles in circuit, and so populous that Jonah assures us that in his time there were "more than six score thousand persons in
it who could not discern their right hand from their left,” from whence it may be inferred, that the whole population was not less than million. Historians also inform us, that it was a very strong and apparently impregnable city; for, according to Diodorus Siculus, its walls were one hundred feet high, and so thick, that three chariots could go abreast on them, and at the proper distances there were no less than fifteen hundred towers.

But sin renders all persons and places insecure. And so it was here. Thus said the Lord by his prophet Nahum concerning Niniveh: “Wo to the bloody city, it is all full of lies and robbery;” and he speaks of “the multitude of her whoredoms.” Nor were these their local crimes the only causes of their woes, but their enmity and cruelty towards God’s Israel. “Israel is a scattered sheep,” says the Lord by Jeremiah, “the lions have driven him away, first the king of Assyria hath devoured him.” This made it the Lord’s controversy, and who can contend with
him? It is true, as Zephaniah says, that this Niniveh was "a rejoicing city that dwelt carelessly"—that "she said in her heart, I am, and there is none else besides me." But not more secure, O Niniveh, for imagining thyself so! No! at this very time the Lord denounces her destruction. Zeph. ii. 13. "He will make Niniveh a desolation, and dry like a wilderness," &c. Nah. i. xiv. "The Lord hath given a commandment concerning thee, that no more of thy name be sown. I will make thy grave, for thou art vile." Such are the predictions.—Now see the fulfilment. It was taken and destroyed by the Medes and Babylonians about one hundred and twelve years after. But might it not be rebuilt and recover itself? No; for the prophecy speaks of its final desolation. And so was the fact. The ruin at length became so complete, that the most ancient heathen authors speak of it as a city that was once great and flourishing, but now destroyed and desolate; and so long since as the second century after Christ, Lucian
affirms, that Niniveh was utterly perished, and there was no footstep of it remaining, nor could you even tell where it was situated.—Nor do more recent accounts differ from this statement. All agree that Niniveh is a ruin, and the only difficulty that seems to remain with travellers, is concerning the place where it stood, or in distinguishing its ruins from those of others. Thus too has that great city Niniveh furnished us with another proof of the omniscience of Jehovah, and of the inspiration of his prophets: for who would have ventured to predict such a complete destruction of such a city, unless under the direction of that God who, seeing the end from the beginning, was pleased to reveal unto his servants, the prophets, the righteous judgments he was about to execute?

CONCERNING BABYLON.

It has often been remarked that nations and kingdoms having their existence as nations and kingdoms only in this world,
receive their judgments in this world. If righteous, the "God that judgeth in the earth," causes them to prosper; if wicked, after "enduring them with much long-suffering," he destroys them. And this remark has been so fully verified in the history of nations, that we may readily receive it as just; nor need we in such case, as in the case of individuals whose existence extends beyond the limits of time, wait until "the day of the revelation of the righteous judgment of God" for satisfaction in reference to the equity of the divine procedure. No—we are at once led to conclude that "verily there is a God that judgeth in the earth."

Such a view of things, my dear hearers, will seem to be justly applicable to those nations and cities whose fate has already passed under review; and it will doubtless apply to the case of Babylon, the city of which we are now to treat.

Who that is conversant in history has not read of the greatness, the extent, the magnificence and splendour of the city of
Babylon? Who that is read in history, knows not also of her downfall and of "the ruins of Babylon?"

The subject is one on which the holy prophets dwell with peculiar force and majesty of expression. Let any unprejudiced person read the thirteenth and fourteenth chapters of Isaiah, and the fiftieth and fifty-first of Jeremiah, and he cannot fail to perceive it; he must be struck with it. How nervous and strong the diction—how sublime and beautiful and appropriate the imagery! Where is any human writing that will bear comparison with this sacred poetry?

In these prophecies too we have not only the general fact, relative to the fall of Babylon, but also the circumstantial incidents that took place on the occasion. Moreover, we have the procuring causes of such remarkable destruction. And what were the causes of the destruction? Unmercifulness to God's people when in captivity; insufferable pride and arrogance; covetousness and oppression of the nations
under their dominion. "Israel" says the Lord by Jeremiah, "is a scattered sheep, the lions have driven him away: first the King of Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel, Behold I will punish the king of Babylon and his land as I have punished the king of Assyria." Again, "Behold I am against thee, O thou most proud, saith the Lord God of hosts, for thy day is come, the time that I will visit thee." Other passages might be quoted to prove that sin and the sins above mentioned were the procuring cause of their destruction—but I forbear.

We have noticed their sins, let us hear their judgment. Isaiah, more than one hundred and fifty years before the prophecy began to be fulfilled, writes thus, ch. xiii. 19. "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be

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inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there;" &c. &c. And again, Isa. xiv. 22, "For I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts." See to the same purport those striking passages in Jer. 1. 39, 40.; li. 25, 26, and 37—43.

But in order that we may form a more correct judgment on this subject, as well as attend to it with greater interest, we must give you some idea of this renowned city. The sacred historians speak of it as "great Babylon;" "mighty Babylon;" "the glory of kingdoms;" "the golden city;" and they speak also "of her broad walls;" and of her "gates of brass." And with these representations agree the best
heathen authors. "According to the lowest account given of it by ancient historians" says Bishop Lowth, "it was forty five miles in compass, * and was enclosed by a wall two hundred feet high and fifty broad, in which there were a hundred gates of brass." What an apparently secure city! And if we consider the lofty, and strong, and magnificent buildings that were in it, we shall not wonder at the remark of Pausanias, an ancient heathen author, that Babylon was "the greatest city that the sun ever shone upon." Now who would have the hardihood to predict the total destruction and the perpetual desolation of such a city, that had not been under the inspiration of the Almighty? O! surely no one. But holy men of God did so; and that they were moved by the Holy Ghost, not only the language of their prophecies, but their fulfilment, furnishes an incontestable proof. Whoever would wish to trace the fulfil-

* Herodotus says that it was four hundred and eighty furlongs, or sixty miles in compass, and being an exact square, (while Niniveh was a parallelogram) it contained more ground
ment of these prophecies at large, from the taking of Babylon by Cyrus, about the year five hundred and thirty eight before Christ, and about sixty years after the delivery of the last of the prophecies, may consult Prideaux, Rollin, Newton, and others: but here, according to our plan, we can notice only those whose fulfilment was designed to take place in, or to reach to, distant ages, and to our times.

1. God foretold that he would "cut off from Babylon the name, and remnant, and son, and nephew."

And now, and indeed for fifteen hundred years, where do you read or hear of a Babylonian? where is the name, or the remnant; where the descendant, either lineal or collateral?

2. That he would "sweep it with the besom of destruction."

How strong the expression, how complete the destruction; and of such a city too!

Not that all this was to be done at once, for prophecies of this kind, we should re-
member, are prophecies of him with whom "a thousand years are as one day, and one day as a thousand years." But to allude to the comparison in the words, the sweeping to destruction was to be by successive strokes until the whole city became one common desolation. Thus Cyrus, when he took the city, so diverted the waters of the Euphrates, that a considerable part of the city became a marsh, or as a Isaiah expresses it "pools of water," and this would render it so far uninhabitable. He also, and Darius Hystaspes, afterwards gave orders for the breaking down of the walls and demolishing the gates. Xerxes destroyed the temples, and the great temple of Belus. After this, Seleucus Nicator built Seleucia on the Tigris, which drew away its inhabitants and caused it to be desolate, and afterwards another city, Ctesiphon, was built, which carried away, as Rollin remarks, "all the remainder of the inhabitants." Thus was it by successive strokes of this besom of destruction that this work of devastation
was performed. But it was performed: and hence Strabo, who lived about the time of Christ, says, "that in his time a great part of it was a mere desert; and Pausanias, who wrote about one hundred years after Christ, speaking of it, has these remarkable words; "Babylon, the greatest of all the cities which ever the sun shone upon, has now nothing left besides walls." Maximus Tyrius, a little after, mentions it as lying neglected and forsaken; and Lucian about the same period, intimates, "that in a little time it would be sought for and not found, like Nineveh." And, literally, this now seems very much the case; for though modern travellers, supposing they have found the spot, speak of heaps and mounds, some extending north, others extending south, some higher and some lower, formed of decomposed buildings, and strewed with bricks and bitumen and pottery, yet after all, whoever has consulted Rich's work on "The Ruins of Babylon," and Major Rennell's strictures upon it, can scarcely fail to doubt whether some of the ruins
last mentioned were really those of ancient Babylon, or of some other city built near it. However, this we may exclaim with Jeremiah, "How is Babylon become a desolation among the nations!" And we may add, how is the word of the Lord verified!—"I will sweep it with the besom of destruction!"

3. In the variety of prophecies concerning Babylon's destruction, Jeremiah predicts that "Babylon shall become heaps."

Now whatever doubts may arise in reference to the site of Babylon or its boundaries, or whether some of the descriptions of "Ruins" be the ruins of Babylon or of some other city near its site; yet we cannot suppose that all have mistaken its situation; the fact is, however, that whether we read Rich or Rennell, Buckingham or Keppel, they all of them speak of these "heaps" or mounds, and in such a way as might be expected in speaking of the ruins of such buildings as those of Babylon,
at such a distance of time. I might have adduced some remarkable instances, but it is necessary to forbear. "Babylon then has become heaps," according to prophecy; and Keppel says, that their guides informed them, that it was a tradition that "the city was destroyed by the Almighty for the sins of the people." Indeed, one of the most interesting of the lofty heaps or mounds, as Buckingham remarks, is called "El Mujellibe," which signifies "overturned of God."

