

HOPE FOR THE JEWS:

OR,

THE JEWS WILL BE CONVERTED

TO THE

CHRISTIAN FAITH;

AND

SETTLED AND REORGANIZED AS A NATION,

IN THE

LAND OF PALESTINE.

BY J. J. JANEWAY, D. D.

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## TO THE READER.

As the Contents and Introduction, although set up in type, has not been struck off, the Author embraces the opportunity of expressing his regret, that so much delay has occurred in carrying his work through the press. It is unnecessary to state the circumstances. Suffice it to say, that, after selecting the most convenient press, and delivering a portion of the manuscript, about the close of June, a variety of concurring circumstances beyond control, produced delay, so that the whole of the manuscript up to a part of Appendix, had not been struck off and presented to the Author for correction, till the close of September. On the first of this month he corrected the last of the Appendix.

J. J. JANEWAY.

Monday, October 3, 1853.

## INTRODUCTION.

Desirous of employing the short remnant of his life, in a way the most appropriate to his ministerial vocation, the author of this little volumn had engaged in the study of sacred prophecy.

The prophetic writings constitute a large portion of the Bible; and the command of our Divine Master to "search the scriptures," renders it an imperative duty to search the prophetic scriptures, as time and opportunity will allow, as well as other parts of them.

His object in studying the prophecies was to endeavor, in their light, to discover the *present position* of the Church of God; what lies before her, and what she is authorized to expect. Had he proceeded in what he designed to write and publish, he would



have devoted a short chapter to the consideration of the case of the Jews.

But he was interrupted in his course of study: first by domestic affliction; then by writing and printing, without publishing, a memoir of his dear departed companion, for the benefit of her children and descendants; and afterwards by duties imperiously claiming his attention.

In the meantime, "the Letters to a Millenarian, by the Rev. Mr. Williamson," were published. Having purchased a copy, he read it, and felt grieved at its tendency to withdraw Christians from praying for the conversion of the Jews; which the writer had, for many years, regarded as an important duty.

More than forty years ago, he was led, by occurrences in Philadelphia, to study the Abrahamic covenant, to discover the true basis of the right of children to be members

of the visible church, and to baptism, the new token of that unrepealed covenant, under the Christian dispensation. The result of his study was published in 1812, in a series of letters addressed to the members of the Second Presbyterian Church, in Philadelphia. These letters discussed, first, the nature and great design of that covenant;— Secondly, the Divine right of Infants to baptism, and thirdly, the mode of baptism.

To counteract the unhappy tendency of Mr. W.'s letters, the author prepared a short exposition of his own views of the case of the Jews; and was on the point of publishing it. But occurrences, which he regarded as *providential*, induced him to withhold it from the press; and led him to believe it to be his duty to devote more time and pains to this interesting subject. Thus the discussion has become a small volume.

His design is to endeavor to establish the following important points :

1. That the Jews, will, as a people, be converted to the Christian faith, and be introduced into the Christian Church.

2. That they, and a portion of the Ten Tribes of Israel, will return to the land of their forefathers, and there be reorganized as a *single and united* nation ; acknowledging Christ to be their Messiah and king ; and

3. That, after being established in the quiet and peaceful possession of that land, they will hold it, in undisturbed enjoyment, through future generations, to the end of the world ; when the last and unsuccessful assault will be made on the Church of God, by apostate nations deceived by Satan.

In this work will be found an exposition of the three covenants ; in regard to which Mr. W.'s views appear to be vague, incorrect, and confused.

The author would willingly have avoided any particular notice of the above named letters. But this he found a due regard to truth would not allow. It became necessary to remove an impediment which they had thrown in the way of a correct interpretation of the inspired writers, both of the Old and of the New Testaments, in reference to the purposes of God towards His ancient covenant people.

In some remarks on his letters, there may appear severity. But, it is hoped, the reader will ascribe it to the nature of the case, and believe the author could not withhold them, consistently with a firm adherence to the paramount claims of scriptural truth.

# HOPE FOR THE JEWS.

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## CHAPTER I.

Conversion of the Jews—First proof—Nature of the Abrahamic Covenant—Twofold blessings—Twofold seed—Sovereignty and Justice of God—Great design of the Covenant—Ecclesiastical—Seminal transmission of the blessings of Salvation—Unrepealed.

### FIRST POSITION.

*The Jews will be converted as a people, to the Christian faith.*

How delightful the prospect! What christian acquainted with the history of this wonderful people, and reflecting that God was pleased to use them as the channel of communicating to us such inestimable benefits, as the birth of our Redeemer—the oracles of God and all their precious promises—and the church under its new and more spiritual organization; will not rejoice to

learn, from the sacred scriptures, that God has revealed to us his purpose, of restoring his wandering people, "beloved for the father's sake," (ROM. xi. 28,) to an interest in that "better covenant which was established on better promises?" (HEB. viii. 6.)

But is this taught by inspired writers as a truth? Blessed be God it is; and we may indulge our faith in contemplating the delightful union; which, we believe, He who is faithful to His word and covenant, will not fail to realize.

Long indeed, and for ages, nearly eighteen hundred years, have they been disowned by God as his covenant people, expelled from that goodly land, which God gave them for an inheritance, and for "*an everlasting possession.*" (GEN. xvii. 8.) His power and grace are sufficient to accomplish all that He has promised.

#### FIRST PROOF.

*The first proof* in support of our position, shall be drawn from the covenant which God condescended to make with their father

Abraham. It is recorded in the 17th chapter of Genesis.

That the force of the proof drawn from this covenant may be felt, it will be necessary to consider its nature.

