

# LETTERS AND ESSAYS,

Controversial and Critical,

ON

SUBJECTS CONNECTED WITH

THE

CONVERSION AND NATIONAL RESTORATION

OF

ISRAEL.

First published in the Jewish Expositor.

BY WILLIAM CUNINGHAME, ESQ.

*Of Latnshaw, in the County of Ayr.*

רעה עמך בשבטך צאן נחלתך שכני לבדד ישר בתוך  
כרמל ירש בשן וגלעד כימי שלם כימי צאתך מארץ מצרים  
אראנו נפלאות :

Feed thy people with thy rod, the flock of thine heritage which dwell solitarily in the wood: let them feed in Bashan and Gilead, as in the days of old. According to the days of thy coming out of the land of Egypt, will I show unto him marvellous things.—*Micah* vii. 14, 15.

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**LETTERS AND ESSAYS.**

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## P R E F A C E.

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THE papers now collected into one volume, were originally composed for the Jewish Expositor, a monthly work, little known to the public in general, of which the object is, to promote the cause of Christianity among the Jews. It has appeared to the Author, that these papers may, with the Divine blessing, be useful, in turning the attention of Christians to the state of that people, “to whom  
“pertaineth the adoption, and the glory, and the  
“covenants, and the giving of the law, and the service of God, and the promises: whose are the  
“fathers, and of whom, as concerning the flesh,  
“Christ came, who is over all God blessed for  
“ever”\*—a people who are emphatically described as “wonderful from their beginning hitherto”†—a people that have for so many ages been scattered among the nations, and yet preserved distinct from all; and amidst the noon-day rays of Gospel light have continued, according to the prophecy uttered by Moses more than three thousand years ago, to grope as the blind gropeth in darkness‡—a people whose casting away was the reconciling of the world, and whose recovery shall be life from the dead.§

\* Rom. ix. 4, 5.

† Isaiah xviii. 2. Horsley's Translation.

‡ Deut. xxviii. 29.

§ Rom. xi. 15.

Should this small volume be instrumental in awakening in the breast of any Christian a deep sense of his obligations to that people, and exciting his liberality, his efforts, and his prayers in their behalf, it will not have been written in vain.

No person who has deeply studied the sacred volume, can be ignorant of the almost innumerable promises which are therein contained, of returning mercy and favour to the seed of Abraham in the latter ages, and of the unspeakably important consequences which we are led to anticipate from their conversion to the spiritual interests of the world. Indeed, all the magnificent and glorious results, which are held out to our view from the universal diffusion of the pure light of the Gospel in that future and now nearly impending dispensation, when "the kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High,"\* seem to hang upon the conversion of the ancient people of God for their accomplishment; since this is evidently implied in the expression of the great Apostle of the Gentiles already alluded to, that their receiving again shall be life from the dead.

Christians will feel their minds affected by these things, in proportion to the degree in which they are advanced in love to God and man. We know that there are those, who among men have the reputation of being spiritual, to whom a more than usual

\* Dan. vii. 27.

concern for the cause of Israel appears to be foolishness;—but we shall usually find that these persons have only a superficial knowledge of the Scriptures. They have received their views of religion from creeds and confessions composed by fallible men, and have not dug deep in the sacred pages for the pure ore of Divine wisdom\*—they have

\* “Most people in this country, and probably even the majority of the population in Europe, think that they understand Christianity, and yet a very small proportion of them have read the Bible, with that degree of ordinary attention which they bestow upon the common concerns of life: their ideas on this subject are derived almost entirely from creeds and church articles, or human compositions of some kind. The evil consequences arising from this are most grievous. To convince ourselves, that they are indeed so to a high degree, we have only to compare the two methods.

“In the Bible, we uniformly find the doctrines, even those which are considered most abstruse, pressed upon us as demonstrations, or evidences of some important feature of the Divine mind, and as motives tending to produce in us some corresponding disposition, in relation to God, or man. This is perfectly reasonable. Our characters cannot but be in some degree affected, by what we believe to be the conduct, and the will of the Almighty towards ourselves, and the rest of our species. The history of this conduct and this will, constitutes what are called the Christian doctrines. If then the disposition, or character which we are urged to acquire, recommend itself to our reasons and consciences as right, and agreeable to the will of God, we cannot but approve that precept as morally true; and if the doctrine by which it is enforced, carries in it a distinct and natural tendency to produce this disposition or character, then we feel ourselves compelled to admit, that there is at least a moral truth in this doctrine. And if we find that the doctrine has not only this pure moral tendency, but that it is also most singularly adapted to assert and acquire a powerful influence over those principles of our nature to which it directs its appeal; then we must also pronounce, that there is a natural truth in the doctrine; or in other words, that however contradictory it may be to human practice, it has, however, a

never contemplated the close and intimate connection between the Levitical dispensation and the

“natural consistency with the regulating principles of the human mind. And further, if the doctrine be not only true in morals, and in its natural adaptation to the mind of man, but if the fact which it records coincides also, and harmonizes with that general idea of the Divine character which reason forms from the suggestions of conscience, and from an observation of the works and ways of God in the external world, then we are bound to acknowledge, that this doctrine appears to be true in its relation to God. In the Bible, the Christian doctrines are always stated in this connection; they stand as indications of the character of God, and as the exciting motives of a corresponding character in man. Forming thus the connecting link between the character of the Creator and the creature, they possess a majesty which it is impossible to despise, and exhibit a form of consistency and truth which it is difficult to disbelieve. Such is Christianity in the Bible; but in creeds and church articles, it is far otherwise. These tests and summaries originated from the introduction of doctrinal errors, and metaphysical speculations into religion; and in consequence of this, they are not so much intended to be the repositories of truth, as barriers against the encroachment of erroneous opinions. The doctrines contained in them are therefore not stated with any reference to their great object in the Bible—the regeneration of the human heart, by the knowledge of the Divine character. They appear as detached propositions indicating no moral cause, and pointing to no moral effect. They do not look to God on the one hand as their source; nor to man on the other as the object of their moral urgency. They appear like links severed from the chain to which they belonged; and thus they lose all that evidence which arises from their consistency, and all that dignity which is connected with their high design. I do not talk of the propriety or impropriety of having church articles, but of the evils which spring from receiving impressions of religion exclusively, or chiefly from this source.”—*Erskine on the Internal Evidence of Revealed Religion*, p. 90—94.

Agreeing as I cordially do in the justice of the foregoing observations, I must yet remark, that they appear to me to be applicable, rather to the modern Summaries of Christian doctrine, than to those of a more ancient date; for as we have receded in time from the Apostolic ages, in the same proportion we appear also to have de-

economy of the Messiah, nor viewed Revelation as one great scheme, every part of it reflecting light upon other parts mutually. Hence it is that they either overlook altogether, or interpret on erroneous principles, that mass of Divine prediction which relates to the conversion and restoration of the Jews; and count that people insignificant, who were the objects of the personal ministrations of the Lord of Glory, and over whose ruins he wept—who are the descendants of Patriarchs and Prophets, and to whom the Apostles of our risen and glorified Lord were commanded to make the first offers of salvation.

But if, in the judgment of the great Apostle of the Gentiles, to speak in the tongues even of angels; to possess the gift of prophecy, and understand all the mysteries of spiritual knowledge, without charity, or love, were attainments utterly unavailing to salvation; is it to be supposed, that an adherence to those standards of doctrine which have been stamped with the seal of conventional orthodoxy,

parted from their simplicity in the statement of Evangelical truth. Take as an example of the ancient simplicity the Nicene Creed, which was, I presume, the only formulary of faith, which the ministers of the Church were required to subscribe as late as the fourth century. This short and comprehensive formulary, like that called the Apostle's Creed, breathes throughout, in so eminent a degree, the unction of piety, that I cannot think it is chargeable with the consequences, that the above able writer generally attaches to human Creeds. These consequences seem chiefly attributable to the formularies composed after the first and purest age of the reformation, when the Protestant churches had got entangled in metaphysical controversy.

can supply the want of that principle of heavenly charity which warmed the bosoms of the Apostles of our Lord, and led them forth in the career of patient suffering unto death, that they might communicate to us Gentiles the unsearchable riches of Christ? We ask those professing Christians, who care nothing for the salvation of Israel, and refuse their aid to those Institutions which are established for that end; and those ministers, who, in conducting the worship of their congregations, habitually omit to pray for Israel, while they are not guilty of the same omission with respect to the Heathen and Mahomedan nations;\* whether they have forgotten that the holy Apostles of the Messiah were Jews; that the writers of the Old and New Testament Scriptures, from which it is our high privilege to imbibe those lessons of Divine knowledge whereby we may be made wise unto salvation, were of the same Hebrew family; and that our Lord himself was, as concerning the flesh, of the tribe of Judah? Upon what principle, then, can they justify or excuse their plain disobedience to the commands of Christ, in neglecting to seek the salvation of that people, from whose forefathers we received such inestimable blessings, and who are (as we are assured

\* The Church of England, in her Collect for Good Friday, specifically prays for the Jews, and in her daily ministrations, she uses the 67th Psalm, which is a prayer, having respect first to the Jewish Church, and then to the Heathen. The question here asked, therefore, has no reference to that Church, but to the ministers of those churches where there are no prescribed forms of public prayer, and where, if any minister habitually neglects to pray for the Jews, the omission must be wilful.

in the Scriptures) still beloved for the fathers' sakes?\*

If the conversion of Israel is to be life from the dead to the world, and introductory to that glorious age to come,† when “*the saints shall take the kingdom, and possess the kingdom for ever, even for ever and ever* ;”‡ then it would seem to follow, on the principles of analogy, that every approximation, however small, to this glorious result, must be attended with a corresponding degree of blessedness ; and I believe that we may safely appeal to those, both ministers and private Christians, who have in these days laboured with the greatest ardour and perseverance to promote the salvation of Israel, whether they have not reaped a rich reward, by an evident growth of spiritual religion, in their congregations, and their own souls, from the time when they have first turned their attention to this long neglected and deeply injured people. Nor have we any reason to wonder at this mysterious influence, which the cause of Israel seems to exercise over the spiritual destinies of the world. “The gifts and calling of God (to them) are without repentance.”§ The emphatic promise of the Lord himself to Abraham is thus recorded by the sacred historian, “I will bless them that bless thee, and curse him that curseth thee ; and in thee shall all the families of the earth be blessed.”||

\* Rom. xi. 28.

† Ὁ Αἰων ὁ ἐρχόμενος, Luke xviii. 30. Ὁ Αἰων ὁ μέλλων, Ephes. i. 21.

‡ Dan. vii. 18.

§ Rom. xi. 29.

|| Gen. xii. 3.

It is evident, therefore, that all who, even in this remote age of the world, are actuated by sincere love and compassion towards the children of Abraham, have, under the unchangeable covenant of Jehovah, the Lord God of Israel, an irrevocable right to a share in the foregoing blessing. "The remnant of Jacob shall be in the midst of many people as a dew from the Lord, as the showers upon the grass that tarrieth not for man, neither waiteth for the sons of men."\* "Israel shall blossom and bud, and fill the face of the world with fruit."†

It will be readily acknowledged by all who are watching the signs of the times, in connection with that "sure word of Prophecy, which is as a lamp shining in a dark place,"‡ that passing events give an intense degree of interest to every thing, having relation to the general subject of these papers. There is among the Expositors of the Apocalypse, a general agreement in referring the Sixth Trumpet, or second woe,§ wherein the Euphratean horsemen are let loose to slay the third part of the men, to the overthrow of the Eastern Empire by the Turks; and also in applying the sixth vial|| to the destruction of the Turkish power, preparatory to the national restoration of the Jews. This tremendous scourge of Christendom and the world, seems at length to approach the termination of its allotted sway. It is now shaken to its foundation by the insurrection of its Greek subjects, and threat-

\* Micah v. 7.      † Is. xxvii. 6.      ‡ 2 Pet. i. 19.

§ Rev. ix. 13—15.

|| Rev. xvi. 12.



ened on the North by the armies of Russia, which seem to wait only the signal to dart on their appointed prey ; and whatever may be the immediate issue of the present crisis, the Mahomedan power has received a shock from which it can never recover. It contains indeed in itself all the seeds of dissolution, and would speedily fall by its own weight, even without the aid of any external impulse. Whenever the auspicious event of its destruction may happen, we have reason to believe, that it will be nearly connected with the restoration of Israel.

In the mean while, the conversion of this people proceeds silently, but with daily increasing rapidity. Every where they receive with gladness, the New Testament Scriptures, now first offered to them in their ancient tongue—and welcome the Christian Missionary, who comes to direct their attention to the hitherto despised Jesus of Nazareth as the Saviour of the world. In this very year, it is probable, that the Gospel, in its original purity, will once more be preached at Jerusalem, by one of the race of Israel, who seems worthy to tread in the footsteps of Apostles and Prophets, and appears to unite the accuracy of philosophic discussion, with the humility and simplicity of the little child in Christ Jesus.\* These are among the signs of the

\* I speak not of this individual, Mr. Wolff, from personal knowledge, having never met with him ; but from the impression made on my mind, by the perusal of the deeply interesting Journal of his Missionary journey (printed in the Jewish Expositor) wherein he manifests a rare union of talents of a high order, with fervent piety, and infantine simplicity.

times to which we shall do well to give earnest heed, and to which they must indeed be blind, who have not already given heed. They all unite with one voice in assuring us, that the time referred to in the following animating passage of the Prophet is at the very door, and in calling upon us to arise and help forward the blessed work. "Go through, go through the gates, prepare ye the way of the people, cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Sion, Behold thy salvation cometh, behold his reward is with him, and his work before him. And they shall call them the holy people, The redeemed of the Lord, and thou shalt be called, Sought out, A city not forsaken."\*

\* Is. lxiii. 10—12.

*March 25, 1822.*

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## LETTERS AND ESSAYS.

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### FIRST LETTER TO RABBI J. CROOLL.

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SIR,

I CANNOT but rejoice, that in consequence of the recent publication of your work, entitled, "The Restoration of Israel," with the Answer of the Rev. Mr. Scott, an opportunity is afforded to Christians, to renew the investigation of the great question at issue between them and the Jews, in the spirit of temperate and amicable controversy.

Your book, being now before the public, becomes a fair and legitimate object of general discussion; and I conceive myself to be at liberty to make such animadversions on its contents as the interests of truth seem to require.—At an early period of the existence of the London Society, I furnished them with a MS. containing Remarks on David Levi's Dissertations on the Prophecies respecting the Messiah, which they thought it right to publish: the Committee, therefore, on receiving your MS. did me the honour to consider me a fit person to answer it, and put it into my hands with that view, as was stated to the public in the Fourth Report of the Society. It appeared to myself, however, that I by no means possessed the requisite knowledge of

Hebrew literature for such an undertaking, and I was anxious that some one more competent for it should execute the important duty which had been assigned to me ; and the more so, as I was engaged in other matters which almost entirely occupied my time. But though this was my feeling, I thought it right to put down such remarks as occurred to me in reading your book, with a view of completing an answer to it at some future period. I had proceeded a considerable length in this task, when I heard, with unspeakable satisfaction, that the Rev. Mr. Scott was engaged in preparing an answer to your work. After I received this information, I wholly discontinued the prosecution of what I had begun ; as I had no doubt that the answer of Mr. Scott would be more complete than any thing which I could offer on the subject. In this expectation I have not been disappointed, and I rejoice to think, that my own backwardness has, perhaps, been indirectly the means of producing Mr. Scott's important work.

If you have done me the honour to read my Remarks on David Levi's Dissertations, you must, I think, acknowledge that it breathes throughout a spirit of high respect and cordial good will for the Jewish nation. I hope, that in the course of the observations which I may submit to your consideration upon your own work, no expression will escape from me which may seem inconsistent with such sentiments of regard towards the descendants of Abraham. I can with great truth assure you, that it is my heart's desire and my daily prayer unto God that Israel may be saved from their dispersions, and may " return and seek the Lord their God, and

David their king," according to the prediction of the prophet Hosea.\* I also believe that the Jewish people are destined, at no distant period, after they shall have thus sought the Lord their God and David their king, to be the first of the nations of the earth: according to what is written in the prophecy of Micah:† "And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion: the kingdom shall come to the daughter of Jerusalem."

Your work begins with a very important observation, in which I have the satisfaction entirely to agree with you. You remark that the title of MESSIAH is applicable, first, to the *kingly*, secondly, to the *prophetical*, and, thirdly, to the *high priestly* characters and offices. Now, sir, I infer from this, that He who is emphatically THE MESSIAH promised to the fathers, must, necessarily, unite in his own person all the above offices: for were it not so, the Messiah himself would, in certain respects, be inferior to some other men; there would be some one dignity to which he could not attain. Were the Messiah, for instance, not a king, he would be inferior to David and Solomon. If he did not possess the prophetical office, he would in this respect be inferior to Isaiah, to Jeremiah, and to all the prophets. Were he not invested with the high priestly office, he would, in a most important respect, be subordinate to Aaron and the whole line of the Levitical priests. Much more would he be inferior to Melchizedek, who united in himself at least two of

\* Hosea iii. 5.

† Micah iv. 8.

these offices, the kingly and high priestly,\* and probably, also, the prophetic. Indeed, Abraham, Isaac, and Jacob, manifestly possessed likewise the whole of these offices. They were kings, they were prophets, and exercised also the priestly office in their own families; for it was not until the institution of the Aaronic priesthood that this office seems to have been separated from the other two. The want, in particular, of the high priestly office in the Messiah, would imply an inferiority of a very conspicuous nature; for it is expressly and justly remarked by yourself,† that the high priestly office is superior in dignity to the prophetic.

But it is not possible to conceive that the Messiah, whose advent has been the subject of the sacred anticipations of the prophets from the earliest ages, and the blessings of whose reign fill their minds with rapture, and elevate their songs to the highest strains of animated devotion; the Messiah, I will add, who is described as possessing “righteousness as the girdle of his loins, and faithfulness as the girdle of his reins;”‡ and as being “fairer than the children of men,” and having essential “glory and majesty;” §—it is not possible, I say, to conceive that the Messiah should in any one respect be inferior to the most dignified and exalted of the children of men. In this conclusion, derived from the examination of the Hebrew scriptures, I am fortified by the sentiments of the Jews themselves. David Levi represents God as thus speaking to the Messiah in Isaiah, chap. xlii. 6, “*I the Lord have called*

\* Gen. xiv. 18.

‡ Isaiah xi. 5.

† Crooll's Restoration of Israel, p. 67.

§ Psalm xlv. 2, 3.



*thee in righteousness.* I have a long time spoken of thee by the mouth of my prophets; and therefore at the appointed time of the redemption *I will take hold of thee and will preserve thee*; I will give thee power and dominion over all men, and will support thee in it. *And I will give thee for a covenant to my people, for a light to the nations.* You shall be a covenant of peace and safety to my people, and shall also enlighten the nations.”\* A learned Christian writer quotes from the Jewish book, called *Sepher Ikkarim*, l. ii. c. 8, the following words respecting the Messiah:† “*The scripture calleth the name of the Messiah, Jehovah our righteousness.*”‡ The passage of scripture here referred to, and also in the following quotation from R. Saadiah Gaon, is evidently *Jerem. xxiii. 6.* R. Saadiah thus writes on *Dan. vii. 13*, “And behold there came with the clouds of heaven, as it were the Son of man, that is, *the Messiah our righteousness.*” “And they brought him to the Ancient of days,” according as it is written, “*The Lord said unto my Lord, Sit thou on my right hand.*”§ From all these quotations, it appears, that the Jews themselves attribute to the Messiah a dignity and exaltation far above those of any other man. It is therefore necessary that he should unite in himself

\* David Levi on the Prophecies, vol. i. p. 55, 56.

† ויקרא הכתוב שם המשיח יהוה צדקנו.

‡ Pearson on the Creed, p. 149. London, 1683.

§ וארו עם ענני שמיא כבר אינש אתי זהו משיח  
צדקנו—ועד עתיק יומין הקרבוהי כדכתיב נאם יי  
לאדני שב לימיני Quoted by the Rev. Mr. Oxlee, Jewish  
Repository, March 1815, p. 107.

the kingly, the prophetic, and the high priestly offices ; for he would otherwise be, in some respects, subordinate to other men.

The above conclusion is confirmed by the express declarations of the Hebrew scriptures. First, with respect to the royal dignity of the Messiah, it is written in the second Psalm, " Yet have I set my king upon my holy hill of Zion." The person here intended is confessedly the Messiah. But, as it is admitted generally by the Jews, that the Messiah is to be a king, it is unnecessary for me to enlarge upon the proof of this point.

Secondly, That the Messiah is to possess the prophetic office, is manifest from the description of his work given in Isaiah xlii. 1—7. It is also admitted by yourself, that " the next prophet who will appear in this world will be the Messiah, and from thence prophecy will cease no more."\*—It is true, that in a subsequent passage you state, that " the Messiah is no where styled a prophet," and " that when the Messiah shall come, he will have nothing to prophesy, because his coming will accomplish all the prophecies."† It belongs not to me to attempt to reconcile these apparent contradictions ; I leave this to you ; but I have a right, from the passage first quoted, to infer that you acknowledge the prophetic office to belong to the Messiah. It is therefore unnecessary for me to advance further proof of this point from the Old Testament, the more especially as it is admitted by David Levi, that " the prophetic spirit is to rest on

\* Restoration of Israel, p. 26.

† Ibid. p. 67.

the Messiah in so exalted a degree, that he will be fully informed of the secret thoughts of mankind.”\* The same writer elsewhere says, “That the wisdom of the Messiah is to be of the most exalted kind, and free from all the defects and blemishes incident to the rest of mankind.”†

Thirdly, that the Messiah is to possess the high priestly office appears from the declaration in the 110th Psalm, “The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool.”—“The Lord hath sworn and will not repent; Thou art a priest for ever, after the order of Melchizedek.” That this passage refers to the Messiah, is held by many of the Jewish writers.‡ It is also manifest from the question which was put from this Psalm by Jesus to the Pharisees, that in his time it was generally applied to the Messiah by the Jewish church: for had it been otherwise, the Pharisees would have got clear of the difficulty in which they found themselves placed, by denying that the Psalm in question had a reference to the Messiah.

There is another passage of the Hebrew scriptures which ascribes to the Messiah the office of the priesthood united with the dignity of king, Zech. vi. 12, “Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build

\* Levi's Dissert. vol. i. p. 77.

† Ibid. p. 80.

‡ See the passage already quoted from R. Saadiah Gaon. See also the quotations to the same effect from Medrash Rabbah, Medrash Tillim, and R. Moses Haddarshan, by the Rev. Mr. Oxlee, Jewish Repository, March 1815, p. 106, 107.

the temple of the Lord ; even he shall build the temple of the Lord ; and he shall bear the glory, and shall sit and rule upon his throne, and he shall be a priest upon his throne, and the counsel of peace shall be between them both."

The person here described possesses the royal dignity, and is to build the temple of the Lord in the second restoration. He must therefore be the Messiah ; for no other person will then possess the kingdom. But as this personage, called *The Branch*, who is indeed acknowledged by the Jews themselves to be the Messiah, is to be *a priest upon his throne*, it is manifest that the Messiah is to unite in himself the high priestly with the kingly dignity and office : and as it has already been proved, that he is to have the prophetic office, we thus arrive at the conclusion, that he joins in his own person every different office and dignity, to which the title of Messiah is ascribed in the scriptures, and he consequently is eminently, in every sense of the word, without any defect or imperfection, **THE MESSIAH.**

Very important consequences follow from what has thus been established.—Since the Messiah is to be not of the tribe of Levi, but of Judah, and the family of Jesse, it follows that his priesthood must be altogether different from the Levitical : therefore, under the dispensation of the Messiah there is a change of the priesthood. Further, as the Levitical priesthood was intimately interwoven with every branch of the ceremonial law of Moses, it must be admitted, that a change of the priesthood involves in it an alteration of the law ; therefore the Levitical law is changed under the dispensation of the Messiah.

It may be proper here to inquire, what is the nature of the sacrifices to be offered by the Messiah in his character of high priest?—And in order to obtain a solution of this question let us turn to the prophecies of Isaiah, from chap. lii. 13, to the end of chap. liii. We there find the description of a personage, who evidently bears the character and office of a high priest; for he is said to justify many, and to bear their iniquities; he is also to make intercession for the transgressors. He is called the righteous servant of Jehovah; he is to deal prudently, to be exalted and extolled, and to be very high. And yet, by a strange contrast, the same person is described as being a root out of a dry ground, having no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. He is to be despised and rejected by those to whom he is sent, a man of sorrows, and acquainted with grief: and finally, he is led as a lamb to the slaughter, and is to be numbered with the transgressors.

I am not ignorant that the modern Jews apply this prophecy to the sufferings of their own nation, during their present long and dreadful captivity. But I have in another place examined this interpretation, and shewn its futility; and what I have written on the subject remains yet unanswered.\*—Moreover, if the Jews themselves feel any confidence in the solidity of the above explanation of this prophecy, why have they excluded the whole of the 53d chapter of Isaiah from the Hapthoroth or por-

\* See my Remarks on Levi's Dissertations, p. 75—108.

tions of the Hebrew scriptures appointed to be read in the synagogues? This exclusion shews that their Rabbins are afraid to look this prophecy in the face, and they have refused it a place in the Haphtoroth, evidently for the purpose of hiding it from the eyes of the Jewish people. How shall they be able to justify this act in the day of judgment!

There is good ground for supposing, that the ancient Jewish church applied the whole of the prophecy in question to the Messiah. Hence was it that the Messiah was called a leper—“*A leper is his name, as it is said, Surely he hath borne our griefs.*”<sup>\*</sup> Indeed, the Messiah only can claim the high exaltation described in this prophecy; he only, who, according to the quotation already given from R. Saadiah Gaon, is called *our Righteousness*, can sustain the character of a high priest to make intercession for the transgressors. The whole of the above prophecy of Isaiah does therefore unquestionably belong to the Messiah. And we hence learn, that the peculiar nature of his sacrifice as a high priest, consists in this, that he offers up himself as an expiation for our sins: He is led as a lamb to the slaughter, and poureth out his soul unto death. Whereas other high priests offer up bulls and goats as sacrifices, this man, the Messiah, by an act of singular and unparalleled love, is at once the Victim, and the Priest.

Thus I have, from the very first sentence of your work, entitled, “The Restoration of Israel,” compared with the Hebrew Scriptures, deduced the fol-

<sup>\*</sup> Dr. Gill, on Isaiah liii. 4. Pearson on the Creed, Article iv.

lowing most important inferences. *First*, That the Messiah is to unite in his own person the offices of king, prophet, and high priest. *Secondly*, That he, being confessedly of the tribe of Judah, the establishment of his priesthood infers in it an abrogation of that of the tribe of Levi, and a change in the Levitical law. *Thirdly*, That the peculiar nature of the sacrifice the Messiah is to offer in his high priestly office, is to consist in his giving up his own life as an expiation for sin.

Now, sir, there is between the circumstances of the life, death, character, and offices of Jesus of Nazareth, as these are described in the New Testament, and all that has above been deduced from the Hebrew Scriptures respecting the Messiah, a coincidence so remarkable and minute in every part, as cannot be the effect of human contrivance or design, but must be from God. **JESUS of Nazareth** is therefore **THE MESSIAH**. He is now seated at the right hand of God, according to the 110th Psalm, as expounded in Medrash Tillim, and also by R. Saadiah Gaon and R. Moses Haddarshian. The same Jesus shall come again with the clouds of heaven, according to the prophecy of Dan. vii. 13, as expounded by sundry of your rabbies. The things which we Christians hold are, therefore, none other than those which were spoken to your fathers by the ancient prophets, of whose writings you are the depositaries.

The rest of your work will probably furnish me with matter for future addresses to you; in the mean while, I shall close this, my first letter, by most earnestly requesting your attention to the

solemn words which were spoken by the apostle Peter to your forefathers, on the occasion of a lame man being cured by Peter and John, at the Beautiful Gate of the Temple : and I earnestly pray, that the Holy Spirit of God, who made these words effectual to the conversion of five thousand of your fathers, may again give them life and power, and bless them for your conversion, and that of every Jew who may read this paper.

“ Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just; and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses: and his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith that is by him hath given him this perfect soundness in the presence of you all. And now, brethren, I wot that through ignorance ye did it, as did also your rulers. But these things which God before hath shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of the resti-



tution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. For Moses truly said unto the fathers. A prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people. Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you, first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities."\* With fervent prayers for your salvation, and that of the Jewish nation,

I remain, Sir,

Your most obedient Servant,  
and sincere Well-wisher.

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TO THE EDITORS OF THE JEWISH EXPOSITOR.

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GENTLEMEN,

As many of the texts, and some of the arguments, made use of in the following paper, are the same as have been brought forward by the Rev.

\* Acts iii. 12—26.

Mr. Scott, I think it right to mention, that I did not borrow them from that respectable writer, but that they were exclusively the result of my own researches into the Old Testament ; and therefore, the circumstance of two authors having, without any mutual correspondence, argued so nearly alike as we have sometimes done, must, in the eyes of candid persons, be considered as affording a strong presumption of the solidity of our reasoning.

I am, &c.

SECOND LETTER TO RABBI J. CROOLL.

SIR,

HAVING, in my first letter, shewn that Jesus of Nazareth is the Messiah, I now proceed to consider some of the objections which you have offered to this fundamental article of the Christian faith.

You assert, that the Messiah "*is to be only a man*," and you quote Ezek. xxxvii. 24, Jer. xxx. 9, and Hos. iii. 5, in proof of this position. In answer to this, I observe, that Christians maintain, quite as strenuously as the Jews, that the Messiah is to be truly and essentially man, born of the family of David. The texts which you have brought forward prove this, and no more. But it cannot be inferred from them, in opposition to many other passages of the Hebrew scriptures, that the Messiah is to be *only* man.

In the second Psalm, God, speaking to the Mes-

siah, says, "Thou art my Son, this day have I begotten thee."—Now, though it be true that the righteous in general are called the sons of God, Gen. vi. 2, and that Israel, in particular, is called by God, his first-born son, Exod. iv. 22; yet it is plain that the sonship of the righteous and of Israel is only by adoption. On the other hand, it is manifest from the Hebrew scriptures, that to the Messiah the title of "the Son" is given in a sense transcendently peculiar to himself, implying, that he is not, as you allege, only a man, but that he possesses the divine nature and perfections. Thus it is said, in Psalm ii. 12; "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." This description of the effects of the wrath of the Son, i. e. of the Messiah,\* cannot pos-

\* In the first impression of this letter (see Jewish Repository for November 1815, p. 402) I quoted a passage from Kimchi on the second Psalm, on the authority of the London Society's edition of "Lealie's Short and Easy Method with the Jews," in order to show that Kimchi applies this Psalm to the Messiah. But upon a reference to the text of Kimchi, whose work I have since procured, I do not find any such passage in it. On the contrary, though Kimchi acknowledges that the ancient Rabbies applied the Psalm to the Messiah, yet he himself explains it rather in reference to David. He closes his commentary on the Psalm as follows: **ויש מפרשים זה המזמור על גוג ומגוג והמשיח הוא מלך המשיח וכן פירשו רבותינו זכרונם לברכה ומבואר זה המזמור על זה הדרך אבל הקרוב הוא כי אמרו דוד על עצמו כמו שפירשנו** "There are who interpret this Psalm of Gog and Magog, and the anointed is (they say) the king Messiah; and thus our Rabbies of happy memory have expounded it. The Psalm (may be) explained in this way; but it is more probable that David spake concerning himself, as we have expounded it."

Bishop Pearson on the Creed, quotes a passage from Rabbi Solomon

sibly belong to one who is only a man, nor indeed to any creature. What words could have been employed more significantly to describe the anger of God himself? It were not only absurd, but even blasphemous, to apply such language to the wrath of any mere man, or even the highest of the angelic creation. It can only be descriptive of the anger of Him who is in a transcendent sense the Son of God, and a partaker of the nature of the Godhead.

Further, it is said of the Son,\* "Blessed are all they that trust in him." This is the very same blessing pronounced on those who trust in Jehovah, Psalm xxxiv. 8, "Blessed is the man that trusteth in him."† Compare also Jerem. xvii. 7, and many other texts. Indeed, few exhortations abound more in the Old Testament than those which relate to trust in the Lord. For trust, and affiance, is the same as faith, and is of the nature of adoration, and cannot in an absolute sense be placed in any creature, without our incurring thereby the guilt of idolatry. Accordingly, there is not only no passage in scripture which can warrant our putting trust in the creature, but in Jerem. xvii. 5, it is written, "Cursed be the man that trusteth in man," and in

Jarchi, wherein Jarchi tells the reason why the modern Rabbies have chosen to expound this Psalm differently from their predecessors.

רבותינו דרשו את הענין על מלך המשיח ולפי משמע  
 "ולתשובת המינים נכון לפותרו על דוד עצמו  
 Our doctors have expounded it of the Messiah, but as to the literal sense and for answering heretics," (meaning Christians) "it is rather to be interpreted of David in his own person."

\* אשרי כל חוסי בו  
 † אשרי הגבר יחסה בו

Psalm cxlvi. 3, "Put not your trust in princes, nor in the son of man, in whom there is no help." Indeed the whole tenor of the Hebrew scriptures, and the histories of the most eminent servants of God therein recorded, concur to shew, that man is not worthy of our trust. He has neither the power to help us in time of need, nor possesses that stability of character which would render it wise or prudent to trust in him, even were there no passages in the scriptures prohibiting such affiance.

From all that has been said on this point, it follows, that as the same blessing is pronounced on those who trust in the Son, the Messiah, as upon those who trust in Jehovah himself, and as there is a curse denounced against those who trust in man, and as the holy scriptures cannot contradict themselves, we must arrive at the conclusion, that the Messiah who is set forth as the legitimate object of unlimited trust, is not, as you assert, only a man, but possesses, with his humanity, a nature which is infinitely exalted above that of man.

This conclusion receives the most powerful support from the famous prophecy of Isaiah, ix. 6. "Unto us a child is born, unto us a son is given, and the government shall be upon his shoulders, and his name shall be called Wonderful, Counsellor, the mighty God, the Father of Eternity, the Prince of Peace. Of the increase of his government and peace there shall be no end; upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this."

The above glorious personage must be the Messiah, for no one except the Messiah is to occupy the throne of David in the manner here mentioned. —Now, sir, this description of the Messiah can only be explained by a reference to the New Testament, wherein we are taught that He unites the nature of the Godhead with that of man, in one person. We also learn, from the language of this passage, why the wrath of the Messiah, when kindled but a little, is to be so dreadful to his enemies, as is said in the second Psalm. The reason is, that the Messiah, the Son, is the mighty God, one in nature with Jehovah the Father.

This prophecy of Isaiah is not inserted in the Haphtoroth, or sections of the Prophets appointed to be read in the synagogues. The great body of the Jewish nation are therefore ignorant of its existence.

In confirmation of the above transcendently important truth, may be quoted Jerem. xxiii. 6. "And this is his name whereby he shall be called, Jehovah our Righteousness." That this relates to the Messiah, is acknowledged by your own Rabbies, some of whom have hence confessed that the name of the Messiah is Jehovah. The same learned Christian, from whom I quoted a passage of the Sepher Ikkanim, in my first letter, cites also the following words from Midrash Tillim, on Psalm xxi.\* "God calleth the Messiah by his own name, and his name is

וקורא למלך המשיח בשמי ומהו שמו יהוה שנ" \*  
יהוה איש מלחמה יהוה שמו ובמלך המשיח כתיב  
זה שמו אשר יקראו יהוה צדקנו Bishop Pearson on the  
Creed.

Jehovah ; as it is said, *Exod. xv. 3*, The Lord is a man of war, Jehovah is his-name. And it is written of the Messiah, *Jer. xxiii. 6*, And this is the name which they shall call him, Jehovah our Righteousness."

In *Isaiah xlv. 24*, are the following words : " Surely shall one say, *In Jehovah have I righteousness and strength* : even to him shall men come, and all that are incensed against him shall be ashamed." In *liv. 17*, God, speaking to his ancient church in her restored state, says to her, " No weapon that is formed against thee shall prosper ; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of Jehovah, *and their righteousness is of me, saith Jehovah.*"

Jehovah, *in whom men have righteousness*, and *of whom is their righteousness*, in these passages, is evidently the same person who is called *Jehovah our righteousness* in the text cited from Jeremiah : that is, as I have already shown, and as is affirmed by your own Rabbies, the Messiah.

It is thus written by the same prophet *Isaiah, xlviii. 12*, " Harken unto me, O Jacob, and Israel my called. I am he. I am the first. I also am the last. Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens ; when I call unto them they stand up together. All ye, assemble yourselves and hear, which among them hath declared these things ? The Lord hath loved him : he will do his pleasure on Babylon, and his arm shall be on the Chaldeans. I, even I, have spoken, yea, I have called him : I have

brought him, and he shall make his way prosperous. Come ye near unto me, hear ye this; I have not spoken in secret from the beginning, from the time that it was, there am I: and now the Lord Jehovah and his Spirit hath sent me."\*

In this remarkable passage the same divine person, who in the first sentence declares himself to be the first and the last, continues to speak. He claims to himself the work of creation. He then alludes to the calling of Cyrus, and the redemption from Babylon, and he concludes by declaring, that he is sent by the Lord Jehovah and his Spirit. Now, sir, there is evidently in this place mention made of three divine persons. First, the Speaker, who describes himself to be the first and the last, and the Creator of the heavens and the earth: secondly, the Lord Jehovah, by whom he is sent: and, thirdly, the Spirit of Jehovah, who concurs in sending him.

I am informed by learned Christians, acquainted with your rabbinical writings, of which I profess my own entire ignorance, that, in the book called Zohar, in Levit. fol. 29, col. 4, is the following passage: "The mystery of Elohim is this: there are three degrees, and every one of these degrees subsisteth by itself, and yet all of them are one, and knit together in one, nor can one be separated from the other."†

\* This passage is also omitted in the Haphtaroth.

† דא דמלה נ' דרגין אינן וכל דרגא ודרגא בלחודוהי וא"ע דכלא חד ומתקשרי בחד ולא יתפרד דא מן דא  
Vide also Kidder on the Messiah, P. iii. p. 83, where other places are cited from the same Jewish author, on the doctrine of a three-fold distinction in the divine unity.



The next scriptural evidence which I shall bring forward to prove the divine nature of the Messiah, is in the 50th of Isaiah :—" Wherefore when I came was there no man ? When I called was there none to answer ? Is my hand shortened at all, that it cannot redeem, or have I no power to deliver ? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness : their fish stinketh because there is no water, and dieth for thirst. I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary : he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting."\*—In this passage we evidently discern the same divine person who, in the place last quoted, declares himself to be sent by the Lord Jehovah and his Spirit. He here complains, that when he came there was no man to receive him, or in other words, that he was despised and rejected of men, according to what is written by the same prophet in chap. liii. He then describes his own divine power and attributes ; and in the next place he affirms, that Jehovah hath given him the

\* This passage is included in the Haphtoroth, and it is the first important prophecy quoted by Christians in their controversy with the Jews, from the books called by the Jews נביאים אחרונים which is read in the synagogue. Almost every other passage of the prophets, which we found upon, is omitted in the Haphtoroth, or selections made for being read in public worship.

tongue of the learned, that he should know how to speak a word in season to him that is weary : and lastly, he declares his own deep humiliation and sufferings. The whole description exactly answers to the Lord Messiah in his state of humility, when he came into the world to expiate the sins of men, by offering up himself unto death, as is described in the 53d chapter already referred to.

I am not ignorant that some Jewish interpreters affirm, that it is the prophet Isaiah who speaks in the last part of the above quotation from his 48th chapter, and that it is of himself he affirms, " The Lord hath given me the tongue of the learned, &c." but this interpretation is directly contrary to the natural signification of the words, as there is no intimation or indication of a change in the speaker throughout the whole of the passage.

I would here remark, sir, how entirely this language of the Lord himself, respecting the reception he met with at his advent, corresponds with the conduct of the Jewish nation to Jesus of Nazareth. The Lord says, " Wherefore came I, and there was no man, I called, and there was none to answer ?"—Compare with this the pathetic lamentation of Jesus over the city of Jerusalem : " And when he was come near he beheld the city, and wept over it ; saying, If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace ; but now they are hid from thine eyes." Luke xix. 42. And on another occasion he exclaimed : " O Jerusalem, Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children toge-

ther, even as a hen gathereth her chickens under her wings, and ye would not." Matt. xxiii. 37.

I now pass on to a very remarkable testimony, contained in the book of the prophet Zechariah, in support of the great and momentous truth which I am illustrating, chap. ii. 8, "Thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye. For behold I will shake mine hand upon them, and they shall be a spoil to their servants: *and ye shall know that the Lord of hosts hath sent me.*—And many nations shall be joined to the Lord in that day, and shall be my people, and I will dwell in the midst of thee, and *thou shalt know that the Lord of hosts hath sent me unto thee.*"\*

Now, sir, who is this Jehovah of hosts sent by Jehovah of hosts? Is it not manifest that he must be the same divine person who in Isaiah xlviii: declares himself to be the first and the last, the Creator of heaven and earth, and yet to be sent by the Lord Jehovah and his Spirit? Is it not apparent, that between Jehovah of hosts, who sends, and Jehovah of hosts, who is sent, there must be a personal distinction, like that which Christians believe to exist between the persons of the Trinity?—a distinction no way inconsistent with the unity of the divine essence, since we hold, that a plurality of persons exists in the unity of the Godhead, so that Jehovah Elohim is one in nature, substance, and deity, but three in person,—according to what is contained in the book Zohar, quoted above.

\* This prophecy is likewise omitted in the Hapthoroth.

I ask, in the next place, who is the Lord, the Messenger, or Angel of the Covenant, who, according to the prophecy of Malachi, iii. 1, is suddenly to come to his temple? \* He is, without question, the same divine person already so often mentioned, i. e. Jehovah of hosts, sent by Jehovah of hosts, and therefore is called the Angel, or Messenger, in reference to his being sent to the house of Israel. In this place, indeed, he is not called by the name of Jehovah: the word is, אֲדֹנָי Lord, with the definite article הַ, being the same word as is joined with the name יְהוָה Jehovah, in Exod. xxxiv. 23, and also in Isaiah x. 23. As it is said that he shall come to *his own* temple, and moreover, works are ascribed to him in the context which cannot be performed by one who is not God, the inference in support of his deity from this passage is undeniable.

This is the same angel of the Lord who spake unto Hagar at the well Lahai-roi, Gen. xvi. 7, and promised that he would multiply the seed of Hagar. This angel is in the context called Jehovah, v. 13, "And she called the name of Jehovah that spake to her, Thou God seest me."—This Angel is therefore manifestly the same divine person, Jehovah sent by Jehovah, who is described in the places already quoted.

\* This prophecy of Malachi is in like manner omitted in the Haphtoroth; and there is a circumstance which renders this omission the more striking, and shows with what deliberate purpose a passage tending to prove that the Messiah must have come during the standing of the second temple, is concealed from the eyes of the Jewish people. The circumstance to which I allude, is, that though the first three verses of the chapter predicting the sudden advent of the Messiah, are not in the Haphtoroth, the section of the Haphtoroth read on שַׁבָּת הַגְּדִיל begins at verse the fourth.

This, again, is the Angel of God, who appeared in a dream to Jacob, and said unto him, "I am the God of Bethel, &c." Gen. xxxi. 11—18. This is the angel whom Jacob acknowledged as his Redeemer from all evil, and to whom he prayed that he would bless the sons of Joseph, Gen. xlviii. 16, who, therefore, could not be a created angel, but must be Jehovah sent by Jehovah. This is the same divine person who appeared to Moses in the bush, Exod. iii. 2, and who is called Jehovah and Elohim in the 4th verse of the same chapter. I shall here introduce a passage, quoted from one of your own Rabbies, in proof of this point, Rabbi Moses Ben Nachman on Exod. iii. fol. 75. col. 1.\* "That Angel is the Angel Redeemer, of whom it is said, *My name is in him.* It is he who said to Jacob, *I am the God of Bethel.* Again, it is said of him, *And the Angel of his presence,* (namely, that Angel who is his own presence, or face) he shall save them. Of him it is said, *Suddenly shall he come to his temple, the Lord whom ye seek, and the Angel of the Covenant, whom ye desire.*"

This remarkable testimony, from one of your own writers, so entirely coincides with what I myself have inferred from the examination of the preceding texts of scripture, that I deem it necessary to produce

המלאך הזה הוא המלאך הנאמן שנאמר כי \*  
שמי בקרבו הוא שאמר ליעקב אנכי האל בית אל  
ונאמר ומלאך פניו תשיעם כלומר מלאך שהוא פניו  
ודוא שנאמר בו ופתאום יבוא אל היכלו האדון  
אשר אתם מבקשים ומלאך הברית אשר אתם חפצים

London Society's edition of Leslie's Short and Easy Method with the Jews, p. 67.

only one more passage, in illustration of the character of that divine Angel of Jehovah so often mentioned.—I observe, therefore, that the Captain of the Lord's host, who appeared to Joshua near Jericho ; whom Joshua worshipped with his face to the earth, and who commanded Joshua to loose his shoe from off his foot, because the place whereon he stood was holy ; is manifestly the same Angel of Jehovah spoken of above. And as he accepted the worship offered to him by Joshua, he could not be a created angel, but must be the same person called the Son, the Lord our Righteousness, and Jehovah sent by Jehovah, and therefore he was the Lord Messiah himself.

I now proceed to observe, that the deity of the Messiah is to be inferred, not only from those texts of scripture which expressly assert it, but also from the works he performs. It is said of him ; " With righteousness shall he judge the poor, and reprove with equity for the meek of the earth ; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked ; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." Isaiah xi. 4, 5.

Now these are works which cannot belong to one who is only a man. To judge the earth and save the meek, are the peculiar works of God. Psalm xcvi. 8, 9, " Let the floods clap their hands, let the hills be joyful together before the Lord : *for he cometh to judge the earth : with righteousness shall he judge the world, and the people with equity.*" Psalm l. 6, " And the heavens shall declare his righteousness ; *for God is judge himself.*"

Psalm lxxvi. 6, " At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep. Thou, even thou, art to be feared ; *and who may stand in thy sight when once thou art angry ?*\* Thou didst cause judgment to be heard from heaven ; the earth feared, and was still, when God arose to judgment, *to save all the meek of the earth.*"

It thus appears, sir, by carefully comparing many different passages of the Hebrew scriptures,—That the wrath of the Messiah is described in language that cannot be applied to the anger of any creature : —That trust in the Messiah is commanded in exactly the same words, and with the same blessing annexed to it, as trust in Jehovah :—That the Messiah is expressly called, Jehovah our Righteousness : —That the terms, Wonderful, Counsellor, the mighty God, the Father of Eternity, are also ascribed to him :—That he affirms himself to be sent by Jehovah of Hosts and his Spirit, and yet assumes to himself the title of the First and the Last, and the works of creation :—That he complains, that at his advent there was no man to receive him, and when he called there was none to answer him, or, in other words, that he was rejected by the nation to whom he was sent :—That in another place, he describes himself under the name of Jehovah of hosts, sent by Jehovah of hosts :—That the same Divine Person, on various occasions, appeared to the holy men of old, and was the object of their affiance and adoration, under the name of the Angel of Jehovah, and

\* Compare this with the Second Psalm ;—" Kiss the Son lest he be angry, and ye perish by the way, &c."

also Jehovah :—That the same person is described as the Lord, the Angel of the Covenant, and his sudden advent to his own temple is promised in the prophecy of Malachi :—and finally, That works are ascribed to the Messiah which belong peculiarly to God.