4. Babylon, it was foretold, would become the abode of wild beasts, &c.

"The kings of Persia," says Rollin, "finding the place deserted, made a park of it, in which they kept wild beasts for hunting: instead of citizens," adds he, "she was now inhabited by wild boars, leopards, bears, deer and wild asses." Rich says, "there are many dens of wild beasts in various parts." And Keppel remarks, that their guides informed them "that all the ruins abounded in lions or
other wild beasts;" and he himself and Mr. Lamb, his companion, saw each one a lion amongst the ruins.

5. I will make it, says Jehovah, a possession for the bittern and pools of water.

This also was fulfilled, and is so to this day. Cyrus, as has been before observed, diverted the course of the river Euphrates by outlets and canals; and these outlets, being obstructed, may readily be supposed to produce pools and marshes. Theodoret, a writer, I think in the second or third century, remarks, that "the Euphrates which used to run through the middle of the city, was now turned another way, and that water flowed through the rubbish," which of course would produce the effect above mentioned. And modern travellers unite in their testimony that that part which now lies on the western part of the Euphrates is full of marshes and morasses: which agrees too with the testimony of Arrian, a heathen writer, who observes that Alexander the Great wished to enter the ruined city with his army, but was com-
peled to give up the attempt by reason of the marshes and morasses on that side. Thus has been fulfilled that prediction "I will make it pools of water," by one part of it being boggy and marshy, while another prediction, that it should be a desolation, a dry land and a wilderness," is fulfilled by that part on the eastern side being dry and barren, as travellers also inform us.

We shall not wonder now at the fulfilment of another, and a 6th Prediction, which we shall likewise notice, viz. that "it should never be inhabited, neither should it be dwelt in from generation to generation: neither shall the Arabian pitch tent there, neither shall the shepherds make their fold there."* For if we consider, in connection with what has been before said of its being drained of its inhabitants in the days of Cyrus, Darius Hystaspes, Alexander and Seleucus Nicator successively—the boggy and marshy state of the western side of the Euphrates,

* Isaiah xiii. 20.
and the mounds and heaps on the eastern side—that it is also the residence of wild beasts, and one desolate ruin—we should rather wonder if inhabitants did dwell there, or if it were any longer a thoroughfare for persons to pass *through* it. (Heb.) Yet, according to the prophet, "every one that goeth *by* Babylon is astonished and hisses at all her plagues." Of this latter feeling we will give you a proof. Says Keppel, recently returned from the ruins, speaking of himself and his companions when on the top of one of its lofty mounds, "From the summit we had a distinct view of the vast heaps which constitute now all that remains of ancient Babylon; a more complete picture of desolation could not well be imagined. The eye wandered over a barren desert, in which the ruins were nearly the only indication that it had ever been inhabited. It was impossible to behold this scene and not to be reminded how exactly the predictions of Isaiah and Jeremiah have been fulfilled, even in the appearance Babylon was doomed to present,
that she should never be inhabited; that the Arabian should never pitch his tent there; that she should become heaps; that her cities should be a desolation, a dry land and a wilderness."*

Thus was it prophesied, that the very name and race of the Babylonians should be cut off— that Babylon should be swept with the besom of destruction— that it should become heaps— that it should become the abode of wild beasts, &c.— that it should become pools of water, and yet in other parts a dry land and a wilderness, and finally, that it should become uninhabited and ever remain so. How wonderful it is that such prophecies should be fulfilled, and that their fulfilment should yet be seen at this distance of two thousand five hundred years from the time they were uttered! Who but God could foresee such things— who but he foretel them? And, we may add, that the fulfilment is the more remarkable, since Alexander the Great,

* Keppel seems confident that he was in view of the real Babylon, and assigns his reasons for it.
about three or four hundred years after the prophecy formed a plan, and commenced his operations too, for restoring Babylon, but his death prevented its accomplishment, and no one ever attempted it afterward. "God's counsel shall stand." "God is not a man that he should lie:" and since that book, the Bible, which contains these prophecies, thus proves itself to be the book of God,  O let us all receive it as the book of God, and never rest till it has proved itself to be the word of our salvation!
LECTURE V.

CONCERNING OUR LORD AND SAVIOUR JESUS CHRIST.

LUKE xxiv. 44.

And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.

The subject of this evening is the fulfilment of the prophecies of Scripture concerning our Lord and Saviour Jesus Christ.

A matter so important as the redemption of lost sinners might well be expected to occupy a considerable portion of prophetic Scripture, and hence we find that those Scriptures do frequently and con-
stantly, as our Lord himself remarks, testify of him by whom the great redemption was to be accomplished. Here, that is, in the Old Testament Scriptures, we have prophecies concerning his person—the time, place, and circumstances of his birth—his life, miracles, doctrine, death, resurrection, exaltation to his kingdom, and the extent of that kingdom. And so numerous indeed are the predictions concerning this Redeemer, that a late excellent and indefatigable writer* has collected not less than one hundred and eight of them; pointing out at the same time the evidence of their fulfilment.

But,—to select, to illustrate, and to condense, is my object, and at the same time to contribute to your saving profit; and, amidst the various methods that might be suggested, I know of none better, in order to bring this subject before you in a satisfactory and useful light, than by calling your attention, 1st. To the promise of a de-

* Simpson on Old Testament Prophecy.
livered made to our first parents, and the fulfilment of that promise: 2d, To the prophecies concerning those great offices of prophet, priest, and king, which the great Redeemer was to execute in redemption and salvation, and the accomplishment of them: And then, 3rdly, The predictions concerning the incidents of his life and history: And, finally, or 4thly, To notice some things which render the fulfilment of such prophecies so remarkable—by all which I should hope such a body of evidence concerning the truth of God and of the Scriptures, as well as of the divine mission of our Saviour, will be presented to view, as will render unbelief utterly inexcusable.

I. I begin, as proposed, with the first prophecy or promise of the Saviour, and which you will find in Gen. iii. 15. "He shall bruise thy head," i. e. "he," the seed of the woman, the Christ, "shall destroy thy power," O serpent, or the devil in the serpent. In other words, "he, the de-
liverer, that shall hereafter be born of the woman, shall overcome thee, and dispossess thee of thy power."* However, let the Scriptures be our expositor. What says Paul?—"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;" and John, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." And what has been the fact? Christ himself did overcome Satan; and all that own him, and receive him as their Redeemer, shall also "overcome him through the blood of the Lamb." God does, God will—"bruise Satan under their feet."

But, to be more particular and decisive, 1st, Behold the fulfilment of the prophecy in Christ himself. He was the seed of the woman, born, by a miraculous conception,

* 2 Cor. xi. 3. Rev. xii. 9. & xx. 2. Rom. xxi. 20. The power of the serpent is destroyed if his head be bruised.
of the Virgin Mary. After having vanquished the devil in the wilderness, though tempted of him forty days and forty nights,—after having expelled him in numberless instances from those unhappy beings who, during his abode on earth, were "possessed of devils;" see him at length "triumphing over him," as the apostle Paul expresses it, "upon the cross." Here was the great field of conflict—here the great field of triumph! Anticipating the wonderful achievement, our Saviour says a little before the conflict, "The prince of this world cometh." And again, he says to his murderous countrymen, "This is your hour, and the hour of darkness." And still more expressly, "Now is the judgment of this world; now shall the prince of this world be cast out;" as if he had said, "Now the great contest is to take place that is for ever to bind men under the dominion of Satan, and to confirm his rule over them, or for men to obtain their deliverance." Ah! awful, momentous period, when the powers of earth and hell arose against the Redeemer! Ah! it was not
without reason that, in the anticipated language of prophecy, the Messiah should exclaim, "Many bulls have compassed me; strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion." And again, "Save me from the lion's mouth; for thou hast heard me from the horns of the unicorns." But he remains firm to his purpose of salvation—the Saviour sustains the furious onset, and he exclaims with a voice that astonishes and converts the centurion of his band of crucifiers, "It is finished!" And thus, as the apostle Paul remarks, did he "spoil principalities and powers, and made a show of them openly, triumphing over them on his cross;" and now, "through death," as the same inspired writer remarks, "he destroyed him that had the power of death, that is, the devil." Now, what was all this, but "bruising the serpent's head?" What was it but accomplishing the prophecy concerning it? By the opposition, and sufferings and death, which "the old serpent the de-
vil" by his instigation brought upon this "seed of the woman," he did indeed "bruise his heel;" but by his triumph, the Redeemer bruised his head in return.

Hence arises deliverance, at least as to right, though not in point of fact, for a subjected and an enslaved world. Ah! happy for them if they were not too fond of their chains! happy if they did not prefer the "lusts" and "the works of the devil!" However, where any soul of man, groaning under the servitude of sin and the dominion of Satan, cries to the Lord for salvation, there will be another and a distinct fulfilment of the prophecy in question. Satan's power shall be destroyed in him. The Son of God was manifested expressly "to destroy" in such "the works of the devil." In the period of conversion the strong one armed, even Satan, that has possessed himself of his soul, is overcome by a stronger than he, even Christ, who comes upon him, takes away his armour in which he trusted, and divideth his spoils, and "the wicked one," though
he afterwards tempts him to sin, and distresses him, yet "he toucheth him not;" his adversary the devil, though he may be a "roaring lion" to him, yet is he not a devouring one. In fine, "God will bruise Satan under his feet" shortly.

Thus in Christ and in Christians, his spiritual seed, indeed in all who seek deliverance from him, is the prophecy fulfilled; "He shall bruise the serpent's head." This is the first fulfilment of prophecy. We pass now,

II. To the Old Testament prophecies respecting those Offices, those great and important offices which it was necessary for the Messiah to execute as the Redeemer of ruined man. Thus, is man in a state of ignorance? The Redeemer was to execute the office of a Prophet or Teacher. Is he in a state of guilt and unworthiness? The Messiah was to be a Priest, to make reconciliation and to intercede. Is he in a state of slavery to sin and subjection to Satan? He was to execute the office of a
King, mighty to save and wise and just to rule. For offices so suitable was the Saviour designed; and concerning him thus considered, did the prophets prophecy.