This covenant contained both spiritual and temporal blessings.

I. It contained *spiritual* blessing. This appears evidently from the 7th verse: "and I will establish my covenant between me and thee, and thy seed after thee in their generations, for an *everlasting* covenant; TO BE A GOD *unto thee*, and to *thy seed after thee*."

The natural import of this great promise, looks far beyond and above any temporal blessings, which God ever bestowed on the Patriarch or his seed. A more glorious promise could not be expressed in the language of mortals. TO BE A GOD UNTO THEE! It comprehends the richest promises in the Bible. Its comprehensive fullness is well expressed in the words of David; "For the LORD God is a sun and a shield; the LORD will give grace and glory; no

good thing will he withhold from them that walk uprightly." (Ps. lxxxiv. 11.)

That this promise is to be taken in this enlarged and unlimited sense, is manifest from the consideration, that Abraham was, when the covenant was made with him, a true believer, and looked to his promised seed, the *Messiah*, for salvation. How, then, could he have supposed, that this highest style of covenant language, could merely relate to temporal blessings, to be conferred on himself and his seed? These inferior blessings, are promised in the subsequent part of the covenant. (See verse 8th.)

The Apostle Paul tells us how Abraham understood this great promise of the covenant. By it the Patriarch was led to "desire a better country that is an heavenly;" (HEB. xi. 16;) and the Apostle further says, If God had not prepared for him "a city, which hath foundations whose builder and maker is God," He would have been "ashamed to be called his God." Compare (HEB. xi. 16 with 10 verse, and from 8 to 16.)



In this covenant Abraham was constituted the FATHER OF ALL TRUE BELIEVERS, down to the end of time. This is taught explicitly by the apostle Paul, in his epistle to the Romans; (chap. iv. 11, 12;) and further the Apostle teaches, that he was thus constituted their father, "that the promise might be sure to all the seed." (vs. 13—16.)

In this covenant Abraham was made a father of many nations. (See Gen. xvii. 4—6.) Several nations did descend naturally from this illustrious Patriarch, and the covenant may have respect to them. But, when we consider him as the father of all believers to the end of time; and that, in the millennial period, all nations, as such, will be brought under the operation of this covenant, how our views of this title become enlarged; and the import of the words of God to him, quoted by Paul, "so shall thy seed be," is expanded! (Gen. xv. 5, and Rom. iv. 18.)

II. The covenant contained *temporal* or *external* blessings. The promise in Gen. xvii. v. 8, is this: "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." All who had impressed on them *circumcision*, the *token* or *scal* of the covenant, were brought into a peculiar relation to God. He became their God in a lower sense; in consequence of which they had the enjoyment of important privileges. They were favored with the instructions of the well-informed and pious head of the covenant, who did not fail to explain to them its nature; to teach them how they might secure an interest in its great spiritual blessings, and have God to be a God unto them, in the highest sense of the promise. In Gen. xviii. 17—19, it is written, "And the LORD said, shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?— For I know him, that he will command his children and his *household* after him, and they shall keep the way of the LORD, to do

justice and judgement; that the LORD may bring upon Abraham that which he hath spoken of him." His servants as well as his children were circumcised; and certainly it was a distinguished favor to all who were brought into the covenant of the Patriarch, to have secured to them the signal benefit of his wise instructions and holy example. Doubtless he told them he himself desired and sought a better country, than the land promised, in which they sojourned; and a city far more to be desired than any on earth, a city in heaven; and taught them to imitate his example, and not to be satisfied with any temporal benefits of their covenant relation to God.

In a preceding chapter, it is written, "and God said unto him, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years. But in the fourth generation they shall come hither again; for the iniquities of the Amorites is not yet full." (vs. 13, 16.) Apprized

of this revelation none of his descendants could expect to gain possession of the promised land, till the expiration of this period so positively set.

III. Corresponding to the two-fold blessings of the covenant, there was a *twofold seed*; *natural* and *spiritual*, or children by *birth* and the children of *promise*. See this distinction among the seed of Abraham illustrated by Paul in his epistle to the Galatians. (chap. iv. 28—31.) And the same important truth is illustrated, by the pen of this great Apostle, in his epistle to the Romans, where he says, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one *inwardly*; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (chap. ii. 28, 29.)

And our Lord, in his controversy with the Jews, recorded by John in the 8th chapter of his Gospel, adverting to the same distinction, admits in verse 37, they were

“Abraham’s seed;” yet in the 39 verse, denies they were Abraham’s children. He reproaches them as being the children of the devil, and assigns the proof. (vs. 41—44.)

#### SOVEREIGNTY OF GOD.

IV. In conferring both the temporal and the spiritual blessings of his covenant, Jehovah always exercised his sovereign pleasure, and bestowed them on whom he chose.

When Abraham was called by God, he lived among idolaters, and may have been previously an idolater himself. God was under no obligation to call him and afterwards constitute him head of the covenant, and make to him and to his posterity such great and wonderful promises. He might have selected some other man and his posterity, on whom to confer his signal favors and most distinguishing honors. Of the millions then living He was pleased to choose Abraham; and to take him and his offspring into covenant, for the purpose of conveying unnumbered blessings on future nations and generations of mankind.

His son Ishmael "after the flesh," and "by the bond woman," although circumcised was cast out of the covenant; and Isaac, "the son of the free woman, and by promise," was constituted his heir.