I am therefore under the necessity of remarking, as a direct inference from all that has thus been established by an examination of the Hebrew Scriptures, that your assertion that the Messiah "*is to be only a man.*" is utterly inconsistent with, and opposed to, the faith of the ancient Jewish church and the genuine principles of Judaism. In maintaining the position in question, you deny and reject that Divine Angel of Jehovah ; who, as the God of Bethel, was worshipped by the patriarch Jacob, and acknowledged by him as his Redeemer from all evil ; who spake to the fathers, and whose sudden advent is promised by the prophet Malachi.

The next inference which I draw from the foregoing reasoning, is, that—as the testimony which the New Testament bears concerning Jesus of Nazareth, exactly corresponds with what has been thus deduced from the Hebrew Scriptures respecting the Messiah, the Angel of Jehovah, or Jehovah sent by Jehovah,—Jesus is certainly the Messiah promised to the fathers from the earliest ages. " This then is the stone which was set at nought of you builders, which is become the head of the corner," Psalm cxviii. 22. " Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved," Acts iv. 11, 12.



The rejection and crucifixion of Jesus of Nazareth is therefore that trespass which you have trespassed against Jehovah, Levit. xxvi. 40, until you confess which, all your hopes of restoration to the land of your fathers, and enjoying peace and prosperity there, are vain. That you shall, at length, confess this dreadful sin, is predicted in the clearest terms, by the prophet Zechariah, who, in describing your future repentance as a nation, uses the following words: "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; *and they shall look upon me whom they have pierced*, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon," Zech. xii. 10, 11.

That the Messiah is here intended, is acknowledged by some of your own Rabbies. The learned Christian,\* whom I have already quoted, introduces a passage from the Bereshith Rabba, on Zech. iv. 7. "In answer to that question, *Who art thou, O great mountain?* he answereth, The great mountain is the Messias, the Son of David. And he proves it from, *Grace, Grace unto it*, because he giveth grace and supplications,† as it is written, Zech. xii. 10."

The above remarkable passage of Zechariah is, in like manner with so many other prophecies respecting the Messiah, omitted in the Haphtoroth,

\* Pearson on the Creed, p. 201.

† שְׂרָוָא נָתַן חַן וְתַחֲנוּנִים.

or selections of the Prophets read in the synagogues. And as few of the Jews possess complete copies of the scriptures, it arises from this circumstance, that all the passages thus omitted remain concealed from the great body of the nation. O that their teachers and spiritual guides, who acquiesce in this concealment, would seriously ponder the curse which is denounced in the Law, against him who maketh the blind to wander out of the way ! Deut. xxvii. 18. The royal Psalmist calls the word of the Lord " a lamp unto his feet, and a light unto his path," Ps. cxix. 105. As he who on a public street or highway, were to extinguish a large proportion of the lamps lighted therein, for guiding the feet of passengers, would be answerable to God and to man for all the accidents which might happen from the removal of the lights ; in like manner, they who have hidden from the eyes of the people of Israel so large a portion of the word of the Lord, are evidently chargeable with the guilt of causing the blind to wander from the way.

With earnest prayers, that all Israel may soon return and worship the God of Bethel, who redeemed their father Jacob from all evil,

I remain, Sir,  
Your most obedient Servant,  
and sincere Well-wisher.

## THIRD LETTER TO RABBI J. CROOLL.

SIR,

THE next position in your book which demands my attention is, that *the Messiah must have both father and mother* ; by which you mean that he is to be born by ordinary generation, having a human father as well as mother.

Now, sir, as I have in my former letters proved Jesus of Nazareth to be the Messiah, and as we learn from the New Testament that his generation was miraculous, without a human father, it will be a sufficient and complete refutation of your position above mentioned, if I shew that there are texts of the Hebrew Scriptures, which evidently refer to the birth of an extraordinary personage, by a supernatural generation, like that which is recorded of Jesus ; and if I prove, in the next place, upon general principles, that the generation of the Messiah must be supernatural. Both these I shall endeavour to do.

In the original promise of the Messiah, given to our first parents immediately after the fall, Gen. iii. 15. he is described under the peculiar appellation of "the seed of the woman." This expression admits of an easy and obvious explanation, by referring it to the miraculous conception of the Messiah in the womb of a virgin who had not known man. But if this solution of the difficulty be rejected, as we know that it is by the Jews, in the same manner as they deny the plain and obvious meaning of the fifty-

third chapter of Isaiah, it will be found altogether impossible to offer any other exposition of the passage, which can satisfy the mind of a serious inquirer.

In the reign of Ahaz, king of Judah, the royal house of David having been threatened with destruction by the confederated hosts of Syria and Ephraim, God was pleased to assure Ahaz that this formidable alliance should come to nought, and Ahaz was commanded to ask a sign for the confirmation of his faith, either in heaven above or the earth beneath. As he presumptuously refused to ask a sign, the prophet Isaiah then addressed himself to the family of David, promising that the Lord himself would give them a sign, for that "a virgin should conceive and bear a son, and call his name Immanuel."\* This is an express promise of the birth of the Messiah from the womb of a virgin. The Jews endeavour to elude the force of this passage, by alleging that the word עלמה, here translated, a virgin, bears another meaning in Prov. xxxi. 19, and therefore does not necessarily signify a virgin. But we deny their gloss of the text last mentioned, or that the word is, in any passage of the scriptures, applied to a woman who had known man. This point has, however, already been discussed in Mr. Scott's work, and likewise in the pages of the Jewish Repository,† I therefore deem it superfluous to enter further into it. I shall only observe; that as the Lord, in the

\* Isaiah vii. 10—14. This passage is excluded from the Haphtoroth, or sections of the Prophets read in the synagogues.

† See the article, "Birth of Immanuel," Jewish Repository, vol. ii. p. 83—86, and 121—132.

most solemn manner, declared that he would give a sign to the family of David, the sign must be worthy of him who promised it. Now the birth of a child by ordinary generation, would be no sign at all ; but if, as we Christians believe, the prophecy refers to the miraculous conception of the Messiah, it is a sign of a most stupendous nature, to which the whole house of Israel would have done well to take heed ; and of which they must take heed, before the era of their redemption.

In Jeremiah xxxi. 22, it is thus written,\* “ How long wilt thou go about, O thou backsliding daughter, for the Lord hath created a new thing on the earth, a woman shall encompass the man.”† “ These words” (says the learned Christian I have already so often quoted) ‡ “ must literally import no less than that a woman shall compass or enclose a man, which, with the addition of a new creation, may well bear the interpretation of a miraculous conception ; especially considering that the ancient Jews did acknowledge this sense, and did apply it determinately to the Messiah : as appeareth in the Bereshith Rabba, Parash 89, where, showing that God doth heal with that with which he woundeth, he saith, As he punished Israel in a virgin, so would he also heal them with a virgin, according to the prophet, The Lord hath created a new thing in the earth, a woman shall en-

עד מתי תתחמקין הבת השוכבה כי ברא יהוה \* חדשה בארץ נקבה תסובב גבר This passage of Jeremiah is also excluded from the Hapthoroth ; one of the sections of the Hapthoroth ends at the 20th verse of the same chapter.

† The word נבר, here rendered a *man*, is the same used in Job iii. 3, for a *man child*.

‡ Bishop Pearson on the Creed, p. 171, Art. III.

compass a man. By the testimony of Rabbi Huna, in the name of Rabbi Idi and R. Joshua the son of Levi, **זה מלך המשיח שב"ה היום ילדתך** This is Messiah, the king, as it is said in Psalm ii. 7, This day have I begotten thee."

Upon this quotation I have to observe, that if the ancient Jewish book mentioned by the learned Christian, do indeed apply this passage of Jeremiah to the Messiah, it is for you to show to what circumstances of the life of the Messiah it can refer, unless it be to his miraculous conception in the womb of a virgin, according to the preceding prophecy of Isaiah.

I now proceed to prove, upon general principles, that the generation of the Messiah must be supernatural. You remark that, according to the Mosaic law, the pedigree of a man depends on his father only, and you thence argue, that as the Messiah is to be the son of David, he must have a human father of the family of David. Now I do not deny that, with some exceptions, your observation holds good, as to all children born in ordinary generation. One of the exceptions to which I allude, has been mentioned by Mr. Scott. He justly remarks, that if one of the daughters of Zelophehad, who died without male issue,\* had a son, he would be accounted a descendant of Zelophehad.† But granting that your rule applies to all ordinary cases, where there was not a failure of male issue, I still must maintain, that the generation of the Messiah forms a complete exception to the rule. For I have already proved, with

\* Numbers xxxvii. 3—9.

† Rev. Mr. Scott's Answer to the Restoration of Israel, p. 7.

respect to the Messiah, that he is, in a peculiar and transcendent sense, the Son of God. God says unto him, "Thou art my Son, this day have I begotten thee," Psalm ii. 7. In the prophecies of Jeremiah,\* as expounded in the Sepher Ikkarim and Midrash Tillim, he is called, "Jehovah our righteousness." To the same effect is the following passage from the Echa Rabati,† Lam. i. 6. "What is the name of the Messiah? R. Abba said, Jehovah is his name, as it is said, Jer. xxiii. 6, And this is the name which they shall call him, Jehovah our righteousness. The same he reports of Rabbi Levi." I have also shewn that he is the same divine person who spake to the fathers under the name of the angel of Jehovah and Jehovah. That it is said of him, "Unto us a son is given, and his name shall be called Wonderful, Counsellor, the mighty God, the Father of Eternity, the Prince of Peace," Isa. ix. 6. On the other hand it is agreed, both by you and us, that the Messiah is to be the son of man, in the strict and proper sense of the word, and partaker of human nature, in soul, body, and spirit. Now it will be found absolutely impossible to reconcile these apparently opposite declarations, of his being, in a transcendent sense, the Son of God, and, in a strict and proper sense, the Son of man, unless we suppose his humanity to be derived by a supernatural generation.

As a professed believer of the Old Testament

\* Jer. xxiii. 6.

† מה שמו של משיח א"ר אבא יהוה שמו שנ"ז וזה  
שמו אשר יקראו יהוה צדקנו Quoted by Pearson on the  
Creed, p. 149.

scriptures, you must acknowledge that God possesses almighty power, and can do all things. Now as God originally "formed man of the dust of the ground," \* so you cannot pretend that it was impossible for him to cause a virgin of the family of David to conceive a male child, without having known man ; for this is in itself not a greater act, than the original formation of man from the dust. How then, sir, can you, consistently with the genuine principles of Judaism, refuse credence to the plain word and testimony of the Lord himself, that "a virgin shall conceive and bear a child, and call his name Immanuel?"

I observe, in the next place, that it is quite evident, from the Hebrew scriptures, that all the sons of Adam, born by natural generation, are sinners. Adam sinned in Paradise, and thus came short of the glory of God. When his son Seth was born, it is written that "Adam begat a son in his own likeness and after his image, and called his name Seth," Gen. v. 3. This son was born, therefore, not in the likeness of Adam in a state of innocence, but of Adam in a state of sin. All the holy men, whose histories are recorded in the Old Testament, were partakers of this sinful nature. Their righteousness was imperfect and polluted with sin. We read respecting Noah, that God "saw him to be righteous before him" in the generation of the flood, Gen. vii. 1. Yet of this same Noah we are afterwards informed, that "he drank wine and was drunken," Gen. ix. 21. Abraham was honoured with the peculiar appellation of the friend of God.

\* Gen. ii. 7.



Yet upon two different occasions he was guilty of sin, in calling Sarah his sister instead of his wife; Gen. xii. 11—13. xx. 2, and he thus subjected himself to just reproofs, both from Pharaoh and Abimelech. The sins of Moses and Aaron, of David and Solomon, are too well known to render it necessary to mention them particularly.

All these holy men accordingly confessed themselves to be sinners, and deeply felt the pollution of their nature. Mark the language of holy Job, in his penitential confessions, chap. xlii. 5. "I have heard of thee with the hearing of mine ears; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes." Observe the expressions made use of by David, the man after God's own heart. "Behold, I was shapen in iniquity, and in sin did my mother conceive me," Psalm li. 5. These words show the royal Psalmist's deep sense, not only of his actual sin, but of the innate corruption of his sinful and fallen nature, as a son of Adam. Attend, once more, to the manner in which the holy prophet Isaiah expressed himself, when he saw a vision of the Lord in the temple, chap. vi. 5, "Then said I, Woe is me, for I am undone, because I am a man of unclean lips, and dwell among a people of unclean lips, for mine eyes have seen the king, the Lord of hosts."

Not to multiply quotations to prove a truth which holds so prominent a place in the pages of the Old Testament, I would now request your attention to what ought, I think, to interest you more nearly than even those examples of the penitential confessions of the holy men of old, which have been ad-

duced. I cannot, indeed, but wish and pray, that you may have an immediate and personal concern in what I allude to. I observe, then, that the prophet Ezekiel, after having, in a full and minute manner, pointed out your future national restoration unto the land of your fathers, adds the following remarkable words, descriptive of the deep repentance and sorrow for their sins, which shall at that blissful period mark the renewed character of the whole house of Israel, chap. xxxvi. 31. "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities and your abominations."

The prophet Zechariah not only describes your repentance, but, in the passage cited in my second letter, he, in the clearest manner, predicts that the occasion of it shall be your looking upon him whom you have pierced. It appears, then, that the whole people of Israel are partakers of this general corruption, and that they will be made to feel and deeply to lament it, at the period of their redemption.

From what has been said upon this point, and the examples which have been quoted, both from the past histories of the servants of God, and the future history of his chosen people Israel at their second restoration, it may be laid down as a general principle, established by the records and prophecies of the Old Testament, that all men, without exception, born into this world by ordinary generation, are partakers of a fallen and sinful nature.

Now, sir, before I proceed to deduce any consequences from this general principle, permit me to ask, whether the above great truth is so deeply im-

pressed as it ought to be, upon the minds of the present generation of the Jewish nation, or even upon the minds of their teachers and rabbies? I must express my own fears, that the Jews of the present day, even those among them who are most instructed in the principles of religion, have no proper or adequate feelings of the deep and universal depravity of the nature of man, and of the consequent extent of that change, which is necessary to prepare a sinner for future blessedness.\* You, sir, who hold the place of a master and teacher in Israel, may be able to say, whether the Jews have in any degree approximated to the character and feelings described in the foregoing passage of Ezekiel, by remembering their evil ways and their doings which were not good, and loathing themselves in their own sight, for their iniquities and their abominations.

To return to the immediate subject of discussion; I would now take the liberty of putting another question to you:—Is the Messiah to partake of the corruption and sin of human nature, or is he to be perfectly free from every spot and stain of iniquity, holy, harmless, undefiled, and separate from sinners?

I am at a loss to conjecture how you will answer this question; but if you should affirm that the Messiah will indeed be the holiest of men, yet not abso-

\* There is before me, a small treatise called the "Elements of Faith, for the Use of the Jewish Youth of both sexes," by S. J. Cohen, printed only last year, with the sanction, as is alleged in the Preface, of Dr. Solomon Hirschell, chief Rabbi of the German Jews in London. In this work I can find no recognition of the general depravity of our nature, no notice of the fall itself, or of the promised redemption by the Messiah.

lutely without stain from the original sin of our fallen nature, you would contradict the prophet's express words respecting him; for it has already appeared that he is called "our righteousness." Now if these words have any definite signification, it must be to this effect, that the Messiah will supply to us that perfect righteousness of which we, by reason of the sin of our nature, and the iniquities of our lives, are altogether destitute. It must be intended by the above form of expression, that in the Messiah there is a full and inexhaustible store of righteousness, to supply all our wants, and cover our nakedness, even as there was corn in Egypt to keep alive the family of Jacob in the seven years of famine. But how could this be, were the Messiah himself stained with the least spot of sin? In that case it is plain, that so far from having righteousness to spare for others, he would need it for himself; he must, in his own person, be a debtor to the divine forbearance and mercy; there would be nothing inherent in him, whereby he could even be safe from the divine wrath and displeasure against his own sin.

Since, then, the Messiah is called "our righteousness," and it is said in Isaiah xi. 5, that "righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins;" and moreover, since in Isaiah liii. 11, it is affirmed of the Messiah, "By his knowledge shall my righteous servant justify many, for he shall bear their iniquities," we must arrive at the conclusion, that he is without the least tincture or spot of the sin of our fallen nature, and is perfectly righteous and holy, both in nature and practice.

We may discover the same interesting and important truth, by another very concise chain of reasoning. You, sir, as a master and teacher in Israel, are too well acquainted with the law of Moses, to be ignorant that the sacrifice and offering of the Lord was required to be זכר תמים a male perfect, or without blemish, Exodus xii. 5, Levit. i. 3, vi. 6, ix. 2, Numb. xxix. 2. You know also, the awful curse pronounced against the deceiver, who, having in his flock a male, offered a corrupt thing unto the Lord, Malachi i. 14. Therefore it must be, that when the Messiah, in conformity to the prediction of the prophet Isaiah, chap. liii. 7, "is led as a lamb to the slaughter," he should be found, not as all other men are, corrupted with the stain of sin, but like the Paschal lamb, perfect and without blemish; for otherwise the offering up of himself could not be available. He could not "bear the sin of many, and make intercession for the transgressors," Isaiah liii. 12, if he had any sin of his own to sustain.

It follows as a necessary consequence, from what has thus been established respecting the spotless purity of the Messiah, that his generation is supernatural. For in natural generation, not only the nature of the father and mother is propagated, but the propensities and dispositions of that nature, the diseases both of body and soul are handed down to their offspring; "Who shall (by ordinary generation) bring a clean thing out of an unclean?" Job xiv. 4. In the generation of the Messiah, it was therefore requisite that the creative power of God should be exerted, in causing a virgin of the house of David to conceive without having known

man, in order that the holy thing to be born of her womb might be perfect and without blemish, both in body and soul, a fit habitation for Jehovah, the angel of the covenant, when he suddenly came to his temple, according to the word spoken by the prophet Malachi, iii. 1, and filled the second temple, as was predicted by the prophet Haggai, ii. 9, with a glory exceeding that which the first temple possessed, even by the united presence of the Shechinah, and ark of the covenant, and the cherubim, and the fire from heaven, and the Urim and Thummim, in all which respects the second temple was inferior to the first,\* and yet the presence of the Lord Messiah in it, more than made up for these deficiencies.

I need not point out to you, that the conclusion at which I have arrived, by the whole reasoning contained in this letter, corresponds in the most exact manner, with what the New Testament records, concerning the miraculous generation of Jesus of Nazareth. We learn from this source, that the Holy Ghost came upon his Virgin Mother, and the power of the Highest overshadowed her. Therefore, also, that holy thing born of her was called the Son of God, Luke i. 35.

The discussions into which I have been led in examining your position, that the Messiah must have both father and mother, have therefore not only

\* The following quotation is given from the Jewish book Yoma, in page 69 of the London Society's edition of Leslie's Short and Easy Method with the Jews.

"These five things made the difference between the former and the latter temple, viz. the Ark, Caporeth, and Cherubim; Fire; Shechinah; Ruach Hakkodesh, and Urim and Thummim," Yoma, fol. 21. 2. Editt.

proved that position to be erroneous, but have tended to strengthen and confirm the evidences of the Messiahship of Jesus.

In closing this letter, permit me to call your attention to the remarkable prediction of the prophet Isaiah, that the Lord of hosts, who is "for a sanctuary" to them that fear him, should nevertheless be "for a stone of stumbling, and for a rock of offence to both houses of Israel, for a gin and a snare to the inhabitants of Jerusalem," Isa. viii. 14. This prophecy was fulfilled when Jesus came unto your fathers, not as a mighty conqueror, according to their expectation, but "as a root out of a dry ground, having no form nor comeliness, neither any beauty that they should desire him," Isa. liii. 2. To your fathers he was thus made a stone of stumbling, a rock of offence, a gin and a snare. But if the children of Israel will now return unto him, and "sanctify him, and let him be their fear and their dread," Isa. viii. 13, then assuredly, "He will heal your backslidings and love you freely." The Lord himself "shall be as the dew unto Israel, he shall grow as the lily, and cast forth his roots as Lebanon," Hosea xiv. 4, 5.

It is my daily prayer to God, that these joyful and consolatory promises may soon be fulfilled,

I remain, Sir,

Your most obedient Servant,  
and sincere Well-wisher.

## FOURTH LETTER TO RABBI J. CROOLL.

SIR,

I SHALL now proceed to examine the accuracy of your allegation, that the name of a Saviour is not attributable to the Messiah, but to God only.

You endeavour to prove this assertion by a reference to Zech. ix. 9, where you observe that the proper sense of the word **וְנִשָּׁע** is, "And he shall be saved." I at once admit the justice of your criticism, and that the clause which is translated in our English version, "he is just and having salvation," ought to be rendered, "he is just and saved." All, however, that can be deduced from the passage so given, is, that the Messiah, in his state of humiliation, is to be saved from his spiritual enemies by the hand of God. No such inference can be drawn from it, as that the Messiah is not to be himself a Saviour and to save others.

The remaining texts which you have brought forward to prove the same point, viz. Isa. xliii. 3, 11, xlix. 26, and Deut. xxxiii. 29, are equally inconclusive; for I have already shown, in my second letter, that the Messiah is not a mere man, but unites with his humanity the nature of God. He is the same divine person spoken of in the Old Testament, as Jehovah sent by Jehovah, Jehovah the angel of Jehovah, and the angel of the covenant; consequently those texts of the Old Testament, wherein God assumes the work of salvation as being peculiar



to himself, are to be understood with a reference to the deity of the Messiah, and not as excluding him from being the efficient cause of salvation.

You certainly are wrong in supposing that the term, מושיע Saviour, is applied to none but God; for by referring to Judges, iii. 9, you will find that it is given to Othniel, the son of Kenaz; and in the 15th verse, to Ehud, the son of Gera. In Isa. xix. 20, it is written that, "The inhabitants of Egypt shall cry unto the Lord because of the oppressors, and he shall send them מושיע a Saviour, and a great one, and he shall deliver them." I am assured by a learned Christian, that one of your greatest commentators \* owns that the Messiah is here intended. At any rate, as the term Saviour is thus proved to apply to other men who are appointed by the Lord to save his people from particular calamities or enemies, it must in the highest sense belong to the Messiah. I shall endeavour to show this from other passages of scripture.

A Saviour מושיע is one who saves: if, therefore, it can be proved that the Messiah is to save others, the appellation of Saviour must belong to him. Now, sir, the seventy-second psalm is acknowledged by all your rabbies to contain a prophecy of the Messiah. In the 4th verse of that psalm it is written of him, יִשְׁפֹּט עַנְיֵי עַם יִשְׂרָאֵל לְבָנֵי אֲבוֹתָיו "He shall judge the poor of the people, he shall save the children of the needy." And in the 13th verse, יִחַם עַל דָּל וְאֲבִיּוֹן "He shall spare the poor and the needy, and shall save the souls of the needy."

\* Abarbanel in Mashmia Jeshua, fol. 13. 1.

The salvation of the souls of the needy is therefore attributed to the Messiah, and this is a salvation of the highest kind, inasmuch as it is the work of God himself to save the soul. It follows, then, as an unavoidable consequence, that the Messiah is a Saviour in the most transcendent sense of that word.

Isaiah lxiii. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth the wine-fat? I have trodden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help, and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury it upheld me."

The foregoing prophecy manifestly relates to the future redemption of the Jewish church. But it appears, from various other passages of the Hebrew scriptures, that the person who shall redeem Israel and execute judgments upon the nations, is the Messiah. Thus in the second psalm it is written of him, "Thou shalt break them (the nations) with a rod of iron; thou shalt dash them in pieces like a potter's vessel." The kings of the earth are also counselled to "kiss the Son, lest he be angry and

they perish from the way, when his wrath is kindled but a little." In Isa. xi. 4, in reference to the same period, it is declared that the Messiah "shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." In the hundred and tenth psalm likewise, the royal psalmist, addressing himself to God, says, in ver. 5, "The Lord at thy right hand (*i. e.* the Lord Messiah who is seated there) shall strike through kings in the day of his wrath, he shall judge among the heathen, he shall fill the places with the dead bodies, he shall wound the heads over many countries."

It is, however, unnecessary for me to enlarge upon this point, as you yourself acknowledge that the Messiah will subdue all nations at his coming. By comparing the different passages above quoted with the sixty-third chapter of Isaiah, it becomes quite evident, that the glorious personage described in that prophecy as having trodden the wine-press, and as treading the people in his anger, and trampling them in his fury, must be the same who is in the other places introduced as executing the divine judgments upon the nations which oppose the reign of God: *i. e.* he must be the Messiah.

In this conclusion I have the support of some of your rabbies. A learned Christian\* quotes the following passage from Rabbi Moses Haddarshan, in Bereshit Rabba, in Gen. xlix. 11. "When the king Messiah shall come, he will be clothed in purple, beautiful to look at, which in colour shall be like wine, for the clothing of the king Messiah shall be

\* Gill, on Isaiah lxiii.

silk red as blood ; and it shall be worked with the needle in various colours, and he shall be the head of Israel, and this is what is said in Isa. lxiii. Wherefore art thou red in thine apparel ?” The same writer quotes the Jewish book Pirke Eliezer, c. xxx. fol. 32. 1, as saying that the Turks, or Ishmaelites, shall fight three battles in the latter days : one in the forest of Arabia, another in the sea, and a third in the great city Rome ; and from thence shall spring the Messiah, and he shall look upon the destruction of the one and the other, and from thence shall he come into the land of Israel, as it is said, Who is he that cometh from Edom ? And to the same purpose Rabbi Abarbanel in Mushmiah Jeshuah, fol. 44. 1, 2.

In your work, the Restoration of Israel, you likewise admit, that the passage in Isaiah lix. “ The Redeemer shall come to Sion, and to them that turn from transgression in Jacob,” is to be applied to the Messiah. He is therefore גואל the Redeemer, and it follows that those who are delivered by him, i. e. the whole nation of Israel, are גאולי his redeemed. But the glorious personage seen in the sixty-third of Isaiah says, in ver. 4, שנת גאולי באה “ the year of my redeemed is come.” It hence follows that he is גואל the Redeemer, and thus a new argument arises, that he is the same person mentioned in Isa. lix. 20, i. e. the Messiah.

I have entered into the meaning of this passage of Isaiah at so much length, because it has been denied by some modern Jews that it relates to the Messiah. But trusting that I have now proved to your satisfaction that he is the personage described as

coming from Edom with dyed garments from Bozrah, I would request your attention to the consequence to be deduced from the establishment of this point. The Messiah describes himself in this vision, as speaking righteousness, and רב להושיע "mighty to save." This expression does not only signify that he is a Saviour, but a Saviour in the highest and most transcendent sense of that word. This is confirmed by what follows; for in verse 5, he says, "I looked and there was none to help, and I wondered that there was none to uphold, therefore זרעי ורועי לִי מִינִי MINE OWN ARM BROUGHT SALVATION UNTO ME, and my fury it upheld me." Agreeably to which the Psalmist addresses the Messiah in the xlvth psalm, in the following language: "Gird thy sword upon thy thigh, O thou most mighty, in thy glory and thy majesty, and in thy majesty ride prosperously in the cause of truth, and meekness, and righteousness וְיָמִינְךָ נִרְאָה וְיָדְךָ תִּלְמַד וְיָדְךָ תִּלְמַד AND THY RIGHT HAND SHALL TEACH THEE TERRIBLE THINGS." The whole description bears a striking resemblance to that in the lxiid of Isaiah, excepting that the colour of the Messiah's garments is not mentioned by the psalmist.

I shall observe, in the next place, that the blessing pronounced on those who put their trust in the Son, the Messiah, Psalm ii. 12, necessarily implies in it, that he is "mighty to save;" and the descriptions of the reign of the Messiah in Isaiah xi. and many other passages, include in them, as an unavoidable consequence, the same interesting and important truth.

Upon the whole, then, it manifestly appears, that your assertion, that the name of Saviour belongs not to the Messiah, is altogether opposed to the testimony of the Hebrew Scriptures; and that, on the contrary, the work of salvation, and the name of Saviour, in the highest sense of these words, belong to that glorious personage. Now, sir, the doctrine of the New Testament, concerning Jesus of Nazareth, so entirely coincides with what has thus been gathered from the Hebrew Scriptures with respect to the Messiah, that a new argument for the Messiahship of Jesus is derived from this source. The evidences of the Christian faith are, therefore, like the waters of Ezekiel's vision, Ezek. xlvii. 1-10. In their majestic course they derive new breadth and depth and transparency from a thousand tributary streams, and they burst asunder or overwhelm every feeble barrier opposed to their progress. It merits, however, your most serious and solemn consideration, that there are miry places and marshes of the sea, which shall not be healed by the waters sent by the prophet (see ver. 11.), but are given unto salt. In like manner, if any close their hearts against the evidences of the divine mission of the Messiah, it is emphatically declared that "they shall not see life, but the wrath of God abideth on them."

Before I conclude this letter, I shall very briefly animadvert upon the two next passages in your Restoration of Israel. In the first of these are the fol-

הַמִּשְׁכָּן בְּבֶן חַי עֲלֵמִים לוֹ וְאֵשׁ לֹא יֵאֱמָן בְּבֶן  
לֹא יִרְאֶה תַיִם אֶךְ יֵשֶׁב עָלָיו אֵף אֱלֹהִים:

ברית חדשה כפי יוחנן. iii. 36.

lowing words: "Jesus called himself the Son of man. We shall find it very difficult to settle by what name he ought to be called; for if he is a God he is no man, and if he is a man he is no God." In answer to this, I shall refer to my second letter, and the passage from the ninth of Isaiah which is there quoted, wherein the Messiah is called "a son," and "a child," and yet "the mighty God, and the Father of eternity." The doctrine of the New Testament is in exact conformity to the above passage. It teaches that "In the beginning was the Word, and the Word was with God, and the Word was God."\* And again, "All things were made by him, and without him was not any thing made that was made."† "And the word was made flesh and dwelt among us; and we beheld his glory as the glory of the only begotten of the father, full of grace and truth."‡

The Lord Messiah thus has two natures, the divine and human, in one person; and hence one of the names given to him in Isaiah ix. is פלא, "Wonderful," i. e. wonderful in his person and attributes, and as uniting in a mysterious and incomprehensible manner, the Creator and the creature. You are, indeed, pleased to assert that this union is impossible. But to your assertion I oppose the express words of the Hebrew Scriptures, given by the inspiration of the Holy Ghost, that "a virgin shall

\* בראשית היה הדבר והדבר היה את האלהים ואלהים היה הדבר

† כל נהיו ממנו ומבלעדיו לא נהיה אחד אשר היה  
‡ והדבר היה לבשר ושכן בתוכו ונראה את כבודו

John 1. 3. 14. כבוד בן ירי לאב מלא חן ואמת

conceive and bear a son, and call his name Immanuel,"\* or, God with us, God in our nature.

I would here ask, sir, whether you do not receive as a truth, what is contained in the Hebrew Scriptures, that God, who fills the immensity of his works with his presence, did nevertheless, in a peculiar and more intimate sense, walk in the tabernacle, agreeably to what is said in 2 Sam. vii. 6. † "For I have not dwelt in an house since the time that I brought up the children of Israel out of Egypt even to this day, but have walked in a tent and a tabernacle."—And do you not believe that he afterwards dwelt in the temple built by Solomon, as it is written in 1 Kings viii. 13, בנה בניתי בית זבל לך מכן, "I have surely built thee an house to dwell in, a settled place for thee to abide in for ever." But if the eternal Jehovah did thus walk in a tent made by the hands of sinful men, and did in like manner dwell in a temple built with the earthly materials of stone and mortar, how can you maintain that it is impossible for him to dwell by a personal union in the spotless humanity of the Messiah, which is his own workmanship?

You assert that Jesus never thought of laying claim to the nature of God. But to this I oppose his words to the Jews, John x. 30, אני והאב אחד, "I and the Father are one."—The sacred historian informs us of the effect which this declaration produced in the minds of the unbelieving Jews, in the following words, v. 31, "Then the Jews

\* Isaiah vii. 14.

† כי לא ישבתי בבית למיום העלתי את בני ישראל ממצרים ועד היום הזה ואהיה מתהלך באהל ובמשכן



took up stones again to stone him. Jesus answered them : Many good works have I shewed you from my Father : for which of those works do you stone me ? The Jews answered him, saying, For a good work we stone thee not, but for blasphemy : and because thou, being a man, makest thyself God.\* The words of Jesus to Philip are no less inconsistent with your assertion, that Jesus never thought of laying claim to the nature of God, John xiv. 9; "Philip said unto him, Shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father, and how sayest thou, Shew us the Father ?"†

You quote the words of the magicians, in Dan. ii. 11, to prove that it cannot be true that the Messiah is both God and man. But we do not acknowledge the authority of heathen necromancers to have any weight in determining the great truths of religion. We will submit to the testimony of prophets and holy men of old, who spake as they were moved by the Holy Ghost, if you can shew that they asserted that the Messiah was to be a mere man.

The words which you have quoted from Ps. cxv. 16, prove nothing in this matter. We acknowledge,

\* וישאו היהודים עוד אבנים לסקלו ויען אתם ישוע  
הראיתי לכם פעלים טובים רבים מאבי על מה מן  
הפעלים האלה תסקלני ויענו אתו היהודים לאמר לא  
נסקלך על פעל טוב כי אם על גרופה ועל עשותך  
לאלהים ואדם אתה

+ ויאמר אליו פלפוס הראנו את האב ודינו ויאמר  
אליו ישוע הייתי עמכם זה עת רב ולא ידעתני פלפוס  
הראה אתי ראה את האב ואיך אמרת הראנו את האב

as well as you do, that the heaven, even the heaven of heavens, are the Lord's. We, moreover, believe that these heavens have received the man, the Messiah, according to the words of the cxth Psalm, "Jehovah said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool." We also fully admit that God hath given the earth to the children of men. But neither of these admissions are in the least inconsistent with the Christian doctrine of the incarnation of the eternal Son of God. I would also ask, sir, how you can reconcile your opinions on this point with what is recorded in the Talmud concerning the days of the Messiah, in the following passage:\* "R. Eliezer said, the blessed God will in the future (in the days of the Messiah) make a feast for the righteous, and he will sit among them in Paradise, and every one of them shall point at him with the finger." Taanith, f. 31. 1.†

You next assert, that the Messiah can forgive sin. In proof of this, you allege the words of Psalm cxxx. 4, "For there is forgiveness with thee that thou mayest be feared." Now your argument from this text falls to the ground, as I have already proved from the Old Testament that the Messiah is God. I shall only observe further on this point, that if the Messiah cannot forgive sin, how is he the Redeemer גואל of those who turn from their sins,

\* אמר ר' אלעזר עתיד הק"ב לעשות מחול לצדיקים  
והוא יושב ביניהם בן ערן וכל אחד ואחד מראה  
באצבע

† Quoted in the London Society's edition of Leslie's Short and Easy Method with the Jews.

as it is written in Isaiah lix. 20, which is expounded by yourself as relating to the Messiah? But it is quite unnecessary for me to enlarge on this subject, as what I have said in my former letter takes away the foundation on which your objection rests. I trust, sir, that you may be led to give a candid and patient consideration to the arguments brought forward in this letter,

I remain, Sir,

Your most obedient Servant,  
and sincere Well-wisher.

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FIFTH LETTER TO RABBI J. CROOLL.

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SIR,

Your next argument against the Christian faith is introduced in the following words: "When is the Messiah to come? According to the belief of Christians the Messiah is already come, but for this great point I wish to see scripture proof: and where is the proof? Will you bring forward the prophet Daniel? this is what you rely upon, and you have nothing else upon which you can rely. I shall quote the passage, to shew that it affords no argument in support of Christianity: "And after three-score and two weeks shall the Messiah be cut off; but not for himself; and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and to the end of the war desolations are determined,"

**Dan. ix. 26.** From this verse and the 25th it is an easy matter to prove, that the Messiah was to be cut off after sixty-nine weeks, that is, in the last week, or properly in the last seven years before the temple was destroyed. But we find that Jesus was cut off more than six weeks, i. e. about thirty-seven years before the temple was destroyed, and therefore he could not be the Messiah, but it must mean some other person."

You are wrong in asserting, that Christians have nothing else to rely upon, in proof of the Messiah being already come, than the book of Daniel. Many other passages of your own scriptures have been quoted by Mr. Scott and myself to shew that Jesus of Nazareth is the Messiah, and if God is pleased to prolong my life, it is my purpose to pursue the argument in my subsequent communications. So powerful is the evidence from other parts of the Hebrew scriptures in proof of this great truth, that even if the book of Daniel did not exist, it would still be abundantly manifest that Jesus of Nazareth is the Messiah. It would still be your duty to fall down before him, and to acknowledge him as the King of Israel; it would still be incumbent on us Christians, to whom are now committed the oracles of God, "to testify to you Jews the kingdom of God, and to persuade you concerning Jesus, both out of the law of Moses and the Prophets," Acts xxviii. 23. In my present paper, however, I intend to confine myself to the consideration of the prophecy contained in the ninth chapter of Daniel.

I remark, in the first place, that your quotation from the above prophecy is partial and defective.

Instead of citing from the 24th verse, you commence at the 26th ; I shall therefore submit to your consideration the words of the 24th and 25th verses, as being no less essential than the one which follows, to the complete view of the passage : “ Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, (the righteousness of ages) and to seal up the vision and prophecy, and to anoint the holy of holies. Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem unto the Messiah the Prince, shall be seven weeks : and threescore and two weeks the street shall be built again and the wall, even in troublous times.”

These verses, when connected with the words of the 26th verse, which you have inserted in the passage of your work above quoted, certainly exhibit a very different view of the prophecy, from that which you have given. It is manifest from the 25th verse, that the seventy weeks, or four hundred and ninety years, were to be computed from “ the issuing of the commandment to restore and build Jerusalem,” and not, as you assert in another passage of your work,\* from the destruction of the first temple. Now there were four different decrees issued by the kings of Persia for the restoration of the Jewish state ; one in the first year of Cyrus, a second in the third year of Darius Hystaspis, a third in the seventh

\* Restoration of Israel, p. 66.

of Artaxerxes, and the fourth in the twentieth of the same monarch. Even if the seventy weeks be dated from the latest of these edicts, they do not come down to within many years of the destruction of Jerusalem by Titus, which you suppose to mark their conclusion : for from the twentieth of Artaxerxes, which coincides with year A. C. 445, to the destruction of Jerusalem, which happened in the year of Christ 70, there elapsed five hundred and fifteen years, being twenty-five more than the seventy weeks. It thus appears that you err, in fixing both the beginning and the end of Daniel's prophetical period.

It is further manifest from the 24th verse, that the following particulars were all to be accomplished within the seventy weeks :—*First*, the finishing of transgression and making an end of sins ; *secondly*, the making reconciliation for iniquity ; *thirdly*, the bringing in everlasting righteousness ; *fourthly*, the sealing up the vision and prophecy ; *fifthly*, the anointing the Holy of holies, or most Holy One.

Now, sir, though you assert that the above prophetical period elapsed at the destruction of Jerusalem by the Romans, yet it is singular that you have not even attempted to shew how any one of the five particulars above enumerated was then fulfilled. Indeed it is impossible that they could have been accomplished excepting by one event, viz. the advent of the Messiah. So hard are your own Rabbies driven upon this point, that it appears from passages quoted from their writings by a learned Christian of the present day, that they allege the above prediction to have been fulfilled when the Jews were

led away captive by Edom, or the Romans; which exile, they say, is to "make atonement for iniquity, and to bring in everlasting righteousness, that is, the advent of the Messiah."\* Your Rabbies thus attempt to get quit of the whole force of this prophecy, by making out that the different events specified in the 24th verse, are to happen, not at the close of the four hundred and ninety years, but at the end of the present captivity. But, sir, the words of the angel Gabriel do not justify this gloss. They absolutely require that every one of the circumstances, contained in the 24th verse, should come to pass within the prescribed period. Either, therefore, Daniel was a false prophet, or within seventy weeks of years from one or other of the four decrees for the restoration of Jerusalem, the advent of the true Messiah the Son of David took place, whereby the righteousness of ages was brought in, as well as all the other circumstances above enumerated.

Accordingly, at the end of four hundred and ninety years (as I shall afterwards shew) from the date of the decree of Artaxerxes, in the seventh year of his reign, Jesus of Nazareth, the Messiah who had some years before appeared among the Jews, was (in strict conformity to the prediction of the prophet, Isaiah liii.)† "led as a lamb to the slaughter." The reason of which wonderful event was thus expressed

\* See quotations from Rabbies Solomon, Joseph ben Jechia, and Lipman, by the Rev. Mr. Oxlee, *Jewish Repository* for December, 1815, pp. 462, 463.

+ כשה לשבח יובל

by the same prophet in the same passage,\* “Surely he did bear our griefs and carried our sorrows, and we thought that he was stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed.” Thus, sir, did Jesus the Messiah fulfil the particulars mentioned in the 24th verse of the prophecy. By offering up himself on the cross, “he finished transgression and made an end of sin.” By shedding his most precious blood for us, “he made reconciliation for iniquity.” And I here remark, that it is a principle established by the Lord himself, Lev. xvii. 11,† that “It is the blood which maketh an atonement for the soul.” By the same sacrifice of himself, he also “brought in everlasting righteousness,” as it is written in the same prophet, Isaiah liii. 11,‡ “By his knowledge shall my righteous servant make many righteous, for he shall bear their iniquities.” In like manner as all the visions and prophecies of the Hebrew scriptures pointed to the Messiah, as their common object, when Jesus by the offering of himself fulfilled what had been written concerning him, “he sealed the vision and the prophecy,” or gave that solid and substantial evidence of the truth and faithfulness of God in all his promises, which is signified among men, when they put their seal to a

\* אכן חילנו הוא נשא ומכאבינו סבלם ואנחנו חשבנוהו  
 ננוע מכה אלהים ומענה והוא מחלל מפשעינו מדכא  
 מעונותינו מוסר שלומנו עליו ובחברתו נרפא לנו  
 † הדם הוא בנפש יכפר  
 ‡ בדעתו יצדיק עבדי לרבים ועונתם הוא יסבל



paper in token of ratification. Finally, when the Spirit descended upon Jesus at the period of his baptism by John, it was the "anointing of the holy of holies" predicted in the concluding clause of the 24th verse.

Now, sir, though you are not a Christian, and consequently you deny the divine authority of the New Testament, yet may I not put it to you to say, upon the principles of common candour and veracity, whether there is not a most exact and striking coincidence between the passages of the Hebrew scriptures which have been quoted, both from Dan. ix. and Isa. liii., and what is taught in the New Testament concerning the death of Jesus, and the blessed effects which have resulted from his passion. I cannot but anticipate, upon your part, an acknowledgment of the existence of this coincidence, because it is too palpable to be denied. I therefore proceed to observe, that such an agreement could not have its origin in chance, for there are no fortuitous occurrences in the divine administration. The exact resemblance between the doctrines of the New Testament and those prophecies of the Hebrew scriptures which we are now considering, must then have been the effect of deliberate purpose and design: either the design of man, or the purpose of God. If it had been the result of human contrivance, it is impossible that the imposture should have succeeded so well, that it has never been detected, even by the Jews its bitterest enemies, and to such an extent, that Christianity has become the reigning religion of the most enlightened portion of the globe, and is, even in this era of light and know-

ledge, continually making new inroads on the ground occupied by other systems of religion. Upon this subject I may quote the authority of a very learned and conspicuous member of the Sanhedrim at Jerusalem in the days of the apostle. We are informed in the Acts of the Apostles, that the high priest and the sect of the Sadducees, being filled with indignation at the progress of the Christian cause in Jerusalem, laid their hands on the apostles and put them in the common prison. But they were miraculously released during the night by an angel, and commanded again to teach the people all the words of this life. The next day they were brought a second time before the council, on which occasion they were addressed as follows by the high priest, Acts v. 28,\* "Did we not straitly command you

\* הלא צות צוינו אתכם לכל תלמדו בשם הזה והנה מלאתם את ירושלם בלקחכם ונוסדתם להביא עלינו את דמי האיש הזה: ויען פטר והמלאכים ויאמרו לנו לשמע אל האלהים מאנשים: אלהי אבותיכם הקים את ישוע אשר הרגתם ותליתם על העץ: אתו הרים אלהים לימינו לשר ולמושיע לתת לישראל תשובה וסליחת חטאים: ואנחנו עדיו על הדברים האלה ורוח הקדש אשר נתן אלהים לשמעים אליו: וישמעו ויתחללו ויעצו להרג אתם: וקם פרוש אחד מסנהדרין ושמו גמליאל יועץ ויקר בקרב כל העם ויצו לחסר את המלאכים מעט משם: ויאמר אלהים אנשי ישראל השמרו לגפשכם על את אשר תעשו לאנשים האלה כי מלפני הימים האלה קם תאודה לאמר כי איש גדול הוא ויחבר אליו מספר אנשים כארבע מאות ויהרג וכל השמעים אליו נפוצו ולאין דיו: ואחריו קם יהודה הגלילי בימי המפקד והסיר עם רב אחריו ויאבד וכל השמעים אליו נפזרו: תעתה אני אמר לכם סורו מן האנשים האלה והניחו להם כי אם מאת אנשים העצה הזאת והפעולה הזאת תפר: ואם מאת אלהים

that ye should not teach in this name? And behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the apostles answered and said, We ought to obey God rather than man. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance unto Israel and forgiveness of sins. And we are his witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; and said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men. For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves; who was slain: and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee in the days of the taxing, and drew away much people after him: he also perished; and all, even as many as obeyed him, were dispersed. And now I say unto you, Refrain from these men, and let them alone; for if this counsel, or this work be of men, it will come to nought: but if it be of God, ye

לא תוכלו להפירה פן תמצאו רפאים : וישמעו אלי  
 ויקראו המלאכים ויצוו לבל דבר בשם ישוע וישלחו  
 אתם :

cannot overthrow it, lest haply ye be found even to fight against God. And to him they agreed ; and when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go."

Now, sir, if you try the Christian system according to the test of its truth or falsehood, so perspicuously laid down by your learned countryman Gamaliel, you must become a convert to it, and bow at the foot of the cross of Jesus of Nazareth. For you well know that doctrine which was so strenuously opposed by your unbelieving ancestors, did not come to nought, but mightily grew and prevailed in the very presence of its enemies : and now, at the distance of nearly eighteen hundred years, it still prevails ; and you and every one of the children of Abraham, are invited to come and partake of the immense benefits which it confers on all who believe. Even now, sir, that almighty and compassionate Angel of Jehovah, who redeemed your father Jacob from all evil, but whom you reject by asserting that the Messiah is a mere man, pleads with you in the same tender strains that he did with your fathers, Ezek. xviii. 31,\* " Cast away from you all your transgressions whereby you have transgressed, and make you a new heart and a new spirit : for why will ye die, O house of Israel ! For I have no pleasure in the death of him that dieth, saith the Lord God ; wherefore turn ye, and live."