Thus,

1. The great Redeemer was foretold by Moses as a prophet about fifteen hundred years before he came. A prophet who should be like him, give law, instruct the people, and foretell things to come, who also should be raised up from among his brethren. See Deut. xviii. 18, 19. Now was not, is not this prophecy fulfilled in Christ? The Jews understood it as referring to the Messiah that was to come; the apostle Peter expressly refers it to him, Acts iii. 22. And do we not see that the facts agree with the predictions? Did not Christ give a law, or "cause a law to proceed from him which was to rest as a light for the people," and for which the Gentiles were to "wait," as we Gentiles do indeed now at this present time?

Did not Christ instruct the people, did he not call himself "the light of the world,"
and is he not so? Did he not, as Moses also, foretell things to come? Witness that remarkable prophecy amongst many others, of the destruction of Jerusalem, which we hope to consider in our next Lecture. O yes, he is "that prophet that should come into the world," and it will be found at length, in the awful language of the same prophetic word, that "whosoever shall not hearken to the voice of that prophet shall be cut off from amongst the people." But I must not dwell on these things.

2. The promised Saviour was to be a Priest, a High Priest to make reconciliation or atonement for the guilty, and to plead the cause of the unworthy.

Why, from the very beginning of the Jewish Institutions, was the order of Priesthood established?

If it was not to foretel, it was at least to foreshew the Lord Jesus Christ, emphatically called therefore by the apostle Paul "the High Priest of our profession." But, in the Psalms of David, one thousand years before his birth, we have an express pre-
diction, "Thou art a Priest," &c. Psalm cx. 4. And now for the fact. Behold the Messiah then, according to the apostolic testimony, "putting away sin by the sacrifice of himself." Behold him by the same testimony "going to appear in the presence of God for us" an "advocate," founded upon his propitiatory sacrifice, as another apostle teaches us. O my soul, may he plead for thee, may his propitiation avail for thee! have "faith in his blood," make Jesus the great Mediator, thy friend, and return to God and thy duty; then, shalt thou have him appearing in the presence of God for thee, and be the great High Priest of thy profession!

And was the Saviour to be a High Priest for ever! So says David. And Paul, speaking of the fact, says, He is a Priest for ever; "the Son" of God "is consecrated for evermore." Thus prophecy and fact agree as to Christ's Priesthood.

The same may be said,

3rd. Concerning his kingdom.—Believers being "delivered from the power of dark-
ness," as Paul remarks, "are translated into the kingdom of God's dear Son." And, O how numerous are the prophecies concerning this kingdom in the Old Testament! They commence with Jacob nearly 1800 years before Christ, and are repeated in successive periods until the time of the prophet Zechariah, whose sacred proclamation runs thus:—"Rejoice greatly, O daughter of Zion, shout, O daughter of Jerusalem, behold thy king cometh to thee, just and having salvation." And he did come—he came having salvation too; first saving or delivering his people from the hands of their enemies, and then translating them into his kingdom." And a King he was and a King he is. His "kingdom" indeed "is not of this world," as he himself declares, but it is a spiritual—a heavenly kingdom. He rules by his Word, which is the law of his kingdom, over the souls and consciences of men, wherever that word or law is promulgated; and he rules by his Spirit, "putting his laws into the mind wherever that law is cordially
received.” And if we would in a few words express the nature of this kingdom, we have it from an Apostle himself. “The kingdom of God is righteousness and peace and joy in the Holy Ghost.” O glorious kingdom! may we belong to it, not only nominally and outwardly as professing his Word or Law to be the rule of our religion, but sincerely and inwardly, as having in us the principles of “righteousness and peace and joy by the Holy Ghost.”* And now if I have been somewhat prolix in treating of these offices, excuse my prolixity; I wish to win you all over to this Redeemer, that he may be your prophet, your priest, your king; while I attempt to prove the agreement of the prophecy and the event concerning him. It is time, however, now, that we pass to a third series of prophecies, concerning our Lord Jesus Christ, which have received their fulfilment. Hence,

* However, whether we receive him or not, a king he was to be—and a king he is, which is the thing we proposed to prove.
III. I notice the predictions of the Old Testament, concerning the *Incidents* of his life, and, indeed of his history. Of these we shall present you with a selection.

Thus, it was foretold that a messenger should be sent to prepare the way of the Messiah. John the Baptist did come for this purpose, and is often spoken of as that very messenger.

The Christ was to be born of a virgin, of the family of David, and that too, when the family was reduced exceeding low, like a tree with only its root remaining;—his birth was moreover to be at Bethlehem. All these four circumstances were fulfilled in Jesus the Saviour. He was born of the Virgin Mary—she was of the family of David—the family was become so reduced that when she presented the child Jesus in the Temple, she could offer only a poor woman's offering. And he was by a most unforeseen and extraordinary occurrence born at Bethlehem.

In his ministry, it was foretold that he should conduct it without ostentation or
noise, and that he should be meek and gentle and tender hearted. Isa. xlii. 2, 3. So it was. He charged the disciples that they should not make him known; and when the multitude that he had miraculously fed would have made a king, he went away by himself alone.—And how tender-hearted is that invitation "Come unto me all ye that labour and are heavy laden," &c.; and how did he bear with the weaknesses of his disciples! He was to work miracles. "The eyes of the blind," says Isaiah, "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." And, was it not even so? Read the history of Jesus, and see. Yet, as Isaiah says, he would be "despised" be "a stumbling block and a rock of offence." So he was in fact. The Jews were offended at his circumstances and appearance. "Is not this the carpenter's son?" &c. "And they were offended in him." They "stumbled" at his crucifixion. "Christ crucified," says Paul, "is to the Jews a
stumbling block.” Nay, as it was foretold by David that he would be “a stranger to his brethren and an alien to his mother’s children.” So it literally was. Hence, says John, “neither did his brethren believe on him;” so far from it, they taunted him. See John vii. 3—5. And indeed, who can read the Saviour’s history without recognizing the truth of that prophetic declaration—he shall be “a man of sorrows.”

But let us come to the incidents that occurred in his last sufferings and death, and there we shall see yet more remarkably how the prophecy and the events agree. Thus, was it foretold that the Messiah should be sold for thirty pieces of silver? Judas sold him for that price.—That his “sheep would be scattered when the shepherd was smitten?” The disciples all forsook him and fled.—That he would be led as a lamb to the slaughter, and that as a sheep, &c.? Both these circumstances occurred, for he suffered himself to be led without resistance, though by their falling to the ground at his word, he shewed them
that he might have escaped; and when he was brought before his judge he "answered nothing." Was it prophesied concerning him that he would "give his back to the smiters?" They scourged him again and again.—That they would "smite" him, who in fact was the rightful "Judge of Israel, on the cheek?" They did smite him on the cheek.—That he would not hide his face from shame and spitting? They not only smote him on the face and blindfolded him in derision, but they actually spat in his face.

Was it foretold likewise, as expressive of his crucifixion, that his "hands and his feet would be pierced?" They were so when they nailed him to the cross.—That he should be "numbered with transgressors?" —"He was crucified between two thieves." That he should make "intercession for the transgressors?"—He prayed on the cross, "Father forgive them, for they know not what they do!" That his crucifiers should laugh him to scorn and deride him, saying, "He trusted in the Lord, that he would
deliver him: let him deliver him seeing he delighted in him?" "They that passed by," says the historian of the facts, "reviled him, saying, he trusted in God, let him deliver him now, if he will have him."—That they should "cast lots for his vesture?" While he was on the cross, the Roman soldiers actually did so.—That they should give him gall for his meat, and vinegar for his drink? Such was the fact.—That he should be cut off out of the land of the living? He was so, for "he bowed his head and he gave up the ghost."

Other incidents were also foretold that would occur after his death. Thus, of the passover lamb that prefigured Christ, our passover sacrificed for us, "not a bone was to be broken." Accordingly we find that the soldiers, although they broke the legs of the two that were crucified with Christ, concluding that he was already dead, unwittingly fulfilled this prediction also, in not breaking his bones. Moreover, did Zechariah prophecy that they should "pierce" the Messiah? A soldier, we are
told in the sacred narrative, pierced the side of Christ before he was taken down from the cross.

Was it also foretold that his "flesh should not see corruption?" His body, being raised on the third day, did not see corruption. And, finally, was it foretold that the Saviour "should ascend up on high, and that he should receive gifts for men, yea, even the rebellious," pouring out of his Spirit? He did ascend up on high in the presence of all his disciples; he did receive "the promise of the Spirit from the Father," as appears from its miraculous out-pouring on the day of Pentecost; and O, how many thousand instances were there in which he gave gifts to the rebellious!

Thus then, behold how the incidents of our Lord's history accord with the prophecies concerning them, whether we advert to the announcement of his coming, his family, his ministry, his treatment, and particularly the incidents of his last sufferings and death, and his subsequent resurrection and ascension. And now let us in the
IVth place, Notice some things which render the fulfilment of these prophecies the more deserving our attention.

And 1st, The book, I mean "the Scriptures of the prophets," commonly called the Old Testament, the book in which these prophecies are found, was finished 397 years even before Christ came into the world; so that they must have been written long before the facts took place.

2nd, These Scriptures, as it is well known by the learned, have been preserved by the Jews with more than common care; so that, although there are many of the prophecies concerning Christ which bear directly against them, they have never dared to add to or take from them one single prediction. Hence, Josephus, that celebrated Jewish historian, in his 2nd Book against Apion, says, that "no one dared either to add to or diminish from the proper books of the Jews, or to alter them; and that they had such a regard for their Scriptures that they would rather die than do so." Philo, another Jew of note, also asserts
that “until his times, through the space of more than two thousand years, not a word indeed had been changed in the law of the Hebrews; and that any Jew would rather die a hundred times, than that he would suffer the law to be changed in anything.” These are his express words,* and they shew, at least, the desire of that people to preserve the oracles of God intrusted to them incorrupt. And indeed if they had attempted it, the variety of the copies of these Scriptures, and their general dispersion, would have soon led to the discovery of such impiety. The prophecies, then, above adduced concerning our Lord, may be considered as delivered and left on record before the event; and they may be considered also as genuine and incorrupt. I proceed to notice,

3d, That the date of these prophecies, or the times in which they were left on record, render it impossible for us to conceive that they could have been so written from any human foresight, or indeed from any thing short of the inspiration of God.