Jacob obtained, by fraud, from his father Isaac the blessing of primogeniture; and Esau, the elder, was deprived of it, and could not obtain it, though he earnestly sought with tears to produce a change in his father's mind. Such was the sovereign will of God, who had foretold this occurrence to their mother, Rebecca, when He told her before their birth, "The elder shall serve the younger." (Rom. ix. 10—14.)

What was there in the condition and character of Jacob's posterity, when God commissioned Moses to deliver them from Egyptian bondage, to dispose Him to call them, "my people," (Ex. iii. 7,) and to command him to deliver this message to Pharaoh: "Thus saith the LORD God of Israel, let *my* people go, that they may hold a feast unto me in the wilderness?" (Ex. v. 11.)

What had they done to merit the wonderful miracles that were wrought by the Almighty to effect their triumphant deliverance from Egyptian bondage, and to open for them a passage, as on dry land, through the Red sea? And why did Jehovah say to that perverse generation in the wilderness? "I will set my tabernacle among you; and will not abhor you. And I will walk among you, and will be your God, and ye shall be my people." (Levit. xxvi. 11, 12.) Yet this generation of Israelites, whom God was pleased to denominate his people, for whom he wrought such wonders in Egypt and at the Red sea, and with whom he condescended to talk, with an audible voice, from Mount Sinai, and there to enter into a solemn national covenant; failed to reach the promised land, although led by Moses to its very borders, and commanded to go forward, and take possession of the goodly inheritance. Spies were sent to search out the land, twelve princes among the tribes. They brought an evil report, of the strength of the cities,

and the great stature of the inhabitants. The people became frightened at the report, and refused to advance. The sentence went forth from the mouth of Jehovah; they were doomed to wander in the wilderness *forty years*, till every one of that murmuring and rebellious generation had died, excepting Joshua and Caleb, who had been faithful and obedient. (Deut. i. 34—40.)

The next generation, after the death of their fathers, were led by Joshua into the land of Canaan. They are regarded by some as the best generation of the Israelites. Of them Moses says, (Deut. iv. 4.) "But ye that did cleave unto the LORD your God, are alive every one of you this day." They gave a remarkable proof of confidence in God, when, after crossing Jordan and being near to Jericho, they so readily submitted to the painful rite of circumcision, that, for a time, disabled them from fighting, and exposed them to defeat, if attacked by their enemies.

When settled in the land of Canaan, be-



sides possessing a goodly inheritance, the natural descendants of the Patriarch enjoyed what was far more valuable; the oracles of God—the instructions of inspired prophets—the examples of the pious—the worship of the tabernacle, and afterwards of the temple,—and His watchful and powerful protection, while they were obedient.

But neither their covenant relation to God, nor the possession and enjoyment of their external benefits, valuable as they certainly were, could give to any of Abraham's natural seed an interest in the spiritual blessings contained in the great covenant promise, "to be a God to thee and thy seed after thee."

Many of that generation, led by Joshua into Canaan, were probably pious, having the faith of Abraham, and consequently an interest in the spiritual blessings; but how many we cannot determine. The two kinds of the covenant benefits were distinct and different in their respective natures, and by no means inseparably connected. In subsequent ages, millions enjoyed the one, who

never enjoyed the other. From the history of that people, it appears, that, while they abstained from idolatry and were obedient to their laws, they were always prosperous; but this state of things implied invariably the presence of many sincerely pious, who walked in the steps of their father Abraham, and, like him, looked for a heavenly inheritance, to be conferred on them, through his great promised seed, the *Messiah*. Millions lived as circumcised Israelites, and were acknowledged as members of the visible church, who never became members of the invisible church; and consequently died in their sins. They were like those whom our Lord denominated "children of the kingdom" and yet "cast out into outer darkness." (Mat. viii. 11, 12.)

#### JUSTICE OF GOD:

V. God acts as a sovereign in the bestowment of all his favors; but let it not be forgotten, that his sovereignty is always exercised in perfect accordancy with justice.

Was Ishmæl cast out of the covenant? He was a persecutor of Isaac who was "born after the Spirit." (Gal. iv. 29.) Was Esau deprived of the blessing? He was "a profane person," "who for one morsel of meat sold his birth-right. (Heb. xii. 16.) Was the generation led out of Egypt, whom God condescended to style "my people;" and for whom He had wrought such wonders—with whom He talked from heaven, and among whom He promised "to walk and to be their God;" doomed to wander forty years in the wilderness, and perish in it? Justice demanded the punishment, on account of their repeated rebellions against a merciful and forbearing God.

Thus Jehovah has acted, and always will act towards those who live under this covenant, as a sovereign and just God. If any fail to obtain salvation and perish in their sins, it will be owing to their own unbelief and perverseness. "Ye will not" said our Redeemer, "come to me, that ye may have life." (John v. 40.)

## ECCLESIASTICAL COVENANT.

VI. The Abrahamic covenant contained, and exhibited the covenant of grace; but it was an ECCLESIASTICAL covenant; having for its great design the organization of a *visible* church, in the family of that illustrious Patriarch, as a *nursery* for the *invisible* church; or, in other words, to transmit the blessings of salvation SEMINALLY to the end of time. Accordingly the history of the church proves, that, in every age, the pious, the friends of God, have been found among his natural offspring, and the natural offspring of Gentile believers, introduced, in conformity with the original provisions of the covenant, as his *spiritual* seed, and "heirs according to the promise." (Gal. iii. 29.)

Thus it has been, and thus it will be, to the end of time. In expounding this covenant, the Apostle says, "Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all." (Rom. iv. 16.)