\* השליכו מעליכם את כל פשעיכם אשר פשעתם בם ועשו לכם לב חדש ורוח חדשה ולמה תמותו בית ישראל כי לא אתפץ במות המת נאם אדני יהוה והשיבו וחיו

From what has been said above, it is abundantly evident that the remarkable coincidence which exists between the prophecies of the Hebrew Scriptures and the doctrines of the New Testament, could not have its origin in human contrivance. It must, therefore, be attributed to the counsel and purposes of God ; and it follows, that he is the author of the Christian faith, and that Jesus of Nazareth is the true Messiah.

It remains for me to shew that the crucifixion of Jesus took place precisely at the end of four hundred and ninety years from the decree issued in the seventh of Artaxerxes. For this purpose I shall quote a passage from a writer of the last century, who made the pursuit of human science subservient to the elucidation of divine truth.

“ This commandment (to restore and build Jerusalem) was given to Ezra by Artaxerxes Longimanus in the seventh year of that king’s reign. Ezra began the work, which was afterwards accomplished by Nehemiah, in which they met with great opposition and trouble from the Samaritans and others, during the first seven weeks, or forty-nine years.

“ From this accomplishment to the time when Christ’s messenger, John the Baptist, began to preach the kingdom of the Messiah, sixty-two weeks, or four hundred and thirty-four years. From thence to the beginning of Christ’s public ministry, half a week, or three years and a half ; and from thence to the death of Christ, half a week, or three years and a half ; in which half week he preached and confirmed the covenant of the gospel with many. In all, from the going forth of the commandment

till the death of Christ, seventy weeks, or four hundred and ninety years.

“ And lastly, in a very striking manner, the prophecy foretels what should come to pass after the expiration of the seventy weeks ; namely, the destruction of the city and sanctuary by the people of the prince that was to come ; which were the Roman armies under the command of Titus their prince, who came upon Jerusalem as a torrent, with their idolatrous images, which were an abomination to the Jews, and under which they marched against them, invaded their land, and besieged their holy city ; and by a calamitous war brought such utter destruction upon both, that the Jews have never been able to recover themselves even to this day.

“ Now both by the undoubted canon of Ptolemy, and the famous era of Nabonassar, the beginning of the seventh year of the reign of Artaxerxes Longimanus, king of Persia, is pinned down to the 4256th year of the Julian period, in which year he gave Ezra the abovementioned ample commission : from which count 490 years to the death of Christ, and it will carry the same to the 4746th year of the Julian period.

“ Our Saturday is the Jewish Sabbath, and it is plain from Mark xv. 42, and Luke xxiii. 54, that Christ was crucified on a Friday, seeing the crucifixion was on the next day before the Jewish Sabbath.

“ The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun : and they eat the passover on the 14th day of the month Nisan, which was the first month of their

year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th day of the month answers to our 15th day of the moon, on which she is full. Consequently the Passover was always kept on the day of full moon.

“ And the full moon at which it was kept, was the one which happened next after the vernal equinox. For Josephus says expressly, *Antiq. b. iii. ch. 10.* ‘ The Passover was kept on the 14th day of the month of Nisan, according to the moon when the sun was in Aries.’ And the sun always enters Aries at the instant of the vernal equinox, which in our Saviour’s time fell on the 22d day of March.

“ The dispute among chronologers about the year of Christ’s death, is limited to four or five years at most. But as we have shewn that he was crucified on the day of a Paschal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute on which of those years there was a Passover full moon on a Friday. For the full moons anticipate eleven days every year, (twelve lunar months being so much short of a solar year) and therefore once in every three years, at least, the Jews were obliged to set their Passover a whole month forwarder than it fell by the course of the moon on the year next before, in order to keep it at the full moon next after the equinox ; therefore there could not be two Passovers on the same nominal day of the week, within the compass of a few neighbouring years. And I find by calculation, the only Passover full

moon that fell on a Friday for several years before or after the disputed year of the crucifixion, was on the third day of April, in the 4746th year of the Julian period, which was the 490th after Ezra received the beforementioned commission from Artaxerxes Longimanus, according to Ptolemy's canon, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission, or commandment; and this 490th year was the thirty-third year of our Saviour's age, reckoning from the vulgar era of his birth; but the thirty-seventh, reckoning from the true era thereof." *Ferguson's Astronomy, Edinburgh edit.* 1811, vol. i. pp. 462—465.

I shall now mention two auxiliary arguments in support of the conclusion, that Daniel's seventy weeks must have expired, and the Messiah must have come at the precise period when Christians suppose. The first of these arguments is derived from the universal expectation which prevailed among the Jews themselves of the advent of the Messiah at the time when Jesus of Nazareth appeared. That there was such a general expectation among your forefathers, you cannot deny, without rejecting the positive and concurrent testimony of history. Now, sir, whence was this expectation derived, unless from an interpretation of the prophecy of the seventy weeks, similar to that which now obtains among Christians?

The second auxiliary argument above alluded to, is founded upon the recorded tradition of the College of Elijah, as quoted from the Talmud by the Rev. Mr. Oxlee, in the Jewish Repository for De-



cember last, that the Messiah the Son of David, was to appear in the world at the end of four thousand years from the creation, which is precisely the time when Jesus of Nazareth came.

Having thus, sir, laid before you what I conceive to be the true interpretation of Daniel's seventy weeks, I do not consider it to be necessary to enter upon a confutation of your assertion, that the Messiah who was to be cut off in the last week of the seventy, was king Agrippa. The only effect which the exhibition of such an interpretation has upon the minds of Christians, is to convince them more and more, how hard the Jews are pressed in the vain attempt of reconciling their unbelief, with the testimony of their own scriptures. Surely, sir, after you shall have considered what has been brought forward on this subject, both by Mr. Scott and myself, we shall not again hear of *king Agrippa* being the Messiah whose advent was solemnly announced by the angel Gabriel to the prophet Daniel, in answer to the prayers and supplications which he offered up with fasting, and sackcloth, and ashes.

I have in this letter brought forward new and powerful evidence for the Messiahship of Jesus of Nazareth ; I shall, in concluding it, use the freedom to remind you, and every Jew into whose hands this paper may come, that the solemn words which were addressed to your forefathers by the apostle Peter, on the day of Pentecost, contain a command to which it is even now the duty of every one of the children of Israel, to give the most immediate and implicit obedience : for it is the command of the

Lord God of Israel, Acts ii. 38,\* "Repent and be baptized, every one of you, in the name of Jesus the Messiah, for the remission of sins, and ye shall receive the gift of the Holy Ghost." I am, &c.

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LETTER TO THE EDITORS OF THE JEWISH EXPOSITOR, ACCOMPANYING A MANUSCRIPT OF RABBI JOSEPH CROOLL, WITH THE ANSWER OF THE AUTHOR.

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TO THE EDITORS OF THE JEWISH EXPOSITOR.

Gentlemen,

WHEN I was lately in town, I received a letter from Mr. Crooll, dated the 13th of May last, wherein he informed me that after he had perused Mr. Scott's answer to his Restoration of Israel, he had begun to write a new work, "by which," continued Mr. C. "it will be proved that the Restoration is yet unanswered. This new work is arranged by chapters. At present I have done of it more than two hundred chapters: it will also contain fresh subjects and many prophecies which are not mentioned in the Restoration."

Of this new work Mr. Crooll, along with his letter, sent me a few chapters as a specimen, adding, that he was of opinion that I should not be able "to

\* שובו והרחצו כל איש מכם בשם ישוע המשיח  
לסליחת חטאים ואת מתנת רוח הקדש תקחו

answer it properly ;" but if I did undertake to answer it, he desired this specimen, with my answer, might be published, " at latest," in the next Expositor, printed " in the form of a Bible with a comment."

Being thus formally called upon by Mr. Crooll, I deemed it my duty not to decline his invitation. I therefore informed him that I should endeavour to furnish an answer to what his paper contains, according to the commandment given by the apostle Peter, " Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear," 1 Pet. iii. 15.

I however stated to him, that his paper and the answer would probably be too long to find admission in one number of the Expositor ; but that I should send both to the Editors of that work, leaving them to do as they think proper, with this condition, " that whatever portion of your paper is inserted, shall, according to your desire, be accompanied with the answer thereto."

Agreeably to my engagement with Mr. Crooll, I have now sent you his MS. with my answer to it ; and as this discussion seems to come within the description of the two first heads of your Syllabus, you will probably see it right to give it a place in your useful work.

It is proper to mention, for the information of the reader, that Mr. Crooll in his MS. has not inserted the different chapters according to their numerical order ; and I have in my answer necessarily followed the same order as Mr. Crooll.

As these papers are too long to be inserted in

one, or even, perhaps, in two numbers of your work, I must request that when they are printed, each separate chapter of Mr. Crooll may be accompanied with my answer thereto, as nearly as possible in the form required by Mr. Crooll.

This new discussion has for the present prevented me from proceeding with a series of papers I intended to have sent you, containing my further remarks on Mr. Crooll's Restoration of Israel.

July 18, 1816.

I am, &c.

THE MANUSCRIPT OF RABBI JOSEPH CROOLL.

CHAP. I.—*The Jew is established on a solid foundation, and justified in the presence of the Almighty, by the conviction of the Old Testament.*

I am in no doubt that we Jews and Christians both acknowledge the Old Testament to be the word of God, and the whole of it to be fulfilled by degrees. Exod. xvii. 14. 16, "And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly blot out the remembrance of Amalek from under heaven." "For he said, Because the Lord hath sworn that the Lord will have war with Amalek, from generation to generation." The same it is in Deut. xxv. 17—19. These are predictions against the son of Esau, by the name of Amalek; the prediction is not only terrible to the tribe of Amalek but all Edom, as it is written in Ezek. xxxv. 14, 15, "Thus saith the Lord God; When the whole earth rejoiceth, I will make thee desolate. As thou didst

rejoice at the inheritance of the house of Israel, because it was desolate, so will I do unto thee : thou shalt be desolate, O mount Seir, and all Idumea, even all of it : and they shall know that I am the Lord." By the prediction of Moses we are informed that Amalek at last shall be blotted out from under the heaven, that not a soul of that tribe shall remain in this world. By the prediction of Ezekiel we are informed, that at last, or in the world of the Messiah, a remnant will be left, or saved, out of every nation ; but Edom, even all Edom, will be destroyed, that not one soul will remain of Edom. This is also strongly confirmed by the prophet Obadiah, ver. 18, " And there shall not be any remaining of the house of Esau," whether it be of Amalek or any other that are the descendants of Esau.

For many ages past, even to the present day, all the nations have been mixed and confounded together, so that now it is not known who is Edom, or who is Ammon, or Moab, except that Israel has been preserved by Providence distinct from all nations. Of course it must follow, that many of Edom and Amalek are mixed with the Christian nations, and at the present day I have no doubt that there are thousands of Christians which are the descendants of Edom and his son Amalek, I, for information sake, would ask you—

*A Question.*

Suppose there are thousands of Edom and Amalek at the present day Christians, can they be saved by the New Testament, or not ? Will you say that every one that comes to Christ is saved, whether it be Edom or of his son Amalek ? If you say so, I

have to ask you a second question: What must become of all the predictions of the Old Testament, that have predicted that not one soul shall be left on the face of the earth? And what will become of the oath which the Lord hath sworn, that he will blot out even the remembrance of Amalek from under the heaven; and that the Lord will have war from generation to generation with Amalek? and a great many prophets more that have predicted about Edom and his utter destruction at last. Are all these predictions abolished by the New Testament? If you will insist upon it, that when an Amalekite becomes a Christian, he shall be saved, it must follow that the whole of the Old Testament is not the word of God, and must be considered as a mere fabulous volume. But do you know the consequence thereof? If you abolish the Old, the New is fallen to the ground already; for I know it as well as you, that the New depends upon the Old, and is built upon it, and is supported by it. On the other hand, if you say that the Old Testament is the word of God, and therefore all the predictions of it must be fulfilled, it must also follow, that the prediction against Amalek must also take place in due time; and if so, all those Christians that are of the descendants of Amalek and Edom, cannot be saved by the New Testament.

Putting all these observations together, I ask you a new question. You, sir, will endeavour to convince me of the truth of Christianity, but before I give you an answer, I would first ask you, Who are you? who is Mr. Scott? who is Mr. Way? who are all your Committee? Are ye not all together the

descendants of Amalek? What will you answer me? that you are not? I say that the matter is doubtful; perhaps ye are not, and perhaps ye are. Can you prove it that ye are not? that you cannot, it is not in your power to prove. Now, sir, if this is the case, I say, that a Jew of understanding will consider it a very dangerous matter, to change from an Israelite to become an Amalekite.

*The Defence of a Jew in the Day of Judgment.*

Suppose Christianity to be the right religion, In the day of judgment, if I should be asked, Joseph Crook, thou knowest the Old and New Testament, thou didst understand both, Why didst thou not turn to the right religion? Why didst thou remain in the dark? My answer will be ready: That in observing the Lord hath sworn to blot out Amalek from under the heaven, which I believed must be fulfilled, I therefore considered the state of the world, and found that all nations are mixed together, and that there is no knowing, nor can any living man discover, which is the nation of Ammon, or Moab, or which is Edom and Amalek; and in fear to become, from a son of Abraham, an Amalekite, I thought proper to keep that station which heaven placed me in. In this way, and by this mode, every Jew can safely be a Jew, and can vindicate his cause even in the day of judgment. Nay, more still, he has to say; Lord, hadst thou kept every nation separate the same as Israel, and out of those nations one had been Christians, I might then have been found guilty; for a Jew might then have turned a Christian safely: but as this is not the case,

I think my defence is just and right ; and I always was of opinion, that all the nations were mixed, on account of Israel ; that we always should be in fear lest we should join ourselves to the Amalekites, and by that means Israel will remain separate until the restoration of Israel by the Messiah.

ANSWER TO CHAP. I. OF MR. CROOLL'S MS.

Those passages of the Old Testament which denounce the utter destruction of Amalek have already been accomplished. By the command of the Lord, Saul king of Israel smote the Amalekites and destroyed all their people with the edge of the sword, 1 Sam. xv. 7, 8. And as he sinned in sparing the life of Agag, king of that people, we read that, " Samuel hewed Agag in pieces before the Lord in Gilgal," Ibid. ver. 33.

A great destruction of that nation was also effected by David, 1 Sam. xxx. 17. We are informed, in the Jerusalem Targum upon Exod. xvii. 16, that what remained of them were destroyed by Esther and Mordecai. The following are the words of the Targum on this subject : \* " And he said, An oath is gone forth from beneath the throne of the glory of Jehovah the Lord of the whole universe. The first king who shall sit upon the throne of his kingdom of the children of Israel, is Saul the son of Kish, and he shall prepare war against the house of

\* ואמר שבועה נפקת מתחת כורסי יקרא דרבון  
כל עלמא יי מלכא קדמא דעתיד למיתב על כורסיהון  
דמלכותיה דבני ישראל הוא שאול בר קיש והוא יסדר  
סידרי קרבא כל קבל דבית עמלק ויקטול יתהון ומה  
דמשת"ר מנהון ישצון יתהון מרדכי ואסתר



Amalek, and shall cut them off, and that which remains of them Mordecai and Esther shall destroy."

Those passages of the scriptures which relate to the destruction of Edom, have only been in part fulfilled. Their complete accomplishment is reserved for that period, when Israel shall be restored, and the Roman empire finally destroyed. The judgments of God shall then be executed in the most awful manner upon the nations, which in the language of prophecy are comprehended under the mystical name of Edom or Idumæa. This is apparent, not only from the writings of the Old Testament prophets, but also from various passages of the Apocalypse. At that time, Edom, or the Roman empire, shall be utterly destroyed: and there is too much reason to fear that the great body of the nations which have corrupted and abused the light of Christianity, will share in this punishment, in like manner as the Jewish nation, which had abused and corrupted the light of the Old Testament, and rejected and crucified their Messiah, were given up to destruction when Jerusalem was taken by the Romans.

But though Amalek and Edom are thus cut off as nations, it does not follow that every individual of the seed of Amalek is to be destroyed, or that the residue of the family of Esau is to be excluded from the mercy of God under the new covenant of the Messiah. We are persuaded that God is no less faithful to his promises than to his threatenings. Now it is expressly promised to Abraham by the Lord, that in his seed all the families of the earth

shall be blessed. The first record of this promise is in Gen. xii. 3, "And in thee shall all the families of the earth be blessed." The same declaration is renewed in Gen. xviii. 18, with this difference, that the word גוים, nations, is used instead of משפחות, families, to express the extent of the blessing.

In Gen. xxii. 18, God is pleased to repeat the same promise, with a solemn oath in confirmation thereof: and with this additional circumstance, that the promised blessing to all nations should be conferred through *the seed* of Abraham. The same promise was confirmed to Isaac in Gen. xxvi. 4, and to Jacob in chap. xxviii. 14.

As the above promise, so often repeated, and once confirmed by a solemn oath, extends not only to all the nations, but even all the families of the earth, it must include some of the posterity of Esau and Amalek.

Now by referring to Psalm lxxii. it will appear that the Messiah is the seed of Abraham, Isaac, and Jacob, in whom all the families of the earth are to be blessed; for it is agreed by the most eminent Jewish, as well as by all Christian interpreters, that the above Psalm relates to the Messiah;\* and in

\* According to David Kimchi, the lxxii. Psalm is applied by some to the Messiah, ויש מפרשים זה המזמור על מלך המשיח, "There are those who interpret this psalm concerning the King Messiah." Kimchi himself, throughout his whole exposition, though he applies it in a primary sense to Solomon, admits that it may be referred to the Messiah; and he acknowledges that his own father had so applied it. The Targum on the psalm begins by ascribing it to the Messiah: **הב הלבת דינך למלכא משיחא וצדקתך לבריה דדוד מלכא**, "Give the constitutions of thy judgments to the King Messiah, and thy righteousness to the Son of David the king."

the 17th verse of it will be found the following words :\* “ All nations shall be blessed in him ; they shall call him blessed.” Here, then, we behold the promised seed of the patriarchs, whose coming into the world was to be an universal blessing, confined to no particular tribe, but extending to all. And if every nation and family is to be blessed in the Messiah, it is plain that neither the descendants of Amalek nor of Esau, are to be excluded from this blessing, if they submit themselves to his righteous government.

But Mr. Crooll asks, how we can reconcile with this conclusion, the passages of Scripture which threaten the total excision of the house of Esau, so that there shall not be any remaining of it? We answer, that such individuals of the nations comprehended under the name of Edom and Amalek, as shall forsake their idolatry, and turn to the worship of the Lord God of Israel, and unite themselves to the king Messiah, are no longer counted as being of Edom or Amalek, but are reckoned among the children of Israel, in like manner as the stranger dwelling in the land of Israel, who with all his house submitted to the rite of circumcision, was received into the congregation of the Lord, and admitted to eat the Passover, and shared in all the privileges of the house of Israel, as is written in Exod. xii. 48, 49. Under the dispensation of the Messiah, all nations who obey him are admitted to these privileges. Thus we find it said in Isaiah xix. “ In that day shall Israel be the third with Egypt

\* ויתברכו בו כל גוים יאשרדו

and Assyria; a blessing in the midst of the land. Whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."

The threatenings of the Lord to cut off Amalek and Edom, are therefore fulfilled, by the destruction of the nations which bear their names. But the promises of God, that all the families of the earth, including those of Esau and Amalek, shall be blessed in the Messiah, must be equally accomplished; and this can only be by the salvation of such of the descendants of these two individuals, as shall forsake their idolatry and obey the king Messiah, and thereby become entitled to all the privileges of the people of Israel.

But Mr. Crooll avers, that if it be so, "that an Amalekite who becomes a Christian is saved, it must follow that the whole of the Old Testament is not the word of God, and must be considered as a mere fabulous volume." And he continues, "But do you know the consequence thereof? if you abolish the Old, the New is fallen to the ground already, for I know it as well as you that the New depends upon the Old, and is built upon it and supported by it."

Mr. Crooll in this passage, not only furnishes an important testimony in favour of Christianity, by acknowledging that the New Testament is built upon the Old and supported by it, but he also gives a strong illustration of the truth of one of the severest charges brought by Jesus of Nazareth against the unbelieving Jews. Jesus once said to them, "Do not think that I will accuse you to the Father: there

is one that accuseth you, even Moses in whom ye trust. For had ye believed Moses, ye would have believed me : for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" John v. 45—47. Now the writings of Moses record the promise of God, that in Abraham and his seed, *i. e.* the King Messiah, all the families of the earth (which must include some of the posterity of Amalek) were to be blessed. But Mr. Crooll says, that rather than believe that a descendant of Amalek can be blessed, he must consider the whole Old Testament as a fabulous volume. Thus he completely justifies the words of Jesus, showing that, according to the record of the evangelist, John ii. 25, "Jesus needed not that any should testify of man, for he knew what was in man."

It is not necessary for me, in answer to the observations of Mr. Crooll which we are now considering, to enter upon any vindication of the truth of the Old Testament. Its divine authority rests upon a rock which shall not be shaken by the cavils of unbelievers. I shall only remark, that when Mr. Crooll shall believe the whole of the writings of Moses and the prophets, he will be led also to believe the New Testament, which, according to his own testimony, "is built upon the Old, and supported by it."

Mr. Crooll having, as he thinks, shewn that an Amalekite cannot be saved, proceeds to put a question to the writer of these remarks, whether he and the excellent persons with whom Mr. Crooll does him the honour to associate his name, are not all the descendants of Amalek ? To this singular question

it may be answered,—First, If, for the sake of argument, we were to admit, that we are of that family, still we should maintain, for the reasons already advanced, that we are not excluded from the blessing given through Abraham and his seed, since that blessing extended to all the families of the earth. But, Secondly, It is in the highest degree improbable that any of us are of the family of Amalek ; because, though without doubt there still remain descendants of that person among the nations bordering on Palestine and Arabia, there is not the least ground for supposing that any of the tribe of Amalek ever migrated so far north as the European continent. It is evident from Gen. x. 2—5, that all this quarter of the world (which in Scripture is called the isles of the Gentiles) was peopled from the stock of Japhet, concerning whom a very remarkable prophecy is recorded in Gen. ix. 27, which I shall examine below.

Mr. Crooll not only supposes, contrary to the evidence of Scripture and to all rational probability, that we are, perhaps, Amalekites ; but he also expresses a fear, lest, if he were to embrace Christianity, he himself would thereby be changed into an Amalekite. But the learned Rabbi here betrays a want of knowledge of the constitution of the Messiah's kingdom, which ought not to be found in one who is a master and teacher in Israel. In the passage of Scripture last referred to, the conversion of the posterity of Japhet to the faith of the King Messiah, is predicted as follows :\* “ God shall enlarge (or

\* יפת אלהים ליפת וישכן באהלי שם

rather as the word יפת signifies, shall persuade) Japhet, and he shall dwell in the tents of Shem." This clause is thus rendered in the Chaldee Paraphrase of Jonathan Ben Uzziel :\* "The Lord shall beautify the boundary of Japhet, and his sons shall become proselytes, and dwell in the school of Shem." From this text, and the exposition of it by Jonathan, it is manifest that the posterity of Japhet shall embrace the true religion, and that when they do so, they are thenceforth considered as dwelling in the tent or school of Shem : or in other words, they are, by adoption, identified in the sight of God, with that branch of the race of Shem, who were the depositories of the covenant, *i. e.* with Abraham and his seed. This prophecy was fulfilled when the Gentiles were converted to the faith of Jesus of Nazareth, the true Messiah, and thus entered into the tent of Shem, while the Jews who rejected him, and have on that account received for a time, in the prophecies of Hosea, the significant name of לא עמי "Not my people,"† were cast out of the school or

\* ישפך יי תחומיה דיפת ויתגייירון בני וישרון במדרשא

דשם

† David Levi, in his *Dissert. on the Prophecies*, vol. iii. p. 56, in explaining the words of Hosea i. 8, 9, "She conceived and bear a son, and God said, Call his name Lo-ammi," observes, "This was to shew that the children of Judah, during the second temple, would not by their actions be his people." By the testimony of Levi, therefore, the Jews in the time of Jesus, were *Lo-ammi*, what wonder is there then, that they rejected the Messiah? In so doing they only acted consistently with their name, *Lo-ammi*, and the character included in that name. O that Mr. Crooll, and all unbelieving Jews, would seriously consider this prophecy, and also the consequence which may be deduced from it, connected with the long continuance of their captivity! This consequence is, that they still bear the name *Lo-ammi*.

tent of Shem, not to re-enter it, until their conversion, when, according to the same prophet Hosea, they "shall return and seek the Lord their God and David their King," Hosea iii. 5. Mr. Crooll may therefore see that his fears of being turned into an Amalekite, were he to embrace the faith of Jesus of Nazareth, are without any foundation. It would be far otherwise. By such a blessed change, he would re-enter the tent or school of Shem, from which he now excludes himself, by his continued rejection of the Lord Messiah.

*Remarks on "The Defence of a Jew in the Day of Judgment."*

It is to be feared that when the Lord shall come to judge the world, the defence which Mr. Crooll sets forth in this place, will prove of no firmer texture than the spider's web. Mr. Crooll says, "Suppose Christianity should be the right religion, my answer will be ready." But I have already shewn that the very foundation of Mr. Crooll's answer, viz. the alarm he expresses lest in becoming a Christian he would also be changed into an Amalekite, is unsupported by the Scriptures. And "if Christianity should be the right religion," as without any doubt it is, then certainly Jesus of Nazareth is, according to the cxth psalm, seated at the right hand of God, and "his enemies (*i. e.* all who reject and vilify him) shall be made his footstool." He is also the Son mentioned in the iid psalm, and let every unbelieving Jew ponder well the fate that awaits those that refuse to "kiss the Son;" they shall "perish from the way when his wrath is kindled but a little."



Once more, "should Christianity be the right religion," then Jesus is the King of Israel, and all who persevere in rejecting him shall be accounted and treated as rebels against the Lord and his Messiah. That there will be some rebels among the children of Israel at the period of the future redemption, is manifest from the prophecy of Ezekiel xx. 38,\* "And I will purge out from you the rebels, and those which transgress against me. I will bring them out of the land where they sojourn, and they shall not enter into the land of Israel." Now a *rebel* is one who refuses to acknowledge his lawful sovereign. But at the period referred to in this prophecy, being that of the second redemption, the Jews themselves believe that the Messiah shall be their king: therefore the rebels here mentioned must be those who refuse to acknowledge the Lord Messiah. Now if "Christianity be the right religion," according to the supposition put by Mr. Crooll, he may see from this passage what shall be the end of those Jews, who, with the evidence of the Messiahship of Jesus before them, shall continue to reject him. I pray that Mr. Crooll may, by timely conversion, avert from himself that fate, and the still more awful punishment in the world to come, which awaits the enemies of the Messiah.

\* וברותי מכם המרדים והפושעים בי מארץ מגוריהם  
אוציא אותם ואל אדמת ישראל לא יבוא

CHAP. CLVIII.—*John and Elijah will prove that Christ was not the promised Messiah.*

“Behold I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord : and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, &c.” Mal. iv. 5,

By these two passages we are instructed, First, That the dreadful day means the day of the restoration. Secondly, We are informed that before that day, Elijah will be sent to Israel, to declare unto Israel the good tidings of their redemption out of their long captivity. Thirdly, That Elijah will unite all the families of Israel to their God, by a true repentance, to prepare them, and make them deserving of the blessing of that great day. Fourthly, That Elijah will come, not as an angel, but as a man. Fifthly, that his name will not be changed to be called John. Sixthly, We are not informed that Elijah will be beheaded, but on the contrary ; for his coming will be on purpose to cause all Israel to return to their God.

And that Elijah is to come before the Messiah and before the restoration, is also confirmed by the New Testament, “And they asked him, saying, Why say the scribes that Elijah must first come? And he answered and told them, Elias verily cometh first, and restoreth all things,” Mark ix. 11—13. “But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias

which was for to come," Matt. xi. 13, 14. "But I say unto you, that Elias is come already, and they knew him not, but have done unto him, &c. And he (John) shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

Here are proofs both from the Old and New Testament, that Elias is to come first.

*Question.*

Who are that people which are to be prepared for the Lord by Elias? Does it mean the Gentiles or the Jews? No person will contradict me, that it means Israel; for it is confirmed by the text, "Behold, I will send *to you* (not to the Gentiles) Elijah the prophet."

Let us now seriously examine the whole of this subject. Matthew says, that John was Elijah, but is contradicted by Malachi, for he says, "I will send you Elijah," but not John.

Again, Matthew says, that "Elias is come already, and they know him not." If this account is to be credited, the question will be, Why was he sent in disguise by another name, to be called John? But this is also contradicted by Malachi: "I will send you Elijah," says the prophet, but not a John, or else the prediction of the prophet would prove not to be true.

Luke says, "And John shall go in the spirit and power of Elijah." This is also contradicted by Malachi, for the prophet says, I will send you Elijah the prophet; but neither spirit nor power is mentioned. Therefore, as the prediction of the

prophet is the word of God, it must follow that Elijah will come as a man, and in the same manner as when he was on earth.

That Elijah shall be killed, is also contradicted by the prophet; for it is said, "I will send Elijah the prophet to turn the heart, &c." but not to be killed; for if Elijah was to be killed, then the words of the prophet cannot be true.

It is a hard task for a Christian to make a Jew believe any thing which is contrary to the word of God: a Jew will say, I am instructed by the word of God, that Elijah the prophet will be sent, but not John; therefore Elijah is Elijah, and John is John.

Malachi says, "Behold, I will send to you Elijah the prophet before the coming of the great and dreadful day of the Lord." It is now past more than 1800 years, and yet that day is behind. The coming of John was a useless message. First, he could not turn the heart of Israel to their God; and secondly, he was killed: then all was stopped at once. The question will remain, Why was he sent? he might have been better kept back. John could not prepare the people unto God; but, Why?—Answer. Because he was only John. But when Elijah shall come he will be able to accomplish his message, because he will be Elijah.

It is recorded in John i. 19, "And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No."

Here is a proof and clear evidence out of the New Testament, that John was not Elijah. Now, Christ says, that John was Elijah, John declares that he was not Elijah ; the question will be, which of the two must a Jew believe? both cannot be true. To reconcile these two contradictions, I know not how it can be done, therefore I leave it to be answered by the learned Christian, or by a converted Jew.

The reader ought also to take notice of the following observations. According to the New Testament John was sent by God ; if this be true, how could he deny his message ? In 1 Kings xiii. we are informed that the prophet faileth only in one single point in his message ; instantly he was killed by a lion. Jonah the prophet fled before God, and would not go with the message of God ; he was also instantly punished by God, by being buried alive in the belly of a fish. Now John knew already the consequence of denying the message of God, the question will remain, Why, or on what account, did he not deliver his message? I verily believe that John spoke the truth, that he was not Elijah, but only John. Let this chapter be well considered, and it will be found, that John was only John, and if so, Christ could not be the Messiah, because Elijah must come first.

*The wonder is great.*

The two greatest ambassadors ever sent by God, according to the belief of Christians, were John and Christ, and both were killed. Perhaps Christians will say, both lost their lives because of the wickedness of the Jews ; but I would answer, that they are mistaken, for Elijah will be sent on purpose to

prepare the people unto God ; and if so, he will be able to do it. The Messiah will also be sent at the same time, to take possession of the kingdom of this world, and when he shall be sent he will succeed and prosper, and accomplish it.

According to my belief, I maintain, that Elijah and the Messiah will be the two great ambassadors of God, and both have been born many ages past, and both are ready to appear in this world, as soon as they will be commanded to do it.

CHAP. CXCH.—*By the ten tribes will be proved that John was not Elijah, and that Christ was not the Messiah.*

It is written in Malachi, the last chapter, “ I will send to you Elijah the prophet, and he shall turn the hearts of the fathers to the children, &c.” According to the account of Ezra, in the time of the second temple, the land was inhabited only by two tribes, namely, Judah and Benjamin. Both Elijah and the Messiah will not be sent to only two tribes, but to the whole nation. John and Christ made their appearance in the time of the second temple, and among two tribes only : they did not succeed in their undertaking. This must prove that neither the one nor the other were sent by God, by which it must be determined that both are yet to come.

ANSWER TO CHAP. CLVIII. OF MR. CROOLL'S MS.

Mr. Crooll, in this chapter, retails the objections of Rabbi Isaac in the Chizuk Emuna, which were refuted by Bishop Kidder a century ago. In my answer I shall, as much as possible, study brevity,

referring your readers to the valuable work of Bishop Kidder for more full information on the point in question.

I begin by observing, that it cannot be inferred from the promise in Malachi iv. 5, that Elijah the Tishbite is to come *in person* before the great and dreadful day of the Lord. The words in Ezek. xxxvii. 25, "My servant David shall be their prince for ever," are, by Mr. Crooll himself, interpreted to signify, not David the son of Jesse, but Messiah the son of David. It is also written in Hos. iii. "Afterwards the children of Israel shall return, and seek the Lord their God and David their king." The Targum of Jonathan on this passage is as follows: \* "Afterwards shall the children of Israel be converted and seek the service of the Lord their God, and shall obey the Messiah the son of David their King, and shall learn the service of the Lord."

If the Targumist and Mr. Crooll both concur in holding that the Messiah the son of David is signified under the name of David in these passages, what solid reason can be given why John the Baptist, who was to be the precursor of the Messiah, might not be foretold under the name of Elijah, though he was not to be Elijah the Tishbite? As there are two Davids, the one the son of Jesse, the other the Messiah David's son, why may there not in like manner be two Elijahs, one the Tishbite, another the Baptist?

I remark further, that some Jewish doctors (as is

\* בתר כן יתובון בני ישראל ויתבעון ית פולחנא דיי  
אלהון וישתמעון למשיחא בר דוד מלכחון ויתנו  
לפולחנא דיי

testified by Rabbi Levi Gershon) \* hold that Elijah was the same individual as Phinehas, though under another name. But if this be the opinion of the Jews, how can they charge it as an objection to the truth of Christianity, that the same individual is called in the prophet Malachi, Elijah, and in the gospels, John?

Mr. Crooll avers, that it is contrary to the words of the prophet that Elijah should be killed, because he was to be sent to turn the hearts of the fathers, &c. The answer to this is, that before he was put to death he did turn the hearts of many of the children of Israel. It is manifest from the gospels, that his ministry was attended with great success. It is said, in Matt. iii. 5, "Then went out to him Jerusalem and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." It appears also, from many other passages, that the people universally esteemed him to be a prophet; and though the Rabbies, the Scribes, and Pharisees, believed not on him, yet the publicans and harlots believed him, and repented of their sins.

But I observe in the next place, that John's being sent to turn the hearts of the children of Israel, by no means implies in it the universal success of his mission. The former prophets had also been sent to that people for the same purpose of turning their hearts to righteousness, and yet in Dan. ix. 6, it is written, "Neither have we hearkened unto thy servants the prophets, which spake in thy name to

\* See Lightfoot's Works, vol. i. p. 522.



our kings, &c." If it be asked by Mr. Crooll, why the Baptist was not more successful, the answer is, that the Jews at this time were, according to the word spoken by the prophet Hosea, Lo-ammi, not my people, and they, alas! only justified the heavy charge included in that name, by rejecting both the Messiah and his forerunner.

When Mr. Crooll asks, "Why was John sent? he might better have been kept back," he means, that because John's message was not received by the people, therefore it was useless. But I answer, that this is the precise description which is given of the message sent by the Lord himself in the prophecies of Isaiah, viz. that it would be rejected, chap. vi. 9, "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed." Again, in chap. liii. 1, the prophet exclaims, "Who hath believed our report, and to whom is the arm of the Lord revealed?" Will Mr. Crooll say also with respect to the prophet Isaiah, "Why was he sent? he might better have been kept back."

Mr. Crooll's next objection rests on the supposed discrepance between John the Baptist's account of himself, and the testimony of Jesus concerning him. John was asked by the priests and Levites, John i. 19, "Art thou Elias? He saith, I am not. Art thou that prophet? And he answered, No." On the other hand, Jesus told the Jews, Matt. xi. 14, "And

if ye will receive it, this is Elias which was for to come." And on another occasion he said to the disciples, Matt. xvii. 12, " But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed."

On these passages Mr. Crooll observes, " Christ says that John was Elijah, John declares that he was not Elijah: the question will be, which of the two must a Jew believe? both cannot be true."

In answer I observe, that the Jews, when they questioned John if he was Elias, certainly intended to ask whether he was Elijah the Tishbite *in person*. In this sense John certainly was not Elias, and he therefore answered truly that he was not. That this was the meaning of the question cannot be denied by the modern Jews, for it is well known that they still look for Elias the Tishbite, to come before the appearance of the Messiah.\* This indeed appears from Mr. Crooll's reasoning on the subject. Now as John knew such to be the meaning of those who asked him, " Art thou Elias?" if he had answered that he was Elias, he would have been chargeable with leading them to believe that he was the Tish-

\* So full are the Jews of the coming of Elias, that their doctors have invented a ridiculous story, that Elias comes invisibly at the circumcision of every Jewish infant. A seat or chair is accordingly placed for the prophet, adorned with tapestry and silk cushions, on which occasion they say with an audible voice, " This is the chair of the prophet Elias." When the child is brought by the women to the door of the apartment, the words ברוך הבא " Blessed is he that cometh," are uttered by the whole assembly, and at this instant it is imagined that Elias enters with the child.—*Buxtorf Synag. Jud.* cap. ii.—O when shall the happy period come that the Jews shall cast away such vain fables, and believe the testimony of their own prophets concerning the Messiah!

bite returned to this world ; *i. e.* with leading them into error.

On the other hand, When Jesus told the Jews that John was Elias, he did not affirm that he was Elias the Tishbite, as the Jews vainly imagined ; his words are, “ This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee.” And he afterwards adds, “ If ye will receive it, this is Elias which was for to come.”

Unless, therefore, Mr. Crooll can prove (what it is evident he cannot) that the Elias *which was for to come*, or the Elias promised in the book of Malachi was to be Elias the Tishbite, no real contradiction can be shown to exist between the words of John and the testimony of Jesus. And as it is no less manifest from the New Testament that there are two Elijahs, than it is from the Old that there are two Davids, it follows that the answer of John the Baptist, and the testimony of Jesus, are perfectly consistent with each other.

Mr. Crooll next observes, “ The wonder is great,” that the two greatest ambassadors sent by God, according to the belief of Christians, should both have been put to death.

In answer to this remark, I observe, that all the works of God are wonderful ; all his ways are above our ways, and his thoughts above our thoughts, Isa. lv. 7, 8. It is therefore quite consistent with what we know of God's other works, that the most glorious of all his operations, the redemption of fallen man, should be effected in a way quite contrary to our natural apprehensions of things. There

are also many intimations in the Hebrew Scriptures, that the ways of God towards his people shall, in fact, be such as to excite the wonder of the children of Israel. In Isaiah viii. 18, it is written, "Behold, I, and the children whom God has given me, are לְמוֹפְתִים וּלְאֵתוֹת for signs and for wonders in Israel, from the Lord of hosts, which dwelleth in mount Zion." We believe that the prophet here speaks in the name of the Messiah; when modern Jews express unbelieving wonder at the death of Christ, we therefore only behold the fulfilment of this prophecy, and a new evidence of the Messiahship of Jesus.

I shall now request the attention of Mr. Crooll to another passage of Scripture, wherein God himself declares that He will do *a marvellous work* and *a wonder*. Isaiah xxix. 9, "Stay yourselves and wonder, cry ye out and cry: they are drunken, but not with wine; they stagger, but not with strong drink. For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men. Therefore I will

proceed to do a marvellous work and a wonder : for the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."

These words are addressed to the Jews, and I am informed by a learned Christian,\* that Maimonides, in his *More Nevochim*, par. ii. c. 11. p. 212, confesses that this passage respects the present case of that people. Christians are not, therefore, surprised that the death of the Messiah for the sins of the world should be rejected by the Jews ; for although it be most clearly predicted in Isaiah liii. and Dan. ix. that the Messiah was to be cut off as an offering for sin ; yet, as we are informed that the vision is to be considered as a sealed book by the learned, and illegible by the unlearned among that people, we are at no loss to discover the cause of this unbelief to be, their lamentable inattention to the words of their own prophets. We know, however, that a time is approaching, and we believe it to be near at hand, when " they shall confess their iniquity and the iniquity of their fathers, with their trespass which they have trespassed against the Lord. — Their uncircumcised hearts shall then be humbled, and they shall accept the punishment of their iniquity."† Then Israel shall return, and " Jerusalem shall be inhabited as towns without walls."‡ How great shall be the honour and happiness of those of the children of Israel, who shall be the first to confess their sins, and lead the way to their brethren in this great act of national repentance ! Surely their reward will not be less than that of Caleb the son

\* Dr. Gill on Isaiah xxix.

† Levit. xxvi.

‡ Zechariah ii. 4.

of Jephunneh, who brought a good report of the promised land.

Mr. Crooll concludes that division of his MS. which I am now considering, with the following remarkable declaration: "According to my belief, I maintain that Elijah and the Messiah will be the two great ambassadors of God, and both have been born many ages past, and both are ready to appear in this world, as soon as they will be commanded to do it."

If the Messiah *was born* many ages past, he must have *come* many ages past, for the first advent of the Messiah is when he is born at Bethlehem, in the land of Judah, Micah v. 2. But if he came many ages past, as Mr. Crooll's admission implies, and if he be not now in this world, but "ready to appear in it as soon as he shall be commanded to do it," then it follows that there are two advents of the Messiah, the one many ages ago, when it seems he was born without being known by the people of Israel. This first coming of the Messiah must have been in a state of humility, for a king who is unknown, is by that very fact in a humble condition. The second advent of the Messiah is yet future, and shall be in a triumphant manner. By the above most important admission, Mr. Crooll does, therefore, in fact, abandon, or at least overthrow, all that is written in his Restoration of Israel, against the doctrine of there being two advents of the Messiah, the one in a state of humility, the other in glory. Perhaps, also, Mr. Crooll will now be ready to acknowledge that the prophecy in the cxth psalm, describes the present condition and abode of the Messiah, previous to that advent

which he contemplates, agreeably to what is said in the following remarkable testimony of Rabbi Isaac Arama on Genesis,\* “ We find no man nor prophet whose nativity was predicted before the birth of his father and mother, excepting the Messiah our Righteousness : and to this (effect) he signified ; “ From the womb, from the morning, thou hast the dew of thy birth.”† That is to say, Before the womb of thy mother was created, thy nativity was foretold. And to this (purpose) he signified, “ Before the sun his name shall be spread abroad ;”‡ for even before the creation of the sun, the name of our Messiah was firm and established, and he was sitting at the right hand of God, and this is what he said, “ Sit thou at my right hand.”§

I shall conclude what I have to say under this head, by asking Mr. Crooll the following question : As he now admits that the Messiah was born many ages past, and was not then known by the people of Israel, what good and solid reason can he give why Jesus of Nazareth may not be the Messiah, and rejected by the Jews because they knew him not, according to the words of the prophet Isaiah, vi. 9, “ See ye indeed, but perceive not ;” and agreeably to what the apostle Peter said in Acts iii. 17, “ And

\* לא מצינו אדם ונביא שיתנבא ילידתו קודם ילידת אביו ואמו כי אם משיח צדקנו ולזה רמז מרחם משהר לך מל ילדותך רוצה לומר קודם שיברא רחם ילידתך נתנבא ילדותך ולזה רמז לפני שמש ינן שמו כי אפילו קודם בריאת השמש היה חזק וקיים שמו של משיחנו והיה יושב בימין האל וזה הוא שאמר שב לימיני

† Psalm cx. 3.

‡ Ibid. lxxii. 17.

§ Ibid. cx. 1.

now, brethren, I wot that through ignorance ye did it, as also your rulers." Surely if Mr. Crooll will receive with candour the testimony of Rabbi Isaac Arama given above, he must acknowledge that it strongly corroborates the Christian cause, and it may assist Mr. Crooll to discover the true character of Him whom we believe to be now seated at the right hand of God, made an High Priest for ever after the order of Melchisedek.

ANSWER TO CHAP. CXIII. OF MR. CROOLL'S MS.

The argument of Mr. Crooll in this chapter is, that the prophet Elijah and the Messiah were both to be sent to the whole nation of Israel; but John and Jesus came in the time of the second temple, when only two tribes inhabited the land of Israel, therefore they could not be sent by God. This argument is founded on a *petitio principii*. It takes for granted what ought to be proved, viz. that it was necessary that the personal ministry of Elias and of Messiah, should be exercised among the whole twelve tribes. But this is contrary to what the Scriptures testify as to the period of the Messiah's advent. From Haggai ii. 9, and also Daniel's prophecy of the seventy weeks, it appears that the Messiah was to come during the period of the second temple. It is also undeniable that such was the expectation of Mr. Crooll's forefathers in the time that Christ appeared. Consequently Mr. Crooll's sentiments are opposite to those of the whole Jewish nation at that period, as well as to the testimony of the prophets Haggai and Daniel.



CHAP. CXCVIII.—*He who must depend upon another can be nothing more than a man.*

“Great deliverance giveth he to his king; and sheweth mercy to his anointed, to David, and to his seed for evermore,” Psalm xviii. 50. But Jews and Christians agree that the Messiah will be; or was to be, the Son of David. By this prediction we learn, that God promised to David, by a covenant, to be merciful to David and to his seed for ever. Will it not be allowed by every man of understanding, that he who stands in need of mercy, has nothing of his own? Is not then the Messiah the Son of David? If this be granted, then the Messiah is included among the seed of David; and if he is included, then it will prove that the Messiah also is in want of the mercy of God, the same as all the rest of David's seed; and if he want mercy, what can he be more than a mortal man?

CHAP. CI.—*He who must be under the fear of God, can he be more than a mere man?*

No Christian will contradict me when I say, that the eleventh chapter of Isaiah, is a prediction of the Messiah, and of the restoration of Israel. The second verse, is a prediction of the character of the Messiah, that he will be possessed of six grand degrees given to him by God: 1. *Wisdom.* 2. *Understanding.* 3. *Counsel.* 4. *Might.* 5. *Knowledge.* 6. *Fear.* All these six degrees are suitable to a man, but not to a God. We also find, that Abraham, Isaac, and Jacob, Moses, David, and many more, were possessed of these six degrees, but not

completely perfect in them ; but the Messiah will be the only man in this world, who will be perfect in all the six degrees, to such a degree, that he will outdo all the former saints, and in particular in the fear of God. Let the reader take notice of the last degree, which is to fear God. This is not a dream, but scripture proof, that the Messiah will be under the fear of God. Now, he who must fear God, what can he be ? a God, or a man ? Is not this a convincing proof, that he who will be the Messiah will be no more than a man ?