* See Turret, vol. i. p. 117, 118.
The latest of them, by Malachi, was committed to writing near 400 years before Christ. Zechariah's was more than 500; Micah's was 750; Isaiah's numerous prophecies were written more than 700 years before; and David's express and particular predictions more than 1000 years before the Saviour's birth. That of Moses nearly 1500; that of Jacob's nearly 1800; and the first to Adam concerning the seed of the woman bruising the serpent's head, according to the received chronology 4004 years before the appearance of the Redeemer, the Lord Jesus Christ, in our world. How then could these things have been foretold from human foresight? No! holy men of God, in recording them, did so as "they were moved by the Holy Ghost." We remark,

4. That as the foregoing prophecies could not proceed from man's foresight, so neither did their fulfilment proceed from man's counsel.

No; far from it. It is manifest to every attentive reader of the history of our Lord,
that the Jews endeavoured to efface every vestige of evidence that Jesus was the Messiah: and, although by their conduct in fulfilling all those things that were written of him, they have furnished irrefragable proof of his Messiahship, yet that nothing was farther from their intention. But thus is it that Jehovah "disappointeth the devices of the crafty;" thus does he "make the wrath of man to praise him."

5. That though the evidence of the fulfilment of these prophecies does not appear to sense, as in the case of those considered in the preceding Lectures, yet is that fulfilment confirmed by fair and unexceptionable testimony. The Scriptures of the Evangelists and Apostles; the writings of eminent men who lived in their day, or immediately after them, and which are yet extant; the acknowledgments of enemies, and the establishment of Christianity itself in the Roman empire, as founded upon these facts, within 300 years of their occurrence; all, all testify to the reality and truth of such facts. Civil and
ecclesiastical history too, from the commencement of the Christian Era, supposes the existence of these facts. Nor can it otherwise be accounted for that days, such as the Lord's day—that ordinances, such as Baptism and the Lord's Supper, should have been observed from that time till now in the church of Christ, as every one acquainted with history knows they have, unless the facts above represented as the fulfilment of prophecy really took place, inasmuch as it is doubtless on such facts that the observance of such days and such ordinances is founded.

To conclude,

The Scriptures of the Old Testament contain numerous prophecies concerning our Lord Jesus Christ, commencing at the Fall, and continuing on until the canon of Scripture was completed. Out of these we have noticed—that given to our first parents concerning a great deliverer from Satan, emphatically called by our Lord "a murderer from the beginning." We have brought before you the predictions con-
cerning the Messiah as the great prophet, to instruct the ignorant,—as the "great High Priest of the Christian profession," to atone and intercede for man as guilty and unworthy, and—as the great King, who, after having delivered his people from their enemies, was to rule over them with a righteous and beneficent sway. We have also taken a running view of the predictions concerning the particular facts and incidents of the Saviour's History. And all these prophecies concerning Jesus we have seen to have been fulfilled. To render this statement more satisfactory and convincing, we have likewise shewn that the book where these prophecies are recorded; was completed near 400 years before the first of the events should take place; that that book could not have been corrupted; that when these prophecies were fulfilled they were so far from being fulfilled through any human counsel, that it was directly against such human counsel, and that therefore, the prophecies must have proceeded from divine foreknowledge and from divine in-
spiration. Now what shall we say to these things? What must our conclusion be, but

1. That the book which contains prophecies of things so long before they came to pass, and such as no human foresight could discover, must be the Book of God. And,

2. That the predictions concerning the great Redeemer that was to come, having been so minutely fulfilled in our Lord and Saviour Jesus Christ, we are bound to believe in him, and to obey and serve him accordingly.
LECTURE VI.

THE DESTRUCTION OF JERUSALEM, ITS TEMPLE, CITY, &C.

Matt. xxiv. 35.

Heaven and earth shall pass away, but my word shall not pass away.

Such are the words of the Amen, the faithful and true witness concerning the destruction of Jerusalem, the subject of this lecture. And who sees not in the language the mark of Divine authority—who sees not in the manner of speaking the vast importance of the prophecy? As such, my dear hearers, may we be enabled to attend to it!

The events to which the predictions in this chapter allude were also, some of them at least, foretold by the antient pro-
phets. Thus, Isaiah foretold the rejection of the people and the "consumption decreed;" Jeremiah, the dissolution of the covenant between God and the people, and of course of her ecclesiastical and civil polity. Daniel very expressly predicted concerning the "people that should come and destroy the city and the sanctuary," meaning the Roman people; Joel, the "wonders in the heavens and in the earth," that should take place at the time; Zechariah, not merely the destruction, but the burning of the Temple, and also of the extinction of their polity; and Micah, more remarkable than all, that "Zion should be ploughed as a field." And how remarkable are these prophecies!

But it was reserved for the Messiah to foretell at large and in so express a manner these important events. The prophecy at large is left us on record in three of the Evangelists, (John not recording it, because he lived after the time, and because he wrote his Gospel particularly to supply those heavenly discourses of Christ which
were lacking in the other three), and you will find them in ch. xxiv. of Matt. in ch. xiii. of Mark, in ch. xxi. of Luke, together with the end of ch. xix. and xxiii. 27—30. And it is by the remarkable providence of God, that Josephus, an eminent Jew, who was an eye witness of the transaction, a man better qualified perhaps than any one single individual besides, as well as universally admitted to be a faithful historian, was induced to write a history of the whole war, and that this his history has been preserved through all successive generations, to the present time; a copy of which is to be found in all the libraries of the learned. We have likewise the testimony of Tacitus, a respectable heathen historian, in reference to many of the facts, who was also living at the time. Other authors there are, too, who corroborate their testimony, and who lived not long after. But more shall be said to satisfy you on this head at the close.

Having thus introduced the important subject to your notice, I propose in the
first place, to call your attention to the predictions of our Lord, concerning what he emphatically calls "the beginning of sorrows:"—2d, To the state of the visible church:—then, 3rd, To the siege and capture of Jerusalem, with the tribulations that accompanied it:—4th, To the destruction of the Temple and City:—5th, To the consequent dissolution of the Jewish polity: and 6th and lastly, To the captivity and dispersion of the Jewish people. And afterwards we shall make two observations to render this our declaration of the fulfilment of the prophecy still more satisfactory and striking,

I begin with,

I. The predictions of our Lord relative to what he emphatically calls "the beginning of sorrows." Thus, 1st, False Christs should arise. Such was the fact. Within one year of our Saviour's ascension Dortheus the Samaritan arose, who asserted that he was the Messiah, and his disciple Simon Magus declared that he was the "great power of God." A certain impostor
named Theudas,* persuaded a great multitude under the same pretence: and in the reign of Nero, under the procuratorship of Felix, which was just before the events in question, Josephus relates that those pretenders were so common, that many of them were apprehended and killed every day. 2nd, There would be "wars and rumours of wars, and nation against nation," &c. It was so, according to all the histories of those times, "and one hundred and fifty pages of Josephus, which contain the history of this period, are every where stained with blood;" and as to "rumours of wars," in one instance particularly the Jews were in such consternation that they omitted tilling their own lands." 3rd, That there would be "famines, pestilences, and earthquakes in divers places." There was a famine that extended through Greece and into Italy, as well as in Judæa, in the days of Agabus, referred to, not only in sacred history, (Acts xi. 28) but mentioned by Suetonius and other heathen historians.

* Not the Theudas in Acts v.
Dion Cassius relates that there was a famine in the first year of Claudius, which prevailed at Rome and in other parts of Italy: and in the eleventh year of the same emperor there was another mentioned by Eusebius. There were pestilences also. In the year sixty-five there was one at Rome, so dreadful that great multitudes perished. And they prevailed at this time in various parts of the Roman empire, as both Tacitus and Suetonius bear testimony. Indeed, pestilence is the natural consequent of famine. "Earthquakes," also there were;—in Judæa, according to Josephus; in Crete, in the reign of Claudius, as mentioned by Philostratus;—there were others at Smyrna, Miletus, Chios, Samos, as mentioned by the same author; also at Rome and at Laodicea, as noticed by Tacitus and others. 4th, According to Luke, our Saviour foretold that there would be fearful sights and great signs from heaven." Josephus mentions them thus; he says, "A meteor resembling a sword, hung over Jerusalem during one whole year." Again,
saysthesame author, "On the eighth of the month Zanthius, at the ninth hour of the night, there shone round about the altar and the circumjacent buildings of the Temple, a light equal to the brightness of the day, which continued for the space of half an hour." Again, "Soon after the feast of the Passover, in various parts of the country, before the setting of the sun, chariots and armed men were seen in the air, passing round about Jerusalem." Such are the fearful sights from heaven mentioned by Josephus. Tacitus, too, the Roman historian, bears testimony to the same. "Armies," he says, "were seen running through the heavens, arms were glittering, and the temple shone with the sudden fire of the clouds." No wonder then, that, as our Lord prophesied, "men's hearts should be failing them from fear, and for looking upon those things that were coming upon the earth" or land. These then were "the beginnings of the sorrows;" the first thing I propose to notice. We pass on,
II. To consider Christ's predictions concerning the state of the visible church at that time.

And, 1st, Its *persecuting* spirit. "Then shall they deliver you up to the synagogues," &c. That such was the case is too manifest to the readers of the New Testament to need proof.