VII. And let it not be forgotten, that this covenant remains *unrepealed* in any of its provisions; as the Apostle proves, both in his epistle to the Romans, and in his epistle to the Galatians. Gentile believers come into it with *their children*, who are now entitled to baptism, the new token or seal of it; just, as in former days, the children of the Jews were entitled to circumcision, the first token or seal. Here, in fact, is the *right of children to baptism* to be founded. God gave to children a right to the seal of the covenant, which He never revoked. It is a *divine right*.

Those who wish to see a larger discussion of this important subject, may find it in a book published by the writer, in 1812; entitled "Letters explaining the Abrahamic covenant, with a view to establish on this *broad and ancient basis the divine right of infant baptism*; addressed to the members of the Second Presbyterian Church, in Philadelphia."

## CHAPTER II.

### ABRAHAMIC COVENANT.

Second Proof—Perpetuity of the Covenant—Everlasting—State of the Jews wonderful—Reason—Quotation—Change of Dispensation gradual—Old Covenant complex—Heavy burden to the Jews—Penalty of excision could not be inflicted by Christian Church—God alone could inflict it—Season of forbearance—Error of Mr. W.—Paul's judgement—Timothy circumcised.

In explaining the nature of the Abrahamic covenant, it has been shown, that it contained both *spiritual* and *temporal* blessings;—and that in correspondence with this two-fold kind of blessings, there was introduced into the covenant a *two-fold seed*, to which they respectively belonged;—that Abraham, the constituted head or father of the covenant, understood the great promise of it as relating to spiritual blessings, and accordingly looked for a better country than that of Canaan, a heavenly inheritance;—

that, in the bestowment of both kinds of its blessings, God has exercised, and ever will exercise, his *sovereignty*, though in perfect accordance with his justice; that this covenant contained and exhibited the covenant of grace, and is an *ecclesiastical* covenant; having for its great design the organization of the *visible* church, in the Patriarch's family, as a *nursery* to the *invisible* church, or in other words the transmission of saving blessings SEMINALLY to the end of time; and that while the apostle Paul proves, both in his epistle to the Romans, and in that to the Galatians, its continued existence, he gives no intimation of its being repealed in any of its provisions.

Mr. Williamson, while he admits the perpetuity of the Abrahamic covenant, has incautiously and without proof, laid it down as a rule, that "the line of succession or heirship, is to be found not in the *church*, as under the old covenant, but only in true believers, as foretold by Jeremiah xxxi. 31." (p. 8.) Here we shall only observe in regard to

this great error, which goes to exclude the children of believers from a covenant relation with God, and to deprive them of a right baptism, that the line of succession to spiritual blessings and right to circumcision, were not established by the old covenant or law of Moses, but by the Abrahamic covenant; which was not repealed in any provision by the new covenant of which Jeremiah speaks. "Moses, said our Lord to the Jews, therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the Sabbath day circumcise a man."

Of all the covenants the ideas of Mr. W. appear to be *vague*. He fails to make the correct and necessary distinctions. This will hereafter be proved.

From the nature of the Abrahamic covenant, then, we infer its *perpetuity*. "This gracious constitution," (to use the writer's own language in his letters,) was intended by its glorious author, not merely to answer a temporary purpose, and last while the Mosaic economy continued; but to endure as long



as the sun and moon, and bless his *church* with heavenly influence, till He translate her from earth to heaven."

This is our first argument to prove that the Jews will be *converted as a people*. I am aware of what reply might be made to this argument, on the supposition that Mr. Williamson's theory is true. But what will become of the reply, when its foundation is subverted? In the mean time, we shall proceed on the plan of exhibiting our own views first, which we think will gain strength as we advance.

#### SECOND PROOF.

##### *Perpetuity of the Covenant.*

It is expressly called *everlasting*.

Here the writer may be permitted to use his own language uttered by him more than *forty years* ago.

"I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an *everlasting* covenant TO BE A GOD unto thee, and to thy seed after

thee." This term, it is admitted, has sometimes a more limited sense, and is connected with things which last only for several ages. It is applied to the priesthood of Aaron, and to the great annual atonement for the Jewish people; both of which have long since been abolished. But it will not follow, from this application of the term, in these two instances, and in others of a similar kind, that it should be understood, in the same limited sense, in its application to the Abrahamic covenant. It certainly is applied to objects as lasting as time, and to objects absolutely eternal. We read of the everlasting hills, the everlasting mountains, the everlasting remembrance of the righteous; everlasting life, everlasting kindness, the everlasting God. Why then should we not understand this term, in its application to the covenant, as expressing perpetuity? What just reason can be offered for taking it in a more limited sense? Will it be said, the term is applied to the land of promise, from which the descendants of Abraham have for ages, been

expelled; and that, therefore, the covenant ought not to be considered as being perpetual, any more than the possession of the land of Canaan?"

"We reply, Before a solid objection can be founded on this application of the term, it behooves those who urge it to prove, that the Jewish people shall never return to their ancient land, and occupy again the inheritance from which, on account of their crimes, they have been ejected. Their expulsion from it no more proves the grant to have terminated, at that dreadful period when they became vagabonds over the earth, than their former exile, under the Babylonish captivity, proved the term of donation to be then expired; unless it can be clearly evinced, that they shall never return to their own country. Can this be done? Can satisfactory proof be derived from the present state of this unhappy people? They are indeed like dry bones. But the same Almighty power, which made them live when they themselves thought deliverance impos-