CHAP. CC.—*That the Messiah will have a wife and children, is* Confirmed by Ezekiel, chap. xlv. In this chapter is described, that the land shall be divided to all the twelve tribes, the whole city of Jerusalem shall remain unto the Lord ; part of it shall be the inheritance of the Messiah, and part of it to the priests and Levites, and part of it to the third temple. Verse 16, 17, “ All the people of the land shall give this oblation for the prince in Israel. And it shall be the prince’s part to give burnt offerings, and meat offerings, and drink offerings, in the feasts, and in the new moons, and in the sabbaths, in all solemnities of the house of Israel : he shall prepare the sin offering, and the meat offering, and the burnt offering, and the peace offerings, to make reconciliation for the house of Israel.”

Chap. xlv. 16, 17, 18. By these three passages is predicted that the Messiah will have a wife and children, and servants, and an inheritance. By the second verse we are informed that the Messiah is commanded to worship God. Should any one en-

deavour to dispute my statement, I then demand to give a proper account, who this prince was, or who he is to be, and all those things mentioned on this head in this place, and to what time this is referred. For I say, that from the beginning of the 40th chapter until the end of the book, is a description of the third temple, which will be built after the restoration of the whole nation of Israel by the Messiah : the second description, that the Messiah will be their king, and dwell in Jerusalem : third, that the land will be divided into thirteen parts, sacrifices will be established again, the law will be observed, and all its feasts, and that there will be twelve gates in Jerusalem, each tribe will have their own gate, and the Messiah and his family will dwell in the midst thereof.

*Second proof that the Messiah will have a wife and children, is* Also confirmed by Ezekiel, chap. xxxvii. 25, " And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they, and their children, and their children's children for ever : and my servant David shall be their prince for ever." By the text we are informed, that all the twelve tribes will be restored, and that the whole nation will henceforth never experience any more captivity. In this passage the Messiah is called a prince; but in the preceding verse he is called a king, they both mean the Messiah. Verse 26, it is predicted that they will multiply greatly. Let the reader peruse the whole chapter, and then he will find, that the kingdom of Israel which will be established after the

restoration, will not be a spiritual one, but an earthly kingdom ; neither can it be said that it means a spiritual restoration, because it is said in the text, they shall multiply greatly. Let it be remarked by the reader, that the nation will multiply greatly, the people will be in their own land, their capital will be Jerusalem, and the Messiah will be king over them. I only would ask the reader, Is it possible for a Jew to believe, that this king over Israel (the Messiah) is to dwell in Jerusalem, and of course in a house, and in this world, and among a nation that shall have wives and children ? What must, or what can that Messiah be, a man or God ? must he not be also a man ?

CHAP. XV.—*Is the Messiah to be the Messiah of the Gentiles also, or only for Israel ?*

By the New Testament it is proved, that Christ was not the Messiah, and that there is no Messiah for the Gentiles. It is confirmed by the New Testament that John was Elijah ; we are also informed by the New Testament, that John never went near the Gentiles, but abided among his own nation, until he was killed by Herod ; also, according to the Old and New Testament, Elijah must come before the Messiah, and the one cannot come without the other. The question will be now, How could Christ be the Messiah, when the Gentiles until this very day have never yet seen Elijah ? therefore as Elijah is not yet come to the Gentiles, this proves that neither the Jews nor the Gentiles have yet seen the Messiah. The main object of the coming of the Messiah, is Israel ; when the Messiah cometh, he will subdue many nations. After the restoration, the rest of all

nations shall be glad to come of their own accord, and acknowledge him, as their Lord and King.

CHAP. XXXVII.—*The Messiah will come on a sudden, his coming will be terrible to the world.*

*Mr. Scott, p. 172.* Thus the prophecy of Malachi was fulfilled, “The Lord whom ye seek, shall suddenly come to his temple; even the messenger of the covenant, whom ye delight in: behold he shall come, saith the Lord of hosts: but who may abide the day of his coming.”

*Answer.* The prophecy of Malachi was directed to Israel, to inform them that the coming of the Messiah will take place at a time when no person shall think on it, and that his coming will be the happiness of Israel, but terrible to the world at large, as it is written, “Whom ye seek, whom ye delight in.” This description will by no means agree with Christ, for the Jews neither sought after him, nor delighted in him, according to the prediction of the prophet; also the whole world could abide the day of his coming.

ANSWER TO CHAP. CXCVIII. OF MR. CROOLL'S MS.

The argument here made use of is in substance the same as has been said over and over again a thousand times in the controversy with the Jews and Socinians; and as often answered. Mr. Crooll reasons, that because the Messiah is to be delivered by the Lord, and a partaker of the mercy of God, according to Psalm xviii. 50, therefore he is nothing more than a mortal man.—Now the word חֶסֶד, which is here rendered *mercy*, signifies more pro-

perly *goodness*, or *kindness*, and does not imply in it that the person who is the object of it needs the pardon of sin. It has no reference therefore to the remission of sin, which we cannot admit the Messiah to have the least taint of.—Having made this remark, I proceed to observe, that Mr. Crooll's argument proves nothing; since Christians believe no less than Jews the proper humanity of the Messiah. We hold, that as man he was a partaker of all the innocent infirmities of our nature, and in the strictest sense dependent upon God. But we also believe, that the eternal Word of Jehovah took upon him our nature in the person of the man the Messiah, and became, according to the word of the Lord in Isaiah vii. 14, *Immanuel*, God with us, God in our nature.—We believe, to use the language of the same prophet, chap. ix. 6, 7, that he was “a child born, a son given;” and likewise, “Wonderful, Counsellor, the Mighty God, the Father of Eternity, the Prince of Peace.”

Now all this Mr. Crooll and the modern Jews disbelieve; and they thereby reject the plain testimony of their own scriptures, which in words they affirm themselves to receive.

In my second letter to Mr. Crooll I have already produced many passages from the Old Testament, to prove the deity of the Messiah, and the existence of a Trinity of Persons in the Unity of the Godhead. Mr. Scott, in his answer to Mr. Crooll, has done the same. What we desire of Mr. Crooll is, that he will meet us upon this scriptural ground, and either refute our arguments drawn therefrom, or fall down at the foot of the cross of Jesus of

Nazareth, and acknowledge him as Immanuel, the Redeemer of Israel. Mr. Crooll has not adopted either of these alternatives in the paper which I am answering. He takes no notice of the various texts which have been cited from the Old Testament to prove the deity of the Messiah, but selecting certain passages which relate to his humanity, he reasons as if to prove the Messiah to be truly a man (which, as already said, is held as strenuously by us as by the Jews) were showing him to be no more than man. If such reasoning were good for any thing, opposed as it is to the express testimony of the Hebrew scriptures, it might in a similar way be proved, that because man has a body, therefore he consists of body only without a soul.

When I addressed my second letter to Mr. Crooll,\* I had no opportunity of consulting the Targums or Chaldee Paraphrases of the Old Testament, and bringing forward the powerful evidence which they afford in support of the Christian doctrine of a personal distinction in the eternal Godhead. Having lately procured the three Targums on the Pentateuch, and also selections from the Targums on some other parts of the Old Testament, I now proceed to quote the following passages on this subject; and I request the reader to compare each of them with our common translation from the Hebrew text, or with that text itself.

1st. Onkelos on Gen. iii. 8.† “And they heard

\* See Jewish Repository for November, 1815.

† ושמעו ית קל מימרא דיי אלהים דמהלך בנינתא

the voice of the Word of Jehovah God walking in the garden.

Onkelos on Gen. ix. 12.\* "This is the sign of the covenant which I give between my Word and you, and every living soul that is with you, to everlasting generations."

Onkelos on Gen. xv. 1.† "Fear not, Abraham, my Word is strength unto thee, thy exceeding great reward."

Onkelos on Gen. xvii. 2.‡ "And I will make my covenant between my Word and thee."

Onkelos on Gen. xxviii. 20, 21.§ "And Jacob vowed a vow, saying, If the Word of Jehovah will be my help, and preserve me in this way in which I am going, and give me bread to eat and raiment to put on, and I return in safety to my father's house, then the Word of Jehovah shall be my God:

Onkelos on Gen. xxxii. 30.|| "And Jacob called the name of the place Peniel, because I have seen the angel of Jehovah face to face, and my life is preserved."

\* ואמר יי דא את קיים די אנא יתב בין מימרי וביניכון  
ובין כל נפשא חיתא דעמכון לדרי עלמא

† לא תדחל אברם מימרי תקיף לך אנרך סני לחדא

‡ ואתן קיימי בין מימרי ובינד

§ וקיים יעקב קיים למימר אם יהי מימרא דיי בסעדי  
ויטרינגי באורחא דדא דאנא אזיל ויתן לי לחמא למיכל  
וכסו למלבש ואתוב בשלם לבית אבא ויהי מימרא דיי  
לי לאלהא

|| וקרא יעקב שמא דאתרא פניאל ארי חזיתי מלאכא  
דיי אפין באפין ואישתזיבת נפשי



Onkelos on Exod. xvi. 8.\* “What are we! your murmurings are not against us, but against the Word of Jehovah.”

Onkelos on Levit. xxvi. 46.† “These are the statutes, and the judgments, and the law, which Jehovah gave between his Word and the children of Israel at Mount Sinai by the hand of Moses.”

Onkelos on Numb. xi. 20.‡ “Because ye rejected the Word of Jehovah whose Shechinah dwelt among you, and ye wept before him, saying, Wherefore have we come out of Egypt!”

Onkelos on Deut. v. 5.§ “I stood between the Word of Jehovah and you.”

Onkelos on Gen. xlv. 27, makes mention of the Holy Ghost. He renders the last clause of the verse,|| “And the spirit of Jacob their father revived,” in the following manner,¶ “And the Holy Spirit rested upon Jacob their father.”

From the other Targums I shall quote only the following passages.

The Jerusalem Targum on Gen. i. 27.\*\* “And the Word of Jehovah created man in his likeness.”

Both the Targums of Jonathan and the Jerusalem, in Gen. xix. 24, ascribe the raining of fire

\* ונחנא מה לא עלנא תורעמתכון אלהן על מימרא דיי  
 † אילין קיימיא ודיניא ואוריתא דיהב יי בין מימריה  
 ‡ ובין בני ישראל בטורא דסיני על ידא דמשה  
 § חלף דקצתון במימרא דיי דשכינתיה שריא ביניכון  
 ¶ ובכיתון קדמויה למימר למא דנן נפקנא ממצרים  
 \*\* אנא הוייתי קאים בין מימרא דיי וביניכון  
 † וותחי רות יעקב אביהם  
 ‡ ושרת רוח קודשא על יעקב אבוהון  
 § וברא מימרא דיי ית אדם בדמותיה

and brimstone on Sodom and Gomorrah, to the Word of Jehovah; but the passage is too long to be quoted, after the numerous references already made on this subject.

There is a very remarkable passage of the Jerusalem Targum on the words of Exod. xii. 42: "It is a night to be much observed unto the Lord," &c. The whole is too long to be quoted. I shall therefore only remark, that mention is in it made of four different nights which are noted in the book of memorable things, and the Word of Jehovah is exhibited as the great agent in three of these nights; the first, the night of the creation; the second, when Abraham in vision saw the lamp of fire pass between the pieces, Gen. xv. 17, which is interpreted to signify the Word of Jehovah revealing himself to Abraham; the third night, is that of the redemption from Egypt, which is also attributed to the Word of Jehovah. I shall quote that part of the passage which relates to the creation.\* "Four nights are written in the book of memorable things; the first night when the Word of Jehovah revealed himself above the world to create it. The world was without form and void, and darkness overspread the face of the deep: and the Word of Jehovah shone forth and illuminated it, and he called it the first night."

The last passage I shall quote from the Targums on this subject, is from Jonathan Ben Uzziel on

\* ארבע לילות אנון כתיבין בספר דכרניא לילא קדמא  
כד אתגלי מימרא דיי על עלמא למברא יתיה הות  
עלמא תהי ובהי וחשובא פריס על אפי תהומא ומימרא  
דיי הוה נהיר ומנהר וקרי יתיה לילא קדמא

Levit. xxvi. 12.\* “ And I will place the glory of my Shechinah in the midst of you, and my Word shall be to you God the Redeemer.”

It is quite manifest, from the whole of the above passages, that the Chaldee Paraphrasts agree with the Hebrew and Christian Scriptures, in maintaining the doctrine of a personal distinction subsisting in the unity of the Godhead. In particular they shew us the existence of a divine person, called the Word of Jehovah, to whom are ascribed the works of creation, judgment, and redemption, and who was the covenant God of Jacob, according to the vow which he vowed at Bethel ; who is in other places, as Gen. xxxii. 30, and xlviii. 15, 16, called the Angel of Jehovah. It was also through this divine person, that Jehovah established the covenant with Abraham, Isaac, and Jacob ; and by him the law was given at Mount Sinai, as is evident from Onkelos on Lev. xxvi. 46. It is also manifest from Jonathan on Lev. xxvi. 12, that the visible glory of this divine person, the Word of Jehovah, dwelling in the Holy of Holies, constituted what was so well known among the Jews under the name of the Shechinah.†

This is the divine person who, in the fulness of

\* ואשרי יקר שכינתי ביניכון ויהי מימרי לכון לאלקא

פרק

† The Rabbinical writers have commonly confounded the Shechinah with the רוח הקודש the Holy Ghost, as I learn from Buxtorf, but this is only an evidence of their ignorance ; for from Jonathan on Levit. xxvi. 12, it is manifest that the Shechinah was the visible glory of the Word of Jehovah ; and in confirmation of this it is observable, that when five things are enumerated which were wanting in the second temple, the Shechinah and Ruach hakodesh are enumerated as distinct.

time, was to become incarnate of a virgin mother, according to Isaiah vii. 14, and to appear in the world as the Lord's Messiah, Immanuel, God with us ; whose nativity is also predicted by the same prophet, chap. ix. 6, and who is mentioned in the iid Psalm as the Son of God.

The modern Jews, who reject the doctrines of a personal distinction in the Godhead, and the Deity of the Messiah, are therefore convicted of ignorance and heresy by their own Scriptures and Targums. They are not worshippers of the Word of Jehovah, whom Jacob in his vow at Bethel received as his God, and whom he afterwards acknowledged as the Angel who had redeemed him from all evil, Gen. xlviii. 16. These unbelieving Jews do therefore exclude themselves from the blessings of the covenant, which God made between his Word and Abraham and his seed. By thus rejecting the Word of Jehovah, who, according to Jonathan on Leviticus xxvi. 12, is God the Redeemer, these modern Hebrews shew themselves not to be Jews, for they do in effect lose and cast away their noble title of יהודה *Judah*, which signifies, Praise the Lord ; and the only name which remains to them, until they repent and return to the Word of Jehovah, is that which they received from God himself in the prophecy of Hosea, chap. i. 9, " Call his name לא עמי *Lo-ammi*, not my people, for ye are not my people, and I will not be to you."

O that every one of the children of Abraham who may read these pages, would seriously consider the awful and affecting condition in which the nation is now placed, by their rejection of the Word of Jehovah !

## ANSWER TO CHAP. CI. OF MR. CROOLL'S MS.

Mr. Crooll here quotes Isa. xi. 2, 3, wherein it is said, that the spirit of wisdom, understanding, counsel, might and knowledge, and the fear of the Lord, are to rest on the Messiah; and he argues, that as the fear of the Lord is what belongs to man and not to God, therefore the Messiah is only man. But in order to take a complete view of the Messiah's character, the learned Rabbi should have quoted the context, in which it is written of the Messiah, v. 4, "He shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked." Now as these actions imply a degree of power and majesty, far above the highest even of the angelic creation, and are suitable only to the Word of Jehovah, who rained fire and brimstone on Sodom and Gomorrah; we infer that he is the person who is the subject of this prophecy: and we conclude from both parts of the description, that the Messiah is the Word of Jehovah in our nature, Immanuel, God with us, a child born, and yet the mighty God.

## ANSWER TO CHAP. XXXVII. OF MR. CROOLL'S MS.

Mr. Crooll quotes certain passages in the concluding vision of the prophecies of Ezekiel, chap. xlvi. 16, 17, wherein there is mention made of the prince of Israel having sons: and thence he would draw the strange conclusion, that the Messiah is to have a wife and children. But Mr. Crooll's conclusion does not follow from the texts he has cited; for we find that

the term *son*, is used in various senses by the writers of the Old Testament. In Gen. vi. 2, "the sons of God" are mentioned in contrast with the "daughters of men." In this place, both terms are used not in a gross or carnal sense, but in a spiritual one. In Exod. iv. 22, God calls Israel his son, his firstborn. In Gen. xxx. 3, 6, Rachel calls the children to be begotten by Bilhah, her own children. In these passages the term seems used in the sense of adoption. In Isaiah lxvi. 7, Zion is said to bring forth a man-child before she travailed. Surely, Mr. Crooll will not infer from this text, that Zion is, in the gross and carnal sense, a married woman, actually bringing forth a son. Let, then, the learned Rabbi permit Christians to understand and interpret the passages, wherein the Messiah is said to have children, in a spiritual sense, which is the only one that is consistent with the various descriptions given in the Old Testament, of his transcendent majesty and glory.

Mr. Crooll further argues, from the last prophecy of the same book of Ezekiel, that in the period to which that vision relates, "sacrifices will be established again, the law will be observed and all its feasts."

In answer to this I observe, that the prophecy which Mr. Crooll has here founded upon, is admitted, both by Jews and Christians, to be the most obscure and difficult part of the Scriptures. The Jews say that many things in it will remain unexplained, till the coming of Elias, and on account of its great difficulty they are forbidden to read it till they are thirty years of age. The sacrifices and offerings mentioned in it are altogether different from those

ordained in the law of Moses : therefore if from this part of the Scriptures any certain inferences could be drawn, as to the precise nature of the services of the sanctuary at that time, one of the first conclusions must be, that the ceremonial law of Moses will then have been abrogated and annulled.

That some of the most eminent Jewish Rabbies have expected this to be the case, and have thought that the worship of God in the days of the Messiah will be conducted in a manner quite different from the forms prescribed by the Levitical law, seems evident from the following passage of David Kimchi's commentary on the 72d Psalm, containing his father's remarks on the words, "The prayers of David the Son of Jesse are ended."\* "If (this clause) relates to Solomon, we have already explained it: the meaning of it is given at the beginning of the Psalm. If it refer to the king Messiah, my revered father, of blessed memory, has thus expounded it. 'That when all these consolations shall be completely attained, then prayers shall be ended. He does not say that praises and thanksgivings shall be ended, but prayers : which is as if he had said, that prayers from my afflictions shall cease, together with ex-

\* אם על שלמה כבר פירשנו טעמו בתחילת חזמור ואם על מלך המשיח פירשנו אדוני אבי זיל כן כאשר ישתלמו נחמות אלה אז כל תפילות ולא אמר כל זמירות או תודות אך תפילות כלומר כל תפילות מענייני כפרות וסליחה והצלה כי כאשר ישתלם הכל שיצאו ישראל מהגלות ויהיו בארצם וימלוך מלך המשיח בן דוד עליהם לא יהיו צדיכים לא כפרה ולא הצלה והצלחה כי הכל יהיה להם ואז כל תפילות דוד בן ישי

piatory sacrifices and remission and supplication. For when all shall be completed, when Israel shall have returned from the captivity and shall be in their land, and the King Messiah the Son of David shall reign over them, there will be no necessitous persons, no expiatory sacrifice, no supplication, no sending (or wishing) prosperity: for they will possess the whole of these things, and then the prayers of David the son of Jesse will be ended.' "

It appears that the above sentiments are not peculiar to R. Joseph Kimchi the father of David. A learned Christian, in his commentary on Ezek. xlv. \* informs us, from the Vajikra Rabba, sect. 9, fol. 153, 1, that the Jews themselves say, " In future time, or in the days of the Messiah, all sacrifices shall cease : but the sacrifice of praise shall not cease."

The learned Rabbies who held these sentiments, must consequently have interpreted the concluding vision of Ezekiel (which without doubt refers to the period subsequent to the restoration) in a totally different sense from Mr. Crooll, and they must have conceived, that the sacrifices and offerings mentioned in that vision, were to be understood not literally but figuratively. It is, therefore, a sufficient answer to Mr. Crooll's arguments drawn from this prophecy, to say, *first*, that the Jews in general confess that it is so obscure as not to be understood till the coming of Elias ; and, *secondly*, that some of their most eminent doctors have held sentiments which are decidedly opposed to the conclusion which Mr. Crooll endeavours to deduce from it.

\* Dr. Gill.



As to Mr. Crooll's idea, that the Messiah shall dwell in a house at Jerusalem : if the Messiah be the Word of Jehovah in our nature, *i. e.* if he be Immanuel, a child born and yet the mighty God ; if it was the visible glory of the Messiah before his incarnation which constituted the Shechinah in the Holy of Holies, according to Jonathan on Levit. xxvi. 12, then Mr. Crooll's idea of his dwelling in a house at Jerusalem is absurd. If these things be not so, then let Mr. Crooll refute the evidence which I have adduced from the Old Testament and the Targums, in support of the foregoing momentous truths.

I am by no means disposed to deny that the Messiah will be visibly present in the New Jerusalem. If the temple of Solomon, whose kingdom was but a faint shadow of the state of the church during the future glorious reign of the Messiah, had the Shechinah ; if the second temple, which had not the Shechinah, was, according to the declaration of the prophet Haggai, the theatre even of a brighter display of glory than the first, by the personal presence of the Lord Messiah, in his state of humiliation ; doubtless a still higher manifestation of the glory of the Messiah awaits that state of things which shall be introduced by his advent with the clouds of heaven. Accordingly, in reference to that period, the Messiah himself, in the book of Zechariah, announces his approaching advent to the Jewish Church, in words which clearly indicate his deity. After informing the church, that he was Jehovah of Hosts sent by Jehovah of Hosts, to punish the nations which had spoiled her, he adds, chap. ii. 10,

"Sing and rejoice, O daughter of Zion! for, lo, I come, and I will dwell in the midst of thee, saith Jehovah. And many nations shall be joined to Jehovah in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that Jehovah of hosts hath sent me unto thee."

But the dwelling of the Messiah in the New Jerusalem will not, as Mr. Crooll crudely imagines, be in a house built by man. His presence will, doubtless, be manifested in a manner suited to the glory of the eternal Godhead, of which he is a partaker; suited to the majesty of him, who even when upon earth in his state of humiliation declared himself to be "the Son of man which is in heaven," John iii. 13.

ANSWER TO CHAP. XV. OF MR. CROOLL'S MS.

Mr. Crooll's assertion, that it is proved by the New Testament that Christ was not the Messiah, does not appear to me to be worthy of any answer. As Mr. Crooll himself, in the close of his 1st chapter, supposes that Christianity may possibly be the true religion, and sets forth the defence which he thinks will in that case avail him in the day of judgment for not having embraced the truth; I would, on the present occasion, earnestly solicit his attention to the declaration of Jesus, in John iii. 36, "He that believeth on the Son, hath everlasting life: and he that believeth not the Son, shall not see life; but the wrath of God abideth on him." And may God grant it to Mr. Crooll, to see and believe, before it be too late, that Jesus is the Son of God.

Mr. Crooll's assertion, that there is no Messiah for the Gentiles, has already been answered by Mr.

Scott, and I have also shown, from Gen. ix. 27, that the Gentiles of the family of Japhet, are to be received into the tents or school of Shem, and become proselytes to the true religion. I have likewise shown, that Egypt and Assyria are, in the days of the Messiah, to be joined with Israel.

The only answer which I shall give to the rest of Mr. Crooll's reasoning in Chap. 15, is, by denying that it is any where said, that Elijah must appear to the Gentiles before the Messiah is received by them. It is easy, to take for granted a principle which is denied by the party against whom we are reasoning, and then to draw conclusions from it. David Levi, in his *Dissertation on the Prophecies*, from the beginning to the end, argues precisely in this way. But such reasoning is like a house built upon quick sand.

ANSWER TO CHAP. XXXVII. OF MR. CROOLL'S MS.

Mr. Crooll asserts, that the prophecy of Malachi, iii. 1, 2, containing a description of the Messiah, will by no means agree with Christ, for the Jews neither sought after him nor delighted in him.

Now it seems a sufficient answer to this objection, to say, that the Jews did eagerly seek after and delight in the promised Messiah before he came. It is true, that when he did appear, the great body of the nation no longer delighted in him, because his doctrine and manner of life, were too holy and spiritual for a nation, which bore the character of Lo-ammi, not the people of the Lord. A similar change had happened in the minds of their fathers at a former period of their history. Before their

redemption out of Egypt they earnestly desired that event. But when they got into the wilderness, "they rejected the Word of the Lord whose She-chinah dwelt among them, and they wept before him, saying, Wherefore came we out of Egypt." Onkelos on Numb. xi. 20.

I observe further, that though the body of the Jewish nation rejected Jesus, there were many among them who continued to delight in him, even all those who believed on his name: to whom "he gave power to become the sons of God," John i. 12. And blessed be God, there is in the present day also, a small number of converted Jews, who delight in him as their only Saviour. We believe that these are but the first fruits of an abundant harvest, and we should rejoice to see Mr. Crooll himself numbered among them.

Mr. Crooll lastly asserts, that the whole world could abide the coming of Jesus. In answer I observe; that the Jewish Priests, Rulers, and Doctors, could not abide the searching nature of his doctrines and reproofs, and were on every occasion put to silence by him, and their ignorance and hypocrisy exposed in the eyes of the people. They therefore could not abide his coming, and at last they conspired to put him to death by a false accusation. Neither could the Jewish nation abide his coming. He indeed bore long with them, and even when hanging on the cross, prayed for his murderers. After his resurrection also, he commissioned his apostles to preach the Gospel among all nations, beginning at Jerusalem. But as they still refused to hearken to the words of peace, he sent the Roman

armies to destroy Jerusalem, and plough it as a field. It has therefore happened, that since they crucified Jesus, and rejected the last offers of grace and pardon made by the preaching of his apostles, the Jewish nation have never prospered. Nor will the blessing of God return unto them until that great national mourning for the crucifixion of their Messiah, which is predicted in Zechariah xii. 10.

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## SIXTH LETTER TO RABBI J. CROOLL.

SIR,

HAVING endeavoured to answer the manuscript which you sent me with your letter, dated the 13th of May last, I now design to resume the consideration of your "Restoration of Israel."

Before I renew this discussion, I wish, however, to submit to you some general observations upon the momentous question which is agitated between us. And first, sir, I may surely be permitted to express some surprise, that while you have not thought me entirely unworthy of your notice, you have yet maintained a total, I may even say, a cautious silence, upon every one of the arguments which are contained in my former letters. Perhaps you feel these arguments to be strong and weighty. If it be so, does it not become you, as a professed disciple of Moses and the prophets, to lend a willing ear to the powerful testimony which they bear in favour of the

Messiahship of Jesus of Nazareth, and to how at the foot of his cross? This is the counsel which the apostle Peter gave to the Jews, who were pricked in their heart when they heard his sermon on the day of Pentecost; and notwithstanding that I, in a former letter, directed your attention to the passage of the New Testament to which I now allude, as prescribing the immediate line of duty, I shall, although I may thereby incur the charge of offensive repetition, again place the words of the apostle before you, as contained in Acts ii. 36—38: “Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ. Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then said Peter unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.”

If Christianity be true, then it is certain that the apostle Peter was inspired by the Holy Ghost, to utter these words; and the duty of giving immediate and implicit obedience to them, is of a most urgent nature. On this subject, I shall call your attention to a passage of St. Paul's epistle to the Hebrews, which shews the danger of neglecting the salvation offered to us through the Lord Messiah: “Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we

should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him?" Heb. ii. 1—3.

If, on the other hand, Christianity be not from God, then all the reasoning, by which I have endeavoured in my previous addresses to you, to prove its truth, must admit of an easy answer: and surely it becomes you, who have stepped forward as the champion of Judaism, not to leave upon the minds, either of Jews or Christians, any suspicion with regard to your competency to defend that faith which you profess to hold. But though, for argument sake, I hold this hypothetical language, yet, in reality, the truth of the religion of Jesus is not a matter of doubt or hypothesis; and while it is our duty to reason with you out of the scriptures in proof of the Messiahship of the Lord Jesus, it is no less incumbent upon us, to testify to you that we have known Jesus to be indeed the Messiah, the Saviour of the world. "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we may be saved," Acts iv. 12.

The contest between the Gospel of Jesus Christ and modern Judaism, is similar in its nature to that which took place between Moses the servant of the Lord, and Korah, Dathan, and Abiram. And however excusable those Jews may be, who have never had access to the New Testament, and have no knowledge of its evidences, if any continue to reject

Jesus of Nazareth, after these things have been plainly set before them, He who is the faithful and true witness, even Jesus himself, hath pronounced the following judgment on them: "He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God: and this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God," John iii. 18—21.

I am aware, that in placing before you passages of such awful import, I run the hazard of giving you offence. But it is impossible for us to be faithful to God, and the souls of men, without sometimes exciting in their breasts feelings of irritation. You know too well the history of your own people, not to recollect, that the false prophets, who said, Peace, Peace, while there was no peace, were more acceptable to them, than those servants of God who openly reproved them for their sins. I have, moreover, to remark, that in your manuscript, which with my answer has lately appeared in the Expositor, you have shewn me the example of using great plainness of speech. You have expressed more than a suspicion, that I am an Amalekite, and as such under the irrevocable curse of God, and incapable of being made the subject of salvation. Without repeating what I have already said in reference to this charge, I may surely be permitted, after having shewn it to



be without any scriptural foundation, to point out to you the reasons which Christians have for apprehending that all unbelieving Jews are in a state of the most awful danger, as having rejected the Word of Jehovah, whom Jacob avouched as his God, and who, in the fulness of time, according to the prophecies of Isaiah so often referred to, was incarnate in the person of Jesus of Nazareth.

But, sir, there is this important difference between the surmises you have expressed respecting the state of us Christians, and the fears which we cannot help entertaining with regard to your spiritual condition, that whereas you conceive the curse, which has gone forth against us as Amalekites, to be irrevocable, we on the other hand believe, that the richest blessings are in reserve for you through that very Jesus whom you have vilified, if you will only return to him with penitent and contrite hearts, confessing your sins.

Saul of Tarsus was also once a blasphemer and persecutor, but the grace of the Lord Messiah transformed him into an apostle. That grace is still the same to every Jew, who shall call on the name of the Lord.

Permit me also to make use of another argument, founded on a very remarkable declaration of the Lord, in the xxxii. chapter of the book of Deuteronomy. The song of Moses is, sir, as you well know, a prophetic summary of the dealings of God with your nation, from the period of the Exodus, until your final restoration in the last days. It also contains an account of the conduct of the children of Israel, wherein is founded the reason of the divine procedure. In ver. 21, of the foregoing chapter are

to be found the following words: "They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those who are not a people; I will provoke them to anger with a foolish nation." Now, sir, you will not, I imagine, deny that they who are here described as having provoked God to jealousy, were his ancient people, the seed of Israel, and that they thus provoked the Lord by their idolatry and other crimes, so that at length he bestowed upon the ten tribes, by the mouth of the prophet Hosea, the prophetic name of לֹא רַחֲמָה *Lo-rubama, not having obtained mercy*, and upon the tribes of Judah and Benjamin, the appellation of לֹא אֶמֶת *Lo-ammi, not my people*, thereby signifying the removal of both branches of Israel from their high privileges as the peculiar people of the Lord, and their dreadful captivities in the lands of their enemies. Thus far, I presume, you will agree with me in the interpretation of the passage under consideration.

In the following clause, the Lord declares his righteous purpose of punishing his people according to the just law of retaliation: "I will move them to jealousy with those which are not a people, I will provoke them to anger with a foolish nation." Here there will probably be a difference of opinion between us; and though I can form no conjecture what interpretation you will give of this clause, I cannot but fear, that you have not hitherto received that which is its true meaning. But, sir, "to the law and to the testimony; if they speak not according to this word, it is because there is no light in

them."\* Every opinion held by you and us must be brought to the test of the word of God; and it is by comparing scripture with scripture, that we may expect most easily to arrive at the meaning of any particular passage. Now when we read, in Gen. ix. 27, the prophecy which I mentioned in a former paper, that "God shall persuade Japhet, and he shall dwell in the tent of Shem;" and when, on opening the Targum of Jonathan, we find the following gloss given of that passage, "God shall enlarge the boundaries of Japhet, and his sons shall become proselytes, and dwell in the school of Shem;" when again, we connect with the words of the foregoing text, the remarkable prophetic declaration of God, that his ancient people shall, by reason of their sins, be called by the names, Lo-ruhamah, and Lo-ammi, and also that passage of Malachi i. 10, 11, wherein the Lord says, that he will not accept the offering of his own people, "For from the rising of the sun, unto the going down of the same, my name shall be great among the Gentiles." Comparing all these different passages with each other, a key is thus given to us for unravelling the mysterious purpose of God announced in the song of Moses, that he would provoke you to jealousy by them which were no people; and it is manifest, that this was to be accomplished by your exclusion for a time from the favour of God, and the adoption of the Gentiles, chiefly of the family of Japhet, as his people in your room and place.

Accordingly, when your own Messiah came in the flesh, at the exact time predicted in Daniel's pro-

\* Is. viii. 20.

phesy of the seventy weeks, you manifested that the name of Lo-ammi had been bestowed upon you in righteousness, for you rejected the Messiah and crucified him. After his ascension into heaven, to sit at the right hand of God, according to the prediction of the cxth Psalm, a final offer of mercy was made to your fathers by the preaching of the apostles. Many of them received the word of salvation with gladness, and were baptized into the name of Jesus. But the great body of your nation continued obstinate in unbelief.—To fill up the chasm which was thus made in his church by your unbelief, God was pleased to call the Gentiles to occupy that place which you had left vacant for them, in the school, or tent, of Shem. “Thus God moved you to jealousy by them which were not a people, and provoked you to anger with a foolish nation.”

Accordingly, no part of the Christian dispensation seems to have excited a more bitter animosity in the minds of your unbelieving fathers, than the call of the Gentiles into the church of God. When the apostle Paul addressed that speech to the Jews, which is recorded in the xxii. chapter of Acts, giving an account of his conversion to the faith of Christ, they patiently listened to him till he mentioned the following words of the Lord Jesus, containing his commission to preach to the Gentiles: “Depart, for I will send thee far hence unto the Gentiles.” On hearing these words, your forefathers were exasperated even to madness, saying, “Away with such a fellow from the earth, for it is not fit that he should live; and they cried out, and cast off their clothes, and threw dust into the air.”

I would further remark, that the fruitless anxiety you yourself have manifested, to prove that there is no Messiah for the Gentiles, and the observations you have made upon the impossibility of an Amalekite obtaining salvation, seem to proceed from the very same source as the anger of your ancestors, at the mention made by Paul of his mission to the Gentiles. You, sir, like them, appear to be moved to jealousy, and provoked to anger at that merciful dispensation of the Almighty, whereby we, which formerly were not a people, are brought nigh to Him; and we, who were once a foolish nation, are, through the faith of the Lord Messiah, made wise unto salvation. But it may be said to you, sir, as the Lord said unto Jonah; "Doest thou well to be angry?" Is it right that the creature should repine because the Creator is merciful? Suffer us Gentiles to expostulate with you, upon the unreasonableness of such feelings. We indeed, sir, are not of the family of Abraham according to natural descent, but are we not the children of Adam as well as you? Are we not, then, your brethren, and does not the law of the Lord, which saith, "Thou shalt love thy neighbour as thyself," teach you to rejoice, if the Lord sheweth mercy to the Gentiles? We would wish you, sir, seriously to consider the conduct, and imbibe the spirit, of your father Abraham, whose earnest and affectionate intercession to the Lord in behalf of Sodom, is recorded in the book of Genesis for the instruction of his posterity to the latest generations. Surely Abraham would have rejoiced had he lived in the apostolic age to witness the conversion

of the Gentiles. If you, then, instead of rejoicing at this glorious dispensation, manifest a disposition to repine at it, and a wish to prove, against the express letter of the Scriptures, that there is no Messiah for the Gentiles, do not these things evince that you are of another manner of spirit than your father Abraham.

O! that this unholy jealousy may speedily be replaced by a holy emulation on your part to resume your ancient place in the church of God. There is room enough in the tent of Shem for us both, and we willingly acknowledge that the most honourable place belongs to you. The mystical olive tree has long mourned the loss of its topmost and fairest branches; and though we, the branches of a wild olive, have been grafted in to fill up the void, yet even we cannot be made perfect till you are grafted in again. For this glorious event we wait and pray with earnest expectation and affectionate solicitude, because we have a deep concern for your spiritual welfare; and we are likewise assured, in the New Testament, that your conversion is to be as life from the dead to the world. Then shall our Saviour and your Messiah be, in a peculiar manner, the glory of his people Israel.\*

Turn your eyes, sir, to the edifying spectacle which is now exhibited by the Christian church, in the new and unheard of efforts for the universal diffusion both of the Old and New Testaments! Behold even Jews becoming subscribers to Bible

\* See Romans xi. 14—32.

Societies, and joining in this work of love ! See the nations in the remotest corners of the earth preparing to press into the kingdom of heaven ! And shall the ancient people of God exclude themselves from the universal jubilee ! No, it shall not be so ! Israel also " shall return, and seek the Lord their God and David their king, and shall fear the Lord and his goodness in the latter days." But though the body of your nation shall thus return, it is a melancholy consideration, that some of the children of Israel shall, even at the period of the second redemption, continue to resist the Lord Messiah, and despise his grace ; for it is written, in a passage of Ezekiel to which I have already referred, ch. xx. 38, that the Lord shall at that time purge out from among his people the rebels, and they shall not enter into the land of Israel. It is plain, therefore, that even at that blissful era, the being of the natural seed of Abraham shall not be enough to secure the salvation of any individual of his family, unless he also imbibes the spirit of his great ancestor. Surely, then, it becomes every Jew, seriously to examine himself, whether he possesses those features of character, which shall distinguish the true Israelites, from those rebels who are to be purged out from among them.

I remain, Sir, Yours, &c.

*Jan. 9, 1817.*

## SEVENTH LETTER TO RABBI J. CROOLL.

SIR,

HAVING, in my fifth letter, considered your observations upon Daniel's prophecy of the seventy weeks, and having also proved that these weeks ended at the crucifixion of Jesus of Nazareth, the true Messiah, the next part of your Restoration of Israel which offers itself to my attention is, the series of reasons by which you have attempted to shew that the Messiah is not yet come.

Your first argument to prove this proposition is, substantially, as follows.\* You affirm, that the world is divided into three periods, the first from the creation to the fall; the second, from the fall to the Messiah; the third, (you say) commences with the coming of the Messiah, and shall continue for ever. The first period was perfect, the second imperfect, the third will restore the first perfection. You assert, that the second part is to continue six thousand years, and that during this period the world must remain in a corrupt state; and you hence conclude, that the Messiah is not yet come, since his coming could, according to your view, be of no use while the world remains in a state of sin.

Now in this whole argument you take for granted the very point to be proved. We deny that the world is to be renewed at the first coming of the

\* Restoration of Israel, p. 9—11.



Messiah. From the Hebrew Scriptures it is manifest, that the Messiah is to suffer before he reigns; and then he is to ascend up on high, and sit at the right hand of God, until his enemies be made his footstool.

But you ask, of what use would the coming of the Messiah be, during the period that the world is to continue in a corrupt state? To this we answer, that truly his coming is of no use to them that reject him. "But to as many as did receive him, to them he gave power to become the sons of God, even to them that believe on his name," John i. 12. I will here ask you a question: Of what use was the divine mission of Moses to Korah, Dathan and Abiram, who rebelled against him, and were swallowed up by the earth? \* Of what use was the redemption out of Egypt to that generation of the children of Israel, who, by reason of their continued provocations against the Lord, were not counted worthy to see the land of promise? † These examples, taken from the history of your fathers, ought to teach you, sir, and your brethren, to beware of adding to the guilt of rejecting the Lord Messiah, whose sufferings and death are so clearly predicted in the liiid chapter of Isaiah, by rashly and presumptuously asserting that the Messiah is come in vain. We who have received him can testify, that he has not come in vain; for he hath saved and doth save us from the greatest of all evils, namely, the reigning power of sin. If you, sir, will come to him with a penitent and broken heart, we doubt not that

\* Num. xvi. 31, 32.

† Ibid. xiv. 20.

you will also experience the blessings of his salvation.

Your next argument to prove that the Messiah is not yet come is as follows. You assert that the new world will commence at the first appearance of the Messiah; the world will be restored to its former glory, a new heaven and a new earth will appear, &c. Now what is all this but a direct unqualified assertion of the point, which ought to be proved and not asserted? We deny that these effects are to be produced at the first coming of the Messiah. We indeed believe and acknowledge, that all this shall be the ultimate consequence of his righteous administration and irresistible power; but we are taught by the Hebrew Scriptures to consider these glorious events as co-temporizing, not with the first, but the second advent of the Lord Messiah. Our reasons for this opinion are as follows. What you mean by the new world, is evidently that dispensation mentioned in the viith chapter of the book of Daniel, when "the kingdom and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High," Dan. vii. 23. Now this dispensation, it must be admitted, takes place at the period when the Son of man comes with the clouds of heaven, as is mentioned in the 13th verse of the same chapter. But this coming of the Son of man cannot be the first advent of the Messiah; for the Messiah first comes, when, according to the prophecy of Micah, v. 2, he is born at Bethlehem. He therefore first comes in the form of an helpless infant. But his coming with the clouds of heaven, is marked by

circumstances of power and transcendent glory, which belong not to his infantine state, but to his mature and perfect manhood. This advent, therefore, is altogether distinct from his first coming in the form of an infant, and it must mean his return from that state of exaltation at the right hand of God, which is described in the cxth Psalm; "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." All his enemies being thus subdued, he returns to receive the kingdom mentioned in the following verse of Daniel, when "all people, nations, and languages, shall serve him."

It is in my power to confirm the foregoing reasoning by an authority which, I presume, you will feel no inclination to dispute. In the remarks you lately sent me, and which were by your desire inserted in the Jewish Expositor, you expressed it as your own opinion, that the Messiah, as well as Elijah, were born many ages ago, and are ready to appear in this world as soon as they shall be commanded to do it.\* But since the Messiah first comes when he is born at Bethlehem, it follows, from what you have yourself admitted, that his first advent is an event long since past.

Your third argument to show that the Messiah is not yet come, is founded upon the view which you take of the declaration of God in Isaiah lix. 20, 21, "The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord." Now, sir, I willingly agree, that this

\* Jewish Expositor, October 1816, p. 263.

passage relates to the future advent of the Messiah to redeem Israel, and that it consequently remains yet unaccomplished. But I contend, that the coming of the Messiah here mentioned is not his first but his second advent. You will readily admit that the sin of Israel is not taken away, till the destruction of the fourth or Roman monarchy. But the destruction of the fourth kingdom is marked, as we learn from Dan. vii. 13, by the coming of the Messiah with the clouds of heaven, which I have already shown not to be his first, but his second advent. Therefore, that coming of the Messiah which is mentioned in the passage now under review, and which, as we learn from St. Paul,\* (whom you yourself have appealed to) is to take place when all Israel shall be saved, must be his advent with the clouds of heaven at the destruction of the fourth monarchy; and consequently it is not the first, but the second appearance of the Messiah.†

In your fourth argument to prove that the Messiah is not yet come, you take for granted, without proof, that the judgments denounced against Israel in Lev. xxvi. 31—44, are all to be executed before the coming of the Messiah. But on carefully reading

\* Rom. xi. 25, 26.

† For the information of such of the readers of these papers as may not be conversant with the works of writers on Prophecy, I shall state, that in placing the national conversion and restoration of Israel at the period of the second advent, I am supported by the authority of Mede, Bishop Horsley, and Mr. Faber.—“The restoration of the Jews will be one of the first things at the season of the second advent. It will be accomplished at the very dawning of that day when the Sun of Righteousness will rise with healing on his wings.”—*Horsley on Psalms*, Ps. xlv. 5.

the whole prophecy, it will be found, that there is nothing in it which can justify such an inference, as it contains no mention of the Messiah's advent. It is, however, declared in verse 40—43, concerning the children of Israel, "If they shall confess their iniquity and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary to me: and that I also have walked contrary unto them, and have brought them into the land of their enemies; if their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember, and I will remember the land."

From this passage it is evident, that Israel are to remain in captivity until they confess their iniquity and their trespass; but as they are still in captivity, it follows that they have not yet made the above confession. Now as the later Jews, under the second temple, were in a great measure free from the sin of idolatry, which had occasioned their former punishment of the seventy years captivity in Babylon: we ask, what greater sin have your nation been guilty of, for which they have been led captive more than seventeen hundred years? The Jews readily confess the sin of their fathers in worshipping idols; there must therefore be some trespass which you have not yet confessed; for otherwise you would have been restored in the terms of the foregoing prophecy. What is this great transgression which you have not acknowledged? I put this

question to you, sir, a learned Jew, a master in Israel, and I demand an answer. If you pause and hesitate, I will tell you what this dreadful sin is : and the proof of my accusation shall be taken from the Hebrew scriptures. When the Lord of life and of glory appeared among your fathers, " They denied him, the holy and the just One, and desired a murderer to be granted unto them, and killed the Prince of life."\* If you ask a proof of this awful fact, I refer to the fifty-third chapter of Isaiah, as containing in itself, when compared with the life and death of Jesus of Nazareth, complete evidence that He is the Messiah. This, then, is your great national sin yet unrepented of, the guilt of which you Jews of the present generation do take, as it were, upon your own shoulders, by continuing not only to deny, but even to blaspheme the Lord Jesus. Surely, sir, it becomes you not to give sleep to your eyes, nor slumber to your eyelids, until you put away from you the guilt which has thus been incurred by your people, by solemn repentance, and by receiving the Lord Jesus Christ as your only Saviour.

Allow me to observe that קשה לך לבעוט בדרכיך "It is hard for thee to kick against the pricks."† Ever since your nation rejected Jesus, they have been kicking against the pricks ; but have they, in this long period, ever prospered ? You know, sir, that they have not. Jesus is the corner-stone rejected by the builders, which is become the head stone of the corner.‡ Your fathers, by crucifying him, fell upon this stone, but the event justified the

\* Acts iii. 14, 15. † Acts ix. 5. ‡ Ps. cxviii. 22.

prophecy of Jesus ; for they were broken, and have never yet been healed.\*

You in the next place endeavour to shew, from a text in the Lamentations of Jeremiah, iv. 21, that the Messiah is not yet come.† But this passage also, like the one quoted in your last argument, contains nothing with respect to the advent of the Messiah. The words are as follows : “ Rejoice and be glad, O daughter of Edom, that dwellest in the land of Uz ; the cup also shall pass unto thee : thou also shalt be drunken, and shalt make thyself naked. The punishment of thine iniquity is accomplished, O daughter of Zion, he will no more carry thee away into captivity : O daughter of Edom, he will discover thy sins.” Now, sir, I willingly admit, that by Edom is here intended Rome, or the Roman empire, the fourth kingdom of Daniel :‡ and by this prophecy is further confirmed that which I have already stated, namely, that the final destruction of Rome, and the redemption of Israel, are to coincide in point of time. I also agree with you, in your inference from this text, that the sin of Israel is not yet accomplished, and I have given the reason of it above. But when you proceed to argue, that since the sin of Israel is not yet accomplished, therefore the Messiah cannot be yet come, I must entirely dissent from you, and demand some proof of this conclusion from the scriptures. The only reason you give for it is by repeating the question you had

\* Luke xx. 18.