2d, There would be *apostacy* among Christians. So it was. Phygellos and Hermogenes, with many others in Asia, turned away from Paul. "Demas forsook him, having loved this present world." "All they which are in Asia," says Paul, "are turned away from me."

3d, They should *betray* one another. Tacitus, the Roman historian, says, that "several were seized and confessed; and then, by their discovery, a great multitude of others were convicted and barbarously executed."

4th, The church would be harassed by *Impostors*. "Many false prophets shall arise and shall deceive many."

Such was Simon Magus and his follow-
ers. Such the Judaizing teachers, called by Paul "false Apostles;" and such were Hymeneus, and Philetus, as Newton remarks. And amongst the Jews impostors were continually rising up, deceiving the people to their ruin.

5th, There would be declensions amongst Christians. "Because iniquity shall abound the love of many shall wax cold." In his 2d Epistle to Timothy, ch. iv. 16. about the year sixty-six, Paul complains, that "at his first answer" before Nero, "no man stood with him, but all men forsook him;" he finds it necessary also to warn the Hebrew Christians "not to forsake the assembling of themselves together," assigning as a reason of this injunction, that such was "the manner of some." But on the other hand, as another circumstance in reference to the visible church, our Lord predicted,

6th, "That the gospel of the kingdom should be preached for a witness to all nations." Whereas the preaching of the gospel in times past had been limited to the Jewish nations; now before the destruction
of Jerusalem it should not only commence being preached to the Gentile nations, but should be in *a course* of preaching to *all* nations, according to the expression in Colossians, ch. i. 6. & 23. But as to the fulfilment of this prophecy, I cannot do better than quote the remarks of the pious and learned Dr. Doddridge on the passage. "It appears," says he, "from the most credible records, that the gospel was preached in Idumea, Syria, and Mesopotamia, by Jude; in Egypt, Marmorica, Mauritania, and other parts of Africa by Mark, Simon, and Jude; in Ethiopia by Candace’s Eunuch, and Matthias; in Pontus, Galatia, and the neighbouring parts of Asia, by Peter; in the territories of the seven Asiatic churches, by John; in Parthia, by Matthew; in Scythia, by Philip and Andrew; in the northern and western parts of Asia, by Bartholomew; in Persia, by Simon and Jude; in Media, Carmania, and several eastern parts, by Thomas; through the vast tract from Jerusalem round about unto Illyricum by Paul, as also in Italy, and
probably in Spain, Gaul, and Britain; in most of which places Christian churches were planted in less than thirty years after the death of Christ, which was before the destruction of Jerusalem."

See then from the above the fulfilment of Christ's prophecies, in the second place, as they related to the state of the visible church, before the remaining tremendous events attending the destruction of Jerusalem. Now see,

III. The predictions of Christ concerning the siege of Jerusalem, its capture, and the tribulations that would accompany them.

1st. The Siege; see Matthew, ch. xxiv. 15—18. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand:) Then let them which be in Judæa flee unto the mountains: Let him which is on the house-top, not come down to take any thing out of his house: Neither let him
which is in the field, return back to take his clothes." "The abomination of desolation" refers to the Roman army coming to besiege Jerusalem; for, as the Jews since the Babylonish captivity called every idol and every image an "abomination, the ensigns of the Roman army having these images; the army was called "the abomination," and as it was about to make Jerusalem desolate, it was called further "the abomination of desolation." Our Lord intends, then, by the expression, to intimate that the Roman army, according to the prophecy of Daniel, would come and closely besiege the city, and thus to warn his sincere followers of the event, directing them at the same time that as soon as they saw the ensigns or standards fixed within that boundary which was called "holy," then those "who were in Judæa should flee to the mountains," and so sudden and immediate he assured them would be the danger, that those on the house-top must not even take time to go down into the house to secure any thing there; nor those
in the fields even go back to take their clothes. Such appears to be the purport of the expressions in Matthew; but those in Luke are still more determinate in reference to the siege. See Luke ch. xix. 43. After a most tender and impassioned lamentation over the Jews and Jerusalem for their obstinacy, "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;" he adds, "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 what was the fact? As foretold, the Roman army did besiege Jerusalem. Cestius Gallus came with his army against the city in the twelfth year of Nero, but he raised the siege. Vespasian afterwards besieged it again, and invested it on every side; and at length the Romans having begirt Jerusalem with their forces, and made several assaults without the desired success, Titus resolved, as Newton remarks from Josephus, to sur-
round the city with a wall, that none of the Jews might escape; and thus, as our Lord foretold, they were literally compassed round and kept in on every side. Nor ought the fact to be overlooked, that the believing followers of Christ noticed the signal their Lord had given them, and took their flight to a place called Pella, beyond Jordan, and were safe:—"not a hair of their heads perished," as he had promised them.

Now let us see also how our Lord's prediction was fulfilled concerning "the tribulations," during the siege, and at and after its capture. "Then," says Christ, "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." And the historian Josephus relating the fact says, "Our city, of all those which have been subjected to the Romans, was advanced to the highest felicity, and was thrust down again to the extremest misery: for, if the misfortunes of all from the beginning of the world were compared with those of the Jews, they would appear much inferior
upon the comparison;" and again in another place he saith, "To speak in brief, no other city ever suffered such things, as no other generation from the beginning of the world was ever more fruitful of wickedness." Hence we find from the same Josephus, that eleven hundred thousand perished during the siege, and from the horrors of famine and their internal broils and deadly animosities, such scenes ensued as never have been before or since recorded in the page of history. Whoever would wish to see particulars, may read Josephus and others who have written on this tragical event. We come now,

IV. To the destruction of the Temple and City.

Daniel more than 600 years before (ix. 26.) had prophesied that "the people of the prince that should come, would destroy both the city and the sanctuary." In Zechariah also it is intimated, (xi. 1.) that the fire would devour the cedars of which the Temple was partly built; but now Christ
declares expressly in regard to the Temple, that that beautiful and magnificent edifice should be so completely destroyed as that "not one stone should be found upon another."* And as to the city he also declares,† after weeping over it, that the enemy should "lay it even with the ground, and that they should not leave one stone upon another; because they knew not the time of their visitation."

Let us shew now that Christ's "words did not pass away" in regard to the temple or the city. And here Bishop Newton has so well described the facts from Josephus, that I shall make no apology for quoting him at large. "The Temple was a building of such strength and grandeur, of such splendour and beauty, that it was likely to be preserved, as it was worthy to be preserved for a monument of the victory and glory of the Roman Empire. Titus was accordingly very desirous of preserving it, and protested to the Jews, who had forti-

* See Matt. xxiv. 2. and also Luke xxi. 5, 6.
† Luke xix. 44.
fied themselves within it, that he would preserve it even against their will. He had expressed the like desire of preserving the city too, and sent Josephus and other Jews again and again to their countrymen, to persuade them to a surrender. But an over-ruling providence directed otherwise.” (I should rather say they were obstinate and infatuated, and God righteously gave them up to their “own chosen delusions.”)

“The Jews themselves first set fire to the porticos of the temple, and then the Romans. One of the soldiers, neither waiting for any command, nor trembling for such an attempt, but urged by a certain divine impulse,” (this is Josephus’ own method of describing it) “threw a burning brand in at the golden window, and thereby set fire to the buildings of the Temple itself. Titus ran immediately to the Temple and commanded his soldiers to extinguish the flame. But neither exhortations nor threatenings could restrain their violence. They either could not hear or would not hear; and those behind encouraged those before to
set fire to the Temple. He was still for preserving the *Holy Place*. He command-
ed his soldiers even to be beaten for dis-
obeying him: but their anger and the hatred of the Jews, and a certain warlike vehement fury, overcame their reverence for their General, and their dread for his commands. A soldier in the dark set fire to the doors; and thus, as Josephus says, "the Temple was burnt against the will of Cæsar." Afterwards, as we read in the Jewish Talmud and in Maimonides, Turnus Rufus, or rather Terentius Rufus, who was left to command the army at Jerusalem, did with a ploughshare tear up the foundation of the Temple, and thereby was signally fulfilled those words of Micah, (iii. 12.) "Therefore shall Zion for your sake be ploughed as a field, and Jerusalem shall become heaps," &c. Eusebius too (an eminent writer about 240 years after) affirms, "that it was ploughed up by the Romans, and he saw it lying in ruins. The *city* also shared the same fate, and was burnt and destroyed as well as the Temple.
The Romans burnt the extremest parts of the city and demolished the walls. Three towers only and some part of the wall were left standing (in Josephus' time) for the better encamping of the soldiers, and to show to posterity what a city, and how fortified, the valour of the Romans had taken. All the rest of the city was so demolished and levelled with the ground, that they who came to see it, could not believe that it was ever inhabited." Thus far Newton from Josephus. And in regard to the three towers they also were levelled to the ground in the days of Julian the Apostate.* O wondrous foreknowledge to foresee such events, when the Temple and city were standing in their glory; and wondrous prophecy to foretel it so particularly! But I pass on to the next branch of our subject,

V. The consequent dissolution of the Jewish Polity.

* Guise on the Place, vol. ii. p. 204.
This is foretold in the following figurative language, (v. 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." Now, it is well known to those who are acquainted with the prophetic style, that the "sun and moon being darkened, and stars falling," denote the downfall of governments, and those who hold the reins of government. Even as early as Jacob's time this figurative language was used as denoting *parental* government, in the case of Joseph's dream for instance (Gen. xxxvii. 9.), where Joseph's father and mother and eleven brethren, making obeisance to him in his future exalted condition, is prefigured by the "sun and moon and eleven stars," doing obeisance to him. But this figurative hieroglyphic style, so common in the East from the first, is afterwards expressly used in Scripture in reference to *national* governments. See Isa. xiii. 9, 10. concerning
the downfall of Babylon; Ezekiel xxxii. 7 & 8, concerning Egypt; and so again Daniel viii. 10. Nor can these expressions be understood, as some have supposed, to refer to the judgment-day, because not only were these events to take place "immediately after the tribulation" at the siege and capture of Jerusalem, but our Lord says, (v. 34.) "Verily I say unto you, this generation shall not pass till all these things be fulfilled." The destruction of the Jewish polity, ecclesiastical and civil, is therefore to be understood. And whereas it is added, "And there shall appear the sign of the son of man in heaven; and then shall all the tribes of the earth (or land) mourn, and then shall they 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." These expressions appear to mean—that the awful events before mentioned, especially as coming to pass
according to prophecy, shall be a sign* in heaven, that is, a confirming proof in the church, as conspicuous as a sign in heaven, that Christ was the Son of man, the Messiah, spoken of by Daniel, (vii. 13,) also that all the tribes of the land as well as those dwelling at Jerusalem, should mourn; and that then they should see this same "Son of man coming," not as he was now, a despised Nazarene, but with awful majesty taking vengeance on his enemies.† Moreover, that those great hindrances to the universal spread of the Gospel, the Jewish polity, and the malignant opposition of the Jew- ish people being taken away, ministers or messengers, (for the word "angel" signifies a messenger,) should be sent with the gospel trumpet to announce redemption through his blood; and as Bishop Newton expresses it, should gather to himself a glo-

* It is the sign of the son of man, not the son of man himself.