sible, and that there was no more hope of their being reorganized into a nation in their own land, than of bones, dry and bleached with the sun, being raised to life again; can, with perfect ease, breathe on them, and cause them to live; collect them out of all countries whither they have been driven, and reestablish them in the country of their forefathers, in greater power and glory than ever. Indeed their present state renders it probable, that the God of Abraham, of Isaac, and of Jacob, their illustrious progenitors, pitying their miseries, will at length redeem them out of the hands of all their enemies. For what purpose have they been, so many ages, preserved, amid innumerable hardships, a separate people? No other nation, in similar circumstances, ever retained their distinctive character. All captives have, sooner or later, lost the marks which distinguished them, and become incorporated with their conquerors. But the Jews, notwithstanding all attempts by Christian nations to destroy them as a people, have, in spite of

the greatest and most cruel severity employed to subdue them, retained their distinct character, sentiments, and worship. How visible the finger of Jehovah in this phenomenon! For what purpose this unusual interposition? Why has God, by his providence, preserved them as a separate people? Only to render their conversion the more conspicuous and remarkable, and then to amalgamate them with other Christian nations? Or is it his intention to restore them to their former inheritance, as well as to convert them to the faith of Christ? If we consult the history of this wonderful people, and the marvellous deliverances effected for them in times past, there appears nothing incredible in an expectation of their return to their own land. The preservation of them as a separate people, evidently encourages it." pp. 50—53.

Here the author, in his former publication, adduces particular prophecies in confirmation of his views. But in this, before he proceeds to that part of his proof, he will present the reader with the evidence which

the apostle Paul furnishes us for believing the Jews will, *as a people*, be converted to the faith of Christ, and brought into the Christian Church.

Previously to this, however, it will be proper to look at the *condition* of the Jews, during the period intervening between the death of Christ and the actual infliction of the penalty they had incurred, by crucifying and afterwards persisting in rejecting Him, by the Providence of God.

The generation in which the Saviour was born, were very corrupt and wicked; and to punish them the Romans had already been permitted to reduce them to a state of subjection to their empire, though they were allowed, in a great measure, to govern themselves by their own laws, and to retain their peculiar worship. The sceptre had not departed from Judah; but it was shattered. "The kingdom of God," said our Lord, "shall be taken from you, and be given to a nation bringing forth the fruits thereof. (Mat. xxi. 43.)

It was not *then* taken from them. The church still remained with them. And after his resurrection, the Redeemer directed his Apostles to remain at Jerusalem, until they received the promise of the Father, the gift of the Holy Ghost, to qualify them for their work; He also commanded them to begin their ministry, by preaching the Gospel first at Jerusalem. (Acts i. 4—8.) They did so; and continued, for a considerable time, to preach only to the Jews; being unacquainted with the extent of their commission, until Peter was taught, by a remarkable vision, that it was lawful and proper to preach to the Gentiles, and freely associate with them. See *Acts tenth chapter*.

The change contemplated by infinite wisdom in regard to the church, was *gradually* brought about. It comprized the abolition of the old covenant and the introduction of the new, as well as a new token or seal of the Abrahamic covenant. The accomplishment of this purpose required time, and a season of forbearance towards the Jews.

At the death of Christ and his resurrection, the *typical* part of the old covenant virtually lost its binding power on the church. This is illustrated by the apostle Paul, in the *eighth, ninth, and tenth* chapters of his epistle to the *Hebrews*.

But the whole of that covenant was not abolished.

It was complex ; comprising *moral, ecclesiastical, civil, and judicial laws*.

This will appear to any one who carefully reads the four books of Moses, *Exodus, Leviticus, Numbers and Deuteronomy*.

This covenant was not designed, originally to come in place of, or to supersede, or alter, but to subserve, the Abrahamic covenant. So Paul expressly teaches, in his epistle to the Galatians ; and that "the law was our school-master to bring us unto Christ, that we might be justified by faith." See the third chapter.

The moral law required from the Jews what it ever did, and ever will, require from all men, supreme love to God and perfect



love to our neighbor. Compare what our Lord said to a lawyer who inquired, "Master, which *is* the great commandment in the law? (Mat. xxii. 36—39.) with what Moses said God required of Israel; (Deut. x. 12, 13;) and you will see the same perfect obedience was required under the *Old* that is now required under the *New* covenant. The moral law has been the great rule of obedience in every covenant; and from the demand of perfect obedience no one can be freed. Every deviation from this most perfect rule, ever has been, and ever will be, *sin*.

Here may be introduced a passage from Mr. Williamson's letters to show how incorrect his language is, and what wrong impressions it may make on uninformed minds.

"In this consisted the difference between the old and the new covenant. According to the old, all those who complied with a *few* of the external conditions of that covenant, though they were not converted men, were *Israelites* (what kind?) in covenant, and heirs to the land of Canaan, which was

one of the legacies bequeathed in the first covenant, and also to the privileges and blessings of the service of the temple. But in the new none would be admitted but true converts, who had the law written in their hearts." pp. 134, 135.

Heirs to the land of Canaan! That land had been promised to Abraham's "seed for an *everlasting possession*," (Gen. xvii. 8,) and the promise had been fulfilled. For ages they had been in possession of their inheritance. How then could these Israelites, "according to the flesh," be now denominated "heirs to the land of promise?" Is it proper to call a man who has possession of the legacy bequeathed by his father his heir? Clearly not. He was an heir before his father's death, but not since "the legacy, (to use brother W.'s favorite language) was paid," and he has been living in the enjoyment of it.

Again let it be remarked, his language is calculated to make a wrong impression on the mind of some readers, and lead them to suppose, that it was an easy matter to sus-

tain the character of an Israelite in covenant with God.