† Restoration of Israel, p. 12.

‡ See Mr. Faber's work on the Conversion and Restoration of Judah and Israel, vol. i. p. 321.

already asked, and which I have in part answered above. In order to do complete justice to your argument, I shall give it in your own words, which are as follows: "This prophecy was declared more than five hundred years before the coming of Christ. Now tell me, of what use was his coming? He would do no good to Israel; and what can be a clearer proof, than the present captivity, that the period for the coming of the Messiah was not at that time."

Now, sir, might not an infidel put a similar question to the Jews, and ask of what use the first covenant given by Moses has been to them, seeing that the ten tribes have for 2400 years, and Judah and Benjamin during more than 1700 years, been deprived of the advantages of that covenant, and cast out of their land? Might not the unbeliever carry the same reasoning further, and maintain, that even the promise of God, given to Abraham, to bestow the land of Canaan upon him and his posterity, is of no benefit to the Jews, since they have for so many centuries been outcasts from that good land, and like Cain, who slew his brother, vagabonds upon the face of the earth?

Were your present controversy with an infidel, and not with a Christian, what reply would you give to such cavils as the above? Doubtless you would say, that God had performed his part of the promise given unto Abraham, and of the covenant ratified at mount Sinai: but that on account of their perverse rebellion against the Lord, he had at length cast both branches of his people out of their inheritance. Yet that there are many promises contained in the word



of God, that Israel shall hereafter, by true repentance, return to him, and be reinstated in all their lost privileges.

Now, sir, permit me, a Christian, to return a similar answer to the question which you have asked, as to what use the coming of Christ has been to the Jews? Your wickedness and unbelief as a nation, for which you now bear the name **לֹא עַמִּי** Lo-ammi, have rendered unavailing to you the coming of the Messiah, in the same manner as they have for 1700 years past rendered null to you the promise given to Abraham, that he and his posterity should have the land of Canaan for a perpetual possession. But we rejoice that your unbelief is not always to continue. In the sure word of prophecy it is predicted, that in the latter days you shall return, and seek the Lord your God and David your king.\* Then, sir, you shall experience, in the pardon of your sins and the purification of your hearts, the incalculable greatness of those benefits, which the Lord Messiah purchased for you by his death upon the cross.

I shall now pass on to that clause in your work which is entitled, "Proof from the Gospel that Christ was not the Messiah." This certainly is a bold undertaking. If I mistake not, Thomas Paine in like manner engaged to prove from the Pentateuch that Moses was an impostor. But what is the proof that you here allude to. You quote the prophecy of Jesus, recorded in Matt. xxiv. 2, and Luke xxi. 24, respecting the approaching destruction of Jerusalem, and you reason from it as follows :

\* Hosea iii. 5.

“Here Christ gave instruction to his disciples by telling them that Jerusalem must be destroyed, and Israel must fall by the sword and be led captive among all nations. Now here he testifies that he was not the Messiah, for by the coming of the Messiah Israel will be restored, but not go into a fresh captivity.” Now, sir, here is no reasoning or argument whatever; but a simple *petitio principii*, or taking for granted the point to be proved. The advent of the Messiah, which happens at the restoration of Israel, is, as I have already shewn, not his first, but his second coming with the clouds of heaven, at the destruction of the Roman empire; and your assertion cannot certainly disprove the scriptural evidence I have brought forward on this subject.

I do not materially differ from you, in the view you have taken of the meaning of the expression, *the times of the Gentiles*, used by Jesus in the prophecy now under consideration. I believe it to signify, the time allotted for the duration of the four Gentile monarchies, and especially the last part of that time, or the period of *a time, times, and a half*, or 1260 prophetic days, so often mentioned in Daniel and the Apocalypse. At the close of this mysterious period, the destruction of the Roman empire commences, in order to pave the way for the restoration of Israel and the universal diffusion of the Gospel. From all the signs of the awful period in which we live, I am also led to conclude, for reasons which I have given elsewhere,\* that we have

\* See my Dissertations on the Seals and Trumpets of the Apocalypse and Prophetic Period of 1260 Years.

actually arrived at the close of the times of the Gentiles, and that the restoration of Israel is nigh at hand, even at the door.

But I ask you, sir, how it is, that you do not perceive in the foregoing prophecy, uttered by Jesus at least forty years before the destruction of Jerusalem, evidence that he was a true prophet, and consequently the Messiah? For how could Jesus, without the spirit of inspiration, have possessed a knowledge of future events, and an understanding of the yet unaccomplished prophecies of the Old Testament, so very superior to the rest of the Jewish nation at that day? It is evident that *they* did not expect the desolation of Jerusalem. On the contrary, they were full of hopes of the appearance of the Messiah to deliver them from the Roman yoke. Whence then the superior discernment of Jesus, if he was not what he professed himself to be, the true Messiah?

Before I quit this subject of the close of the times of the Gentiles, I shall shortly observe, that I agree with you in the application you have made of the text in Jer. xxv. 28, 29. I believe this passage refers to the unspeakably dreadful judgments that are coming upon the nations inhabiting the territories of the Roman empire. The reason of these awful punishments I conceive to be, their having named the name of Christ, and not departed from iniquity. The Jews, as you justly observe, were first in punishment, and the Gentiles shall follow. The Jews were punished for crucifying their Messiah, and the nominally Christian nations shall be punished for cru-

cifying him again, and putting him to open shame.\* Thus God will vindicate not only his justice, but his impartiality, in all his dealings with the children of men.

We now live, as I believe, at the precise period so fully described by the Lord Messiah as a time of "distress of nations, with perplexity, the sea and waves roaring; † men's hearts failing them for fear, and for looking after those things which are coming on the earth." ‡ But it is probable that as yet we have only seen the beginning of sorrows. §

It, however, merits your serious consideration, that Israel shall not be exempted from the awful tribulation which immediately precedes their redemption; nay, it would appear, from Jer. xxx. 7, that

\* Heb. vi. 6.

† In the symbolical language of prophecy, the roaring of the sea and waves denotes popular commotions. Need I point out, that the present age of the world has been peculiarly distinguished for such circumstances, in almost every country of Christendom?

‡ Luke xxi. 25, 26.

§ Bishop Horsley, in commentary on Isaiah xviii. says, "That in the latter ages, after a long suspension of the visible interpositions of Providence, God, who is at all times directing the events of the world to the accomplishment of his own purposes of wisdom and mercy: immediately before the gathering of his elect from the four winds of heaven, will purify his church by such signal judgments, as shall rouse the attention of the whole world, and in the end strike all nations with religious awe. At the closing and most dreadful scene of these judgments, the righteous shall be miraculously delivered. See Dan. xii. 1, Mal. iii. 16—19, iv. 1—3, and many other passages. It appears probable, that some of the most guilty of the enemies of God will at that awful period be destroyed by fire from heaven like Sodom and Gomorrah. See Is. lxvi. 15, 16. Bishop Newton supposes that the city of Rome will be thus destroyed. This is well known to be the opinion of the Jewish writers.

they shall partake largely of the general sufferings; and at the period in question, the rebels, mentioned in Ezek. xx. 38, shall doubtless perish. Now, sir, seeing that I have given abundant proof, from the Hebrew Scriptures, that Jesus of Nazareth is the Messiah, what hope of safety can you cherish, unless you repent and believe on his name?

I am, Sir,  
Your obedient Servant and  
sincere Well-wisher.

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OPINIONS OF MODERN JEWS ON SACRIFICES.

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As the doctrines of the sacrifice and atonement of the Messiah form the corner stone of the Christian faith, they are necessarily among the leading points of our controversy with the unbelieving Jews. And as these important truths receive the most powerful support from the institutions of the Mosaic law, a considerable anxiety has been manifested by certain modern writers of that nation, to explain away those precepts of the Levitical dispensation, which enjoin the absolute necessity of sacrifices.

David Levi, in his *Dissertations on the Prophecies*,\* maintains; that at the period of the future redemption all the sins of the people will have been

\* Vol. i. p. 232.

expiated by the severe punishment executed upon them in the two captivities ; and in this way Levi, in effect, would supersede the necessity of any vicarious sacrifice for the sins of the Jews. Rabbi Crooll \* asserts, that the confession of sin, and repentance, are the only sacrifices which are now necessary for Israel. A pamphlet has also been published lately by Mr. Solomon Bennett, a Jew residing in the metropolis, entitled, " A Discourse on Sacrifices," the object of which is to endeavour to refute the doctrine, that without the shedding of blood there is no remission of sin.

The first six pages of Mr. Bennett's pamphlet are occupied with general observations upon the sentiments of certain Christian divines, on the subject of sacrifices, through which it would not be easy to follow him, as his remarks are rather in the style of declamation than argument. In the seventh page, Mr. Bennett professes, that it is his intention to meet the Christian advocates of the doctrine of sacrifices on their own ground, viz. the Bible itself ; and we shall have occasion to examine afterwards in what manner he redeems this pledge. In the eighth page he lays down the three following propositions.

*First*, That the primitive institution of sacrifices was not at all invented for the remission of sins.

*Secondly*, That the shedding of animal blood, was not essential, according to the Mosaic code, for the remission of sin.

*Thirdly*, That the commandment of sacrifices in general, was not at all absolute, nor an essential

\* Restoration of Israel, p. 64.

point for human salvation ; and therefore cannot be observed but as ceremonial, local, and temporal.

It is our intention to examine Mr. Bennett's positions at some length : but in doing so, we shall somewhat invert the order of his arrangement, and consider his second proposition before we offer any observations upon the first. The reason which induces us to do this is, that the principles of the patriarchal offerings may naturally be expected to receive much elucidation from the preceptive parts of the Mosaic institutions ; and if it be proved from the scriptures, that the shedding of animal blood was necessary under the law, in all ordinary circumstances, for the remission of sin, then Mr. Bennett's first position will fall to the ground of itself.

Now it is not denied, that during the subsistence of the Levitical economy there were some cases, in which pardon was dispensed without animal sacrifices, and thus in a certain very limited sense, though by no means in that which is intended by Mr. Bennett, it may be admitted that, the shedding of animal blood, was not always essential for the remission of sin. But in this concession there is nothing inconsistent with the Christian system : for it is no where said in the New Testament, that the shedding of animal blood could in itself procure pardon. On the contrary, it is expressly affirmed, that " It is not possible that the blood of bulls or of goats should take away sins," Heb. x. 4. The Christian doctrine is, that in conformity to the prediction of Isaiah, liii. 10, the Messiah was, in the fulness of time, to be made an **ÖNN**, or sin offering, for the transgressions of men, by dying for them upon the cross, and

that his blood was from the beginning, the only efficient procuring cause of pardon and salvation, having had a retrospective effect even to the first entrance of sin into the world. Now we believe that the animal sacrifices, both Patriarchal and Levitical, derived all their virtue from their appointed relation to the offering of the Messiah, as its typical representatives. But as the legal sacrifices could be made only at the tabernacle or temple of the Lord, there were certain situations in which believers under the Mosaic economy were precluded from offering them. This was the case with Daniel and Ezekiel, and other Jews who were in captivity at Babylon. These holy men were partakers of salvation without *animal sacrifices*, but certainly not without *a sacrifice*; for they were accepted of God only in consideration of the perfect זבח, or trespass offering, of the Messiah.

But having admitted these exceptions, we must, in the next place, observe, that Mr. Bennett's position, as a general proposition, is directly opposed to the whole tenour of the Mosaic revelation. We shall endeavour to shew the very reverse of it to be true, and that under all ordinary circumstances, the shedding of animal blood was essential, under the Levitical code, to the forgiveness of sin. In order to make out this, it will not be necessary to enter into any elaborate argument. One or two quotations from the Old Testament will establish the point, beyond contradiction, to every unprejudiced mind.

The first text which we shall select for this purpose is Levit. xvii. 11: "The life of the flesh is in the blood: and I have given it you upon the altar



to make an atonement for your souls : for it is the blood that maketh an atonement for the soul." The exposition of these words in the Targum of Jonathan Ben Uzziel is as follows :\* " For the substance of the life of all flesh is in the blood, and I have given it to you for a statute, that ye shall present the blood for a sacrifice instead of the blood of your souls : for blood is the offering atoning for the sins of the soul."

If we mistake not, Rabbi Solomon Jarchi writes on the same text ;† " For the life of the flesh of every creature adheres to the blood : therefore I have given it for an atonement for the life of man : let life be brought to atone for life."

The above passage, were there no other, would be sufficient to refute Mr. Bennett's second proposition. For we cannot suppose God to have appointed that to be the atonement for the soul, which was in no way essential in order to atonement. To charge God with having acted in such a manner, would be imputing to him that which is unworthy of the infinite perfection of his nature. Now Mr. Bennett's position, that the shedding of blood was not essential for remission, when set against the foregoing passage of Leviticus, does in effect contain this charge against the Holy One of Israel, and therefore is not only contrary to the scriptures, but

\* ארום קיום נפש כל בישא באדמא הוא ואנא  
יהבתיה לכוֹן לגזירתא דתיתנון אדם ניכסא על מדבחה  
משול למכפרא על אדם נפשתכוֹן ארום אדם ניכסא הוא  
על חובי נפשא מכפר  
† כי נפש הבשר של כל בריה בדם היא תלויה ולפיכך  
נתתיו לכפר על נפש האדם תבא נפש ויכפר על הנפש

must be rejected with abhorrence as dishonourable to God. We shall, however, produce further evidence, for the same purpose, founded on the manner in which the Levitical law required that atonement should be made for individual offences. In Levit. iv. we find it written, that if a priest sinned through ignorance, he was to bring a young bullock as a sin offering, he was to lay his hand upon the bullock's head, and kill the bullock before the Lord. He was to sprinkle the blood seven times before the Lord; the fat of the bullock was to be burnt on the altar of burnt offering, and the body of the bullock was to be carried without the camp and burnt with fire. A similar offering is prescribed for a sin of ignorance committed by the whole congregation of Israel. Sins of ignorance committed by a ruler, or by one of the common people, are also required to be atoned for by blood.

Mr. Bennett indeed quotes Levit. v. 11—13, to shew that in certain cases atonement might be made without blood, by bringing the tenth part of an ephah of fine flour for a sin offering. This, however, was an exception only permitted to those, who were in such poor and abject circumstances, as to be unable to bring even so much as two young pigeons for a sin offering. And with respect to these particular cases, it deserves notice, that the blood of the two lambs offered every day on the altar of burnt offerings, the one in the morning the other in the evening, for the whole congregation of the children of Israel, made up for the imperfection of all the other daily offerings and atonements of individuals; so that it may be affirmed, that the poor person who

offered the tenth part of an ephah of flour, was accepted in virtue of the blood of the morning and evening lamb.

We shall now proceed to quote some passages respecting the sacrifices which were offered on the great day of atonement. The high priest was commanded, on that solemn occasion, to offer a bullock for a sin offering, to make an atonement for himself and his house, and a goat as a sin offering for the congregation: and it is said, Levit. xvi. 14, "He shall take of the blood of the bullock and sprinkle it with his finger upon the mercy seat eastward, and before the mercy seat shall he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat and before the mercy seat, and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that remaineth among them, because of their transgressions. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out and have made an atonement for himself and his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the

blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel."

Now what, after reading the foregoing passages, are we to think of the proposition laid down by Mr. Bennett, that the shedding of animal blood was not essential, according to the Mosaic law, for the remission of sin? Is it not perfectly plain that the very reverse was the case; and that, in ordinary circumstances there was, without the shedding of animal blood, no remission of sin? Not only were the sins of the priests and the people purged with blood, but the tabernacle and altar were considered as having contracted uncleanness from the sins of the children of Israel, and they were commanded to be cleansed with blood on the day of atonement. In fact, the shedding of blood for the atonement of sin, pervaded every part of the temple ordinances. The service of every day began by shedding the blood of the morning lamb, and finished by again shedding the blood of the evening lamb. Doubtless also the ideas which presented themselves to the minds of all the devout worshippers of the people of Israel, in the shedding of blood, were those of guilt contracted by them, and the atonement of that guilt by the blood of the sacrifice. Indeed, when, according to the precept of the law, the offerer brought the animal to be offered in sacrifice, it is said expressly, Levit. i. 4,\* "And he shall lay his hand upon the head of the burnt offering, and it shall be accepted for him to make atonement for him." It is manifest that the

\* וסמך ידו על ראש העלה ונרצה לו לכפר עליו

animal offered was, in this action of the offerer, accepted as a substitute for him.

Let us now consider how Mr. Bennett has redeemed his pledge, of meeting the Christian advocates for the doctrine of sacrifices on the ground of the scriptures. By a reference to his pamphlet,\* it will be found that he brings forward no passages from the Old Testament in support of his second proposition, with the exception of the three following; 1st. Lev. i. which relates to burnt offerings; 2dly. Levit. ii. 1—14, where meat offerings of flour and oil, &c. are authorized; 3rd, and lastly, Levit. v. 11—13, which we have already considered. Now of burnt offerings it may be affirmed, on the authority of the Targum of Jonathan, Levit. vi. 9, that they were appointed to atone for the thoughts of the heart:† “This is the statute of the burnt offering which cometh for an atonement of the thoughts of the heart.” Indeed, from Levit. i. 4, above quoted, it is manifest that the burnt offering was a proper atonement, and accordingly, the blood of the animal slain for this purpose, was commanded “to be sprinkled round about upon the altar,” see Levit. i. 5. It follows, therefore, that the first of the passages referred to by Mr. Bennett to prove his second position, makes against his reasoning, and not in favour of it. With respect to the meat offerings, mentioned in Levit. ii. 1—14, it does not appear that they were to be brought for the purpose of atonement, or obtaining the remission of sin: they therefore have

\* Discourse on Sacrifices, page 13.

† דא אורייתא דעלתא דאתיא למכפרא הירחורי ליבא

no connection with the point under discussion, and prove nothing in favour of Mr. Bennett's theory. And with regard to the third passage referred to by this Jewish writer, it has already been shewn, that the liberty therein given to bring the tenth part of an ephah of fine flour for a sin offering, was only an exception in favour of persons in extreme indigence.

Mr. Bennett has not thought it convenient to quote or comment upon any of the numerous texts in the Old Testament, which most strongly and directly oppose his own sentiments. How then is it possible that we should view him in the light of a sincere inquirer after divine truth, since he has, in fact, acted the part of a partial judge, who, in summing up the evidence for the jury, were to omit altogether what was said by the witnesses on one side of the trial? We would humbly recommend it to those of the children of Israel who may read these remarks, to distrust such guides as Mr. Bennett, and to search the scriptures for themselves. If they can be persuaded to do so, they will soon perceive the emptiness and dangerous tendency of the opinions of those modern Jewish writers, who wish to explain away, or to reject, that fundamental principle of the word of God, that "it is the blood which maketh atonement for the soul."

We shall now revert to the first proposition of Mr. Bennett, wherein it is asserted that the primitive *institution* of sacrifices was not *invented* for the remission of sins. We must first observe, that this proposition contains in itself a contradiction of terms. By *an institution* of religion, we generally mean

that which is appointed of God himself : but by *an invention* in religion, we intend to express those practices in the worship of God, which rest not upon any divine commandment, but are the result of human fancy or caprice. If, therefore, sacrifices were a *primitive institution*, they were certainly not invented by man ; and, on the other hand, if they were *invented*, we hold it contradictory to affirm that they were a *primitive institution*.

In the reasoning of Mr. Bennett in support of this proposition, we have in vain looked for some colour at least of scriptural evidence ; but we find only loose assertions such as this : “ The patriarchal sacrifices were neither absolute nor for remission of sins : they were all voluntary gifts and free donations, as tokens of gratitude and obedience towards the universal benefactor ; nor had they any other than those liberal sentiments in view in bringing offerings to the Deity.” All this is very well as *assertion*, but surely it is not expected that we are to receive it as *evidence* or *argument*. It is entirely destitute of proof, and rests upon the authority of Mr. Solomon Bennett, who, however respectable he may be, does not, in our view, possess those requisites, which are necessary to give his opinions the stamp of truth, in opposition both to the Scriptures and the most ancient authorities of the Jewish Church.

If the sacrifices of the patriarchs were free donations, as tokens of gratitude and obedience to God, then, we would ask, why there were no sacrifices in paradise, when man was in a state of innocence ? Surely gratitude and obedience were then paid by him to his Creator, and tokens of that obedience

were not wanting. Will Mr. Bennett then assert, that in paradise there were sacrifices? or if he does not choose to affirm that there were, how can he account for their institution when man fell into a state of guilt, unless they were intended to expiate his guilt; or, to speak with greater exactness, to prefigure and form as it were the connecting link with that great expiation, which was in the fulness of time to be made in the person of the Messiah.

But we are not left to collect the principles which pervaded the sacrificial offerings of the patriarchs, from conjecture or general reasoning. The Scriptures throw sufficient light on the subject to enable us to see, that, from the remotest period of time, blood was shed for the remission of sin. No sooner did Noah descend from the ark, after the deluge, than he "took of every clean beast and of every clean fowl, and offered burnt offerings on the altar."\* Now if it be asked, what was the reason of this offering, we must revert to the authority of the Targum of Jonathan, on Lev. vi. 9, already quoted, which declares that burnt offerings come for an atonement of the thoughts of the heart, and to the words of the text in Lev. i. 4, "He shall put his hand upon the head of the burnt offering and it shall be accepted for him to make atonement for him." Upon this double testimony we ground an undoubted inference, that the burnt offerings of Noah were brought to atone for sin. In confirmation of which conclusion we shall next quote the book of Job, i. 4, "And his sons went and feasted

\* Gen. viii. 20.



in their houses every one his day ; and sent and called for their three sisters to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all ; for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually."

From the foregoing passage it appears, that the burnt offerings which were offered by Job for his sons, were intended to atone for the sins of their hearts : " It may be that my sons have sinned, and cursed God in their hearts." The practice of this holy man, therefore, confirms, in the most powerful manner, all that has been said above, in reference to the expiatory nature of the patriarchal offerings. We shall, however, produce another quotation from the same book, to shew that sacrifices were actually commanded by God, as the means of obtaining the remission of sin, chap. xlii. 7: " And it was so, that after the Lord had spoken these words unto Job, the Lord said unto Eliphaz the Temanite, My wrath is kindled against thee and thy two friends, for ye have not spoken of me the thing that is right, as my servant Job hath. Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering, and my servant Job shall pray for you, for him will I accept : lest I deal with you after your folly, in that ye have not spoken of me the thing that is right, like my servant Job."

Now as we presume the modern Jews will not

deny the remote age of the book of Job, which is by most Jewish, as well as Christian writers, admitted to be even more ancient than Genesis, it must be allowed, that the constant practice of Job, and the express command of God to Eliphaz the Temanite, give new force to the whole of the preceding reasoning.

Having produced so much scriptural evidence upon the point in question, we deem it quite unnecessary to enter at much length upon the consideration of that part of Mr. Bennett's reasoning, wherein he endeavours, consistently with his theory that sacrifices were not necessary for the pardon of sin, to account for their introduction into the Levitical economy. According to Mr. Bennett, the system of sacrifices having spread over the whole surface of the habitable world, could not have been dispensed with at the establishment of the commonwealth of Israel; because such a change would have given too great a shock to current prejudices. "The entire abolition (says Mr. B.) of the idolatrous practices then promulgated among mankind, and the change of the minds or customs of men from one extremity to another, might be violence done to the choice." The practice of sacrifices, which this Jewish writer evidently classes with these *idolatrous usages*, was therefore tolerated and reduced within narrower limits, and refined from its corruptions.

Such is the substance of the reasoning of Mr. Bennett, to account for the existence of that which pervades every part of the institutions of Mount Sinai. In answer to it we shall offer only two or three remarks. *First*, It is dishonourable to the

divine author of the Levitical economy, inasmuch as it supposes God himself to have not only tolerated but enjoined that which is ranked among idolatrous practices. *Secondly*, It is entirely destitute of evidence, shall we say even of the shadow of evidence, and rests solely on the authority of Mr. Solomon Bennett. *Thirdly*, It is contrary to the whole letter and spirit of the Mosaic law, for the shedding of the blood of animals in sacrifice formed so fundamental a part of that law, that we find when the covenant was ratified at Sinai, burnt offerings and peace offerings were offered to the Lord ; and it is added, *Exod. xxiv. 8*, "Moses took the blood and sprinkled it on the people, and said, Behold the blood of the covenant which the Lord hath made with you concerning all these words." Should it be here asserted by Mr. Bennett, that this blood was not for the purpose of atonement, but, to borrow his own words, "was merely ceremonial and circumstantial," we shall oppose to him the express testimonies of the Targums of Onkelos and Jonathan Ben Uzziel, the first of which is as follows : \* "And Moses took the blood and sprinkled it upon the altar to make atonement for the people, and said, This is the blood of the covenant which the Lord hath made with you concerning all these words." As the other Targumist agrees with Onkelos, we deem it superfluous to quote his words.

Enough has probably been said to shew the fu-

\* ונסים משה ית דמא וזרק על מדבתא לכפרא על  
עמא ואמר הא דמא דקימא דגזר יי עמכין על כל פתגמין  
האלין

tility of Mr. Bennett's two first positions. We shall now therefore pass on to his third, viz. "That the command of sacrifices in general, was not at all absolute, nor an essential point for human salvation, and therefore cannot be observed, but as ceremonial, local, and temporal." To prove this point, Mr. Bennett reasons as follows: "If we examine the prophetic books at large, we shall find, that they all confirm what I have advanced, viz. that the *whole system* of sacrifices, were neither essential to salvation, nor absolute commandments. Thus we read, "And Samuel said, Hath God as great delight in burnt offerings and sacrifices, as in obeying the word of the Lord? Behold, to obey is preferable to offering sacrifices, and to hearken is more acceptable than the fat of rams," 1 Sam. xv. 22. To the same effect, Mr. Bennett quotes various other texts, from the writings of David and the prophets, the strongest of which is perhaps in Jer. vii. 22, 23, "For I spake not to your fathers, nor did I command them in the day I brought them out of the land of Egypt, concerning burnt offerings and sacrifices; but this I commanded them, saying, Obey my voice, and I will be your God."

Now in answer to the above reasoning we observe, that it has already been admitted, that animal sacrifices, *in themselves*, could not atone for sin, and that they derived all their efficacy from their appointed relation to the great offering of the Messiah. But there was in the wicked, the carnal and worldly minded of the people of Israel, a constant propensity to lose sight of the spirituality of the divine commandments, and to substitute sacrifices, in the

room of obedience to the moral law. In other words, they conceived that they might slay the innocent, and rob, and commit adultery, and practise every other abomination which entered into their hearts, and atone for all by costly sacrifices and offerings. That this is not, by any means, an overstrained statement, may be made out from the first chapter of the prophecies of Isaiah, and the seventh of Jeremiah, and various other parts of the prophetic writings.

When the institution of sacrifices was thus perverted from its original purposes, which were inseparably connected with the moral purification of the offerer; when the sacrifices of the law were substituted for that holiness which is the end of the law, and so were made the means of subverting the commandment itself; the prophets were instructed by the Holy Spirit, to recall the people to the practice of holiness, and to show them the utter inefficacy of sacrifices, if unaccompanied with true repentance for past sins, and obedience to the precepts of the moral law. In proportion also to the near approach of that blessed period, when the Messiah was in his own person to offer up the great sacrifice for sin of which the Levitical offerings were only faint and imperfect shadows, the minds of the prophets seem as it were to have caught a glimpse of the day that was approaching: "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: Searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it

testified beforehand the sufferings of Christ, and the glory that should follow," 1 Peter i. 10, 11.

No wonder if, under the impressions made upon their minds by the view of this glory, they expressed themselves rather in disparaging terms of those shadows of the night with which they were surrounded! When, for example, Isaiah saw, in the spirit of prophecy, that righteous servant of God, whose soul was to be made **זָכָה**,\* a trespass offering, it was impossible for him any longer to consider the sacrifices of the Levitical law but as beggarly elements, when compared with the substantial glories of the evangelical dispensation.

To the above two causes may be traced all the expressions in the prophetic writings, which have been collected by Mr. Solomon Bennett to prove his third proposition. Still, however, it cannot be pretended, that the prophets ever taught the people, that they were at liberty to omit the sacrifices ordained in the law, or that they sanctioned such an omission by their own example. Not only so, but those kings of Israel, who were held up as patterns of eminent piety, were zealous in offering up the appointed sacrifices to the Lord, as may be gathered from the conduct of David, 2 Sam. vi. 17, of Solomon in his early days, 1 Kings viii. 62—64, and Josiah, 2 Chron. xxxv. 7—9.

One affecting circumstance is also related in the history of David, which is sufficient to disprove the whole reasoning of Mr. Bennett under his third

\* Isaiah liii. 10.

proposition. David having been tempted to sin against the Lord, in the matter of numbering the people of Israel and Judah ; " the Lord sent a pestilence upon Israel, from the morning even to the time appointed, and there died of the people, from Dan even to Beersheba, seventy thousand men." Upon this melancholy occasion, David, having been commanded to do so by the mouth of the prophet Gad, built an altar to the Lord, on the threshing floor of Araunah the Jebusite, " and offered burnt offerings and peace offerings ; so the Lord was intreated for the land, and the plague was stayed from Israel," 2 Sam. xxiv. 15—25.

Now it seems manifest, that these burnt offerings were appointed by the Lord himself, to be the means of atonement and pardon ; and consequently of staying the plague, which had been inflicted on the people, for the sin of David.

It is indeed true, that there are some passages in the Psalms, wherein David seems so to express himself, as if he set no high value on the institution of sacrifices. Thus in Psalm li. 16, he says, " Thou desirest not sacrifice, else would I give it : thou delightest not in burnt offerings." But if we regard David as an inspired person, we ought to interpret his language by his own conduct, and we shall see, that when he says, God desireth not sacrifices, and takes not delight in burnt offerings, he means those sacrifices which the carnal Israelites vainly and impiously imagined would be accepted, in the room of true repentance and amendment of life ; and he thus shews, that sacrifices are of no avail, unless accompanied with a contrite and broken heart.

What David Kimchi remarks on this passage, is also deserving of notice. He observes, that offerings were appointed for sins of ignorance, but not for presumptuous offences. The true reason of this appears to be, that no provision was made in the old economy, for the pardon of presumptuous sin; and it is probable that the Holy Spirit intended in this way to signify to the people of Israel, the utter insufficiency of all animal sacrifices, in themselves, to purge away sin; a doctrine which, as we have already observed, is in the most express manner taught in the New Testament.

But though we strenuously maintain, that animal sacrifices had no intrinsic efficacy, but derived all their virtue from their appointed relation to the offering of the Messiah, we cannot assent to the inferences which Mr. Bennett would draw from the passages of the prophetic writings to which he has referred on this subject. The first of these inferences is, "that the commandment of sacrifices could not have been absolute." Now with the limitations we have already expressed, in considering his first proposition, the various texts which have been quoted from the Old Testament prove, that sacrifices were absolutely required of the people of Israel. Blood was the appointed offering on the altar to make atonement for sin, and it follows of course, that under all ordinary circumstances, there was, without shedding of animal blood, no remission. It is next asserted by Mr. Bennett, that sacrifices were merely ceremonial, local, and temporal. Now every ceremony of divine institution must have some signification; and if the Levitical sacrifices were cere-



monial, seeing that they pervaded every part of that dispensation, certainly they must have had a very important meaning: for it were utterly derogatory to all just conceptions of the divine wisdom, to suppose that such minute instructions should be given, about that which had not an important meaning. If their end was to point out the great **זָשׁן**, trespass offering, to be made by the death of the Messiah, then, in this sense of the word, we agree that they were merely ceremonial. But if by affirming that they were ceremonial, it is intended that they were without any certain or important signification, we utterly deny it, and demand of Mr. Bennett the proof of an assertion, so dishonourable to the divine author of the Mosaic economy.

That the sacrifices of the law were local, i. e. confined to the tabernacle and temple, is undeniable. But it does not hence follow that their efficacy was restricted to the place where they were offered. The whole people of Israel, however widely scattered over the land and over the world, had an interest in the services of the temple, to which they were wont to turn their faces in prayer. It is also granted, that the sacrifices of the law were temporal; as already said, they were but shadows of that glorious reality, to be accomplished by the Messiah in his own person. But it necessarily follows, that if, as asserted by Mr. Bennett, and willingly admitted by us, the sacrifices of the Levitical dispensation were temporal, then that dispensation itself was to have an end; for if the sacrifices which form so conspicuous a part of it be done away, the whole frame of the covenant of Sinai, which was ratified

with the blood of animals slain in sacrifice, must also be removed to make way for something more perfect. The annulling of that which ratifies the covenant, necessarily unlooses the covenant itself.

We confirm this conclusion, by the express testimony of the prophet Jeremiah : " Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah ; not according to the covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the land of Egypt, which my covenant they brake, although I was an husband unto them, saith the Lord. But this shall be the covenant that I will make with the house of Israel ; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God and they shall be my people."

That this new covenant will also, like the former one, be ratified by blood, is manifest from the declaration of the Lord, in Zech. ix. 11 :\* " As for thee, also by the blood of thy covenant, I have sent forth thy prisoners out of the pit, wherein is no water." It is acknowledged by the Jews themselves, that the passage, of which the foregoing words form a part, relates to the Messiah, and consequently the covenant here mentioned, must be the new covenant to be established in the days of the Messiah, and the blood of this covenant is necessarily different from that, by which the dispensation of Sinai was ratified.

\* גם את בדם בריתך שלחתי אסיריך מבוך אין מים בו

In exact conformity to this conclusion, we find, in the liiid chapter of the prophecies of Isaiah, a full description of that most perfect sacrifice, or **זָבַח**, trespass offering, to be consummated by the Messiah in his own person, when "he poured out his soul unto death,"\* yer. 12. We hence gather, that the blood shed by the Messiah upon the cross, is the ratifying seal of the new covenant; and to this sacrifice we would direct the attention of Mr. Bennett, requesting him to compare the whole description contained in the foregoing chapter of Isaiah, with all that is testified in the New Testament concerning Jesus of Nazareth.

We are not without fears, that what we have now written, is likely to be received with the scoff of unbelief, by some among the children of Israel. But we are not discouraged by this apprehension. It still is our duty calmly to reason with the Jews, from their own Scriptures, and to point out to them the above wonderful prophecy of the sufferings and death of that person, who, in Isaiah ix. 6, is predicted as "a child born, and a Son given," whose "name shall be called Wonderful, Counsellor, the mighty God, the Father of Eternity, the Prince of Peace." We know, that though many of the children of Judah continue to mock at the doctrine of the cross, there are some, and we believe an increasing number of them, who are secretly convinced that Jesus of Nazareth is indeed the Messiah. Even, perhaps, while we are writing these lines, the hearts of many Israelites are struggling with

\* הערה למות נפשו

that fear of their families and relations, which is the great hindrance to their openly confessing the name of the Lord Jesus. We would remind such persons, on the one hand, of the awful declaration of Jesus,\* "For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels, Luke ix. 26. But we would much rather beseech them, on the other hand, to consider, how bright are the crowns of righteousness, that await those of the children of Israel, who shall lead the way to their brethren, in their return to the Lord Messiah, which every thing seems to show to be near at hand. To those of the Jews who thus conduct their brethren on the road to glory, shall belong the promise contained in the last clause of the following passage of the prophet Daniel, chap. xii. 3,† "They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." We shall for the present take our leave of Mr. Bennett, by expressing our most sincere wish that he may at last be found among this happy number: but a regard to the truth of Scripture, as well as to the interests of his soul, obliges us to add, that we apprehend he has much to unlearn, and much to learn, before he can be on the road to that glory.

\* כי איש איש אשר יבוש ממני ומדברי בן אדם יבוש  
 ממנו בבאו בכבודו ובכבוד אביו ומלאכים הקדושים  
 + והמשכילים יזהירו כזהר הרקיע ומצדיקי הרבים  
 ככוכבים לעולם ועד

ACCOUNT OF THE JEWISH CEREMONY OF OFFERING A COCK  
AS AN ATONEMENT FOR SIN.\*

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FROM the beginning of the year until the tenth day, on which the feast of the atonement is celebrated, they are wont to call עשרת ימי תשובה "the ten days of repentance;" and on these days they mortify themselves severely by fasting, pray much, and affect great piety; that if God shall have written any one in the book of death, and shall have appointed for him a bad year, he may now look upon his repentance and good works, and change it into good for him, and restore him to the book of the living on the great day of expiation, and then at length seal up his judgment.

They thrice recite their confession every morning; they excommunicate no one; they summon no one before a court; they bring a solemn oath on no one.

On the ninth day they rise very early, go into the synagogue, and pray and sing much. As soon as they return home, every male, boys as well as men, takes a cock in his hands, and the women each a hen; those which are with child take both a cock and a hen. Afterwards whoever is master of the family, with the cock in his hands, first comes forth into the middle of the company, and repeats from the Psalms of David, cvii. 17, "Fools because of their transgression and because of their iniquities, are afflicted. Their soul abhorreth all

\* From Buxtorf's Synag. Jud. cap. xx.

manner of meat ; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them, and delivered them from their destructions. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men ! and let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing." He next repeats Job xxxiii. 23, " If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness : Then he is gracious to him, and saith, Deliver him from going down to the pit : I have found a ransom " (namely, this cock or hen, which shall expiate my sins). He then approaches the atonement, and dashes the cock three times on his own head, and follows each stroke with these words,\* ' This cock is my substitute, it is in my stead, it is my atonement ; it shall suffer death, but I and all Israel shall have a happy life.' He does this three times in succession, for himself, his children, and the strangers that are with him ; as the High Priest also made expiation under the Old Testament, according to what we read in the book of Leviticus.† He then kills the cock. He first draws together the skin of its throat, and thinks within himself " that he himself is worthy of being choked or strangled ;" he next opens the windpipe with a knife, again thinking within himself " that he is worthy to suffer by

\* זה חליפתי זה תחתִי זה כפרתי התרנגול לך למיתח  
ואני אלך לחיים טובים עם כל ישראל אמן

† Levit. xvi. 17.

the sword:" immediately afterwards he throws it with his whole force on the ground, to denote that "he himself is worthy of being stoned." Lastly, he roasts the cock, that in this way he may shew "that he himself is worthy to be burnt to death." Thus it is made to suffer these four kinds of death for the Jews.

The intestines they usually throw on the roof of the house in commiseration of the birds, that they may share in their sacrifice. Others, however, say that this is done, because sin being internal, rather than an external thing, their sins cleave to the intestines of the cock, and the crows come and fly away with the sins of the Jews to the desert, even as the goat under the Old Testament, escaped to the wilderness with the sins of the people. They also take pains to procure a white cock for this oblation, and avoid a red one altogether, because a red cock is already covered with sin; for sin itself is red, as it is written, Is. i. 18, "If your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." Now if the cock be white, he is infected with no sin, and can bear the sins of the Jews; but if he be red, he is altogether covered with sins, and is therefore unfit for bearing the sins of the Jews. Antonius Margarita writes, in his book concerning the Jewish faith, that some say they have received from the ancients, that a monkey is to be used for this expiatory oblation, because he is most like man. But the cause why they use a cock rather than any other animal is this:—In Hebrew a man is called גֶּבְהֵר *Gebher*: Now if *Gebher*, (man) has sinned, *Gebher*, (man) must also sustain the

penalty of sin. But since the punishment is heavier than the Jews can bear, they substitute for themselves a cock, which in the Talmudical, or Babylonical dialect, is called גֶּבֶר Gebher, and thus the divine justice is satisfied: because, as גֶּבֶר Gebher, has sinned, so גֶּבֶר i. e. a cock, is sacrificed.

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ADDRESS TO THE JEWS, FOUNDED ON THE FOREGOING  
PAPER.

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Beloved brethren of the house of Israel !

SUFFER one, who has a sincere and affectionate regard for your spiritual welfare, to offer to you a few observations, which have been suggested by the foregoing account of the manner in which you offer a cock for your sins on the great day of atonement.

The Lord testified of your fathers, in the book of the prophecy of Isaiah, chap. xxix. 13, " This people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear towards me is taught by the precept of men."

Does not the worship of the modern synagogue strikingly exemplify the first part of the above heavy charge? Is it not true, that when you meet together in your synagogues to worship the Lord, the thoughts of your hearts, and even your conversation, are often about matters of worldly business? But can the repetition of a form of prayer, while the heart of the worshipper is intent upon worldly pursuits and



gain, be acceptable in the sight of the Holy One of Israel? It is written, in Deut. x. 12, "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and all thy soul."

We ask of you, brethren of the house of Israel, whether the service of your synagogues is of this description? Do you serve the Lord with your hearts, when buying and selling are the subjects of conversation in his house of prayer? If such be the case with you, then it is too true, that, like your fathers in the days of Isaiah, while you draw near to the Lord with your mouths, and with your lips do honour him, ye have removed your hearts far from him.

The manner in which you sacrifice a cock on the great day of atonement, is a mark that the last clause of Isaiah xxix. 13, applies also to your present character. Your fear towards the Lord is still taught according to the precept of men. It is no where written in the law of the Lord, that you shall offer a cock on the day of atonement. This practice is then a mere human invention, utterly unavailing for the great and important end to which you design it. But this vain invention may be viewed as a remarkable evidence of a most striking fact. It shows that, notwithstanding the sentiments of some among your modern writers, as Levi, Crooll, and Bennett, the body of the nation still have some feeling of the absolute necessity of a sacrifice for sin; and that, without an atonement, repentance is not availing for salvation. Beloved brethren of the house of Israel,

if you will follow out this great principle, which in itself is solid and scriptural, to those conclusions to which it leads; if you will with prayer to the God of Abraham, Isaac, and Jacob, for the teaching of his Spirit, combine the attentive study of your own scriptures; in a more particular manner, if you will read with such a spirit the liid chapter of the prophecies of Isaiah, and compare with it the account of the life and death of Jesus of Nazareth in the gospels, you will be led to see, that Jesus, in his own person, made that very atonement for sin, which you in your ignorance imagine may be made by the sacrifice of a cock; גבר man, hath sinned, and גבר man, even the man Christ Jesus, hath made his soul כֹּסֶם, a sin offering, Isa. lii. 10; he who in the prophecy of Isaiah, ix. 6, is described "as a child born unto us, a son given unto us, whose name shall be called Wonderful, Counsellor, the mighty God, the Father of Eternity, the Prince of Peace;" even this wonderful person died upon the cross, to save us from the second death; and if we believe in him, we receive the remission of sin. Jesus was spotless and without sin himself, and therefore he could bear the sins of the Jews; and accordingly it is written of him, in Isaiah liii. 5,\* "He was wounded for our transgressions, bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed. All we like sheep have gone astray, every one to his own way; we have turned,

\* הוּא מַחֲלֵל מִפְּשָׁעֵינוּ מִדְּבַר מַעֲוֹתֵינוּ מוֹסֵר שְׁלוֹמֵנוּ  
עָלָיו וּבַחֲבֵרָתוֹ נִרְפָּא לָנוּ כָּלֵנוּ כִּצְאֵן תַּעֲנִי אִישׁ לְדַרְכּוֹ  
פָּנִינוּ וַיִּהְיֶה הַפָּגִיעַ בּוֹ אֶת שֵׁן כָּלֵנוּ

and the Lord hath caused to meet on him the iniquity of us all."

Suffer us therefore, brethren, to direct your attention to this Saviour. We would exhort you, in words once spoken to your forefathers,\* "Repent, for the kingdom of heaven is at hand," Matt. iv. 15.† "Repent, and be baptized, every one of you, in the name of Jesus the Messiah, for the remission of sins, and ye shall receive the gift of the Holy Ghost," Acts ii. 38.

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#### REMARKS ON THE VISION CONTAINED IN THE FIRST AND SECOND CHAPTERS OF ZECHARIAH.

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In those prophecies of the Old Testament which relate to the kingdom of the Messiah, we often find that the events of distant ages are blended together in the same passages; the first advent is made a type or emblem of the second coming of the Lord Messiah, and the circumstances of his personal ministry upon earth, are immediately connected with the glorious restoration of his people Israel in the last ages. A memorable example of this mode of divine prediction, is to be met with in the lxist chapter of Isaiah, the first three verses of which

\* שובו כי קדבה מלכות השמים  
 † שובו וזהרצו כל איש מכם בשם ישוע המשיח  
 לסליחת חטאים ואת מתנת רוח הקדש תקחו

evidently relate to those works of mercy, which were to distinguish the appearance of the Lord Messiah in his state of humiliation, while in the fourth verse, the prophet passes on in an abrupt and sudden manner, to the future restoration: "And they shall build the old wastes; they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations; and strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and vinedressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall ye boast yourselves."

Thus also in denouncing the destruction of the ancient enemies of the Church of God, the Holy Ghost oftentimes inspired his servants the prophets, to utter predictions which had only an inchoate fulfilment in the judgments inflicted on those nations, which were the immediate objects of their denunciations; but shall have a more full and complete accomplishment, in the calamities which are to overwhelm the enemies of the church in the last ages. In the xiiiith chapter of Isaiah, may be seen an example of this double sense of prophecy; for while this passage unquestionably related, in the first instance, to the desolation of ancient Babylon, it is no less certain that it looks forward also to the destruction of the mystical Babylon, or Rome antichristian. This double sense of the passage last mentioned, is held by some of the ablest commentators, as Mr. Lowth, Dr. Gill, and Mr. Faber; and a reference to the chapters which precede and

follow it; will leave no doubt in the mind of any person conversant with the style of the prophetic books, that the opinion advanced by these writers is accurate.

The foregoing observations are intended to be introductory to the consideration of a very remarkable vision, recorded in the two first chapters of the prophecy of Zechariah, on which I design to offer some remarks.

The prophecy alluded to, begins in the 7th verse of the first chapter, and was promulgated among the returned Jews, to encourage them to proceed in the work of the temple, which they had recommenced in obedience to the word of the Lord, spoken a few months before, by the mouth of the prophet Haggai, as we are informed in the book which bears his name, i. 12: "Then Zerubbabel the son of Shealtiel; and Joshua the son of Josedech the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai the prophet, as the Lord their God had sent him, and the people did fear before the Lord. Then spake Haggai the Lord's messenger, in the Lord's message unto the people, saying, I am with you, saith the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of hosts their God."

In its primary meaning, the prophecy of Zechariah on which we are about to treat, relates to

the restoration from Babylon, which had already been begun, but was not yet accomplished. But it is only in a subordinate sense that it is applicable to this event; or to speak, perhaps, with greater accuracy, the restoration from Babylon is used, in the vision now under consideration, as a type or shadow of the final restoration of Israel in the last ages. The language, therefore, is of that mixed nature, as to apply partly to the type, but mainly to the antitype.

The vision was seen by the prophet on the 24th of the month Sebat, in the second year of Darius Hystaspis, chap. i. 8.