† God's coming in the clouds, is often in Scripture expressive of his coming by some extraordinary display of divine power, particularly Isa. xix. 1; xxvi. 21; and lxvi. 15.
rious church out of all the nations under heaven; and that "they should come from the east and from the west, and from the and the south, and should sit down in the kingdom of God.

The prophetic declarations being explained, let us see their fulfilment.

Was the Jewish polity to be abolished? and " immediately" too " after the tribulation of those days?" So it was. Jerusalem was the only city, according to their law, to which they were to bring their sacrifices, and the Temple the only place where they were to offer them—there too was also the only place where the priests and high priests could officiate:—Now the city and Temple being both destroyed, and the people dispersed, the whole polity, as an ecclesiastical state and nation, fell of course; and thus, as Caiaphas had before prophesied, the Romans came and took away both their place and nation.

Was the sign of the Son of man in heaven then to appear? We must remember that the language is prophetic and figura-
tive. Now there was a sign of Christ being the "Son of man," that might well convince the Jews, that so professed to be "seeking after a sign,"—in the fulfilment of this prophecy. Were they to see the Son of man coming in the clouds of heaven with power and great glory? "In the ancient prophets," says Bishop Newton, "God is frequently described as coming in the clouds, upon any remarkable interposition of his power," as before shewn. And did not Christ thus come in his destruction of this city and temple, and in his vengeance upon this people? And did he not so come in the display of power and glory in the Gospel kingdom after this destruction?—Was the Son of man to send his angels, &c. to gather together his elect from the four winds of heaven? And was it not so? The angels—the messengers of the Lord of hosts, were sent and preached the Gospel trumpet in the four winds of heaven, and subsequent to that event the Gospel has been in a course of preaching, and still is so in the four quarters of the globe.
I come now to the last branch of our discourse on this prophecy.

6. The captivity and dispersion of the remnant of the Jewish people.

See Luke xxii. 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." 

We remark, then,

1st, That they did fall by the edge of the sword. O what an account does Josephus give of the dreadful slaughter that was made of them! Their obstinacy occasioned it. In the city and in the country their own historian reckons no less than one million, three hundred and fifty-seven thousand, six hundred and sixty. And he mentions particulars—here so many thousands—there so many thousands—enumerating more than twenty places where this destructive work had taken place.*

2d. They were also to be led captive into all nations.

* See Newton, p. 280.
To the truth of this prediction, the same historian bears testimony, enumerating place after place where they were so taken captive; and he informs us that during the whole war, no less than ninety thousand captives had been taken. And that they were dispersed into all nations, the present state of that people abundantly proves, as has been declared in our first Lecture.

Nor is this all that is foretold. "Jerusalem shall be trodden down of the Gentiles," says our Lord, "until the times of the Gentiles be fulfilled." And Jerusalem has been trodden down by the Gentiles, and has been in subjection to some other foreign power ever since, having been successively occupied by the Romans, Arabic Saracens, Franks, Mamalucs, and lastly by the Turks, who now possess it, and a Mahometan Mosque now covers the spot where the Temple formerly stood. But happy we are to observe, that the scene closes with the prospect of a brighter day. "Until the times of the Gentiles be fulfilled," implies, that these calamities are
for an appointed time, and no longer. Yes, and we devoutly hope for the period when the Jews will be brought into the fold of Christ, and there shall be one fold and one shepherd. Hasten it, O Lord, in his time!

Thus we have shewn the fulfilment of this remarkable prophecy,—we have shewn that it was not without reason that our Lord so solemnly declared, "Heaven and earth shall pass away, but my words shall not pass away." Having traced this fulfilment in regard to the beginnings of the sorrows, the state of the visible church then, the siege and capture of Jerusalem, with the tribulations accompanying it, the destruction of the Temple and city, the consequent dissolution of the Jewish polity, and lastly, the captivity and dispersion of the Jewish people, I shall now conclude with two observations:

1st, We notice the apparent impossibility of these things when foretold.

In reference to Jerusalem, before its first destruction by Nebuchadnezzar, it is said
in the Book of Lamentations, c. iv. 12. "The kings of the earth, and all the inhabitants of the world, would not have believed, that the adversary and the enemy should have entered into the gates of Jerusalem." And for aught appears, there seems to have been the same reason for such a remark before its destruction by the Romans. Besides its mountains round about, the city was surrounded by three celebrated walls, except on one side, which was deemed inaccessible, where it had only one. That one was remarkably strong, erected on a hanging rock, and fortified by sixty towers; the middle wall had fourteen, and the third no less than ninety towers. A city thus strong might well defy the power of man.

The Temple too, was a building, which, as one remarks, for its riches, and grandeur and elegance, it is not in the power of language to describe. Of its magnitude we may form some idea, by its having been "forty-six years in building:"* and of its

* And even this seems to refer to its enlargement only.
strength, by the immense size of the stones of which it was constructed. Josephus assures us that "these stones," some of them I suppose he means, "were nearly sixty-eight feet long, more than seven feet high, and nine broad. The circuit of the whole building was four furlongs; its height one hundred cubits: one hundred and sixty pillars, each twenty-seven feet high, ornamented and sustained the building." Such is the account of Josephus. Now, that such a city should ever be ploughed up; and that such a building should be demolished, so as that "not one stone should be left upon another"—how astonishing! and how yet more astonishing, that it should have been foretold by Micah eight hundred years before, and by Christ thirty-three years before, while the city and the Temple were yet in their glory! Who could foresee these things but God only? But such were the facts, and the predictions were fulfilled, as our Lord declared they should be, during the existence of that generation—nay, more, in spite of all the efforts of the Ro-
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man general, as has been before declared, to prevent it.

2dly, Our next remark is concerning the providence of God, in preserving and raising up Josephus, a Jew, (therefore far from any intention to say any thing to confirm the truth of Christianity) to write, and leave on record these transactions.

This Josephus was singularly qualified for the purpose. You shall hear his own account of himself. "At first," says he, "I fought against the Romans, but was afterwards forced to be in the Roman camp. At the time I surrendered, Vespasian and Titus kept me in bonds, but obliged me to attend them continually. Afterwards I was set at liberty, and accompanied Titus when he came from Alexandria to the siege of Jerusalem. During this time, nothing was done which escaped my knowledge. What happened in the Roman camp I saw, and wrote down carefully. As to the information the deserters brought out of the city, I was the only man that understood it. Afterwards I got leisure at Rome, and
when all my materials were prepared, I procured the help of one to assist me in writing Greek. Thus I composed the history of those transactions, and I appealed both to Titus and Vespasian for the truth of it; to which also Julius Archelaus, Herod and king Agrippa bore their testimony." Such is the historian's account of himself; and to this may be added, that no one calls in question his fidelity as a historian. Indeed, a great writer, Scaliger, has declared, that "not only in the affairs of the Jews, but in those of foreign nations also, he deserves more credit than all the Greek and Roman writers put together."

To confirm the truth of the great facts declared in this Lecture, I would remark, that every traveller who visits Rome may see to this day the remains of the triumphal arch of Titus, erected at that time in commemoration of this his triumph over Jerusalem; and more than that, he may see on that arch a representation of the golden candlestick and other sacred utensils of the holy place in the Temple of Je-
rusalem, as a memorial of the destruction of that very Temple: add to this, that whereas it was a custom of the Romans to strike medals or coins on occasion of great events to commemorate them, there was, on occasion of the victory over the Jews, a medal or coin struck commemorative of that event; and it is a known fact, moreover, that some of those medals have been dug up from the earth, and one of them I myself have seen.*

But after all, who indeed that is acquainted with history, and with uninterrupted tradition, and connects with that the present state of the Jewish people, can reasonably call in question the facts that have been stated?

And now, after seeing so many predictions of our Lord so remarkably fulfilled, what must we conclude, but that the book which records those things must be the book of God—that Jesus who delivered

* On one side is "Judæa capta," (Judæa taken), with a female weeping under a palm tree, and on the obverse side, the head of Vespasian and "Senatus consultu" (by advice or consultation of the senate).
them was truly the Christ, the Son of God, the Saviour, and that therefore our religion, our common Christianity, is divine? I will conclude with the public declaration of Lord Erskine, some time since Lord Chancellor of England, and from his profession in the habit of "weighing, sifting and scrutinizing evidence," that he considered this prophecy, "if there were nothing else to support Christianity, absolutely irresistible."
LECTURE VII.

CONCERNING GOD'S "JUSTIFYING AND BLESSING THE HEATHEN" OF WHICH WE BRITONS WERE THEN A PART.