And was it so? To what a multitude (not a "*few*") external observances were the natural descendants subjected! How frequently did they become unclean and unfit for the temple service! Mr. W. has somewhere cited a large number of offences for which they were to be "cut off from the people." The old covenant, far from being an easy, was a very severe service; an intolerable burden in the judgment of *Peter*; who, in the council held at Jerusalem, addressed to them this strong and emphatic question: "Now therefore, why tempt ye God, to put a *yoke* on the disciples, which neither *our fathers nor we were able to bear?*" (Acts xv. 10.)

Another remark should not be omitted on the language of Mr. W. He does not accurately distinguish between the *Old* and the *Abrahamic* covenant, but rather confounds them. We shall have occasion hereafter to show that, in our opinion, he

does not understand correctly the import and effects of the new covenant of which Jeremiah prophesied.

In further elucidating the condition of the Jews, in the intervening period referred to, let it be observed, that every converted Jew, and avowed disciple of our Lord, was, while he continued in Judea, bound to yield obedience to the laws enforced by the civil and ecclesiastical rulers of the land, which did not conflict with laws of Christ.

Admitted; the Jewish people, by rejecting the Gospel of Christ and refusing to submit to his blessed reign, were exposed to the sentence of expulsion from his kingdom or church. But whose province was the infliction of this tremendous sentence? It was not put in the power of the Christian Church. The Apostles could warn and entreat, but not assume the prerogative of their Lord and Master.

The ten tribes, by setting up the golden calves, in the two extremities of their land, became idolaters, and incurred the penalty

of being disowned by Jehovah. But the sentence was not executed immediately. In great mercy, God bore long with them, and sent prophet after prophet to warn and reclaim them; and a period of forbearing mercy of about two hundred and fifty years intervened between the institution of idolatrous worship among them, and the infliction of the sentence so frequently denounced.

A season of similar forbearance was allowed to the Jews, though not so long, before the Romans were commissioned by God, to capture their cities, desolate their country, destroy Jerusalem, burn their temple, make an indiscriminate slaughter of its inhabitants, sell those that were not slain, and disperse them over the world. This fearful occurrence took place in the year of our Lord 70, or about forty years after his resurrection from the dead. Then, and not till then, was proclaimed by God to the world against the Jews the fearful words, he had ages before proclaimed against *Israel*: "Ye are not my people, and I will not be your God." (Hosea i. 9.)

Mr. W. greatly errs in regard to the execution of the sentence of excision of the Jews. In the course of his reasoning to show this event took place at the death of Christ, he quotes a passage from Paul's epistle to the Hebrews; (chap. viii. 13;) which if he had duly considered would have discovered to him his error. Had he given the whole verse, his readers might have detected his mistake. The verse reads thus: "In that he saith, A new covenant he hath made the first old. Now that which decayeth and waxeth old is *ready to vanish away.*"

Evidently, although old, decayed, and ready to vanish away, it had not yet, in the judgment of Paul, vanished away. That this was the real judgment of Paul, more proof will be presently furnished.

Before this is presented, the readers attention is requested to the manner in which Mr. W. treats this text. He quotes it *partially*. Having cited these words: "In that he saith a new covenant he hath made the first old." Here he stops; and instead of

giving the Apostle's judgment, by quoting the remaining part of the verse, he substitutes his own opinion, by adding, "So it would vanish away." And then he inquires, "Has it passed away?"

In answer to this question, by an erroneous interpretation of the reasoning of Paul about the *typical* part of the old covenant, he is led to this conclusion, "The end of which, (the old covenant,) Paul says, had come when Christ *died*." (p. 139.)

But Paul did not say so; for, although he had asserted in the text quoted above, "It was ready to vanish away; yet he knew it had not vanished, and was not deprived of all its force. Parts of it retained their authority.

This great Apostle, while he firmly asserted and maintained the liberty which Christ had granted to Gentile believers, and, at Antioch, boldly rebuked the improper and timid conduct of the apostle Peter; (Gal. ii. 11—21;) yet complied with Jewish prejudices as far as the just maintenance of "the truth of the Gospel," would allow.

Timothy was the son of a Jewess by his father, who was a Greek; and when Paul resolved to take him with him in the work of the ministry, we are informed, by the sacred historian, that "Paul circumcised him, because of the Jews which were in those quarters; for they all knew that his father was a Greek." (Acts xvi. 1—3.)

The Apostle knew that God alone, who had established the Mosaic economy or the old covenant, could put an end to it, by His Providence subverting the whole government of the Jewish nation, both ecclesiastical and civil; and hence in his epistles, he inculcated on christians, mutual forbearance towards one another in unessential matters, and in regard to what they might in each other consider as the dictates of an erroneous conscience. (see Rom. xiv. 13—23.)

When he wrote his epistle to the Hebrews, (supposed by *Scott* to have been written during his imprisonment at Rome,) he saw the great decisive act of Divine Providence approaching; and therefore, while he en-



deavored to enlighten the minds of the Hebrews, in regard to the new and christian dispensation, which God was gradually introducing over His church, he expressed himself in the text quoted above, as he did: "Now that which decayeth and waxeth old, is *ready to vanish away.*" It was ready to vanish, but it had not yet vanished away.—The final stroke of its Divine Author, by which it would be prostrated, had not fallen upon it.

Misled by his *theory*, Mr. W. has, in our judgment, rashly asserted, that no intimation of the conversion of the Jews is to be found in the Bible; although he has looked at the 11th chapter of the epistle to the Romans, and written his remarks on it: which, we think, contains not only intimations, but *clear proofs* of so cheering an event.