“I saw by night, and behold, a man riding upon a red horse, and he stood among the myrtle trees that were in the bottom.” There can be no doubt with respect to this personage on the red horse; he is manifestly the Lord Messiah himself, appearing in the character of captain of the Lord's hosts, in which he formerly revealed himself to his servant Joshua (see Joshua v. 13, 14). He rides on a red horse, probably with a reference to those bloody wars, by which the kingdom of ancient Babylon was overthrown, to make way for the restoration of the Jewish state after the captivity, and also to those more awful scenes of blood, which shall precede the second advent and final restoration.—“And he stood among the myrtle trees that were in the bottom.” By the myrtle trees, we are certainly to understand his true spiritual church among the Jews at that period; and in the ultimate sense, his church universal in the last ages, immediately before the redemption of his people Israel from their present

captivity. Myrtle trees are, on account of their beauty, used to typify the righteous, who are adorned with the beauties of holiness. The myrtle trees where the Lord Messiah stood, were in the bottom, or in a low place ; and perhaps this may signify that deep personal humility, which is the most conspicuous feature of the character of the saints, or it may indicate the low condition of the Jewish nation before their first and second restorations.

“ And behind him were red horses, speckled, and white. Then said I, O my Lord, what are these ? And the angel that talked with me said unto me, I will shew thee what these be. And the man that stood among the myrtle trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth.”

By these horses and their riders we are probably to understand the instruments whom God employs in the execution of his purposes in the world. The red horses may denote the ministers of his vengeance and wrath, the speckled horses perhaps signify the ministers of his general providence in all its varied aspects, the white horses may describe the ministers of mercy.

“ And they answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still and is at rest.”

In the beginning of the reign of Darius Hystaspis, the whole Persian empire, the scene of the vision, enjoyed a profound peace, and this state of tranquillity is here reported to the Lord Messiah, by the ministers of his will. Such is the literal meaning

of the passage. But it has also, like the whole vision, a more remote or ultimate fulfilment, and it probably looks forward to a period of universal peace, which shall immediately precede the second restoration of Israel from their captivity by the Romans. According to this view of the clause, it may correspond in its ultimate sense with that passage of the Apocalypse, where four angels are seen holding the four winds of the earth, for the sealing of the servants of God in their foreheads, in the midst of the awful convulsions of the sixth seal.

“Then the angel of the Lord answered and said, O Lord of hosts, how long wilt thou not have mercy on Jerusalem, and on the cities of Judah, against which thou hast had indignation these threescore and ten years. And the Lord answered the angel that talked with me with good words and comfortable words.”

The seventy years here mentioned by the angel, are the years of the captivity in Babylon, from the ninth year of Zedekiah, when Nebuchadnezzar besieged Jerusalem, A. C. 590, to the second year of Darius Hystaspis, A. C. 520. But this number has also a mystical signification, and probably represents the whole period of the captivities and dispersions of Judah, until the final redemption of the nation.

“So the angel that communed with me, said unto me, Cry thou, saying, Thus saith the Lord of hosts; I am jealous for Jerusalem, and for Zion, with a great jealousy. And I am very sore displeased with the heathen that are at ease: for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord; I am



returned to Jerusalem with mercies : my house shall be built in it, saith the Lord of hosts, and a line shall be stretched forth upon Jerusalem. Cry yet, saying, Thus saith the Lord of hosts ; My cities through prosperity shall yet be spread abroad ; and the Lord shall yet comfort Zion, and shall yet choose Jerusalem."

This passage, like all that precedes it, has a primary reference to the restoration from Babylon : but it looks forward for its ultimate and glorious accomplishment in the re-establishment of Judah and Israel in the divine favour, after their present long continued captivity : and if any doubt remain on this point, the next clause of the prophecy will remove it, and show that it is only in an inchoate sense, that the vision is applicable to the redemption from ancient Babylon.

"Then I lifted up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these ? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord shewed me four carpenters. Then said I, What came these to do ? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head : but these are come to fray them, to cast out the horns of the Gentiles, which lifted up their horn over the land of Judah to scatter it."

Under the emblem of four horns, the prophet here sees the four Gentile monarchies of Babylon, Persia, Macedon, and Rome, which were successively to have rule over the people of God, until their final restoration ; and he is carried forward in

the spirit of prophecy, to that period, when the stone cut out of the mountain without hands, shall smite the image upon his feet of iron and clay, and break them in pieces.

“Then was the iron, the clay, the brass, the silver and the gold, broken in pieces together, and became like the chaff of the summer thrashing floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.”\*

The same glorious events are, in the vision of Zechariah, portrayed under the image of four carpenters, who come to cast out the four horns, or to destroy the whole fabric of the Gentile monarchies, preparatory to the establishment of the glorious kingdom of Christ. This scene of the four carpenters belongs to the same period as the seven apocalyptic vials, and it demonstrates the view which is here taken of this vision, as appertaining to the last ages, to be true,—since the excision of the four monarchies can only belong to the concluding scene of divine prophecy.

“I lifted up mine eyes again, and looked, and behold, a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, and to see what is the breadth thereof, and what is the length thereof. And behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying,

\* Dan. ii. 35.

Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein : For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her."

It is manifest, that nothing occurred during the interval which elapsed between the restoration of the Jews from the captivity in Babylon, and the destruction of Jerusalem by the Romans, which in any degree corresponds with the description here given. The language is too magnificent to be applied to the state of Jerusalem in that period, and the clause will only receive its accomplishment at the era of the future restoration, when the whole nation of the Jews, and likewise the ten tribes, shall be brought back to their own land, and the Lord shall in a literal sense be a wall of fire round about Jerusalem, and the glory in the midst of her.

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously."\* "In that day shall this song be sung in the land of Judah ; We have a strong city ; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation, which keepeth the truth, may enter in."†

In the next clause of the prophecy, a call is given to the people of the Lord to flee from the lands of their captivity.

"Ho, ho, flee from the land of the north, saith the Lord, for I have spread you abroad as the four winds of the heaven, saith the Lord. Deliver thy-

\* Isaiah xxiv. 23.

† Ibid. xxvi. 1, 2.

self, O Zion, that dwellest with the daughter of Babylon. For thus saith the Lord of hosts, After the glory hath he sent me unto the nations which spoiled you : for he that toucheth you, toucheth the apple of his eye. For behold, I will shake mine hand upon them, and they shall be a spoil to their servants : and ye shall know that the Lord of hosts hath sent me."

Under the figure of an exhortation to flee from the land of the north, and a call to Zion to deliver herself from Babylon, is here concealed a prophetic command to the Jews in the last ages, to come out of the lands of their dispersions. He who calls them, is Jehovah of hosts; and he declares himself to be sent by Jehovah of hosts. The speaker is, therefore, the almighty Word of Jehovah, or the Lord Messiah; and in the last clause, there is an evident allusion to the past unbelief and spiritual darkness of his ancient people, inasmuch as the words, "ye shall know that Jehovah of hosts hath sent me," manifestly imply that heretofore his people had remained ignorant of this interesting and important truth. In the 9th verse are also denounced the awful judgments that shall overtake the nations which have afflicted his people, alluding to the destruction which awaits the antichristian states, at the close of the apocalyptic vials in the great day of the Lord.

"Sing and rejoice, O daughter of Zion; for, lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joined to the Lord in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt

know that the Lord of hosts hath sent me unto thee. And the Lord shall inherit Judah his portion in the holy land, and shall choose Jerusalem again."

The whole of this description refers to the period of the second restoration, and it predicts the blessed consequences of the establishment of the reign of the Messiah, among his ancient people. "Many nations shall in that day be joined to the Lord." This is that final and glorious influx of the Gentiles into the church, whereof the events of the apostolic age were but an earnest and foretaste, the conversion of the Gentiles in that period, having been as disproportionate in magnitude to the scene here disclosed to view, as was the basket of first fruits brought by the pious Israelites to set before the Lord in obedience to the commandment, Deut. xvi. 1—10, to the exuberant harvest which was gathered into his barns.—"And I will dwell in the midst of thee." There is here a manifest allusion to the return of the divine Shekinah, which filled with its glory the holy of holies of the tabernacle and temple of Solomon, but was wanting in the second temple. The reign of Solomon and his temple, were faint shadows of the future reign of the Messiah, in which the Shekinah shall again glorify the holy city, the new Jerusalem, by the personal presence of the Lord Messiah; for it is written in the Revelation, that the city "had no need of the sun, neither of the moon to shine in it, for the glory of the Lord did lighten it, and the Lamb is the light thereof."\*

The vision closes with the following words, "Be

\* Rev. xxi. 23.

silent, O all flesh, before the Lord, for he is raised up out of his holy habitation." There is here an allusion to the judgments, by which the Lord shall usher in the period of the second restoration, which are fully described in various parts of the prophetic writings, the effects whereof shall be, "that the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day; for the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low."\*

Having thus endeavoured to give a short view of the general meaning of the above vision of Zechariah, it may be proper for me to vindicate the principle of interpretation, whereby a double accomplishment has been assigned to it, *first*, in the restoration from Babylon, and, *secondly*, in the yet future and general redemption of Judah and Israel from their present captivity. But instead of entering upon any arguments, to prove the legitimacy of this mode of interpretation, I shall content myself with referring the reader to the 17th sermon of Bishop Horsley, in the second volume of his sermons, wherein there will be found an able illustration of this double or germinant accomplishment of sacred prophecy. I deem it proper, however, to add, that I agree with the learned Mr. Faber in thinking, that it is only the *unchronological prophecies* to which this double accomplishment is attributable, while in the interpreting the *chronological predictions* of

\* Isaiah ii. 11, 12.

Daniel and St. John, the opposite principle, of assigning to each vision a definite accomplishment in a *single* event, or series of events, must be scrupulously adhered to.

It now only remains, that we should make a practical application of the foregoing sublime and interesting vision to our own circumstances. We ought, indeed, never to lose sight of the practical influence of the divine word of prophecy, which was edited by the Holy Ghost, not to gratify an idle curiosity, or to puff us up with a vain conceit of our spiritual wisdom, but that it might be a light shining upon our paths, to guide us in accomplishing the work of our own generation, or those peculiar duties to which the providence of God, interpreted by his prophetic word, does evidently call his own children in every distinct period of the world. It was thus, that holy Daniel was taught, by the diligent study of the prophecies of Jeremiah, that God would accomplish seventy years in the desolations of Jerusalem, and he without delay set his face towards the Lord his God, "by prayer and supplications, with fasting, and sackcloth, and ashes,"\* "for the holy mountain of his God."† In this illustrious man's conduct, we see a conspicuous example of the legitimate use of the "sure word of prophecy." Happy are we if, like him, we be enlightened by the same divine Spirit who dictated the words of the prophets, to read in the word of the Lord what are the peculiar duties to which we are called, upon whom "are come the ends of the world."‡

\* Dan. ix. 1, 2.

† Ib. 20.

‡ 1 Cor. x. 11.

Unless I be greatly mistaken, the vision of Zechariah, to which the attention of your readers has been called in the foregoing remarks, has a direct reference to the period in which we live. All the later interpreters of prophecy, whatever be their differences of opinion in other respects, seem to be unanimous in thinking that we live in the time of the seventh apocalyptic trumpet and seven vials, and consequently at the very period when Zechariah, in the spirit of prophecy, was carried forward to see the four carpenters who came to cast out the four Gentile horns, preparatory to the final redemption of Judah and Israel. In the midst, however, of the awful scenes of judgment, which have in our days astonished and appalled the world, we at length hail the return of peace.\* The attendant ministering spirits have perhaps again, as in the days of Zechariah, “answered the angel of the Lord that stood among the myrtle trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still and is at rest.” And perhaps even now, the Lord is saying, “I am jealous for Jerusalem, and for Zion, with a great jealousy. And I am very sore displeased with the heathen that are at ease :

\* This paper was written in the year 1817, and it is proper for me here to state, that my views with regard to this Vision of Zechariah remain unaltered. I still believe, that the peace, which, through the goodness of God succeeded the overthrow of the French Empire, and yet continues, is only a pause in those overwhelming judgments which shall usher in the Redemption of the Church, and glorious reign of the Messiah. Whether the present tranquillity of Europe resembles the quiet of sound health, or the intervals of the paroxisms of fever, let those judge who carefully observe the moral and political phenomena of our times.—Dec. 1821.



for I was but a little displeased, and they helped forward the affliction. Therefore thus saith the Lord ; I am returned to Jerusalem with mercies : my house shall be built in it, saith the Lord of Hosts, and a line shall be stretched forth upon Jerusalem."

Already the swift messengers, from the land shadowing with wings, are going forth "unto a people wonderful from their beginning hitherto, a nation expecting and trampled under foot, whose land rivers have spoiled.\* In short, the signs of the times, all concur to show that the salvation of Israel is at the very door, and shall no longer tarry.

From the consideration of this vision, of Zechariah, let us gather new motives for persevering and unwearied exertion, in behalf of the ancient people of God. Let our faith become more stedfast in the unchangeable promise of the Lord, that "He will arise and have mercy on Zion, for the time to favour her, yea, the set time is come ; for his servants take pleasure in her stones, and favour the dust thereof." There cannot be a rational ground of doubt, that this promise has an express relation to the present eventful period, wherein we see the church of God awakening from the sleep of ages, clothing herself with her beautiful garments, and putting on all her strength to the salvation of a lost world. Assuredly if our faith in the promises of God be as a grain of mustard seed, even the mountain of Jewish infidelity shall remove at our word, and be turned into a plain before us.

Let the consideration of this vision of Zechariah

\* See Bishop Horsley's Translation and Notes on the xviith of Isaiah.

lead us, in the second place, to abound more and more in prayer and supplication for the lost sheep of the house of Israel. It was in this way that Daniel was stimulated, by the study of the prophecies of Jeremiah, to pour out the ardent desires of his heart in prayer and supplications for the salvation of his people. As the spiritual children of Abraham we are identified with his family, and it becomes us therefore to consider the following words of the prophet Ezekiel as addressed to ourselves: "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel to do it for them; I will increase them with men like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts, so shall the waste cities be filled with flocks of men, and they shall know that I am the Lord."\*

Finally, let our liberality in this blessed cause flow in a continually increasing stream. Let us remember the case of Cornelius. It was said to him in vision by an angel of God, "Thy prayers AND THINE ALMS are come up for a memorial before God." Let our pecuniary aid to the cause of God, be commensurate to the extent of our means. Let us enlarge our hearts and open our hands, and God will bless us by giving us "of the dew of heaven and of the fatness of the earth, and plenty of corn and wine,"† in the best sense of these blessings, pouring out his Spirit upon us more abundantly, and causing us to be satisfied as with marrow and with fatness from the provisions of his house.‡

I am, &c.

C. W.

\* Ezek. xxxvi. 27, 28. † Gen. xxvii. 28. ‡ Psalm cxxxii. 15.

ON THE TYPICAL AND MYSTICAL IMPORT OF SOME OF THE  
GREAT FESTIVALS OF THE LEVITICAL DISPENSATION.

*To the Editors of the Jewish Expositor.*

Gentlemen,

WE are informed in the New Testament, that many of the events which happened to the children of God in former ages, were typical of circumstances which belong to later dispensations. Thus Abraham's two sons are made types of the two covenants; *first*, that of Sinai, which gendereth to bondage; and, *secondly*, of the new covenant, which was ratified by the death of the Messiah.\* The passage of the children of Israel through the Red Sea is considered as figurative of Christian baptism. The manna with which they were fed, and the rock out of which they drank, were types of Christ.† The apostle Paul, having enumerated some of the circumstances of the history of Israel after their Exodus from Egypt, adds these remarkable words: "Now all these things happened unto them for types, *τύποι*, and they are written for our admonition, upon whom the ends of the world are come," or rather the ends of the ages or dispensations,† for such is the proper signification of *αἰών*.

To handle the typical meaning of the Scriptures requires, indeed, no common degree of sober judgment, and, I will add, of holy caution; for it has

\* Galat. iv. 22—27.

† 1 Cor. x. 11.

often been grievously perverted, so as to expose the word of God itself to the ridicule of the profane, as well as to lead off the minds of the simple and uninformed believer from that plain and literal sense of the volume of inspiration, which is always safe and profitable to the soul, if received in the spirit of faith. Still, however, I apprehend that if, with that temper which unites an ardent desire to discover the truth, we join the caution which is inseparable from a mind rightly exercised in spiritual things, the study of the types is fraught with most important instruction, and may be rendered conducive to our spiritual comfort and advancement in the divine life.

Having made these introductory observations, I shall now endeavour to lay before you some plain remarks upon what appears to have been the typical signification of some of the principal solemnities of the Levitical law.

The following great annual feasts were by that law commanded to be kept holy to the Lord. *First*, the Passover, which was celebrated on the fourteenth day of the first month, Abib, or Nisan. *Secondly*, the feast of unleavened bread, which continued for seven days, beginning on the day after the Passover. *Third*, the feast of weeks, or Pentecost, which took place exactly fifty days from the waving of the sheaf of the first fruits, on the day after the Passover sabbath. *Fourth*, the feast of trumpets. *Fifth*, the day of atonement. *Sixth*, the feast of tabernacles. The three last-mentioned festivals were kept on the first, the tenth, and fifteenth days of the seventh month.\*

\* See Levit. xxiii. 4—44.

The first of these feasts, or the Passover, was, as we know, instituted in commemoration of the passing over the houses of the children of Israel, when all the first-born in the land of Egypt were destroyed.\* But as the redemption out of Egypt was of itself a type of the redemption of the whole church of God, composed both of Jews and Gentiles, from the ruin brought on the world by sin, the Paschal lamb was in like manner a type of the Lord Messiah offering himself a sacrifice for the sin of the world, according to the wonderful prophecy of his sufferings and death recorded in the fifty-third chapter of Isaiah. The particulars wherein the Paschal lamb was a figure of the Messiah, are familiar to the minds of your Christian readers, but for the sake of those of the house of Israel who may peruse these remarks, I shall briefly mention the following points of resemblance.

The Paschal sacrifice was either a lamb or a kid without blemish, to signify the spotless innocence of the Messiah. It was to be roasted with fire. In like manner the Messiah was, as it were, consumed by the fire of affliction. The lamb was to be roasted with his head, his legs, and his inward parts. So was the Messiah tortured; his head with thorns, his hands and feet with the nails, his inward part was first consumed by the bitterness of his sorrows, and was afterwards pierced with a spear. Not a bone of the Paschal lamb was to be broken, and so it was with respect to the Messiah. The legs of the two thieves who were crucified with him were broken,

\* Exod. xii. 12, 13.

but when the soldiers "came to Jesus and saw that he was dead already, they brake not his bones."\* The Paschal lamb was commanded to be set apart on the tenth day of the month Nisan, Exod. xii. 3, and to be kept until the fourteenth day of the same month. In like manner the Lord Messiah made his public entry into Jerusalem, previous to his last sufferings and death upon the cross, precisely on the tenth day of Nisan; for upon a reference to St. John's Gospel, chap. xii. 1, and 12, it appears he came to Bethany six days before the Passover, and entered Jerusalem the following day. Now according to the mode of computing time adopted in the New Testament, six days before the Passover means the same period as we should express by the sixth day before that festival.† And as the Passover was kept on the fourteenth of Nisan, the sixth day before it was the ninth of the month, and the entrance of our Saviour into the holy city riding upon an ass, is thus proved to have been on the tenth of Nisan. The Paschal lamb was slain and eaten on the fourteenth day of Nisan: and Jesus, after eating the Passover with his disciples, was the same night betrayed into the hands of the chief priests of the Jews, and on the following morning, which was still the fourteenth day of the month, as the day of the Jews begins in the evening, Jesus was conveyed to the judgment hall of Pilate and condemned, and was

\* John xix. 33.

† Our Lord died on Friday and rose on Sunday, yet he is said to have risen after three days. The first and second appearances of our Lord to his assembled disciples after his resurrection, were both on the first day of the week, yet the second is said, John xx. 26, to have been eight days after the first.

the same day crucified on Calvary as the true Paschal Lamb, slain for the sins of his people.

The Paschal sacrifice was immediately followed by the feast of unleavened bread, which continued seven days; and upon the authority of the apostle Paul, we may pronounce this feast to have been typical of that sincere, upright, and holy conversation, which they who are redeemed by the blood of the Messiah are called to maintain during their abode in this world.\*

On the day after the sabbath of the feast of unleavened bread, the children of Israel were commanded to bring a sheaf or omer of the first-fruits of the harvest to the priest, who was to wave it before the Lord to be accepted for them. Now from St. Paul's words in his first epistle to the Corinthians, we may infer that the omer of first-fruits waved before the Lord, was a type or emblem of the Messiah, as the first-fruits of them that slept in the grave.† The omer of first-fruits was a pledge, as it were, and forerunner of the abundant harvest that was to follow; and the resurrection of the Lord Messiah was, in like manner, a pledge or forerunner of the general resurrection of his people when he shall come again. Indeed we learn from the Gospel of St. Matthew, that some of his people have already risen, for it is said, that "many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."‡

Having thus endeavoured to ascertain the typical

\* 1 Cor. v. 8.

† 1 Cor. xv. 20.

‡ Matt. xxvii. 52, 53.

reference of the sacrifice of the Passover to the Messiah slain for our sins, and also to show the signification of the feast of unleavened bread, I proceed to remark, that the Passover had also a further meaning, as pointing out the deliverance of the church in the last ages, from the destruction which shall then overwhelm the wicked. The redemption from Egypt was not only a type of the spiritual redemption by the Messiah, but also of the second and final redemption of the church upon earth, including both Jews and Gentiles, when the body of the fourth beast of Daniel shall be given to the burning flame,\* and when the stone cut out of the mountain shall smite the image upon his feet of iron and clay and break them in pieces.† The Lord Messiah refers to this redemption when, after describing the signs of his second advent, in the Gospel by St. Luke, he adds the following remarkable words: "And when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh."‡ In another passage of the same Gospel, he thus describes the awful events of that period: "For as the lightning that lighteneth out of the one part under heaven shineth unto the other part under heaven; so shall also the Son of man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and de-

\* Dan. vii. 11.

† Dan. ii. 34.

‡ Luke xxi. 28.



stroyed them all. Likewise also as it was in the days of Lot ; they did eat, they drank, they bought, they sold, they planted, they builded ; but the same day that Lot went out of Sodom, it rained fire and brimstone out of heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."\* From this destruction the righteous shall be saved, according to the words of the prophet Malachi : " Then they that feared the Lord spake often one to another : and the Lord hearkened, and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels (or my peculiar treasure), and I will spare them as a man spareth his own son, that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

The deliverance of the righteous at that period, is that second, or future passover, which is apparently alluded to by the Lord Messiah in the following words : " With desire I have desired to eat this passover with you before I suffer : for I say unto you, I will not any more eat thereof until it be fulfilled in the kingdom of God. And he took the cup and gave thanks, and said, Take this and divide it among yourselves : for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come."† The kingdom of God here mentioned is, I conceive, the same dispensation as is sig-

\* Luke xvii. 34—30.

† Ibid. xxii. 15—18.

nified by our Lord, when he says, in another passage, "There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south; and shall sit down in the kingdom of God."

That which is intended in all these places of Scripture, appears to be the kingdom which Daniel tells Nebuchadnezzar shall be set up by the God of heaven.\* It means the triumphant reign of the Messiah upon earth, which succeeds the destruction of the fourth monarchy, when "the kingdom, and dominion, and greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."† The seat of this kingdom is the New Jerusalem; the possessors of it are the saints of the first resurrection; and the period during which it is to continue upon earth is a thousand years, according to what is written in Rev. xx. 4. It is probable that this dispensation will be introduced by the most awful manifestations of the divine wrath against the ungodly; and the fulfilment of the Passover in the kingdom of God, is the preservation of the righteous in these final calamities, which are described in the prophecies of Daniel under the figure of the slaying of the body of the fourth beast, and its being given to the burning flame;‡ and also by the breaking in pieces the prophetic image.§

\* Dan. ii. 44.    † Ib. vii. 27.    ‡ Ib. vii. 11.    § Ib. ii. 34.

It is at this season, which coincides with the second coming of the Messiah, that the whole nation of Israel is to be converted to the faith of Christ, and restored to the land of their fathers.

A tradition of this future Passover seems to have been handed down in the Jewish church, through the medium of its liturgies, or forms of prayer, for it is frequently mentioned in them in express terms; and the destruction of the fourth monarchy, which is to precede it, is alluded to in various parts of their liturgies, in that cautious and obscure manner, which was prescribed by the depressed state of the nation under the dominion of Rome.\* I shall conclude

\* I select the following expressions from the Jewish Ritual, among a multitude of others, to show what are the expectations of the Jews respecting the future Passover. פסח נתן לאות רב ושלש ננון והציל פסח והמליט פסח לעתיד "The Passover was given for a sign by the Lord and Ruler, (that he will) protect and deliver, pass over, and cause to escape, (his people) on the future Passover." פסח עתיד לפדיון שבויים ויצא יי ונלחם בגוים פסח לעתיד "The Passover is prepared for the redemption of the captives, when the Lord shall go forth and fight against the nations on the future Passover." (See Passover Service for the Seventh Night.)

With respect to the future destruction of Rome, the following passage may be quoted from the Jewish Prayers. פסח חרב חדרה על אדום ביד צה ואדום כימי חג פסח "On the Passover a sharp sword (shall fall) on Edom by the hand of him who is white and ruddy, as in the days of the feast of the Passover." ליל שמרים קראו נורא עלילה כי בו שבר מושות ענלה הצוץ ירצץ אדם מדקדק ואכלה יסד שנית בו להנאלה "He who is fearful in his works called it the night of preservation, for therein he brake the bands of Egypt; he will break in pieces the people that stamp on and devour all, when he shall redeem (his people) on it the second time." There is a manifest allusion here to the description of the fourth beast, or the empire of Rome,

the subject of the Passover by remarking, that the deliverance of the Jews at that period shall be effected by faith in the Lord Messiah, who is the true Paschal Lamb. They shall then by faith eat the flesh and drink the blood of that Saviour who was nailed to the cross for their sins, as he himself said,\* "He that eateth my flesh and drinketh my blood, the same dwelleth in me and I in him," John vi. 56. Then in the language of one of their own prophets, "They shall remember their own evil ways and their doings that were not good, and shall lothe themselves in their own sight for their iniquities and for their abominations," Ezek. xxxvi. 31. They shall keep the feast of the second Passover with the bitter herbs of repentance and sorrow for their past sins, and also with the unleavened bread of sincerity and truth.

The next feast in the Jewish sacred calendar was that of Pentecost, which was celebrated on the fiftieth day after the waving of the omer of the first-fruits of the barley harvest. This festival was also called the feast of the first-fruits of the wheat harvest.† The children of Israel were then commanded to offer a new meat offering to the Lord, consisting of two wave loaves of fine flour: also a burnt-offering, consisting of seven lambs, a kid for a sin-offering, and two lambs for a peace-offering.

as given in Dan. vii. 7, where it is characterized as a beast dreadful and terrible, and strong exceedingly: and it had great iron teeth: "it devoured and brake in pieces and stamped the residue with the feet of it."

\* האכל את בשרי והשתה את דמי הוא ישב בי  
ראני בו

† Exod. xxxiv. 22.

This was intended to commemorate the appointed weeks of harvest, and as an expression of gratitude to God for his gifts, and an acknowledgment of the unworthiness of the children of Israel to receive the bounties of his providence, unless sanctified by the blood of the Messiah, of which these offerings were shadows.

But as the law was given from Sinai upon the day of Pentecost, one principal intent of this feast was to celebrate that great event. The Holy Spirit was also poured out upon the apostles of our Lord on this day. We may therefore suppose, that the commemoration of the feast of the first-fruits of the wheat harvest, had a prophetical or typical reference to the events of Gospel times. It pointed out that first-fruit of the spiritual harvest, which was the effect of the pouring out of the Spirit, when three thousand souls were added to the church in one day,\* and were presented to the Lord by the Messiah, now constituted an High Priest after the order of Melchisedec, even as the loaves of the first-fruits were presented by the priests under the law in the visible temple.

This festival has likewise a typical relation to that greater outpouring of the Spirit which shall take place in the last days, when the following prophecy, which had an inchoate accomplishment in the age of the apostles, shall receive its complete fulfilment: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall

\* Acts ii. 42.

dream dreams, your young men shall see visions; and also upon the servants and upon the hand-maids in those days will I pour out my Spirit.\* Indeed it seems most agreeable to the analogy of God's dealings with his people in past ages, to suppose that this great effusion of the Spirit shall take place precisely at the feast of Pentecost: for as the law written upon tables of stone was given from mount Sinai upon the day of Pentecost, it is congruous to that beautiful order which runs through the whole of God's works, that the glorious dispensation of the Spirit from mount Zion, whereby the law shall be written, not as formerly, upon tables of stone, but upon the hearts of his ancient people, (according to the promise in Jer. xxxi. 33,) should also take place upon the day of Pentecost.

The feast of Trumpets was the next which occurred in the order of the Hebrew ritual, and was celebrated on the first day of the seventh month. There are various opinions as to what was intended by the blowing of trumpets on this solemnity, nor is it easy to determine with certainty its mystical signification. But it seems most probable that it denotes the blowing of the Gospel trumpet in the last ages of the world, preparatory to the gathering in of the Jews and the fulness of the Gentiles, and immediately before the final establishment of the kingdom of the Messiah. The seventh month, or Tisri, upon the first day of which the feast of Trumpets occurs, was the beginning of the Jewish civil year, and still continues so, the month Nisan, or Abib, having

\* Joel ii. 28, 29.

been appointed the first of the *sacred year*, on account of the children of Israel coming out of Egypt in that month. The beginning of the new civil year in Tisri, might fitly represent or typify that new dispensation, when the kingdom of God shall be established upon earth in a triumphant state. This dispensation shall be ushered in by the preaching of the Gospel to every nation, and kindred, and tongue, and people;\* and to signify this the children of Israel were required, on the first of the seventh month, the commencement of the new year, to "have a sabbath, a memorial of blowing of trumpets, an holy convocation."†

In confirmation of the foregoing interpretation of the typical signification of this solemnity, I shall bring forward the following passage from one of the Jewish prayers :‡ "Sound the great trumpet to restore us to liberty, and lift up the standard to gather our captivity, and gather us together from the four quarters of the earth." In this prayer there is an allusion to the sounding of the trumpet at the commencement of the year of Jubilee, by which it is undeniable that the preaching of the Gospel was intended; and there is also in it manifestly a reference to the prophecy in Isaiah xviii. 3, "All ye the inhabitants of the world and dwellers upon earth, shall see the lifting up as it were a standard upon the mountains, and shall hear as it were the sounding of a trumpet." Now on the authority of Bishop Horsley, and with an entire conviction that the in-

\* Rev. xiv. 6.

† Levit. xxiii. 24.

‡ תקע בשופר גדול לח רותינו ושא נס לקבץ גלויותינו  
קבצנו יחד מארבע כנפות הארץ

interpretation is just, I apply this passage to the lifting up the banner of the cross immediately before the second restoration of Israel, and to the trumpet of the Gospel, which is to be sounded more loudly than ever before in the latter ages; and the clause, thus interpreted, powerfully supports the view which I have taken, of the typical and mystical signification of the Jewish feast of Trumpets.

We now pass on to the consideration of the Day of Atonement. The tenth of the seventh month was appointed for the solemn atonement, to be made once in the year by the high priest for the sins of the people. The ordinances of this day consisted of two parts, the one was the atonement made by the high priest for sin;\* the other was the command of the Lord to the whole people of Israel, that on this day they were to afflict their souls, and that whatsoever soul was not afflicted on that day, was to be cut off from his people.† Now with respect to the former of these, or the atonement made by the high priest, we know, on the authority of the Epistle to the Hebrews, that the high priest was herein a type of the Lord Messiah, who having atoned for the sins of his people by the sacrifice of himself upon the cross, is now entered into the true holy of holies, or heaven itself, for us, where he sitteth at the right hand of the Father, constituted an High Priest for ever after the order of Melchisedec.‡

There can also be no doubt with respect to the

\* For a particular account of the manner and form of this atonement, see Lev. xvi. 2—28.

† Lev. xvi. 29. xxiii. 27—29. ‡ Heb. ix. 7—12.



primary signification of the affliction of soul, which was enjoined upon the children of Israel on the Day of Atonement: it unquestionably denotes that deep sorrow for sin which is the inseparable adjunct of true faith in the Lord Messiah, so that he who is never exercised with such sorrow, must be cut off from his people, or from the church of the Messiah, of which he falsely professes himself to be a member.

But the affliction of soul commanded on the Day of Atonement, has probably a further signification, and it typifies that great national mourning of the tribe of Judah, which shall take place at the period of the second restoration, according to the prediction of the prophet Zechariah, xii. 9, "And it shall come to pass on that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the inhabitants of Jerusalem the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one is in bitterness for his firstborn. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon: And the land shall mourn every family apart: the family of the house of David apart and their wives apart; the family of the house of Nathan apart and their wives apart; the family of the house of Levi apart and their wives apart; the family of Shimei apart and their wives apart; all the families that remain, every family apart and their wives apart."

The occasion of this great national mourning shall be, the new discovery made by the house of

Judah of the real character of that person, Jesus of Nazareth, whom their fathers crucified, and whom they still continue to blaspheme. The Lord Jesus, when he poured out his soul unto death, made a full and perfect atonement for the sins of his people Israel. But, blinded by unbelief, they have continued till the present time to reject him, and they thus refuse to keep the great Day of Atonement. But in the latter ages of the world now hastening on, the great ensign of the cross shall again be lifted up before the eyes of all nations, and the trumpet of the Gospel shall be sounded so loudly, that at length the ears of that people, who have so long been deaf to its sound, shall be unstopped, the eyes of the blind shall be opened,\* and they shall look upon him whom they have pierced, and the great mourning described by Zechariah shall be the consequence of their conversion.

It is observable, that the great Day of Atonement, when the children of Israel were commanded to afflict their souls, followed the feast of Trumpets only at the distance of ten days, and we may hence conjecture, that the national conversion of Judah shall take place very speedily after that great preaching of the Gospel in the last ages (whereof the feast of Trumpets was a type) shall have commenced. Now as we may evidently see that by means of Bible and Missionary Societies, the Gospel trumpet of the last times has already begun to sound in the ears of all nations, and through the Hebrew Version of the New Testament, even in the ears of

\* Isaiah xxxv. 5.

the people of Israel, we may hence confidently anticipate the near approach of that happy and glorious event, which was typified by the affliction of soul which the ancient people of God were commanded to exercise themselves with on the Day of Atonement,—namely, their national conversion to the faith of their own Messiah.

We now proceed to consider the last of the great festivals which the people of Israel were required to keep holy unto the Lord. It commenced on the fifteenth day of the seventh month, or five days after the great day of Atonement, and it continued during eight days. It is called sometimes, the feast of In-gathering, because it was intended to celebrate the in-gathering of all the fruits of the season, both corn and wine;\* but it is more commonly distinguished by the name of the Feast of Tabernacles, from the circumstance of the children of Israel being then commanded to dwell in booths made of the branches of trees, in commemoration of their having dwelt in tents when they came out of the land of Egypt.† This feast was celebrated with the greatest demonstrations of joy. There was particularly one part of it, the ceremony of drawing water in a golden pitcher from the pool of Siloam, and pouring it out on the altar, at which such joy was manifested by the people, that the Jews had a saying, “That he that never saw the rejoicing at the drawing of water, never saw rejoicing in all his life.” This drawing of water was evidently alluded

\* Exod. xxiii. 16. Lev. xxiii. 39.

† Lev. xxiii. 34, and 40—39.

to by the Lord Messiah, when upon the last day of the feast of Tabernacles, he uttered the memorable words recorded in John vii. 37 :\* “ And 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.”

In order to discover the mystical and typical meaning of the feast of Tabernacles, I shall observe, that the natural harvest is in various passages used to denote the spiritual harvest, or the in-gathering of souls into the kingdom of the Messiah. Thus in John iv. 35, the Lord Messiah says, “ Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest : and he that reapeth receiveth wages and gathereth fruit unto life eternal : that both he that soweth and he that reapeth may rejoice together.

It was also said of the Messiah by John the Baptist, that his “ fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire.” Here again the operations of natural husbandry are made a type of things spiritual. With this key we shall experience little difficulty in determining the spiritual and mystical signification of the feast of Tabernacles. This

\* וביום האחרון הגדול בחג עמד ישוע וצעק לאמר  
כל צמא יבא אלי וישתה המאמין בי כאשר אמר הכתוב  
מבטנו יזלו נחלי מים חיים

festival occurred five days after the day of Atonement, when the children of Israel were commanded to afflict their souls, and in this affliction we have already seen an emblem or type of their national mourning, and conversion to the faith of the Messiah in the last ages. Now we know, that when they are converted, the fulness of the Gentiles, the great spiritual harvest of the world, shall also be gathered in ; \* so that the receiving again of the ancient people of God into the church, shall be as life from the dead. † It seems, therefore, that the feast of Tabernacles, which was appointed to commemorate the in-gathering of the natural harvest, must, in its typical and mystical sense, have referred to, and pointed out, that joyous festivity which shall be celebrated by the whole church of God, at the commencement of the glorious reign of the Messiah, and after the in-gathering of the Jews with the ten tribes, and the fulness of the Gentiles. This festival is in the Gospels emphatically denominated "the marriage," ‡ and in the Apocalypse it is called "the marriage of the Lamb," and "the marriage supper." § In reference to that joyous era, the prophet Isaiah thus addresses the ancient church of God : " And in that day thou shalt say, O Lord, I will praise thee : though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation : I will trust and not be afraid, for the Lord Jehovah is my strength and my song : he also is become my salvation. Therefore with joy shall ye draw water out of the wells of sal-

\* Rom. xi. 25. † Ibid. 15. ‡ Matt. xxv. 10. § Rev. xix. 7, 9.

vation.\* And in that day shall ye say, Praise the Lord; call upon his name; declare his doings among the people; make mention that his name is exalted. Sing unto the Lord, for he hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee."†

In singing of this blissful period, the Royal Psalmist oft awakes his harp to the sweetest ecstasies of mystic poesy, and the distant view of it has supported the fainting minds of the servants of God in every age, under the grievous burdens of evil which they have been called to sustain. St. Paul beautifully describes the whole creation, animate and inanimate, as "groaning and travailling together in pain until now, and waiting with earnest expectation for the manifestation of the sons of God,"‡ which is the identical period or dispensation prefigured by the feast of Tabernacles, when "the saints of the Most High shall take the kingdom and possess the kingdom for ever, even for ever and ever."§

In confirmation of the foregoing view of the mystical meaning of the feast of Tabernacles, it may be observed, that when the glorious state of the church in the last ages is exhibited to the eyes of the apostle John, in the viiith chapter of the Revelation, the principal features of the description seem to bear a marked allusion to what took place at this festival. The innumerable multitude seen by the apostle clothed in white raiment, had palms in their

\* In this clause there is a manifest allusion to the drawing of water out of the brook Siloam on the feast of Tabernacles.

† Isaiah xii. ‡ Rom. viii. 19—22. § Dan. vii. 18.

hands, in reference to the custom of the people of Israel, to encircle the altar of the Lord on each day of the feast with branches of palm-trees, crying aloud in the words of Psalm cxviii. 25, "Hosanna, (save now, I beseech thee) O Lord : O Lord, I beseech thee, send now prosperity." In like manner, also, the white-robed multitude in the Apocalypse, are represented as crying aloud, "Salvation to our God which sitteth upon the throne, and unto the Lamb."\* And as at the feast of Tabernacles, water was wont to be drawn from the fount of Siloam with great solemnity, accompanied with every token of joy ; so likewise, in the Apocalyptic vision above-mentioned, it is said that "the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."†

It may further be observed, that the reign of Solomon was a type or figure of the glorious reign of the Messiah : and the temple built by Solomon was an emblem of the New Jerusalem state of the church, wherein the Lord Messiah shall be visibly manifested, as was the Shekinah in the Holy of Holies of Solomon's temple. It seems to follow therefore, that the consecration of that temple was also a type of the inauguration of the Lord Messiah in his kingdom, which takes place at the marriage of the Lamb. Now from 1 Kings viii. 2, we learn, that the consecration of the temple took place at the feast of the seventh month, or the feast of tabernacles, and hence a new argument is deducible in sup-

\* Rev. vii. 10.

† Ibid. v. 17.

port of the view which has been taken of the mystical meaning of that festival.

Having thus endeavoured to ascertain the typical and mystical import of the great annual solemnities of the Levitical dispensation, I shall observe in conclusion, that if the view of them which has been given be just, we may hence discover the source of much of that exalted delight and sacred joy, which the saints under that economy experienced in attending the ordinances and worship of the temple, and which are so beautifully described by David : “ How amiable are thy tabernacles, O Lord of hosts ! My soul longeth, yea, even fainteth for the courts of the Lord : my heart and my flesh crieth out for the living God.”\*

The great body of carnal Israelites probably saw nothing more in the festivals of the law, than their primary signification in reference to the past occurrences of the history of Israel. But to the spiritual worshippers of Jehovah, these feasts were not only precious as memorials of his former mercies ; they saw in them also, the reflected glories of a brighter dispensation, and, in attending them, they caught some scattered beams of that celestial light, which was destined at the first advent of the Messiah, to gladden the hearts of all, who, with humble and contrite minds, waited for his salvation, and which, at his second advent, shall fill the whole earth with its healing and benign influence, and scatter the remaining shadows of the night ; for “ the light of the moon shall be as the light of the sun, and the

\* Psalm lxxxiv. 1, 2.



light of the sun shall be seven-fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound."\*

I am, &c.

ON THE ORIGINAL PROMISE, THAT THE SEED OF THE WOMAN SHALL BRUISE THE HEAD OF THE SERPENT.

*To the Editors of the Jewish Expositor.*

Gentlemen,

ON the day that our first parents fell from their original state of purity and innocence, by eating of the fruit of the tree which was in the midst of the garden of Eden, of which God had said they should not eat; we are told by the sacred historian, that "they heard the voice of the Lord God walking in the garden in the cool of the day."†

The Targums of Onkelos and Jonathan say that it was the Word of Jehovah who, on this awful occasion, appeared to pass sentence on the culprits, "And they heard the voice of the Word of the Lord God walking in the garden."‡ This view of the passage given by the Targumists coincides, I believe, with the sentiments of the most eminent Christian divines, who agree in referring all the prin-

\* Isaiah xxx. 26.

† Gen. iii. 8.

‡ ושמו ית קל מימרא דיי אלהים דמהלך בגינתא  
Onkelos in loco.

cial appearances of God under the Old Testament dispensation, and particularly in the patriarchal ages, to the second person of the Trinity, the Word of God.

Having called Adam and Eve out of the secret recesses of the garden, wherein they had vainly hoped to conceal themselves from the all-seeing eye of God, the Lord put to Adam these awful questions : “ Who told thee that thou wast naked ? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat ? And the man said, The woman whom thou gavest to be with me, she gave me of the tree and I did eat. And the Lord God said unto the woman, What is this that thou hast done ? And the woman said, The serpent beguiled me and I did eat.”

By the testimony of the woman, the original contrivance of her sin was thus traced to *the serpent*, the sentence passed upon whom is related in the following verse : and it is upon this passage of holy writ that I particularly design to offer some brief and imperfect remarks in the present paper.

“ And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field ; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life : and I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel.”

It is admitted by the Jews, that the serpent was merely the instrument made use of in tempting our first mother, and that the great agent in this trans-

action was Satan himself. The sentence which was passed upon the serpent must therefore, in its ultimate sense, be referred to Satan ; and under the figure of bruising the head of the serpent, we behold an obscure, though unequivocal, prophecy of the destruction of the power of the devil. But it will not be denied by the Jew, that he who is to bruise the head of the serpent, or in other words, to destroy the power of the devil, is the Messiah. In conformity with this view, we find that a late Jewish writer \* divides the world into three periods : the first from the creation to the fall, the second from the fall to the coming of the Messiah ; and the third (he avers) will commence by the coming of the Messiah, and will restore the first perfection. But if the coming of the Messiah is to restore the perfection of the Paradisaical state, then it undeniably follows, that the Messiah is the person who is to destroy the works of the devil, or, in other words, *He* must be the promised SEED OF THE WOMAN, who is to bruise the head of the serpent. In the sentence passed upon the great enemy of man, we thus discern the first promise of the coming of the Messiah.

There is good reason for believing, that the more ancient Jews referred this prophecy ultimately to the Messiah. Such, at least, is the inference which may be drawn from the following words of the Targumist Jonathan on the passage :† “ I will place enmity and

\* Crooll's Restoration of Israel, p. 9.

† ואיבה ודבבו אישוי בינך ובין אתתא בין זרעית  
בנך ובין זרעית אבנה ויהי כד יהון בנהא דאתתא נטרין  
מצוותא דאורייתא יהיון מכוונין ומחין יתך על רישך  
וכד שבקין מצוותא דאורייתא תהוי מתכוין ונכית יתהון

hatred between thee and the woman, and between the seed of thy sons and the seed of her sons ; and it shall come to pass, that when the children of the woman shall observe the precepts of the law, they shall be strengthened and shall smite thee on thy head ; and when they shall forsake the precepts of the law, thou shalt be confirmed, and shalt bite them on the heel. Only to them there shall be a cure, but to thee there shall be no cure ; and they shall at length prevail to trample (thee) with the foot in the days of the King Messiah."

I shall now make some observations upon the peculiar designation given to the Messiah in this prophecy. The modern Jewish writer already referred to, maintains that the descent of the Messiah must be traced by his father only, and that there can be no pedigree by the mother.\* But this assertion is directly opposed to the words of the original promise of the Messiah, under the appellation of the **SEED OF THE WOMAN**. If we would ascertain the import of this phrase, we must turn first to the prophecy contained in Isaiah vii. 14, " Behold, a virgin shall conceive and shall bear a son, and shall call his name Immanuel." We must, in the next place, compare that prophecy with the history of the nativity of Jesus of Nazareth, as recorded in the Gospels of St. Matthew and St. Luke : " Now the birth of Jesus Christ was on this wise : When as his mother Mary was espoused to Joseph, before they came

בעקביון ברם להון יהא אסו ולך לא יהא אסו ועתידין  
אינון למעבד שפיוותא בעיקבא ביומי דמלכא משיחא

\* Crooll's Restoration of Israel, p. 5, 6.

together, she was found with child of the Holy Ghost. Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily : but while he thought on these things, behold the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. Now all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and shall call his name Immanuel ; which being interpreted is, God with us.\*

Behold, then, O unbelieving Jew, in Jesus of Nazareth, born of a virgin of the family and lineage of David, the promised seed of the woman who was to bruise the head of the serpent ! Come to Him and believe on Him to the salvation of thy soul ! Before his incarnation he thus expostulated with your fathers, and his words are no less applicable to the present spiritual condition of the children of Israel : “ Wherefore do ye spend your money for that which is not bread ? and your labour for that which satisfieth not ? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me ; hear and your soul shall live ; and I will make an everlasting covenant with you, even the sure

\* Matt. i. 18—23.

mercies of David.”\* O that there were in every one of the children of Abraham who may read this paper, a heart to comply with this all-gracious invitation of a merciful Messiah!