Gal. iii. 8.

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.

"Known unto God," says the Apostle James, "are all his works from the beginning of the world." And all events too—for "he seeth the end from the beginning." In many instances he has been pleased to foretel them by his servants, the prophets and apostles, and to cause them to be left on record in his word. And why? That "when they have come to pass we might believe" in him and in his
word. This is the true intent of Scripture prophecy. Some of these prophecies have been already considered in the preceding Lectures; and their fulfilment, I trust, has been satisfactorily proved. I shall now conclude this course by a consideration of the prophecies of the Old Testament Scriptures concerning God's justifying and blessing us Gentiles, and I hope to shew the fulfilment of these also; and since this last Lecture more immediately bears on our everlasting salvation, I must hope that it will not be attended to with less interest than those which have preceded. May he who giveth increase to his word render the subject his power to our salvation!

In discussing our text, it may be useful, 1st, To speak of "the heathen," and heathenism: 2d, To explain the justification here mentioned: 3d. To shew that it is by faith. 4th. To notice the blessing that comes on those thus justified: and then, 5th, Shew that this mercy having been of old intended for us Gentiles, was prophesied of, and since according to such prophecy, the
mercy has been and still is bestowed upon us, that such prophecy is fulfilled.

1st. The heathen. By this term we understand all the world who were not Jews; and they are otherwise called "Gentiles." These having been originally disobedient to God, and having rejected him, he "left them to walk in their own ways," not, however, "leaving himself without witness of his goodness," as the apostle Paul remarks, "in that he gave them rain from heaven and fruitful seasons: filling their hearts with food and gladness." But "not knowing God," and indeed "not liking to retain God in their knowledge, they became vain in their imaginations, and their foolish heart was darkened:" "in consequence of which they changed the glory of the incorruptible God into an image, made like unto corruptible man, and to birds, and four footed beasts and creeping things." Thus the nations of the world having forsaken God, fell into gross idolatry.—Nor was that all: together with and from that idolatry there appeared the
grossest immorality, so that, besides indulging in the vilest lusts, of which indeed they represented their gods and goddesses as patrons, they became "full of all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, back-biters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection; implacable, unmerciful: who knowing the judgment of God (that they which commit such things are worthy of death) not only did the same, but had pleasure in them that did them." What a statement! What a catalogue! Who knows, when he once forsakes God and does not "like to retain God in his knowledge," or, according to another Scripture expression, says in his heart, "Depart from me, for I desire not the knowledge of thy ways"—who knows, I say, how far he may proceed in iniquity? The heathen continued in this awful state of idolatry and
immorality with the exception of a few tribes and families or individuals, in different degrees from the time of Abraham down to the period of the Gospel kingdom. It appears from Lev. xviii. and xx. to have been so in the time of Moses, 1450 years before Christ; and to have continued so until the time of Paul, 66 years after Christ, according to the passage quoted from the first chapter of his Epistle to the Romans. The testimony also of Eusebius, a celebrated ecclesiastical writer, who wrote about two or three hundred years after, confirming the same: and our missionaries unite in bearing witness that such is their state at this time.

But God had designed that the Gentiles as well as the Jews should "glorify him for his mercy." And to this the apostle Paul refers in our text, writing to the Galatians, who were Gentiles, and had "obtained mercy." "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.” Observe, he speaks of God’s design of justifying them, which leads me,

2dly, To notice and explain the justification here mentioned.

Justification is a word of great importance in divinity, and rich with comfort if well understood. It is not properly “pardon,” for that is the act of a sovereign—but “acquittal,” or more strictly “the imputation of righteousness,” * which is the act of a judge. Justification is, indeed, a law term, and is analogous to that judgment, according to law, which takes place in a court of justice. Hence, the Scriptures not unfrequently oppose it to condemnation. In the Epistles of Paul it stands connected with the covenant of life upon works, and thus it means declaring a person righteous according to that covenant, and adjudging him to life as its reward. An abstract of this covenant you have in Rom. ii. 7—10. “To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that

See Rom. iv.
are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.” If any man has fulfilled all righteousness according to the true intent and meaning of the “law of works,” or covenant, he shall be justified—if the contrary, condemned: and to shew that “the great King, Lawgiver, and Judge is more ready to justify and reward than condemn and punish, the reward is mentioned twice, the punishment only once.

Now it is obvious, that the Heathen or Gentile world, all sinful as they were,—transgressors of the law of nature as they were, could not be so justified by their own works, but on the contrary, that they were “all,” as the apostle roundly declares, Rom. iii. 20. “guilty before God.” And indeed, how could God justify them—God who has positively declared, that he “will not jus-
tify the wicked?”* It must then be by some other plan, some wise contrivance of his own, that he would “justify the hea-
then.” And so it was. But what was the gracious and wondrous plan? Hear and understand, my brethren. God, in the person of the Father, declares his will, that his only begotten Son should come into this world as Mediator between God and men; and that as he was the “Son of God,” and as such was fit to transact for God, so he should become the “Son of Man,” that he might be fit to transact for man. To this the Son cheerfully consented, and hence he says, “Lo, I come to do thy will, O God,” and then he takes the body prepared. It was requisite in this view also that he should take upon him the form of a Servant and be made under law. And, wonderful condescension of grace! this he did also. “He who was in the form of God, and thought it not robbery to be equal with God, took upon him the form of a servant,” and was also “made under

* Exod. xxiii. 7.
law” to God. Now, then, having the nature of man, he might live and die as man, and being a servant, and under law, he might “fulfil all righteousness,” and be “obedient”—in short, by his death he might endure the *curse* of the law, and by his righteousness he might obtain “the *blessing*, even life for evermore.” And thus it was, in fact. Paul, in this very chapter, assures us that Christ “was made a *curse*;” and he also informs us that he obtained a “*blessing*.” And why? Because Christ was “*justified by the Spirit*” or, in other words, because a *justificatory sentence* (for so the Greek word δικαίωμα,* Rom. v. 18.

* Δικαίωμα is the word signifying the justificatory *sentence*. It may be useful here to observe the difference of the three words employed on this subject. Δικαιοσύνη is the righteousness itself, the matter of it—δικαιώμα, the judging or *passing* the sentence of judgment—and δικαιώμα, the word here used, the *sentence* passed. When Christ was raised from the dead, he was declared a righteous person, and through that sentence thus passed, “righteousness comes upon” (εις unto) “all men to justification of life.” The above remark, the author conceives, will explain Rom. viii. 4. where the same word occurs.

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exactly means) was passed upon him. This was at his resurrection.

This is all clear, you will say, as it regards Christ. Having taken our flesh and blood, he could die and be made a curse; and having been under law, he could obey and be justified himself, or pronounced righteous himself;—but how does this affect us? I answer: Scripture teaches us that he took upon him our nature and the form of a servant, and was made under law for us;" that he "was made a curse for us;" that he "died for our offences—and that he was raised again for our justification, and in short that we might be justified "in the name of the Lord Jesus." In this his suffering and obedience he acted as a public person, as the head and representative of mankind, and as the Surety of his church. As representative of mankind it is that Paul gives him the name of "the second man and the last Adam"—and hence in Rom. v. 18, 19, he says, "Therefore as by the offence of one judgment came upon all men to condemnation; even so by
the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Here then is the way by which the guilty heathen might be justified—the Son of God being constituted mediator, stands up for man, and they are "justified in his name," and "through this" blessed mediator, "all that believe are justified from all things by which they could not be justified by the law of Moses"—and not only are they justified from all things, but the justificatory sentence passed upon Christ comes on them also to their "justification of life," as one in law with him. That the above representation is strictly scriptural, I might refer you to a great number of passages of Scripture; but the following shall suffice: John i. 1—14. Heb. x. 5—9. Phil. ii. 4—8. Gal. iv. 4, 5. Rom. iv. 25. v. 18, 19. 1 Cor. vi. 11. 1 Tim. iii. 16. and this and the foregoing chapter.
That the heathen, so guilty and so rebellious, should be thus "justified" in the sight of God, must be considered as "mercy" indeed, and might well be called "Gospel," as in our text. But,

3dly, The method by which they become possessed of the invaluable blessing comes next to be considered; and that is "through faith."

Men, when their consciences trouble them for their sins, naturally have recourse to "works of righteousness which they have done," or may do—or else to the "uprightness of their heart," or their promised repentance and amendment—at least to something done by themselves, or to some disposition in themselves; but, my brethren, without insisting on the impossibility of the thing in itself,—it is not for guilty convicted criminals, such as men are, to dictate to their sovereign king and judge in what way he will deal with them. They are to be entirely at his disposal. And, in the case before us, God knows
what plan is most likely to glorify himself, and save man; and if he be pleased in his infinite wisdom and love, instead of executing the sentence of the law, to adopt a method for such purpose, our business as criminals is thankfully to comply with it; not doubting but that hereafter we shall see the suitableness and glory of his procedure.

Well then, my brethren, if any credit can be given to Scripture, it is not by works done by us or by our goodness, but it is by *faith*, and that alone. See in proof of this assertion, amongst other passages, 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." Gal ii. 16. "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." Eph. ii. 8, 9. "For by grace are ye saved through faith; and that not of yourselves:
it is the gift of God: Not of works, lest any man should boast.” Read also the chapter before us as well as our text.—And “it is of faith that it might be by grace,” or of free undeserved favour, and that all occasion of boasting might be excluded. “Being justified freely,” says Paul, “by his grace through the redemption that is in Christ Jesus.” And most assuredly, those who are taught of God that they are, as the Scripture expresses it, “without strength,” will not only rejoice that there is justification “in the name of the Lord Jesus,” but that that justification is through faith.