### CHAPTER III.

Impediment to a correct interpretation of *Rom. xi.*—Results of Mr. W.'s plan of investigating the scriptures—First result—Erroneous views—Vile character of the Jews by Jeremiah—State of Gentiles—Paul's character before conversion—Second result—Paul's view of heirs of the promise—Penalty of excision explained in regard to uncircumcised children—In regard to David—Individuals and a City—When idolatry generally prevailed God alone could inflict the penalty.

To the exposition of that delightful chapter we should now proceed; but we deem it expedient, first, to present to the reader the results of Mr. Williamson's theory and plan of investigating the sacred scriptures, to find out the designs of Divine Providence in regard to the Jewish people. This, it is believed, will lead to a discovery, that his theory is unfounded and his plan of inquiry erroneous; and prepare the reader to receive an exposition of that portion of inspired truth, which we deem to be correct.

The results to which Mr. W. has come appear to us indeed surprising.

1. *The first* is, That they will never be converted to the *Christian faith, as a people*, nor ever belong to the *Christian Church*.

He says,

“There appears, therefore, no promise in the Old or New Testament, that they will ever return as a nation, either as the church, or to the church, or in any other way, except as individuals in common with the Gentiles.” (pp. 5, 6, Introduction.)

“Thus far, then, we see nothing like a direct or ever implied assertion, that more than a *very few* of the Jews are ever to return to the church.” p. 125.

Further, Mr. W. contends, that the Jews will, as a people, not only remain out of the church, but be held up, by Divine Providence, as a *beacon to warn* others against the danger of unbelief to the end of time.

On page 9, he says,

“That the church has no more to seek for, and expect their conversion, than that of

any other people : and beyond that, it seems more than intimated, that these scattered Jews as a nation (people ?) will never be converted, nor amalgamated with other nations, except a *few of them*, but will always, as now, stand out, in every nation, as beacons of warning to them of the fearful consequence of rejecting Christ, calling him an impostor, and trampling on his blood."

This is followed (pp. 9, 10,) by a singular and confused argument. In opposition to it our design is to show, in the proper place, that more than one prophet has distinctly taught that the Jews would go into captivity after that in Babylon; and that the Jews, as Jews, would be carried captive by the Romans, after the final capture and destruction of Jerusalem. How could the Jews be carried captive by the Romans but as Jews? Jews they certainly were at the time; though not such spiritual Jews as Paul characterizes in Rom. ii. 28, 29; and the seed of Abraham," in the sense affixed to the terms by our Lord, when, in his controversy with

the Jews, he said, "I know that ye are Abraham's seed," (John viii. 37,) and when He at the same time, (verse 44,) said, "Ye are of your father the devil, and the lusts of your father ye will do."

It is owing to not making proper distinctions, that brother W. speaks as he does, in the last paragraph of the 10th page. While the Jews occupied their own land, before the advent of our Lord, none but true believers were the "seed of Abraham," as Paul (Gal. iii. 29,) used the term, "and heirs according to the promise; the great promise of the covenant, as we have explained. (See pp. 15, 20.) No one who understands the scriptures, will call the existing Jews the seed of Abraham according to Paul's meaning, or say they have any claim to this great promise.

Here we think it proper to notice two other passages, to show how strangely our brother reasons.

One is found on page 149.

"But first I would remark, that if we have been successful in proving that the only

seed of Abraham and heirs of the promises, are at present true believers, then they are not in captivity, and so cannot now come out of it."

It is evident from what has been just said, that we shall admit his premises; but we cannot admit his conclusion.

John, in his apocalypse, (chap. xii. 12,) has given a glorious symbol of the true church of God; and (in verse 6,) he says,

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days."

Is she not in captivity? Who drove her into the wilderness? Was she not driven there by those anti-christian men who received power from the "great red dragon?" And does she not contain many true believers?

Her period of 1,250 years are not expired; and when they shall expire, and she shall be permitted to come out of the wilderness, and enjoy her glorious liberty, will she not come

out of *captivity*, and receive greater blessings, than the Jews received under the proclamation of Cyrus, by which they were set free from Babylonish captivity?

Another paragraph is found on page 159.

“Besides, all this was to be done for the house of Israel and the house of Judah, which were then to go into captivity, including the whole church of Christ. But if this return be future, then these blessings are either promised to a people whom Christ calls the children of the Devil, or to the church, which is not captivity.”

This is not the place to expose the erroneous interpretation Mr. W. puts on predictions referred to by him, in regard to the restoration of the Jews to their own land. This will be attended to in another part of our discussion.

Here we only ask, What was the character of the Jews, when the promise on which he so much insists, that they should be delivered from captivity in Babylon? Were they not exceedingly corrupt? Were they

not dismally stained with the guilt of gross idolatry? Might not the great mass of them be characterized as "the children of the Devil?" And did not God send them into captivity as a punishment of their idolatry and other crimes? What a black catalogue of their crimes, is given by Jeremiah, in chapter xxxiii. 26—35; and yet from verse 36 to the end of the chapter, he utters those most gracious promises of their return, and of the signal blessings God engaged to bestow on them!

Now, if Jehovah could give to this depraved people such precious promises of what He intended to do for the next generation; why could He not utter to the same people, the same house of Israel, and the same house of Judah, promises of what He designs to do for generations in some far distant period?

How vile was the character of the Gentiles, when the Lord was pleased to direct the prophets to record their predictions, that the Gentiles should be brought into his



church? And, indeed, how exceedingly abandoned to wickedness, were they when the Gospel was first preached to them! How black and dismal the colors in which Paul has drawn their character! (Rom. i. 18—32.)