The last clause of the prophecy respecting the serpent remains yet to be considered. It is contained in these remarkable words, “Thou shalt bruise his heel.” The Lord Messiah being the promised Seed of the woman, this part of the prophecy seems to indicate that, in some way or other, the Messiah was to suffer from the rage and machinations of the great enemy of man. The measure and extent of his sufferings are not, however, declared in this passage, but are only hinted at in a very obscure manner; nor have we any reason to be surprised at this circumstance, the whole prophecy being enigmatical. The light of the revelation of the divine purposes of grace and mercy to our fallen species, was intended, like that of the natural day, to be progressive. It began at the fall by the prophecy we are now reviewing, which may be considered as the first ray of the spiritual twilight. During the patriarchal, the legal, and the prophetical ages, this light slowly, but gradually, increased, until at length, in the book of Isaiah, a graphic description was given of the sufferings of the Messiah, which when compared with the event, bears more the appearance of history than of prophecy.

If, then, the Jewish reader would discover in what manner the serpent was to bruise the seed of the woman, the promised Messiah, we would beseech

\* Isa. lv. 2, 3.

him to read with deep attention the fifty-third chapter of the prophecies of Isaiah, comparing it with the history of the life and death of Jesus of Nazareth, as recorded in the New Testament. Let him accompany this perusal with fervent prayer to the God of Abraham, Isaac, and Jacob, to send forth into his heart his divine light and his truth; to lead him to discover the true character of Jesus of Nazareth.

Doubtless many of the children of Abraham are in a state of doubt and perplexity. Urged, on the one hand, by the inveterate prejudices of education and the whole mass of the traditions of their fathers, they would spurn at all the evidences of the divine mission and character of Jesus, and were he still upon earth, they would even renew the horrid cry of their fathers, "Away with him, crucify him; \* His blood be on us and our children."† But, on the other hand, they are agitated by a continual and half stifled suspicion, that nations so enlightened as those who profess Christianity, are not likely to be entirely in error with respect to the character of him whom they adore as Immanuel, the promised Son of the virgin, and that a system so pure and exalted in its moral requisitions as the Gospel, cannot be an imposture.

To those of the children of Israel who are in this painful state of mind, not knowing where to turn for peace and rest, we would address ourselves with all the warmth of that affection which we owe to them as the descendants of our father Abraham, and as the brethren according to the flesh of our Lord and

\* John xix. 15.

† Matt. xxvii. 25.

Saviour Jesus Christ, and we would beseech them no longer to "halt between two opinions."\* Jesus of Nazareth in all respects answers the character of the promised Messiah. He was born of a virgin by the power of the Holy Ghost, and was thus emphatically "the Seed of the woman." He came into the world "to destroy the works of the devil,"† and thus to bruise the head of the serpent. Wherever the Gospel is received by faith, there the works of the devil are actually destroyed—there the spiritual captives are released from the thralldom and bondage of sin, and restored to the glorious liberty of the children of God; and though in laying the foundation of his kingdom the heel of the Lord Messiah was for a time bruised by the serpent, even as he himself said on that awful occasion to those who came to apprehend him, "This is your hour and the power of darkness,"‡ yet on the third day he rose triumphant over sin and Satan and the grave. He afterwards ascended into heaven, and sat down at the right hand of God, according to the words of the hundred and tenth Psalm, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool; and in the end he shall utterly destroy the power of the great enemy, and cast him into the lake which burneth with fire and brimstone.§

We therefore beseech every unbelieving Jew to "search the Scriptures whether these things be so."|| Let this search be accompanied with fervent prayer

\* 1 Kings xviii. 21.

† 1 John iii. 8.

‡ Luke xxii. 53.

§ Rev. x. 10.

|| Acts xvii. 11. ויחקרו את הכתובים יום אום כנים  
אלה



for that teaching of God, which was so often the subject of the earnest supplications of the Royal Psalmist of Israel: "Shew me thy ways, O Lord, teach me thy paths. Lead me in thy truth and teach me, for thou art the God of my salvation: on thee do I wait all the day.\* The inquiring Israelite, who shall conduct his investigations in such a spirit, (and let him seriously reflect that no other spirit can be acceptable unto God) will not long remain in doubt, whether Jesus of Nazareth be or be not the Messiah who, in the language of Isaiah, was to pour out his soul unto death; was to be "numbered with the transgressors," was to "bear the sin of many, and to make intercession for the transgressors."†

That all Israel may soon turn to this Saviour, and "look upon him whom they have pierced,"‡ and be saved by faith in him, is the sincere prayer of,

Yours, &c.

ON JACOB'S PROPHECY OF SHILOH, WITH A PRACTICAL  
ADDRESS TO THE ANCIENT PEOPLE OF GOD.

*To the Editors of the Jewish Expositor.*

Gentlemen,

IN the xlixth chapter of the book of Genesis we have a record of the prophecies of Jacob with respect to the fortunes of his children in the last ages, which

\* Psalm xxv. 4, 5.

† Isa. liii. 12.

‡ Zech. xii. 10.

were delivered by him when he was about to close his eyes upon this scene of mortality.

Passing over all that the holy patriarch predicted concerning his other sons, let us fix our eyes upon that remarkable passage, wherein he announces, that "the sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."

It is equally the doctrine of the Jews and of Christian divines, that Shiloh is a designation of the Messiah. No arguments, therefore, are necessary to prove a point which is thus universally acknowledged. But in order to shew what was the sense in which the whole passage was understood by the ancient Jews, it may not be superfluous to quote the expositions offered by the Targumists.

Onkelos explains it as follows: \* "He that exerciseth dominion shall not pass away from the house of Judah, nor a scribe from his sons' sons for ever, until the Messiah come whose is the kingdom; and unto him shall the peoples obey."

Jonathan Ben Uzziel has these words upon it: † "Kings and rulers shall not fail from the house of Judah, nor scribes teaching the law from his seed, until the time when the King Messiah shall come, (who is) the least of his children, and because of him the peoples shall melt."

\* לא יעדי עבד שולטן מדבית יהודה וספרא מבני  
בנוהי עד עלמא עד דייתי משיחא דדיליה היא מלכותא  
וליה ישתמעון עממא  
† לא פסקין מלכין ושליטין מדבית יהודה וספרין  
מאלפי אורייתא מזרעיה עד זמן דייתי מלכא משיחא  
זערי בנוי ובדיליה יתימסון עממא

In the Jerusalem Targum the clause stands thus :\*  
 “ Kings shall not fail from the house of Judah, nor  
 skilful teachers of the law from his sons’ sons, until  
 the time when the King Messiah shall come, whose  
 shall be the kingdom : and to him shall be subjected  
 all the kingdoms of the earth.”

Since, then, Shiloh is the Messiah, it evidently  
 follows, that this prophecy of Jacob was designed to  
 point out that his coming was to precede the de-  
 parture of the sceptre, שבט, from the tribe of Judah.  
 Now in whatever sense we understand the above  
 word, it must be admitted by the Jews themselves,  
 that the sceptre is departed from them, and conse-  
 quently one of two things necessarily follows, either  
 that Jacob was a false prophet, or that the Messiah  
 is already come. The Targums differ in their in-  
 terpretation of this word : Onkelos, as we have seen,  
 understands it to mean one that exerciseth dominion,  
 without restricting its sense to regal dominion, as  
 the other two Targumists have done. But the word  
 in its original sense denotes merely a rod or staff.  
 It is used in Exod. xxi. 20, to signify a rod with  
 which a man may smite his servant : and in Levit.  
 xxvii. 32, to denote the rod or staff of a shepherd.  
 It seems, therefore, quite evident, that when it is  
 used to express the rod of authority, its meaning is  
 by no means to be restricted to the regal sceptre,  
 but it may with equal propriety be applied to the

\* לא פסקן מלכין מדבית יהודה אף לא סברין מלכי  
 אוריתא מבני בני עד זמן דייתי מלכא משיחא דדידיה  
 היא מלכותא וליה עתידין דישתעבדון כל מלכותא  
 דארעא

rod of office of a prince or ruler of a tribe. Accordingly, from its having originally signified the rod or sceptre of the tribe, it has come to be used to denote the tribe itself, this being one of its received meanings, as in Gen. xlix. 28, Numb. xviii. 2, &c. A similar circumstance may be remarked with respect to our English word *crown*, which, as we all know, means originally, the diadem which denotes imperial or royal dignity, and which has hence come to be commonly used for the royal dignity itself.

Since then, the word שֶׁבֶט may either denote the sceptre of royalty or of the tribe, it follows that the sceptre did not finally depart from Judah until the destruction of Jerusalem by the Romans, when the Jews were led captive into all nations. From this period, and not earlier, they ceased to have a national government, and until the same events they also had scribes, or authorized expounders of the law, according to the interpretation given of the word מִדְּבָר by the three Targumists. But after the destruction of Jerusalem, they neither had a national government, nor scribes teaching the law.

It demonstrably follows, therefore, that if the patriarch Jacob was a true prophet, which no Jew can deny, unless he be an infidel, the Messiah must have come before the destruction of Jerusalem by the Romans. Accordingly the appearance of our Lord Jesus Christ happened just forty years before the subversion of the national polity of Judah. And when the Jews had fulfilled the prophecies by rejecting and crucifying the Lord of glory, the interval which preceded the destruction of the holy city,

seems to have been given them merely as a space for repentance. Nor was it given altogether in vain; for though it be true that the great body of the nation continued impenitent, until at length they were destroyed with such awful marks of divine indignation; yet we know from the Acts of the Apostles, that when the apostle Paul visited Jerusalem, about twenty-eight years after the crucifixion of the Lord Messiah, there were many tens of thousands among the Jewish nation who had embraced the religion of Jesus.\* At length, however, the awful period came, when that people were fully ripe for the harvest of judgment, as it is written of them in 1 Thess. i. 15, 16; †“ Who both killed the Lord Jesus and their own prophets, and have persecuted us; and they please not God and are contrary to all men: Forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway; for the wrath is come upon them to the uttermost.”

From the prophecy of Jacob, the Jews might have seen, had their hearts been right with God, how vain are their expectations of a Messiah yet to come. Indeed they themselves have felt the dilemma in which the words of Jacob have involved them, as may be proved by the miserable shifts to which they have had recourse, to evade the conclusion which irresistibly follows from this prophecy, that the Mes-

\* See Acts xxi. 20. The word translated thousands in our version signifies *tens of thousands*.

† אשר הרנו גם את אדני ישוע ואת נביאיהם ואתנו רדפו ולא יטבו בעיני אלהים והמה בכל אנשים ואתנו כלאו מדבר אל הגוים להושעם למלא את חטאתיהם בכל עת ויבא עליהם חרון עד קצה

siah is long since come. An account of what they have offered upon the passage, may be found in the work of Bishop Kidder on the Messiah. It is not my design to consider these vain cavils, as they are so ably refuted in that work, and there is nothing which has been said by later Jewish writers, respecting the prophecy of Jacob, which seems to merit any notice.

It certainly is not without use to reason with the Jews, as St. Paul did, out of the Scriptures, "Opening and alleging that Christ must needs have suffered and risen again from the dead, and that this Jesus, whom I preach unto you, is Christ."\* This is, I say, not without use, as long as we have reason to hope that there is any disposition to candid inquiry in our Jewish brethren. But when we see (as is, alas ! too often the case) that they oppose to the testimony of Scripture their own perverse reasonings, we shall do well to cease from argument with them, and address ourselves to their hearts and consciences.

The seat of infidelity, whether it be Jewish, or Deistical, or Atheistical, is in the corrupt heart of fallen man. It is not, therefore, that there is any deficiency of evidence in the Messiahship of Jesus of Nazareth to convince every Jew upon earth ; but it is, that there is in the heart of the unbelieving Jew, as well as the unbelieving Gentile, an indisposition to serious, candid inquiry, and a hatred of the humbling doctrines of the cross. To receive *Him* as their Messiah who was rejected and crucified by

\* Acts xvii. 3.

their fathers, is too mortifying to the pride of the carnal Israelite ; and when he is told, that to the atoning blood of that very Jesus whom his forefathers slew he must look, as the only mean of acceptance with an offended God, every feeling of the unsanctified heart is, as it were, harrowed up into fixed and stedfast, and obdurate opposition to a doctrine so replete with humbling consequences.

What, then, is to be done ? Are we to give up the cause, and leave it to God to convert his ancient people by miraculous manifestations of his power and grace ? Blessed be God that we have no cause thus to despair : “ The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds ; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.”\* Before the mighty influence of the doctrine of the cross, even Jewish unbelief shall at length fall, even as the image of Dagon fell down before the ark of the Lord.† Already there is a shaking among the dry bones of the house of Israel, and before long they shall stand upon their feet an exceeding great army.‡

We would, therefore, depending on the efficacy of this doctrine of the cross, seriously address every one of the children of Abraham, and remind him that he is a sinner before God. He has, in times and ways without number, violated the holy commandments which were given from mount Sinai.

\* 2 Cor. x. 4, 5.

† 1 Sam. v. 3, 4.

‡ Ezek. xxxvii. 1—10.

Now it is written in the book of the law, "Cursed be he that confirmeth not the words of this law to do them."\* If every Israelite have sinned, then it is manifest that he is under the curse thus pronounced against all who confirm not the words of the law to do them; and unless there be some way of escape, this curse must overwhelm him with perdition. But in the law of the Lord there is an intimation given of a way of escape. It is written in the book of Levit. xvii. 11, "For the life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." In this passage, the Jew who is deeply oppressed with the burden of his manifold sins against God, may discover a ground of hope. A great principle is here disclosed to our view, "That God hath appointed blood to be an atonement for the soul." The original word signifying atonement is כִּפָּר, which denotes *to cover over*. This *covering over* of the iniquities of the people, was to be effected by the blood of the appointed sacrifices. Thus in the account of the sacrifices to be offered by the High Priest upon the Great Day of Atonement, it is said, "That Aaron shall offer his bullock of the sin-offering which is for himself, and make an atonement (or covering over) for himself and for his house."

And in like manner the blood of the goat was to be sprinkled upon the mercy-seat, and before the mercy-seat, and Aaron was commanded to make "an atonement (or covering over) for the holy place,

\* Deut. xxvii. 26.



because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." The same principle extends itself throughout the whole of the Levitical law, NOR CAN ONE EXAMPLE BE POINTED OUT OF כִּפּוּר, OR ATONEMENT, WITHOUT THE SHEDDING OF BLOOD.

Taking this great principle as the foundation of our reasoning, that without the shedding of blood there is no atonement, we would earnestly and affectionately invite the ancient people of God, to consider further that "it was not possible that the blood of bulls and of goats should take away sins."\* The life of an animal less elevated in the scale of creation than man, could never expiate the guilt of man. Some more noble sacrifice was therefore requisite; and the bulls and goats slain for sin under the ancient dispensation, could have no intrinsical efficacy, but derived their virtue solely from their appointed and typical relation to that nobler sacrifice. Of this important truth the ancient Jews appear to have had some not obscure ideas, as may be inferred from that most remarkable passage of their service for the new year, where, in reference to the offering up of Isaac on mount Moriah, the following words are used:† "Oh, seek our good and view the Lamb of mount Moriah whose mouth was dumb; let him be for righteousness to them who obey not (thy) voice."‡

O then, wherefore is it that the ancient people of

\* Heb. x. 4.

+ דרוש טובה למן וראה שה מוריה אלם פיהו יהי  
צדק ללא שמעה בקול

‡ Additional Service for the Second Day of the New Year of the German and Polish Jews, p. 202.

the Lord, the descendants of patriarchs, of prophets, and holy men of old, continue still to avert their eyes from that blessed and adorable Saviour, who suffered for their sins upon mount Calvary, and was once pointed out in the days of their fathers as the true "Lamb of God which taketh away the sin of the world?"\* O wherefore is it that the language of the prophet Isaiah, in that chapter wherein he so beautifully describes the sufferings of Him who "was oppressed and afflicted, yet he opened not his mouth: he was brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he opened not his mouth;"—we ask, Wherefore is it that the language of Isaiah still applies, with all its original force, to the conduct of the great body of the Jewish nation;† "Who hath believed our report, and to whom is the arm of the Lord revealed?" Surely the great length of their present captivity, during the whole of which they have been without a sceptre, and also without a law-giver, or authorized expounder of the law, ought to convince them that Shiloh is long since come, and that the hopes of any other than He who has appeared, are vain and delusive. We need not ask, then, why it is that the "holy cities of the Lord are still a wilderness, and Jerusalem a desolation, their holy and beautiful house where their fathers praised the Lord still burned with fire, and all their pleasant things laid waste."‡ These things are, alas! the necessary fruit of their sin in rejecting the Lord Messiah, and continuing

\* John i. 29.

† מי האמין לשמענו וזרוע יהוה על מי נגלתה

‡ Isaiah lxiv. 10, 11.

during more than seventeen hundred years, which have elapsed since the destruction of Jerusalem, to oppose and deny his glorious Gospel. And until they return to Him whom they have thus rejected, there is no salvation for Israel.

Oh that the happy time were come, when that Holy Spirit who inspired his servants the prophets to foretel the future repentance of his people, and their consequent restoration and glory, shall shine into their hearts, and breathe into these lifeless bodies the breath of spiritual life! Let the small remnant of Israel who have already, through grace, believed in the crucified and now exalted Saviour, and let his servants among the Gentiles unite with one heart and one voice, in supplicating the throne of grace in behalf of the lost sheep of the house of Israel, and let them give Him no rest till he establish his Zion, and make her a praise in the earth.

I am, &c.

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REMARKS ON THE SONG OF MOSES.

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*To the Editors of the Jewish Expositor.*

Gentlemen,

IMMEDIATELY before the death of Moses, the servant of the Lord, he was commanded to write the song which is recorded in the thirty-second chapter of Deuteronomy, and to teach it to the children of Israel, that it might be a witness for God against

them.\* A few observations upon the different parts of this divine composition, may therefore, with the blessing of God, awaken in the minds of some of the children of Israel, a spirit of anxious inquiry with regard to their present condition; and since, as already said, one of the purposes of this song was to bear witness against them, we hope that no Jew will be offended, if, in the course of our remarks, we shall feel ourselves called upon to write some things which may seem to bear hard on the past conduct of the Jewish nation.

The prophet begins by a beautiful apostrophe to the heavens and the earth to hear the words of his mouth. This is usual when the matter to be ended is of more than common importance, and an example of the same figure of speech is to be met with in the beginning of the prophecies of Isaiah, where he calls on the heavens and the earth to listen to what the Lord himself had testified concerning the rebellious conduct of that people, whom he had cherished with all the tenderness of maternal love.

In the second and third verses, Moses compares his doctrine and speech to the gentle rains and dews upon the tender herb and the showers upon the grass, because he will publish the name of the Lord. That name was announced by the Lord himself to his servant Moses on a former occasion,† as “the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that will by no means clear (the guilty), visiting

\* Deut. xxxi. 19.

† Exod. xxxiv. 5—7.

the iniquity of the fathers upon the children's children, unto the third and fourth (generation)."

What can be more refreshing to the soul of man, when deeply humbled under a sense of sin, than to hear the gracious sounds of mercy and compassion for his fallen condition, which are thus engraven in the very name of the Lord, as declared in the foregoing passage? In this all-compassionate and gracious name we may, therefore, at once discern the reason why Moses declares his doctrine to be as the rain and dew; for in like manner as the tender herbs of the field, when parched up with heat, are refreshed and quickened by the rain from heaven, so to the soul of the convinced sinner, when ready to despair and give up all hope, are imparted new life and strength by the sweet strains of that heavenly doctrine, which proclaims the tender mercies of our God. O that every one of the children of Abraham, who may cast his eyes on these observations, may be taught by the Spirit of God to see the absolute insufficiency of any righteousness which is in man, in his present fallen state, to cover his spiritual nakedness, or hide his deformity from the all-seeing eye of that God who judgeth righteously! When thus convinced of sin, the child of Abraham will be prepared to welcome the glad tidings of salvation through that Righteous Servant of God, who "was wounded for our transgressions, and bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed."\*

In the fourth verse, the prophet celebrates Jeho-

\* Isa. liii. 5.

vah as a Rock, to denote his immutability ; he recounts the perfection of his works, the justice and rectitude of his administration. This exordium renders the contrast between the glorious perfections of the God of Israel and the perverse returns of his people, which are mentioned in the next verse, more marked and affecting. The transition from the one subject to the other, is made in that sudden manner which frequently characterizes the compositions of sacred poetry.

“ They have corrupted themselves, their spot is not (the spot) of his children : (they are) a perverse and crooked generation. Do ye thus requite the Lord, O foolish people and unwise ? is not he thy father that hath bought thee ? hath he not made thee and established thee ? ”

In this passage a most melancholy view is given of the deep depravity of that people, for whom the Lord had done such great things. Their spot is said to be not the spot of the children of God ; not those remains of sin and infirmity which cleave to the most eminent of his servants, while they continue in a sinful body, and are surrounded with objects in this wicked world which tempt them to evil. The spot of the ancient people of God is of a far different nature. It is the double-dyed sin of rebels and traitors, for such is the character implied in the terms “ a perverse and crooked generation.” The one is like the spot which “ spread not in the skin,” so that the person on whom it was visible was finally “ pronounced clean,” and was commanded to wash his clothes and be clean.\* The other is the “ scab

\* Levit. xiii. 5.

which spreadeth in the skin,"\* which denoted the presence of the leprosy, and caused the patient to be pronounced unclean, and excluded him from the camp of Israel.

Such, then, being the state of the people of the Lord, the prophet expostulates with them, why they had made so base a return for all his benefits, who had both purchased, and made, and established them? And surely such an expostulation was reasonable, for what could be more perverse than that Israel should return evil for all the good conferred upon them by their God?

"Remember the days of old, consider the years of many generations : ask thy father and he will shew thee, and thy elders and they will tell thee. When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel."

Moses, the servant of the Lord, in this clause confirms and enforces the propriety of his expostulations, by recalling the ancient mercies of God to his people, and in particular he informs them of a most remarkable instance of his providential regard, that in the allotment of the whole habitable earth among the sons of men, he had set the limits of the different nations with an especial reference to the number of the children of Israel in after ages, when they should multiply sufficiently to fill the land of Canaan, the extent of which was made sufficient for containing them.

"For the Lord's portion is his people, Jacob is

\* Levit. xiii. 8.

the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness ; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings : So the Lord alone did lead him, and there was no strange god with him."

How beautiful and affecting, and at the same time how encouraging, is the condescension of the Lord God of Israel, as it is expressed in this clause ! He who created all things by the word of his power, all the hosts of heaven, and before whom the highest of the archangels and the innumerable company of angels bow the knee with profound adoration. He who filleth the immensity of his works with his presence, whom the heaven, even the heaven of heavens cannot contain ; this glorious Being condescends to declare that his portion in the earth is his people, and Israel is the lot of his inheritance ! In like manner as a man sedulously guards from injury the inheritance he has received from his fathers, so the eyes of the Lord are upon his people Israel to protect them from every enemy. He found them in the wilderness of mount Sinai, he led them in all their journeyings, he instructed them, and kept them with the same tender care that we are wont to guard the apple of the eye from external injury. Even as the eagle beareth her young upon her wings, so the Lord did lead Israel through the wilderness unto his promised rest.

In the next verses the prophet continues the enumeration of the temporal mercies conferred upon the



house of Israel, under the shadow of which spiritual blessings are ultimately intended. "He made him to ride upon the high places of the earth." The Lord delivered into the hands of his people the fortified cities and inaccessible mountains of the land of Canaan: "And he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine and milk of sheep, with fat of lambs and rams of the breed of Bashan, with fat of kidneys of wheat; and thou didst drink of the pure blood of the grape." Such was the exuberant fertility of the land of promise, that its rocks were said to distil honey and oil, while its hills and its vallies were fraught with the richest productions of animal and vegetable nature.

All these the mercies of the Lord were, however, without any corresponding return upon the part of his people, for the sacred poet goes on to declare, that "Jeshurun waxed fat and kicked." The idea here conveyed is that of a bullock, or other animal, fed to excess, and becoming restive in consequence of fulness. "Jeshurun" is one of the titles of Israel signifying "Righteous." This name was given, not, certainly, to describe the actual character of that people, but rather in reference to their official character, if we may so speak, as the nation set apart by the Lord to show forth his praise, and to become the depositories of his written word, from whom was also to spring, in the fulness of time, the righteous servant of God, who was to justify many, by bearing their iniquities.\* It may likewise be observed, that though the actual character of the

\* Isaiah liii. 12.

children of Israel has never yet corresponded with the name Jeshurun, yet it shall be otherwise in the last ages, for it is expressly promised by the Lord himself; "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers; in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband to them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God and they shall be my people. And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them to the greatest of them, saith the Lord; for I will forgive their iniquity, and remember their sin no more."

God, who sees the end from the beginning, may therefore have bestowed the name of JESHURUN upon Israel, in consideration of that eminent national and individual righteousness which shall adorn his people in the latter days.

"Thou art waxen fat, thou art grown thick, thou art covered (with fatness)." These words are expressive of a state of spiritual insensibility and security, upon which neither promises of grace nor threatenings of wrath, produce any effect to awaken to repentance. 'Then he forsook God which made him, and lightly esteemed the Rock of his salvation.'

This declension from God is the consequence of the spiritual lethargy described in the former clause ; for as an unnatural state of fatness indisposes the body for every salutary exertion, so do spiritual insensibility and security unfit the soul for waiting upon God and cleaving to him ; and the soul of man is so constituted, that if there be not a perpetual effort to maintain communion with God, a partial declension, and ultimately a total apostacy, are the consequence.

“ They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed to devils, not to God ; to gods whom they knew not ; to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.”

When Israel had forsaken the Lord their God, they were prepared to plunge into all the abominations of sottish idolatry, and their whole history previous to the captivity of Babylon, is a melancholy comment upon the foregoing clause of the prophecy.

“ And when the Lord saw it he abhorred them, because of the provoking of his sons and of his daughters. And he said, I will hide my face from them, I will see what their end (shall be) ; for they are a very froward generation, children in whom is no faith. They have moved me to jealousy with that which is not God ; they have provoked me to anger with their vanities ; and I will move them to jealousy with those which are not a people ; I will provoke them to anger with a foolish nation.”

We here are informed in what way the Lord is to avenge himself upon his people for their ungrateful and perverse conduct. He abhorred or rejected them. This was accomplished with respect to the ten tribes, when they were carried captive into Assyria, for "The Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight."\*

The same event was figuratively set forth in the prophecies of Hosea, when the prophet was commanded to call the name of his daughter, Lo-Ruhamah, by which was represented the dealings of the Lord towards the house of Israel, in sending them into captivity in Assyria, without any restoration similar to that of Judah after the captivity of Babylon. From that age until the present time, Israel has therefore continued to bear the name **LO-RUHAMAH**, "not having obtained mercy."

With respect to Judah, a similar judgment was executed against this tribe, when it was carried captive to Babylon. But the final display of divine wrath was reserved for that more awful dispensation of Providence, when Jerusalem was taken and destroyed by the Romans, and the Jews led away captive among all nations, even unto the present day. Thus did God abhor both Israel and Judah, and hide his face from them.

But it is further said, that as they had moved the Lord to jealousy by that which was not God; he, in

\* 2 Kings xvii. 18.

just retaliation, would move them to jealousy by them which were not a people. The calling of the Gentiles into the church of the Lord Messiah, and the rejection of the Jews, are here evidently intended, and the language of the whole passage is manifestly borrowed from the sensations of the conjugal state, whereby it pleased God, in his adorable wisdom and condescension, to illustrate, on many occasions, the nature and the intimacy of the union subsisting between himself and his people Israel. Thus in the xvth chapter of Ezekiel, the city of Jerusalem is represented to us under the image of a woman who had been united to the Lord in a state of marriage, but was like an adulteress gone astray from her husband. How just and righteous, then, was that dispensation, whereby the God of Israel was pleased to put away his adulterous spouse, and to take unto himself another wife, thereby moving her to jealousy, who, by reason of her infidelity, had been divorced ! We would here ask the Jew who still continues to reject Jesus of Nazareth, the promised Messiah, whether it was possible that the rejection of the Jews and the calling of the Gentiles, could have been predicted in more express terms than under the foregoing figure ?

“ For a fire is kindled in mine anger, and shall burn unto the lowest Hades, and shall consume the earth with her increase, and set on fire the foundations of the mountains.”

In this and the following verses are related the awful judgments which the Lord was pleased to inflict upon his people for their apostacy. The fire here mentioned is the fire of divine wrath, and it

symbolizes the plagues by which guilty nations are destroyed in this world, and that more dreadful punishment which awaits the impenitent in the world to come. It is accordingly said, that this fire shall burn unto the lowest Hades,\* the invisible receptacles of the dead. What, however, seems to be chiefly intended, is the destruction of the city and temple of Jerusalem by fire, first when it was taken by Nebuchadnezzar, and again by Titus. We are informed by history, that the emperor Julian the Apostate, with a view of attempting to falsify the prophecies both of the Old and New Testaments, gave orders for the temple of Jerusalem being rebuilt with great splendour and magnificence, and committed the charge of the work to his friend Alypius, who had formerly been lieutenant of Britain. The impious enterprize was, however, entirely unsuccessful, for we are told by Ammianus Marcellinus, a heathen writer of the most unexceptionable authority, that "whilst Alypius, assisted by the governor of the province, urged with vigour and diligence the execution of the work, HORRIBLE BALLS OF FIRE, breaking out near the foundations, with frequent and reiterated attacks, rendered the place from time to time inaccessible to the scorched and blasted workmen; and the victorious element continuing in this manner obstinately and resolutely bent, as it were, to drive them to a distance, the undertaking was abandoned."†

\* עד שאול תחתית

† See Gibbon's Decline and Fall of the Roman Empire, vol. iv. p. 108. 8vo Edition.

Perhaps some of the Jewish nation, like the infidel historian Gibbon, may affect to throw doubts upon the foregoing remarkable relation. If so, we shall endeavour to satisfy the mind of the most sceptical child of Abraham, by producing testimonies to which no Jew can object.

The following passages, from two Jewish writers, agree in substance with that quoted from Ammianus Marcellinus, and afford an unanswerable proof of his veracity.

“ This emperor gave command for rebuilding the sanctuary, in glory and magnificence, and gave aid for this purpose from his revenues ; *but he was hindered from heaven*, so that the building was not completed ; for the emperor was slain in the Persian war.”\*

“ In the days of rabbi Hanan and his friends, which were about the year of the creation, 4349, the historians relate, that there was a great earthquake throughout the whole world, and the great sanctuary fell down, which the Jews were erecting at Jerusalem by the command of the emperor Julian the Apostate, at a vast expence. And on the day following, a great fire came from heaven, so that all the iron which was in the building melted, and an innumerable multitude of Jews were consumed.”†

\* הקיסר הזה צוה לחדש בנין בית המקדש לכבוד ולתפארת ונתן לזה עזר מממונו אך מן השמים נתעכב שלא נגמר בנינו כי הקיסר נהרג במלחמת פרס Tzemach David, p. 20. Quoted in the London Society's Edition of Leslie's Short Method with the Jews, p. 25.

† בימי רב חנן וחבריו שהיו כמו שנת ד' אלפים שמי' ליצירה אומרים הקרונים שהיה רעש גדול בכל

The foregoing authentic testimonies of history, afford a complete illustration of the fulfilment of the clause of this prophetical song, wherein God declares, that a fire is kindled in his anger. We proceed, therefore, to the next verses.

“ I will heap mischiefs upon them, and will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction. I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within shall destroy both the young man and the virgin, the suckling also with the man of grey hairs.”

The whole of this passage is a figurative description of the dreadful calamities inflicted upon the children of Israel, during their various captivities in Assyria, Babylon, and the Roman empire, and also in the wars which preceded those captivities. To enumerate in what manner the language was fulfilled, would be to go over a large portion of the Jewish history in every age. It may not, however, be unseasonable to give a short extract from Josephus, to shew the fearful nature of the desolation which came upon that people in their war with the Romans, which ended in the destruction of the city; and their final dispersion among all nations:

“ In the war of which we are speaking, no less

העולם ונפל המקדש הגדול שעשו היהודים בירושלם  
במצות יוליאן אפוסטטו הקיסר ועם הוצאה רבה וביום  
שאחריו בא מן השמים אש גדול באופן שנתכד כל  
ברזל שהיה בבנין ההוא ונשרפו יהודים רבים אין קץ  
Shalsheth Hakkabala, p. 102. Quoted in *ibid.* p. 26.



than 97,000 persons were made prisoners, and the number of those who lost their lives during its progress was 1,100,000. Of these, far the greater part were Jews, though not born in Judea ; and as the event happened at a time, when they had assembled from all parts of the country, to celebrate the feast of the passover at Jerusalem, many of them were engaged in the war, without having any such intention. The multitude which had got together on this occasion was so immense, and they were so crowded together, that the confined air occasioned a pestilence, and this calamity was soon followed by a famine.

“ Thus did the all wise providence of God decree, that those immense numbers of people who had come to Jerusalem before the siege, should be afterwards pent up within the city as in a prison : and the number of slain in the course of the siege, gave proof of a divine judgment unequalled in the annals of history. Many of them were killed openly in the streets, while great numbers, retreating to the vaults and sepulchres, were pursued by the Romans, who put to the sword all they could find. Exclusive of those who perished in consequence of the severity of the famine, there were above two thousand who either died by their own hands, or mutually consented to destroy each other. Not a few likewise were poisoned by the putrid effluvia arising from the dead bodies : some bore the nauseous smells as long as they could endure them, and then retired to consult their own safety : but others, intent on acquiring all the booty in their power, rifled some of the bodies of the deceased, while they trampled on

others, who were in an absolute state of putrefaction : but avarice disclaims all ideas of delicacy.”\*

In this manner, it was, that the Lord was pleased to “ fulfil the righteous denunciations of wrath against his people for their transgressions.”

“ I said, I would scatter them into corners, I would make the remembrance of them to cease from among men : were it not that I feared the wrath of the enemy ; lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.”

In condescension to the weakness of man, it pleases the Lord frequently to bring himself down to the level of our capacities, and to speak in language which would seem to indicate, that he is influenced by human passions. Gen. vi. 6, affords an example of this figure of speech, for it is there said, that it “ repented the Lord that he had made man on the earth, and it grieved him at his heart.” In like manner, in the foregoing clause of the prophetic song of Moses, God is represented as being withheld from passing a sentence of total extirpation upon the children of Israel, by the fear lest their enemies should be elated by pride, in consequence of such an event, and should attribute the whole glory of it to their own prowess, refusing to recognize the hand of the Lord.

“ For they are a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end ! How should one chase a

\* Josephus on the Wars of the Jews, Book vii. chap. 16. Translated by Thompson.

thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?"

The meaning of the above clause is so plain, that it seems unnecessary to present any observations upon it. We shall, however, illustrate it by referring to a similar passage in Psalm lxxxi. 11, "But my people would not hearken to my voice, and Israel would none of me. So I gave them up unto their own hearts' lust, and they walked in their own counsels. Oh that my people had hearkened unto me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries."

In the next clause of the song of the lawgiver of Israel, there is, if we mistake not, a transition to an entirely new subject. Having declared, that one of the children of Israel should have chased a thousand, and two put ten thousand to flight except their Rock had sold them, the sacred poet next gave a reason for the superior prowess of his people, unless when abandoned of God: "For their rock is not as our Rock, even our enemies themselves being judges." The gods, or the rock of the heathen, are not as the Lord God of Israel, they themselves being judges: and it therefore follows, that if Israel had not been given up by their God, their enemies had never for a moment prevailed against them. This verse may be considered as prefatory to what follows descriptive of the character of the nations into whose hands the Lord had delivered Israel to punish them for their iniquities.

"For their vine is as the vine of Sodom and the

fields of Gomorrah : their grapes are grapes of gall; their clusters are bitter : their wine is the poison of dragons and the cruel venom of asps."

Some commentators suppose, that this is a continuation of the description of the degeneracy of Israel. But we apprehend, that it relates to the enemies of the ancient people of God in the last ages, and that it especially describes the antichristian nations of modern Europe. The whole clause evidently depicts a character of the deepest depravity in principles, profession, and practice, and the last part of it seems particularly to point out the bitter animosity with which these nations should pursue Israel when scattered among them. The history of the cruel persecutions of that people among the nations, shows that they have indeed been pursued as with the poison of dragons and the cruel venom of asps.

"Is not this laid up in store with me, and sealed up among my treasures? To me belongeth vengeance and recompence : their feet shall slide in due time ; for the day of their calamity is at hand, and the things that shall come upon them make haste."

The wickedness of the enemies of Israel, is, as it were, laid up in store with the Lord, and sealed among his treasures, to be brought forth in judgment in the last days. For unto God belongeth vengeance and recompence, and though he appears long to delay the execution of the punishment which their aggravated iniquity demands, yet, in that time which God in his infinite wisdom has determined, the foot of the proudest oppressors of his church shall slide, and they shall fall, never to rise again ; and the destined vengeance shall hasten forward.

“ For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up or left.”

In the last days, when God sees that all human help is cut off from his ancient people, and that their hope is gone, he himself will remember his unchangeable covenant with his servants, Abraham, Isaac, and Jacob ; he will, as it were, repent of the evil which has been brought upon them for their sins, and will arise to save them by his own outstretched arm, as he says in another passage of Scripture, where the prophet Isaiah is answered by the Redeemer, returning from the slaughter of his enemies, in reply to the question, “ Wherefore art thou red in thine apparel, and thy garments like him that treadeth the winefat ? I have trodden the winepress alone, and of the people there was none with me : for I will tread them in mine anger, and trample them in my fury ; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked and there was none to help ; and I wondered that there was none to uphold : therefore mine own arm brought salvation unto me, and my fury it upheld me.”

We thus see that Moses and the prophet Isaiah both unite in testifying, that the future redemption of Israel shall be effected by the Lord himself, at a time when he sees that their state is, according to human appearances, become altogether hopeless. This, indeed, is one of the unerring marks of the divine authority and inspiration of the Scriptures,

that though edited by various individuals, and in distant ages, there is, when they are minutely examined, the most wonderful unity of testimony between the different parts of the Bible, with respect to events even yet unaccomplished, and which are to be fulfilled in later times.

“ And he shall say, Where are their gods, their rock in whom they trusted; which did eat the fat of their sacrifices, and drank the wine of their drink offerings? Let them rise up and help you, and be your protection.”

Many commentators, and among them the targumists suppose, that these are the words of an enemy, reproaching Israel in the period of their calamity, and asking them, where is their God, as Sennacherib did by the mouth of Rabshakeh when he invaded the land of Judah: “ Beware, lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharyaim? And have they delivered Samaria out of my hand? Who are they among all the gods of these lands, that have delivered their land out of my hand, that the Lord should deliver Jerusalem out of my hand?”

Though the above interpretation of the clause now under consideration seems worthy of attention, yet we would submit another view of it to the Jewish reader. It seems probable, that it refers to those providential dispensations whereby the Lord God of Israel speaks to his people, and calls upon them to consider the sin and folly of their idolatry. Various

are the modes in which it pleases the Lord to speak to his wandering children. Sometimes, by his written word, he moves their consciences to consider their ways. Sometimes, he sends prophets to reprove them, or raises up righteous men possessing eminent spiritual endowments, who, without the extraordinary and miraculous gifts of the Spirit, are yet qualified by a larger measure of his ordinary influences, to plead the cause of God in their generations, and to reform the church. At other times, God seeth fit to chide men for their sins, by the chastisements of his providence. Thus he, in effect, spake unto the children of Israel, when he gave them into the hands of their enemies, and by this dispensation he shewed them the sin and folly of forsaking himself, the Lord their God, and serving the idols of the nations, which could not in any wise help them in the day of their calamity.

“ See now, that I, even I am he, and there is no god with me : I kill, and I make alive ; I wound, and I heal ; neither is there any that can deliver out of my hand. For I lift up my hand to heaven, and say, I live for ever.”

Having shewn to Israel the unreasonableness of their idolatry, the Lord, in this clause, exhibits himself as the only source of hope to his people ; as possessing the keys of life and death ; omnipotent in his operations, and eternal in his being.

“ If I whet my glittering sword, and mine hand take hold on judgment ; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh with the blood of the slain

and of the captives, from the beginning of revenges upon the enemy."

This clause relates to the awful judgments which will be poured forth on the enemies of God and his people, immediately before the glorious re-establishment of Israel in their own land, and their conversion to the faith of their own Messiah. These executions of divine wrath, form the subject of many terrific predictions, scattered throughout the volume of prophecy. In Isaiah we read, that "the indignation of the Lord shall be upon all nations, and his fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood."\* And in another place, "Behold the Lord will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."† In the book of Jeremiah it is written, with a reference to the same awful work of judgment in the days of the second redemption; "A noise shall come even to the ends of the earth: for the Lord hath a controversy with the nations, he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord

\* Isaiah xxxiv. 2, 3.

† Ibid. lxi. 15, 16.



shall be at that day from one end of the earth even unto the other end of the earth ; they shall not be lamented, neither gathered, nor buried : they shall be dung upon the ground.”\*

By these parallel places of Scripture, the words of Moses are illustrated far better than they could be, by any remarks of fallible and uninspired men ; and in thus drawing the attention both of Jews and Christians to the wonderful harmony of the sacred writers, we perhaps render not an unimportant service to the cause of divine truth.

“ Rejoice, O ye nations (with) his people, for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful to his land and to his people.”

The first words of this concluding passage of the song of Moses might be more properly rendered, “ Rejoice, ye nations, his people.” It contains a prophetic call to the nations who shall be converted to the knowledge of God through the faith of the Lord Messiah in the latter days, and shall thereby become his people, when that remarkable prediction of the prophet Isaiah shall be fulfilled. “ In that day, shall there be an highway out of Egypt to Assyria ; and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth ; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of mine hands, and Israel mine inheritance.”

\* Jer. xxv. 31—33.

The nations thus converted to God, are called upon to rejoice, for he will avenge the blood of his servants, and render vengeance to his adversaries. This is accomplished by that dreadful series of judgments predicted in the passages of Isaiah and Jeremiah already quoted, which also form the subject of the seven vials of the Apocalypse.\*

The song concludes with the consolatory promise, that God will be merciful to his land and his people, or he will atone for, or expiate, both his land and people, for such is the proper signification of the word כָּסַר. This shall be effected by the conversion and restoration of his ancient people to their own land, and the purification of the land itself, from the presence and consequent pollution of heathen and Mahometan errors. These blessed events, shall, according to the words of the Apostle Paul, be as life from the dead,† and the whole "earth shall be full of the knowledge of the Lord, as the waters cover the sea."‡

Thus, we have arrived at the close of this wonderful song, which reaches in its extent and application from the calling of Israel out of Egypt unto their final redemption in the concluding ages of the world. A few observations, founded upon the foregoing view of its contents, we propose to make the subject of a future communication, should this one be found worthy of a place in your valuable work.

I am, &c.

\* Rev. xv—aix.

† Rom. xi. 15.

‡ Isaiah xi. 9.

THE TESTIMONY OF THE SONG OF MOSES, COMPARED  
WITH THE SENTIMENTS OF MODERN JEWS.

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*To the Editors of the Jewish Expositor.*

Gentlemen,

IN one of those passages of mingled invitation, reproof and promise, which are scattered in rich profusion throughout the prophetic scriptures, the Lord God of Israel is pleased to declare, for the support and consolation of his servants, that the ultimate success of the ministration of his holy word is no less certain, than the effects of that influence which the vicissitudes of the seasons exercise upon the earth, in causing it to yield its fruits for the use of man: "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater; So shall my word be that goeth forth out of my mouth: it shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."\*

There are, perhaps, few persons called to labour either in the field of Jewish or Heathen missions, to whom the words now quoted, or other similar promises have not, in an hour when they were almost about to faint because of the difficulties and

\* Isaiah lv. 10, 11.

discouragements of their work, afforded new strength and vigour, animating them to go on in the career of self-denial and patient endurance of every painful circumstance, in the assured hope, that the seed which they scatter, shall at length spring up, and bear fruit, even when they perhaps shall no longer be numbered in the registers of the church militant, but shall have taken their place among the spirits of just men made perfect, in those abodes of rest, where they shall await their final glorification on the morning of the resurrection.

My attention was led to the above passage of the evangelical prophet Isaiah, from the connection which it seems to have, with what is intended to be the immediate subject of this paper, wherein I propose to offer some supplementary observations to my former communication, containing Remarks on the Song of Moses.

That sacred composition, as I have already remarked, was penned by the lawgiver of Israel, at the command of the Lord, delivered in the following remarkable words: “ Now, therefore, write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land which I swear unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn unto other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, when many evils and troubles are befallen them, that this song

shall testify against them as a witness ; for it shall not be forgotten out of the mouths of their seed."\*

We are informed by the apostle Paul, that the veil which was upon the face of Moses, when he spoke to the children of Israel after his second descent from Mount Sinai, had a typical meaning. It signified the darkness which, for so many ages, was to remain on the hearts of that people, in reference to the spiritual import of the dispensation of Moses, and the writings of the prophets. Indeed, there seem to have been few circumstances of a remarkable nature, in the earlier history of Israel, which were destitute of such a mystical reference to events of later ages. Their passage through the Red Sea was a figure of Christian baptism. The rock which was smitten to supply them with water, represented Christ. The water which they drank from the rock, was an emblem of the abundant effusion of the Spirit, to be given under the dispensation of the Messiah.† From these various examples, we seem to be justified in seeking some hidden analogies between the circumstances in which the song of Moses was delivered to the children of Israel, and those of the yet future period, when the words of that song shall fulfil the purpose for which it was originally given, namely, that of *testifying against them as a witness*, and convincing them of the nature and aggravation of those sins, on account of which, God has been pleased to withdraw from them the light of his countenance, and to scatter them among all nations.

\* Deut. xxxi. 19—21.

† 1 Cor. x. 1—4.

Now, it is observable, that this song was given immediately before the death of Moses, and consequently when the children of Israel were just about to enter into the land of Canaan under Joshua the successor of Moses. Does it not seem probable, therefore, that it is destined in the unchangeable purposes of God, to be of signal use in convincing that people of sin, and thus, in the latter ages, preparing the way for their second entrance into Canaan? Assuredly, a portion of sacred writ which was communicated for such an important end as that of bearing witness for Jehovah against the children of Israel, will not fail of accomplishing that for which it was sent.\* The vision may tarry long, "but at the end it shall speak and not lie."† It appears, by no means, therefore, an unlikely conjecture, that as the song of Moses was given immediately before the first entrance into the promised land, so it will only be understood by Israel at the time which immediately precedes their second restoration: and that this sacred composition, then first read with a heart enlightened by the dawning of Gospel truth, shall have an important share in leading to that solemn review of the whole past conduct of the children of Israel, which seems to be indicated in the following words of the prophet Ezekiel, which are descriptive of their state of mind after their final restoration: "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight, for your iniquities, and your abominations."‡

\* Isaiah lv. 11.

† Habak. ii. 3.

‡ Ezek. xxxvi. 31.

How far the present sentiments of the Jewish nation, with respect to their own character and conduct, are removed from the account of both which is given in the song of Moses, may be evinced, by examining what has been written on this subject, by their most approved writers of later times.