Before we proceed any farther, allow me to ask whether we ourselves are “justified through faith?” It is true we are not now nominally “heathens,” yet we are all sinners and guilty, and therefore cannot be justified by works or in our own name. “How should man be just with God? If he will contend with him he cannot answer him one of a thousand” charges that God might bring against him. Let us, therefore, be
earnestly concerned to be "justified by the faith of Christ. Yet let it be of such a faith as though not conjoined, yet is followed by "the work and labour of love," as its natural fruit. And happy indeed is it for any one to be thus justified, for on him comes the blessing; — which leads me,

4thly, To notice the "blessing" that comes upon the "justified."

Yes, not only are the heathen, believing, delivered from the curse of the law by Christ being made a curse for them, but the blessing of Abraham comes upon them, even that God shall be their God, and that they shall "receive the promise of the Spirit through faith." *

Hence to the guilty criminals, now believing in Christ, and as a natural result, calling upon him and committing themselves to him, as otherwise helpless and lost, Christ will give the Holy Spirit, whereby they shall be enabled to love the God whom

* Gal. iii. 13, 14.
they hitherto considered as an object only of dread; to hate the iniquities which they so loved, and heartily to forsake them all; and so now to serve him with a willing mind, whom they served only by constraint before. Yes, they shall love their God as a father, confide in him, and have access to him by prayer, as children, and, O blessed privilege! all the promises of God shall be their possession, and Heaven their eternal inheritance, of which too, this gift of the Holy Spirit shall be the foretaste and earnest. And now, is not all this a "Blessing" worthy the name? O yes, it is, and O believing soul, thou who, sensible of thy guilt and unworthiness, and renouncing thy righteous, as well as thy sinful self, trustest alone in the death and righteousness of Christ for thy pardon and justification—this blessing of the Spirit shall be thine—on thee it shall be freely and graciously bestowed. "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture
hath said, out of his belly shall flow rivers of living water; but this spake he of the Spirit, which they that believe on him should receive.”* O blessed words!

Well then, as I hope you have attended to the subject, I shall presume that you have now seen what our text means by the “Heathen;” what by “justifying” them; how this justification takes place “through faith,” and what we are to understand by the “blessing” coming on the justified, even God being their God, and imparting to them the gift of the Holy Spirit, which is “life for evermore,” or eternal life. “The gift of God is eternal life.” “This is the record that God hath given to us eternal life, and this life is in his Son.” O interesting record! A gift, not a purchase! free to us—though dearly bought by our blessed Mediator and Saviour.

Observe then now, my brethren, that the apostle says, “The Scriptures foreseeing that God would justify the heathen through

* John vii. 37—39.
faith, preached before the gospel unto Abraham, saying, 'In thee shall all nations be blessed.'" Whence we are led to conclude that the "mercy" was intended long before it came; and also that it was foretold—and this is what we are about to insist on. But before we do so, allow me just to notice that we hence see that the Gospel—these glad tidings, as the word imports, was no new thing when the apostle preached. No, this Gospel was as old as Abraham, one thousand eight hundred and twenty-one years before Christ came. Yea, we could prove to you that it was as old as Abel and Adam too: but passing this subject, we proceed according to our original plan, to shew,

5thly, That this mercy to us Gentiles was prophesied of by the Old Testament Prophets; and that in the experience of this mercy, now for near 1800 years, the Scriptures are constantly fulfilling.

In shewing the fulfilment of God's word in this respect, we will take a retro-
grade motion, or trace the prophecies back, till we come to the prophecy made to Abraham, as cited in our text. For certainly, the farther remote the prophecy, the more remarkable the fulfilment. And I must select only, for time will not allow my taking a wide field. I begin with the last of the Old Testament prophets, Malachi. Thus, Malachi, 397 years before Christ, (ch. i. 11) "From the rising of the sun to the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to my name and a pure offering: for my name shall be great among the heathen, saith the Lord of Hosts."


"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."

**Zechariah, B. C. 587. ; chap. ix. 10.**

"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."

**Ezekiel, B. C. 594. ; chap. 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 I will 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."

**Jeremiah, B. C. 601. ; chap. xvi. 19.**

"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."

Micah, B. C. 710.; chap. iv. 1, 2.

"In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and peoples (Heb.) shall flow into it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many peoples, and rebuke strong nations afar off, and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up a sword against nation, neither shall they learn war any more."

Isaiah, B. C. 712. chap. ii. 1, 2—4; xi.; xlii. 6.; and xlix. 6.; and in many other places.
The first passage cited is the same as Micah's, just read; the next runs thus,—
"I will give thee," the Messiah, "for a light of the Gentiles."

And more expressly in the next,—"I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth."

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."


"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And many others, too numerous to mention, only we may remark how he celebrates it as a matter of joyful thanksgiving in the 66th, 67th, 72nd, 96th, 97th, 98th, and 100th Psalms.

And in the same way of joyful thanksgiving does the next Prophet we shall quote prophesy concerning it, viz.

Moses, B C. 1451. Deut. xxxii. 43.
"Rejoice, O ye nations, with his people." quoted and applied to the case in hand, by the apostle, thus, "Rejoice, ye Gentiles, with his people." And the last I shall cite before we come to that referred to in our text, is that of dying Jacob, B. C. 1689. Gen. xlix. 10.

"The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and to him shall the gathering of peoples (Heb.) be."

Now we come to the prophecy delivered to Abraham, as just mentioned, which prophecy was also renewed to Abraham's son, Isaac, and his grandson, Jacob.

Abraham, B. C. 1921. Gen. xii. 3.

"In thee shall all families of the earth be blessed." To Isaac, thus, "In thy seed shall all the nations of the earth be blessed." And to Jacob, "In thee and in thy seed shall all the families of the earth be blessed."

Such is the selection of Old Testament prophecies, that we bring before you; and who sees not the fulfilment of them? Yea,
have we not their fulfilment before our eyes this evening? Yet, there are two things noticeable in some of them which we have not seen fulfilled, and these are that all nations should be blessed, and that nations should "learn war no more." But it is to be remembered that the prophecies extend to the end of time; and, since the greater and most prominent part of these predictions have been fulfilled in the calling of the Gentiles, and in the amelioration both of the principles and practice of warfare amongst Christian nations, we may very naturally conclude that the remaining part will also be fulfilled in the appointed time. "A thousand years with the Lord is but as one day." Nay, my brethren, do we not see even this remaining part in a course of fulfilment at the present time in those numerous Bible and Missionary and Tract Societies that are now in operation? Assuredly we do. And what is the gospel that is thus circulated and preached,—is it not the gospel of peace? Yes, and when the kingdoms and nations of the earth have
received it and better understand it—when
the Millennium days come, it is easy to
conceive that "nation will lift up sword
against nation no more."

But before we dismiss this part of the
subject, let us reflect a little on the great
improbability that such prophecies of God's
blessing the Gentiles should be fulfilled at
the time they were delivered. Look at that
delivered by Malachi, about four hundred
years before only. No nation upon earth,
at that time, besides the Jews, worshipped
the true God, but all were sunk in gross
idolatry, superstition and wickedness. Look
farther back at Isaiah's time, seven hun-
dred years before, or at David's time, one
thousand years before, and you will still
find, that the nations were in darkness; that
"darkness had covered the earth, and gross
darkness the people." Proceed still far-
ther back to the time of Moses, and see
the nations then; if we may judge of others
by the seven nations of Canaan, as repre-
sented to us by Moses, in Lev. xviii. and xx.
we must conclude, that then too they were
in manners abominable;—and, lastly, if we reach backward to the time of Abraham, we shall find, that the nations having forsaken God, (some tribes and families, and individuals descended from Abraham excepted), they had generally lost the knowledge and fear and worship of the true God. Now, under such circumstances, what human probability was there that ever the nations should be "turned from idols to serve the living and true God?" Besides, think, for a moment, how the idolatry of the nations had interwoven itself amongst the very manners and customs of the people—think of the effect of immemorial custom, universal tradition, the interests of a corrupt priesthood, and of the vast number of tradesmen and mechanics, that must be in the habit of obtaining their livelihood and "wealth" by their "craft"—think again, of all the prejudices of education; and though last, yet not the least, the suitableness of their idolatrous practices to the sinful lusts and unholy tempers of the human heart; and then say whether it was
likely, that a holy Gospel should so succeed amongst them. Ah, no—both the prophecies and the fulfilment of them, can be accounted for only on the supposition that the prophecies were from God, and that that the fulfilment was of God. And then, my brethren, if so, we have another proof that the book which contains these prophecies is the book of God.

But here, though our argument is concluded, we cannot conclude our discourse without calling upon ourselves as "Gentiles to glorify God for his mercy:" "Rejoice, ye Gentiles," said Moses, "with his people." And when we consider our guilty and ignorant and debased and perishing condition on the one hand, and the deliverance and the justification, and eternal life that come to us by the gospel on the other, have we not reason to rejoice? What says Paul concerning the Ephesians, in their "heathen" condition? "Wherefore, remember, that at that time ye were without Christ; aliens from the commonwealth of
Israel, strangers from the covenants of promise, without God and without hope in the world." And, were not we so in Britain? Exactly in the same condition. But the Gospel has brought us Christ— it has made us, who truly believe, "fellow heirs" with God's true spiritual Israel; it makes us fellow partakers of "the covenants of promise"—it makes God "our God," and introduces us to "the hope of glory." I say, the Gospel exhibits these blessings to us for our reception, and if we do not reject, but receive them in God's appointed way, they are ours, and thus we become "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." And is not this cause of joy?—and is it not cause of joyful thanksgiving also? Assuredly it is, as remarked before. How does the Psalmist call upon us "to unite in joyful thanksgiving for his righteousness and salvation, when openly shewed in the sight of the heathen," as it now is! Lord, shew us, we beseech thee; our sin
and our danger, and the misery of a sinful condition, that we may know how to value the Gospel, and, opening our hearts, open our mouths, that we may shew forth thy praise for it as we ought!

THE END.
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