It is not to be denied, that in the pages of David Levi's *Dissertations on the Prophecies*, are to be found many direct and unequivocal acknowledgments of the sins of his nation. In one passage, he says, "After the future redemption they will never go into captivity again, because they will continue stedfast in their duty to God, as mentioned Deut. xxviii. 6, "And the Lord thy God shall circumcise thine heart," &c. as above explained, neither of which were accomplished during the continuance of the first temple, or at the coming of Jesus: but, on the contrary, they were split into factions, committing robberies and murders on each other with impunity: to which we may add, the heresies of the Sadducees and other hereticks; so that their wickedness being thus enormous, God removed them entirely from off their own land."\*

In commenting on Isaiah lix. 1, "Behold, the hand of the Lord is not contracted, so that it cannot save; neither is his ear grown dull, so that it cannot hear," Levi observes, "By this introduction, the prophet intended to point out to us the cause of the length of this dreadful captivity; that it is all owing to the wickedness and

\* Levi's *Dissertations*, vol. i. p. 43.

transgressions of the nation ; and therefore God would not hear them ; but if they were to seek him in sincerity and truth he would answer them ; for his hand is not contracted, nor his ear dull, as he says, ver. 2, " But your iniquities have made a separation between you and your God : and your sins have hidden his face from you, that he doth not hear." Upon this passage, Levi has a note as follows, " This is the real cause of this long and dreadful captivity : for if they were to repent of their sins, and amend their lives, they would instantly be redeemed, as I have shewn elsewhere : (see my Letters to Dr. Priestley, in answer to his Letters to the Jews, part ii. p. 102,) but there is so little true religion among them, and they think so little of their future redemption, as scarcely to give themselves any concern about the prophecies, which foretel that important event : nay, numbers of them hardly believe a syllable of those prophecies of revelation in general."\*

The same writer introduces his remarks upon the prophecy which begins at Ezek. xx. 32, in the following words : " This prophecy (as the learned Abarbanel observes) is of the utmost importance, and requires our most serious consideration ; as it contains an account of the greatest part of our sufferings, which we have already undergone : as also a true picture of the *present* impious and irreligious behaviour of our nation ; although it is upwards of 2200 years since the delivery of this prophecy : consequently there cannot be a stronger proof of

\* Levi's Dissertations, vol. ii. p. 23.



the truth and verity of divine revelation than this."

If the Dissertations of David Levi, contained no sentiments of an opposite tendency to those already quoted, we should willingly give him credit for an undeviating acquiescence in the testimony of Scripture, with regard to the general character and conduct of the Jewish people. But there are various passages in his Dissertations, where he holds language very inconsistent with the sentiments already quoted. Thus he represents the Jews during their long and dreadful captivity, as having formed two different parties. "The one consisting of such, who through the length of the captivity, numberless massacres, persecutions, and banishments, would not have sufficient fortitude to support them, and would therefore seem to apostatize, and pretend to embrace Christianity, but in their hearts secretly adhere to the true faith and law of Moses; and such are at this day called, *אנוסים* *the compelled ones*; because they act by compulsion: for as soon as they can by any means escape from the popish countries, they instantly return to Judaism. The other consists of those, who, notwithstanding all their sufferings, have constantly adhered to the truth; made open profession of their faith, and been at all times known by the surname of Israel, of whom there are but few left, in comparison with those which formerly existed."\*

It is true, that Levi afterwards represents both of these parties of his nation as returning to God by sincere repentance, at the period of their future

\* Levi's Dissertations, vol. i. p. 30.

restoration. But then, it is not easy to see, upon Levi's scheme, where is the necessity for such a return to God by sincere repentance, for, according to his view of the matter, one of these parties have constantly adhered to the truth, and made an open profession of the faith : and the other party, although compelled to dissemble, have yet, it would seem, " in their heart, secretly adhered to the true faith."

In various other parts of his work, Levi claims for his nation, the merit of having sustained the most dreadful and long continued persecutions for their adherence to the true unity of God.\* In one place, indeed, he represents them as formed and chosen of God, " to hand down the knowledge of his unity among the nations hitherto ; and at their restoration be the means of bringing all mankind to the true knowledge of God.† He avers, that " no doubt it was this abhorrence of idolatry, that caused the great body of the people to disbelieve the new doctrine of Jesus ; justly considering it as repugnant to the law of God which he had given them by the hand of his servant Moses. It is this also that enabled them, for upwards of seventeen hundred years, so strictly to maintain and preserve the doctrine of the divine unity, in opposition to a plurality of persons ; and for which they have suffered such dreadful persecutions, and waded through torrents of their own blood."‡

Levi maintains also, that the sins of the nation are to be expiated by the captivity.§ He applies to the Jewish people, the prophecy in the liiid of

\* Levi's Dissertations, vol. i. p. 52, 233.

† Ibid. p. 266.

‡ Ibid. vol. ii. p. 235.

§ Ibid. vol. i. p. 209.

Isaiah,\* and consequently each of the attributes of righteousness, meritorious and expiatory sufferings, and all availing intercession for sinners, which are ascribed to the glorious personage, who is the real subject of that most wonderful prediction.

Now, it cannot but be obvious, that all the passages of the second class which we have cited from the writings of Levi, wherein he ascribes to his own nation the high merit of having been the only witnesses and martyrs for the doctrine of the divine unity, of having either openly adhered to the truth, or secretly held the faith, of expiating their own sins, and bearing the sins of others, and making intercession for them, we say that all the passages wherein Levi claims these exalted features of character for the Jewish nation, are not only inconsistent with what he has himself elsewhere testified concerning their wickedness, and impiety, and utter contempt of the scriptural promises of their future redemption, but they are in direct contradiction to the witness of God himself, as contained in the song of Moses, with regard to the character and conduct of his own people.

If we next examine the work of Rabbi Crooll, another Jewish writer of the present day, in reference to the estimate he forms of the character of the Jewish people : we shall probably discover as little consonance between his representations, and the testimony of the great legislator of Israel.

It must be acknowledged, that there are in the pages of Rabbi Crooll, such general admissions as

\* Levi's Dissertations, vol. i. p. 225.

that Israel have sinned, and for their sins have been sent into captivity ; but we shall in vain look for any traces of that spirit of deep national or individual humiliation which will certainly mark their character at the period of the second restoration, when, as already mentioned, they shall loathe themselves in their own sight for all their abominations.\* The following passage from Rabbi Crooll's Restoration of Israel, may illustrate what I have now said. The first part of it is an imagined address by the Lord himself, to his ancient people.

“ Now for the idolatry of your fathers and your own sins, you shall go abroad and make an atonement, and the atonement shall be, that you shall preach against idolatry among the nations. I know that you will suffer much, and you must suffer, yea, even a great deal for my name's sake, but never despair, remember that I have passed my holy word already to make thee lord over all the sons of Adam, and in due time I will fulfil my word ; I also will never forget them that shall be kind to you, but all those families that trouble you, they shall receive punishment.

“ Jews and Gentiles believe that God created the heaven and the earth, and all that is in them ; the Lord created mankind that they should be happy, but the sons of Adam turned aside. What was to be done ? they must all return, but there must be some means devised to bring them all back ; here God acted like a wise husbandman, who having one bushel of fine wheat will not keep it concealed, for

\* Ezek. xxxvi. 31.

so it never will increase ; but he will scatter it abroad, and by so doing he expects a good harvest. And the only seed which was to be scattered, was Israel, for they are the ministers, they must preach, but no others ; as it is written : This people have I formed for myself, they shall shew forth my praise, *but not the Gentiles*, Isaiah xliii. 21. And again, O give thanks unto the Lord ; call upon his name ; make known his deeds among the nations, Ps. cv. 1. Declare his glory among the heathen, his wonders among all nations, Ps. xciii. 3. Thus far it is proved, that Israel was scattered first to suffer, and secondly to preach to all nations.”\*

The next passage will tend to shew what are Mr. Crooll's ideas of the manner in which Israel was to preach to the nations.

“ When Israel was scattered abroad, the nations observed that this people differed from all nations in laws and ceremonies ; and one of the nations said to a Jew, Come and take my daughter for a wife ; he said, I am forbidden by my law : then he said, Come and eat with me : he answered and said, My law has forbidden me to eat with you. The Gentile said, Give me information in your law. The Jew began to expound to him the law : and thus the Gentiles in process of time obtained a considerable knowledge in the Jewish Scriptures. Then the Gentiles began to explain those Scriptures in a different way ; and because Israel would give no ear to their improper explanation, they began to butcher them, killing and murdering men, women, and

\* Crooll's Restoration of Israel, p. 81, 82.

children, and the property of Israel they divided among themselves. But Israel did not cease to preach, still knowing their duty; they preached not only in one country, but every where they preached wonderful sermons, and that in every corner of the world. Now this fact, which I have here stated, is acknowledged by all nations; and in one corner, and in one city, Israel preached a sermon, and his text was, *That it was better to die courageously for the law, &c.* and as he said, so it was done. *Fifteen hundred* of them took knives and stabbed their wives and children; afterwards the men set fire to the place wherein they were, and all of them became a burning sacrifice to the law of their God. Such surprising sermons Israel preached in almost every country.”\*

It is apparent, from the foregoing passages of the work of Rabbi Crooll, that he conceives the Jews, during their captivity, to have sustained the office of meritorious and martyred preachers of righteousness. And as they are thus, according to his view, to make atonement for their former sins, it seems necessarily to follow, that their future restoration is to be a matter of right, rather than of mercy. How opposite these sentiments are to the testimony given in the song of Moses, and many other passages of Scripture, must be obvious to every one who is intimately acquainted with the Bible. In that song they are characterized as “a nation void of counsel, neither is there any understanding in them. O that they were wise, that they understood this; that they

\* Crooll's Restoration of Israel, p. 82, 83.

would consider their latter end ! How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up.”\*

Now we would ask, how it is possible that a nation bearing such a character could be qualified to preach to the Gentiles ? We will say nothing at present with respect to the shocking acts of murder and self destruction, which Rabbi Crooll places among the sermons preached by Israel ; but will confine ourselves simply to the testimony of the Scriptures, as the most effectual way of overthrowing the errors of the modern defenders of Judaism. Let us, therefore, attend once more to the character of their captivity, as drawn in the sacred pages : “ And ye shall be left few in number, whereas ye were as the stars of heaven for multitude ; because thou wouldest not obey the voice of the Lord thy God. And it shall come to pass, that as the Lord rejoiced over you to do you good, and multiply you ; so the Lord will rejoice over you to destroy you, and bring you to nought ; and ye shall be plucked off the land whither thou goest to possess it. And the Lord shall scatter thee among all people, from one end of the earth, even unto the other ; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone.”†

Is there any thing in this passage, which can lead to the conclusion, that the children of Israel were, during their captivity, to sustain the high office of preachers of righteousness ; according to the notions

\* Deut. xxxii. 29, 30.

† Deut. xxviii. 62—64.

of Rabbi Crooll which have been cited? Is there not, on the contrary, a stamp of dishonour, and degradation of the deepest kind, put upon this once happy and highly favoured nation, as a punishment for their past sins?

There is a passage, even more directly to this purpose, in the prophecies of Ezekiel: "Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings; their way was before me as the uncleanness of a removed woman. Wherefore I poured my fury upon them, for the blood that they had shed upon the land; and for their idols wherewith they had polluted it: And I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them. And when they entered unto the heathen **THEY PROFANED MY HOLY NAME**; when they said to them, These are the people of the Lord, and are gone forth out of his land. But I had pity for my holy name, **WHICH THE HOUSE OF ISRAEL HAD PROFANED AMONG THE HEATHEN**, whither they went. Therefore say unto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, **WHICH YE HAVE PROFANED AMONG THE HEATHEN, WHITHER YE WENT**. And I will sanctify my great name which was profaned among the heathen, **WHICH YE HAVE PROFANED IN THE MIDST OF THEM**; and the heathen shall know that I am the Lord, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean



water upon you, and ye shall be clean : from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.\*

It may now well be asked : What is there in common to the sentiments of Rabbi Crooll, and the plain unequivocal declarations of sacred prophecy ? Where do we, in the pages of inspiration, find it said, that during the captivity of Israel, they are to bear testimony to the truth of God ? It is, on the contrary, altogether manifest, from what we have cited from the prophet Ezekiel, that the purification of Israel is to take place only at that time when they shall be restored to their own land ; and that during the whole of their captivity, they shall continue, by their wicked and unrighteous conduct, to profane the holy name by which they are called ? The opinions of Mr. Crooll on this subject, are therefore in direct opposition to the testimony of God in his holy word.

There is one other modern Jewish work, of high pretensions to authority, to which I have referred, to discover if it contains any mention of that sacred composition, with regard to which the Lord commanded Moses as follows : “ Now, therefore, write ye this song for you, and teach it the children of Israel : put it in their mouths, that this song may be

\* Ezek. xxxvi. 17—27.

a witness for me against the children of Israel.”\* It might naturally have been supposed, that any elementary work of a religious nature, containing instructions for the Jewish youth of both sexes; and published under the sanction of Rabbi Solomon Hirschell,† would not entirely have omitted all reference to a portion of scripture, which was given under circumstances of such peculiar solemnity, and for an end, so transcendently important, as that of bearing witness for the Lord God of Israel against his people. But, it is nevertheless true, that in the work to which I allude, which bears the title of *שורשי אמונה* Elements of Faith, for the use of the Jewish Youth, &c. by S. I. Cohen; I cannot discover that there is any mention of the song of Moses, or any reference, even of the most indirect nature, to its contents. What can be the reason of this omission? Are we to account for it by supposing, that the modern teachers of Israel do not like to exhibit to the view of their youth, those portions of the Holy Scriptures which contain the most unequivocal testimony concerning the wickedness and depravity of the nation? Or are we to suspect the shepherds of Israel of being more anxious “to feed themselves than to feed the flock.”‡

The writer of this paper had, some years ago, the

\* Deut. xxi. 19.

† For the information of the readers who reside in distant parts of the kingdom, it may be proper to state, that Rabbi S. Hirschell is the presiding Rabbi of the Synagogue of German Jews in London, and therefore the Supreme Ecclesiastical Ruler of the Jews in England.

‡ Ezek. xxxiv. 2.

honour of waiting upon Rabbi Solomon Hirschell in his own house, in company with a very distinguished friend of the Jewish cause; and it gives him pleasure, to bear testimony to the polite reception which his friend and himself met with from the learned and respectable Israelite. Were he again permitted to wait upon Dr. Hirschell, and in a friendly manner to enter into a discussion of those momentous subjects which have reference to the future prospects of the Jewish nation, he would perhaps feel disposed, with all deference to the learned rabbi, to ask some such questions as the following:—

1st. Wherefore is it, that in a book of elementary instruction for the Jewish youth, published under the sanction of the learned rabbi, there is nothing said concerning the redemption of Israel by the Messiah, excepting what is contained in the following short and meagre sentence? \* “We believe that the Redeemer will come at the time appointed, which is known to God alone; who will gather the dispersion of Israel, and restore the government to the house of David.”

Is this then all that the teachers and shepherds of Israel have thought worthy of being told to the lambs of their flock, concerning that glorious person, whose advent, and work, and reign, have been the burden of the songs of all the Prophets and holy men of old? Concerning whom, Isaiah testified in language too sublime to be applicable to a mere

\* אנחנו מאמינים שיבוא הגואל לעת קץ הנודע לאלהים  
לבדו ויקבץ נדחי ישראל ותשוב המלכות לבית דוד

man ;\* “ And he shall judge with righteousness the poor, and reprove with equity for the meek of the earth ; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked : and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.” Concerning whom, Jeremiah spake,† “ Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely ; and this is the name whereby he shall be called, Jehovah our Righteousness.” Concerning whom, the pious psalmist of Israel thus writes, in language used by the Messiah himself ; “ I will declare the decree, The Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.” Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.”

But time would fail me to cite even a hundredth part of what the prophets have written respecting the Lord Messiah ; and when we see the cold and formal manner in which that theme is dismissed from

\* ושפט בצדק דלים והוכיח במישור לענוי ארץ והכה  
ארץ בשבט פיו וברוח שפתיו ימית רשע והיה צדק אזור  
מתניו והאמונה אזור חלציו

† Jer. xxiii. 5, 6.

the pages of this Jewish Catechism, or Elements of Faith, which kindled into its most elevated raptures the harps of the prophets, we are constrained to exclaim, "How is the gold become dim, and the most fine gold changed!"\* How is Israel, which was once "planted a noble vine, wholly of a right seed, turned into the degenerate plant of a strange vine!"†

It cannot but be admitted by the learned Rabbi Solomon Hirschell, and, indeed by every one who believes the Old Testament, that the Jewish nation *are now suffering under a penal sentence of long continued banishment from their own land, which is to cease, according to innumerable prophecies, when they repent of their sins and return to God, as is particularly promised in the two passages which follow.*

"If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me; and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land."‡

"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy

\* Lament. iv. 1.

† Jer. ii. 21.

‡ Levit. xxvi. 40—42.

God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou, and thy children, with all thine heart, and all thy soul : that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations whither the Lord thy God hath scattered thee.”\*

Seeing that such is the present condition of the Jewish people, I should be disposed, in the second place, to ask Rabbi Solomon Hirschell,

2. Wherefore is it, that in a book of elementary instruction for the Jewish youth of both sexes, published under the sanction of the learned Rabbi, there is nothing said with respect to “ the nature of that sin, which has, during more than one thousand seven hundred years, banished the ancient people of God from their promised inheritance ?”

3. Why, also, are the Jewish youth not instructed with regard to the nature of that repentance and confession of sin, which must prepare the way for their national restoration.

Surely, it is the duty of the shepherds of Israel, not to leave their flocks ignorant of matters which so nearly concern their salvation; and if we find that, in works designed for the instruction of the youth of Israel, their minds are in no degree directed to the consideration of the nature and reasons of the sentence of banishment, which is still in force against the Jewish nation, or to the means of averting the divine wrath, we must consider the omission

\* Deut. xxx. 1—3.

as melancholy evidence of the fulfilment of the prophecy, "And the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid."\*

I know not, sir, whether the Jewish Expositor ever meets the eye of Dr. Hirschell, but, as I think it probable, that it is read by some of the Jewish nation, I hope, that they will be led to consider with deep attention, the testimony concerning their national character, which is contained in the song of Moses; and in closing this paper, I would direct the attention of your Jewish readers to a singular coincidence between the scriptural account of the punishment of Cain for the murder of his brother Abel, and the fate of the Jewish nation during the last seventeen centuries. Cain was made "a fugitive and vagabond upon the face of the earth,"† for this foul act of murder. Now, it cannot be denied, that a similar sentence was passed on the Jewish nation, when Jerusalem was destroyed by the Romans, for Moses himself testifies, that among the nations, Israel "shall find no ease, neither shall the sole of their foot have rest,"‡ and all history shows that the sentence has been literally executed.

I would leave the inference to be drawn from this remarkable coincidence to the consideration of the Jewish reader, and I shall conclude, by expressing an earnest wish and prayer, that all Israel may speedily look upon that Divine Messiah whom their fathers pierced,§ and with deep penitential sorrow,

\* Isa. xxix. 14. ואבדה חכמת חכמיו ובינת נבניו תסתתר

† Gen. iv. 12.

‡ Deut. xxviii. 65.

§ Zech. xii. 9—14.

confess this great act of national guilt ; for, assuredly, this is the repentance which must precede their final restoration as a nation to the promised land, and to their long lost precedence among the nations of the earth. I am, &c.

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FIRST LETTER ON THE LITERAL RESTORATION OF ISRAEL  
TO THEIR OWN LAND.

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*To the Editors of the Jewish Expositor.*

Gentlemen,

AMONG the various erroneous opinions of a religious nature which are widely prevalent in the present day, there is one which merits peculiar notice in the pages of the Jewish Expositor. The error to which I allude is, the denial of the national restoration of Israel to the land of their fathers in the latter ages of the world. When we look into the epistolary part of the New Testament, we discover that false opinions of the most pernicious nature, as well as most directly opposed to the plainest doctrines of our Lord and his apostles, were introduced into the church even during their time. One of the most remarkable of these heresies, and which we should have been apt to suppose had only to be stated in order to be consigned to universal reprobation and contempt, was that which denied the resurrection of the body : and yet, instead of its meeting with the reception which it so entirely merited, we find that it became necessary for the great apostle



of the Gentiles to enter into a laboured argument, in refutation of this pernicious error, and in defence of that great and fundamental doctrine of the glorious gospel of God. In this instance, as in many others, we see a new illustration of the manifold wisdom of God in bringing good out of evil; for had not this heresy been introduced, we should have wanted one of the most sublime, as well as consolatory and instructive passages, of the apostolic writings, I mean the 15th chapter of the First Epistle to the Corinthians. In this chapter the apostle not only, by a chain of victorious and unanswerable argument, refutes the opinion in question, but also unveils to us some of those beautiful analogies between the kingdoms of nature and grace, which it will be our delightful employment to contemplate hereafter, in the full effulgence of divine truth. He moreover discovers to us certain highly important and interesting particulars, respecting the order in which the dead shall rise, distinguishing the resurrection of the just from that of the unjust; and he lastly reveals to us, that there is a time coming, when even the mediatorial kingdom of Christ himself shall be swallowed up in a higher dispensation, wherein God shall be all and in all.

If it be asked, how so pernicious an error, as the denial of the resurrection, came to be broached at all, we answer, that its origin may probably be traced to that "vain philosophy, and those oppositions of science falsely so called," which the apostle Paul mentions in his epistles to the Colossians and Timothy. It is very likely that these heretics did not in express words deny the resurrection, but that they inter-

preted it in a figurative or mystical sense, as signifying the resurrection of the soul from spiritual death to spiritual life. Such, at least, we may conjecture to have been the gloss of Hymeneus and Philetus. These men, instead of taking their lessons of divine wisdom implicitly from the Scriptures, borrowed from the heathen philosophers certain notions, falsely called refined, concerning the dignity of the human soul in its separate state, and the debasing nature of all material substances ; and bringing minds full of this human system to the study of the Scriptures, they made the oracles of the living God bend to their preconceived opinions.

I suspect, that those Christians of the present day, who deny the national restoration of Israel, in opposition, and I may say in the very teeth, of almost numberless passages, which in the plainest and most unequivocal language predict this glorious event, are led astray by a similar spirit of false refinement to that which plunged Hymeneus and Philetus into the fearful heresy above-mentioned. I am far, indeed, from thinking that the error of these moderns is at all comparable to the other in its pernicious effects upon the souls of men ; but no mistakes in religion are innocuous, and the one in question not only tends greatly to relax the efforts of Christians in behalf of the ancient people of God, but also to shake the confidence of weak believers in that sure word of prophecy, which is a light shining in a dark place ;\* because on the hypothesis of these men the most unequivocal declarations of prophecy, no less so indeed than those which assure us of the

\* 2 Pet. i. 19.

resurrection, are explained away, and, by a species of spiritual alchymy, made to signify something, as remote from their plain and obvious meaning, as was the resurrection taught by Hymeneus, from that glorious resuscitation of our mortal bodies in the likeness of the body of Christ, which is promised in the Gospel.

It is my purpose, in this paper, to give a brief review of different passages of the prophetic Scriptures which immediately bear upon this important point, and I hope to prove from them, that the resurrection of the body is not more clearly revealed to our faith in the New Testament Scriptures, than the national restoration of Israel in the Old.

In Gen. xii. 7, "God appeared unto Abram, and said, Unto thy seed will I give this land."—In chap. xiii. 15, "All the land which thou seest, to thee will I give it, and to thy seed for ever." Ver. 17, "Arise, walk through the land in the length of it and the breadth of it, for I will give it to thee."—Chap. xv. 7, "I am the Lord, that brought thee out of Ur of the Chaldees, to give thee this land to inherit it;"—and ver. 18, "In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates."—Chap. xvii. 8, "And I will give unto thee and to thy seed after thee the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."

Promises, exactly similar in their import, were made to Isaac and to Jacob: and in the memorable vision which Jacob saw on his way to Padan-aram,

the Lord assured him, Gen. xxviii. 15, "Behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee until I have done unto thee that which I have spoken to thee of." It seems plain, from the context, that in this gracious promise the Lord refers to the captivity of Jacob's seed and their ultimate restoration; and this will appear still more evident, if we compare the passage with Jer. xxx. 10, 11, and xxxi. 7—12. But I shall wave this argument for the present, and proceed to consider, the direct import of the promises made by the Lord to Abraham, taken in connection with the present state of his children according to the flesh. According to the chronology of our most learned writers, about three thousand seven hundred and forty years have elapsed since the promise first made to Abram, that the land of Canaan should be given to him and his seed for ever. During these 3740 years it will be found, that the whole period, during which any part of the posterity of Abraham have possessed the promised land, has not exceeded 1481 years; for from the entrance of Israel under Joshua into Canaan, till the destruction of Jerusalem by the Romans, are 1551 years, from which being subtracted the seventy years' captivity in Babylon, leaves precisely 1481. I need not also inform the reader, that the ten tribes, that is, the greater part of the nation of Israel, were carried captive into Assyria in the year 721 before Christ; so that this part of the seed of Abraham have possessed the land of promise only 730 years, out of the whole period of 3740 years.

If there is to be no national restoration of Israel to the land of their fathers, we may well ask what is become of the promises so often repeated, that God would give unto Abraham and his seed the land of Canaan for ever? Are we to suppose that, in this respect, there is to be a deviation from the general rule of the divine procedure as laid down by the apostle Paul, that "the gifts and calling of God are without repentance?" Such a supposition would not only be contrary to all those general assurances of the divine faithfulness and veracity which are to be found in the Scriptures, but would be altogether inconsistent with many express promises to the posterity of Abraham, of their restoration to their own land in the latter days. Indeed, some of these promises seem to be expressed in language, as if particularly intended to nullify the unscriptural notion which it is the purpose of this paper to refute. Thus, in Lev. xxvi. after predicting in the clearest manner their captivity, and this in such terms as to make it evident that their dispersion by the Romans is chiefly intended, the Lord says, in ver. 40, "If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me, and that I also have walked contrary unto them, and have brought them into the land of their enemies"—"Then will I remember my covenant with Jacob, and also my covenant with Isaac and my covenant with Abraham will I remember, and I will remember the land." Now what was this covenant? Evidently that by which God promised to give them the land of Canaan: and if we

would learn how God will, on the repentance of his people Israel in the latter days, remember this covenant, we must turn to another passage, wherein Moses, having shewn the curses that shall come upon them for their disobedience, thus continues the prophetic annunciation of their future fortunes, Deut. xxx. 1, " And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with all thy heart and all thy soul ; that then the Lord thy God will turn thy captivity and have compassion on thee, and will return and gather thee from all the nations whither the Lord thy God hath scattered thee,"—" And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good and multiply thee above thy fathers,"

Either there is no certain meaning in language, or a national restoration to the land of Canaan is here predicted. And it is quite undeniable, that the return of a small part of the nation from Babylon cannot have been the fulfilment of these promises, inasmuch as they were not then multiplied above their fathers, nor did they possess the whole land, but only a small part of it. Besides, the promises which follow, that God will circumcise their heart to love him with all their heart and all their soul, were then in no degree accomplished. It only remains, therefore, that we should conclude the re-

storation here predicted to be yet future, and awaiting the nation on their conversion to the faith of the Messiah.

Our opponents will here, perhaps, turn round upon us with an assertion, that admitting the restoration predicted by Moses to belong to the dispensation of the Messiah, it is yet inconsistent with the spiritual nature of that dispensation to interpret it literally, and therefore that it must be understood in a figurative sense. We would reply by asking them, what they mean by a figurative restoration to a particular land or country? It is to us altogether unintelligible. It is easy for us to understand a spiritual or a figurative resurrection; but how to explain a figurative passage from America to England we know not. We moreover ask these persons, whether it be inconsistent with the spirituality of the dispensation of the Messiah, that Christians should possess private property in lands, houses, or money? Did not the apostle Peter say to Ananias, "Whiles it (thy land) remained was it not thine own, and after it was sold was it not in thine own power?"\* But if individuals may under the gospel dispensation retain their property, giving alms of such things as they have, why may not a particular nation, which is composed only of an aggregate of individuals, be restored, upon faith and repentance, to an inheritance which they have lost in consequence of their unbelief and impenitence? But, lastly, we reply to the persons we are arguing against, that their scheme of a spiritual and figurative restoration of Israel to the

\* Acts 7. 4.

land of their fathers, even if it were intelligible, is altogether destitute of evidence. It rests, like the spiritual resurrection of Hymeneus and Philetus, solely upon their assertions. Now we must have evidence, and not assertion, before we can receive an hypothesis, which we deem not only contrary to the letter of numberless passages in the word of God, but to the general tenor and spirit of those prophecies which describe to us the nature and the transcendent glories of the kingdom of the Messiah in the age to come—and above all, which we think inconsistent with the faithfulness and veracity of Jehovah, the Lord God of Israel.

Should this paper find a place in your useful miscellany, I shall, D. V., pursue the subject in a future communication.

I am, &c.

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SECOND LETTER ON THE LITERAL RESTORATION OF ISRAEL  
TO THEIR OWN LAND.

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*To the Editors of the Jewish Expositor.*

Gentlemen,

THE eleventh chapter of the prophecy of Isaiah, contains a glowing description of the glories of the reign of Messiah, among which, the restoration of Israel to the land of their fathers, occupies a prominent place.

“And it shall come to pass, *in that day*, that the Lord shall set *his* hand again the second time, to



recover the remnant of his people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind, shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left from Assyria; like as it was to Israel in the days that he came up out of the land of Egypt."

It is quite undeniable, that the people of the Lord mentioned in this passage, are the seed of Abraham according to the flesh, the natural Israel; for if we examine the context, we find that the conversion of the Gentiles to the faith of Messiah, is clearly referred to in the tenth verse, as a part of his work altogether distinct from his setting his hand again the second time to recover the remnant of his *people*. These two parts of his work are, in fact, mentioned by the evangelical prophet, in precisely the same order that they are announced by the aged Simeon, when, taking the infant Jesus in his arms, he exclaims with holy transport, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy salvation; which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel."

Seeing then, that they whom the Lord here distinguishes by the name of *his people*, are the natural Israel, and that in *that day*, the period of Messiah's reign, frequently designated by these words in the prophetic writings, the Lord shall *again* set his hand *the second time* to recover them from the various regions which are specified, and that he shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth, we may well ask the advocates of that error we are confuting, how it is possible for us to understand these words in any other sense than as a prediction of the national restoration of Israel to the land of their fathers? We are not ignorant, that our opponents spiritualize and refine all such passages, and make them to signify, not the restoration, but the conversion of God's ancient people. But we must have evidence and not assertion, in support of a scheme which *transubstantiates* (if we may so speak) the word of God itself into something altogether different from its natural and obvious signification. Conversion is a matter which has no locality. When the woman of Samaria put, as it were to the test, the prophetic character of our Lord by these words, "Our fathers worshipped in this mountain, and ye say, that in Jerusalem is the place where men ought to worship;" he immediately instructs her concerning the erroneous nature of her conceptions, "Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem worship the Father." In other words, Conversion and spiritual religion have no localities. We hence argue, that when the Lord, by the mouth of the pro-

phet, announces his purpose to recover the remnant of his people from the various countries of their peregrinations, and to gather together the dispersed of Judah from the four corners of the earth, and to conduct them by miraculous displays of his power, like those which illustrated the first Exodus, we must necessarily infer, if language have any certain meaning, (and if it have not, we may lay aside our Bibles) that in this prediction, temporal restoration, as distinguished from conversion, is held out to our view. In precise harmony with this inference, we are taught in that passage of Deuteronomy which was cited in my former letter, that the restoration of Israel to the land of their fathers, is not to take place until they shall return unto the Lord their God, Deut. xxx. 1—5. These two events, therefore, viz. Their restoration and conversion, are clearly distinguished from each other, though they are at the same time so indissolubly connected, that the one cannot take place without the other.

In the xxivth chapter of the same prophet, Isaiah, ver. 21—23, it is thus written, “ And it shall come to pass *in that day*, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited. Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in mount Zion and in Jerusalem, and before his ancients gloriously.”

That this prophecy relates to the period of Messiah's triumphant reign, will be denied by no one

who has carefully studied the prophetic style. The seat, or metropolis, of this reign, is evidently placed in Jerusalem, and it remains for those who deny the national restoration of God's ancient people, to say, Who are then to inhabit that country, of which Jerusalem is the chief city? Is it, after having been solemnly conveyed to Abraham and his seed for ever, by that God who cannot lie, to remain the property of that mixed multitude who now possess it? Is Israel, the first born son of Jehovah, *Exod. iv. 22*, even after his conversion to Christ, to suffer still a part of the penal sentence denounced against him for disobedience, by remaining for ever excluded from his inheritance? We shall be careful not to answer these questions in our own words, or by our own wisdom. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."\* Let us hearken to the voice of one of those "holy men of God, who spake as they were moved by the Holy Ghost."†

Also, thou son of man, prophesy unto the mountains of Israel, and say ye, Mountains of Israel, Hear the word of the Lord; Thus saith the Lord God, Because the enemy hath said against you, Aha, even the ancient places are ours in possession: therefore, prophesy and say, Thus saith the Lord God, Because they have made you desolate, and swallowed you up on every side, that ye might be a possession to the residue of the heathen, and ye are taken up in the lips of talkers, and are in infamy of the people; therefore, ye mountains of Israel, hear

\* Isaiah viii. 20.

† 2 Pet. i. 21.

the word of the Lord GóD: Thus saith the Lord God to the mountains, and to the hills, to the rivers, and to the valleys, to the desolate wastes, and to the cities that are forsaken, which became a prey and a derision to the residue of the heathen that are round about. Therefore, thus saith the Lord God, Surely, in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have appointed my land into their possession, with the joy of all their heart, with despiteful minds to cast it out for a prey."

"But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people of Israel, for they are at hand to come. For, behold, I am for you, and ye shall be tilled and sown, and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded, and I will multiply upon you man and beast: and they shall increase and bring fruit, and I will settle you after your old estates, and will do better things unto you than at your beginnings; and ye shall know that I am the Lord. Yea, I will cause men to walk upon you, even my people, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more hence bereave them of men." (or rather, thou shalt no more hence be bereaved of them,\* *i. e.* of thy people.)

The remainder of this wonderful prophecy is too long to be inserted in this paper. But I would request the candid reader to peruse it with attention,

\* Ezek. xxxvi. 1—5. and 8—12.

comparing it with the passage which is given above, and he will see, that after the beautiful apostrophe of the prophet to the mountains of Israel; he is commanded to turn to the children of Israel; to address them in the mixed language of expostulation and tenderness, and to set before them the unchangeable purposes of mercy which the Lord God of their fathers cherished towards them, in the midst of all their provocations. He promises, that they shall dwell in the land he gave to their fathers, that they shall be his people, and he will be their God.

We would now ask our spiritualizing interpreters, what they have to offer with respect to this prophecy? Do they explain it in reference to the return from Babylon? Then they betray an utter ignorance of the chronology of prophecy, considered as one great scheme, embracing the purposes of the Most High to the children of men, from the fall of our first parents, and their expulsion from Paradise, until that glorious period when the New Jerusalem shall come down from God out of heaven, when the leaves of the tree of life in the midst of the street thereof, shall be for the healing of the nations. How poor, and jejune, and flat, are those schemes of interpretation, which instead of coming up to the standard of the sanctuary, lead their abettors to the pernicious error of bringing down this standard to the scanty measures of human theory! Persons who support such schemes, never come to the Scriptures, to learn with simple and teachable understandings, the mind of the Spirit, but, like those whose vision is imperfect, and who need the help of spectacles to read the letter of the word,

these men bring their systems in their pockets to aid them in discovering the purposes of Him, who, as if to mock the strange aberrations of human wisdom hath said, "Who directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment; and taught him knowledge, and shewed to him the way of understanding?"\*

It is altogether manifest, that the glorious prophecy concerning the restoration of Israel, which is contained in Ezekiel xxxvi. has no reference whatever to the partial return of some of the tribes of Judah and Benjamin from Babylon. There was nothing in this return, that at all corresponded with the circumstances of Ezekiel's vision. Looking through the vista of distant ages, the prophet beholds some great confederacy of the nations, the residue of Edom or Idumea, the prophetic name of the Roman empire, who, in pursuit of their unjust schemes of partition and spoliation, have appointed the promised land to become part of their territories. He is commanded by the Lord himself to speak to the mountains of Israel, and to announce to them, that the counsels of the heathen shall come to nought, and that they are destined to receive far other inhabitants, even that people, whose unchangeable inheritance they became, when God gave them to Abraham and his seed for ever.

No similar circumstances marked the return from Babylon; nor was that restoration distinguished by

\* Isaiah xl. 13, 14.

the exuberancy of divine favour and prosperity, both spiritual and temporal, which are promised in the passage under review.

Without doubt, however, there are some among our spiritualizing opponents, who will be disposed to take a different view of this prophecy, and boldly to affirm, that it contains nothing whatever about the restoration of Israel to their own land. As the Papists maintain, that after the consecration of the wafer, nothing of the real substance of the bread remains, but it is really and essentially transubstantiated into the body of Christ, although they cannot deny, that the outward appearance continues to be that of a wafer ; so these persons taking a bold flight in allegory, will, perhaps, tell us, that the mountains, the hills, the rivers, and valleys, the desolate places, and the cities of Israel, in this prophecy, are by no means to be interpreted in a literal sense, but are all to be understood of the church of Christ among the Gentiles, and that the return of the children of Israel to these mountains, only means their conversion to Christ, and their gathering into his church. Now, by what arguments are we to assail those who thus twist and pervert the word of God ? Assuredly to reason with them, were a loss of our time and pains, because we cannot expect our arguments to be plainer or more convincing than the letter, as well as the spirit of that part of the sacred Scriptures which we charge them with turning aside from its plain and obvious meaning, as this meaning is ascertained not only by the words of the passage itself, but also by its relation to numberless other divine promises, which unequivocally declare to us, that the



unchangeable purposes of God with regard to his people Israel, is not only in due time to graft them again into their own olive tree,\* but also, “to plant them in their own land with his whole heart and his whole soul, whence they shall no more be pulled up.”†

We shall, therefore, close this paper with remarking, that they, who under the notion of spiritualizing and refining the word of Jehovah, set up their own crude and jejune systems in opposition to that word, are, in reality, under the influence of the spirit of unbelief; and, instead of reasoning with them, we may address to them the words spoken on other occasions: “O slow of heart to believe all that the prophets have spoken.‡—God is not a man that he should lie; nor 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.—Behold, the people (Israel according to the flesh) shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat of the prey, and drink of the blood of the slain.”§

I am, &c.

\* Romans xi. 23.

† Jeremiah xxxii. 41. Amos ix. 15.

‡ Luke xxiv. 25.

§ Numb. xxiv. 10, 24.

THIRD LETTER ON THE LITERAL RESTORATION OF ISRAEL  
TO THEIR OWN LAND.

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*To the Editors of the Jewish Expositor.*

Gentlemen,

THE Prophet Jeremiah informs us, chap. xxiii. "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, **THE LORD OUR RIGHTEOUSNESS**. Therefore, behold, the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt: but, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all the countries whither I had driven them, and they shall dwell in their own land."

Those persons who deny the literal restoration of Israel in the latter days, must explain the foregoing passage either in reference to the restoration from Babylon, or they must reject its obvious meaning, and understand it in a spiritual sense as a prediction of the glory and prosperity of the church without distinction of Jews and Gentiles. It is impossible, however, without violating every rule of sober interpretation, to maintain for a moment either of these hypotheses—for, in the first place, it may be ob-

served, that a state of spiritual glory is here described, which by no means corresponds with that condition, in which the Jewish church was placed during the interval between the Babylonian and Roman captivities. The expressions of the prophet also tie down the whole prediction to the period of the triumphant reign of the Messiah, as described in the lxxiid Psalm, and in Deut. vii. 14, and other parallel prophecies. In the second place, it is observable, that in those predictions, which relate to the same auspicious period, it is the general custom of the sacred writers, to distinguish the seed of Abraham according to the flesh from the converted nations, by the appellatives of Judah, Israel, or house of David, on the one hand, and Gentiles, or Peoples, on the other, which belong to them respectively. Thus, in the iid chapter of Isaiah, which indisputably relates to the glorious reign of Messiah, the converted Peoples עַמִּים and Gentiles גוֹיִם are, throughout the whole of this sacred vision, distinguished from the Lord's people עַם the house of Jacob. It was in like manner noticed in my last letter, that the conversion of the Gentiles גוֹיִם, and the restoration of God's people עַם, are mentioned in the xith chapter of the same prophet, as events quite distinct from each other. Speaking to the Messiah under the name of Israel, the Lord says, in Isa. xlix. 6, "It is a light thing that thou shouldst be my servant to raise up the tribes of Jacob and to restore the preserved of Israel: I will also give thee for a light to the Gentiles גוֹיִם, that thou mayest be my salvation to the ends of the earth." Of his own people Israel it is also said, "And their seed shall be known among the Gentiles גוֹיִם, and their offspring

among the Peoples עַמִּים : all that see them shall acknowledge them, that they are the seed which the Lord hath blessed."\* It is undeniable, that in this passage the Gentiles and Peoples who acknowledge Israel to be the blessed of the Lord are in a converted state, for we should otherwise search in vain for any motive for such an acknowledgment of the seed of Abraham upon their part.

In that beautiful and affecting prayer put into the mouth of the Jewish church by the Spirit of Prophecy in Psalm lxvii. we see the same distinction preserved between the ancient people of God, and the Nations and Peoples to be converted to the faith of the Messiah. "God be merciful to *us* (*i. e.* the Jewish church) and bless *us*—that thy way may be known upon earth, thy saving health among *all nations* גוֹיִם. *Let the Peoples* עַמִּים praise thee, O God, let all *the Peoples* praise thee."

Again, in Jeremiah xxxi. 7, we read an exhortation evidently addressed to that portion of the Gentile church which is placed in some great country distinguished by the name of *the chief of the nations* at the period of the final restoration of Israel. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations ; publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel." Then follows a description of the return of the captives, which is so circumstantial and intelligible to the meanest capacity, that to divert it from its literal sense seems to surpass the utmost licence even of poetry or romance.

\* Isa. lxi. 9.

The next passage of sacred prophecy to which I would solicit the attention of the reader is, the whole of the xxxiid chapter of the same prophet. I would particularly dwell upon the significant action of Jeremiah in purchasing the field of Hanameel by the directions of the Lord, and the prayer which he then offers up, wherein he evidently beseeches the Lord, to show him how the action he had just been commanded to perform, consists with the actual circumstances of the nation of the Jews about to become captives in a foreign land, and their city and polity on the point of being utterly destroyed. The Lord does not leave the prophet in suspense with relation to the subject of his perplexity and the object of his prayer, ver. 27, "Behold, I am the Lord, the God of all flesh: is there any thing too hard for me? Therefore thus saith the Lord, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he shall take it," ver. 36, "And now therefore thus saith the Lord, the God of Israel, concerning this city whereof ye say, It shall be delivered into the hand of the king of Babylon by the sword, and by the famine, and by the pestilence: Behold, I will gather them out of all countries whither I have driven them in mine anger, and in my fury, and in great wrath, and I will bring them again unto this place, and I will cause them to dwell safely, and they shall be my people, and I will be their God. And I will give them one heart and one way that they may fear me for ever, for the good of them and of their children after them. And I will make an everlasting covenant with them, that I will not turn away from

them to do them good; but I will put my fear in their hearts that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land assuredly, with my whole heart and with my whole soul. For thus saith the Lord, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them."

I need scarcely remark, that in this passage the promises of the restoration of the nation of Israel are so explicit, that the compass of human language scarcely admits of terms more express and unequivocal. But here I must confess myself to be somewhat at a loss in endeavouring to refute the error of those who deny the literal meaning of the prophetic declarations. For it seems, that I am required to prove that the prophet, or rather the Lord God of Israel by whose Spirit the prophet speaks, really intends that which he expressly and repeatedly announces, and this not only by the very letter of his own solemn declarations, but, if possible, in a still stronger manner, by the symbolical signification of the action which Jeremiah is commanded to perform, in purchasing the field of Hanameel.

It is surely unnecessary for me to insult the understandings of your readers, by any endeavour to show, that the condition of the Jewish people, after their partial return from the captivity of Babylon, by no means corresponds with the language of this prophecy, and that something far exceeding that return, both in extent, and duration, and stability, and glory, must be intended. But by what new canon of sacred criticism is it that I am required to

show, in answer to the glosses of our spiritualizing system mongers, that the language of divine prediction means that which it imports, and that when God solemnly declares that he will restore his people to their own land, He, the Holy One of Israel, really intends that which he promises? Surely, according to every legitimate rule of argument, the burden of proof rests upon these spiritualizers who deny the plain import of the Word of God; and they will find it utterly impossible to maintain their theories by any reasoning, which does not include in it an assumption of the question.

In the xxxiiiid chapter of the same prophet, there is a promise of the restoration of Israel no less explicit than in the passage we have just been considering; and in the 9th verse we are told by the Lord himself, "It shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear of all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." Now the nations גוים who thus rejoice in the prosperity of Israel, must, from the nature of things, be in a converted state; and thus, in the prophecy now before us, we have a new example, powerfully confirming the remark I made in an earlier part of this paper, that in the writings of the prophets, Israel and the converted Gentiles are never, as our spiritualizing interpreters vainly imagine, confounded together under the common patronymick of the former, but are carefully distinguished from each other; the names of Jacob, Israel, or Judah being applied to the one, together with the title of God's

*people* עם in the singular number, while the general appellatives of Gentiles גוים, peoples עמים, and nations or families אומים, invariably in the plural number, are used to distinguish the nations of the world, whether in a converted or unconverted state.

It is easy to see, that this one peculiarity of the prophetic style, lays, as it were, the axe at the root of the whole system of our spiritualizing interpreters, which rests upon the principle that, in the glorious state of Messiah's kingdom, all national distinction between Jew and Gentile is to be entirely and finally abrogated. But if, as we have seen, appellatives implying national distinction are applied to the elder and younger branches of Christ's family, even during the glorious dispensation of the age to come, then the continued existence of a distinct national polity of Israel, and by consequence the certainty of their national and literal restoration, must be admitted.

Let it, however, be once for all observed, that such national distinctions do not in the least interfere with that indissoluble union between the different members of the mystical body of Christ, which constitutes the Communion of Saints. Nay, we doubt not, though at present we do not discern the manner of its operation, that the national distinction between Jew and Gentile, in that glorious age, will powerfully subserve the communion of saints, and the unity of the mystical body of our Lord.

I am, &c.



### ERRATA.

- Page 15, note, Hebrew, line 3, for רבותינו read בותינו  
line 4, for זה read ה
- Page 18, note, Hebrew, line 1, for בשמו read בשמי
- Page 51, note, Hebrew, line 1, for את read עם  
line 4, יחיד is indistinctly printed.
- Page 60, note, Hebrew, line 1, for חילנו read חילנו  
line 5, after יצדיק insert צדיק
- Page 62, note, Hebrew, line 14, for ויחבר read ויחבר
- Page 63, note, Hebrew, line 2, after ויקראו insert את
- Page 76, note, Hebrew, line 2, for קדמא read קדמא
- Page 83, note, Hebrew, for בניו read בניו
- Page 108, note, Hebrew, line 3, for תקופ read תקופ
- Page 153, note, Hebrew, after למכפרא insert על
- Page 215, note, Hebrew, line 2, for אבנה read בנהא
- Page 244, note, Hebrew, line 4, before ברזל insert the article ה