What was Paul himself when he was converted? Was he not a child of the Devil? Does he not characterize himself as having been “a blasphemer, a persecutor, and the chief of sinners?” And does he not magnify the grace of Christ in dying, not only for sinners, but for the chief of sinners?

How futile, then, the *alternative* proposed by our brother in the close of the paragraph cited above!

“But if this return be yet future, then these blessings are either promised to a people whom Christ calls the children of the Devil, or to the church, which is not in captivity.

Yes, when first given they were uttered to that wicked and abandoned people described by Jeremiah; and when fulfilled

they will confer inestimable blessings upon a vile generation, that will change the children of the Devil into sons of the most High God!

And, doubtless, were brother W. to live to see the fulfilment of these blessed promises, he would feel somewhat as the prejudiced disciples of Christ at Jerusalem did, after Peter had rehearsed his visit to Cornelius, the Roman Centurian; "When they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life." (Acts xi. 1—4, 18.)

II. The *second result* to which Mr. W. has arrived, is stated by him, in his Introduction (p. 8.) thus:

"So that after this, the line of succession or heirship is to be found, not in the *church*, as under the *old* covenant, but only in true believers, as foretold by Jer. xxxi. 31."

A sad result indeed! It cuts off children from the great privilege of being in covenant with God, secured to them by the

Abrahamic covenant, and deprives them of its seal. It was not the *Old* or Sinai covenant that conferred on them these inestimable privileges, but the Abrahamic. The *Old*, or *national*, covenant was instituted in subserviency to this ecclesiastical covenant, as we have shown. (page 23.) It was made at Mount Sinai with the Israelites; because they had become a *nation*. It gave them no title to the great promise in the Abrahamic covenant; it only repeated the promise of the land of Canaan, which the wicked generation that came out of Egypt, afterwards lost through their repeated rebellions. (Num. xiv. 22—24.)

Mr. W. greatly fails in making proper distinctions, and not unfrequently confounds the covenants. This will often appear.

Let us look at the different steps by which he has reached his conclusion.

On page 38 we find these words :

“After the complete organization of the Jewish Church, (Israelitish?) none were recognized as belonging to the heirs of promise, who were not in that church, whether Jews

or of Gentile origin, while all in it were counted heirs."

How erroneous! Paul has explained the meaning of the Abrahamic covenant, in two of his epistles; and in Gal. iii. 29, he has given us this rule: "And if ye be Christ's, then are ye Abraham's seed and *heirs according to the promise.*"

This text is quoted again and again by Mr. W.; and yet, with it before his eyes, he has fallen into so great an error! Were all in the church when completely organized, whether Jews or of Gentile origin, *Christ's*? Had they the faith of Abraham? Were they heirs of the *promise*? Were they justified, as Abraham was when he believed? and were that whole generation concerning whom, God, provoked by their repeated rebellions, swore, that their carcasses should fall in the wilderness, *heirs of the promise*? Did they fall from grace?

On page 44, Mr. W. subsequently to the dispersion of the ten tribes, or Israel, by the Assyrians, says:

"This, I think, we may now safely lay it

down as our future rule of examination till the death of Christ, that all who were regularly in the Jewish Church, after its complete organization, were counted Israel the seed of Abraham and heirs of the promises, and none others."

Here he betrays the same want of discrimination, and fails to profit by the instructions of Paul; who says; For they are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of promise are counted for the seed." The Apostle goes on, in illustration of his distinction, and shows how from the beginning, God, as a Sovereign, bestowed his blessings, on whom He was pleased to choose. (Rom. ix. 6—24.)

"All regularly in the Jewish Church," were not counted *Israel* in the Apostle's sense of the appellation; nor were they, according to his meaning, the seed of Abraham, nor *heirs of the promise*.

The questions proposed by brother W., in his *sixth* letter, are singular indeed! Who ever maintained or even hinted, that the believing Jews who received and obeyed Christ our Lord, “forfeited their character as Jews, and their claims as heirs of the promises made to Abraham and his seed? Or whoever asserted, that those Jews, “who called him an impostor, and joined in persecuting and putting to death the Son of God, thereby secured to themselves and their children forever all those rich legacies which were yet due by covenant promise to the lawful heirs of Abraham?”

Here we have another specimen of the strange *alternatives*, into which Mr. W. has been betrayed by his erroneous theory.

To the questions proposed by him at the close of this letter, (pp. 65, 65,) we answer; That the “rebellion” of the unbelieving Jews did not constitute them the exclusive heirs, or heirs at all to the promises, but led to their expulsion from the covenant; and that the obedience of the believing part, so

far from cutting them off from the promises, made them what they were not before, though in the church, the *true seed* of Abraham. Christ, after his resurrection had a kingdom, and he reigned not only over believing Jews; but, as their king, he punished, in due time, those Jews who said, "We will not have this man to reign over us," by expelling them from his kingdom or church.

And we believe, that as they never had been, so now they are not the spiritual seed of Abraham; but may be denominated, as Christ did denominate them "the children of the devil;" and yet a future generation of these opposers of Christ, will, according to prophetic assurances, receive converting grace, from Him who died for sinners, and "came to call not the righteous, but sinners to repentance;" and be brought again into His church, to hail Him as their King, and yield to Him a willing obedience.

The interpretation which Mr. W. puts on two passages, quoted by him, is entirely incorrect; and, of course his reasoning on

them is in conclusive. (pp. 62, 63.) He assumes that our Lord was not invested with universal power, nor constituted judge, before his resurrection. Is this so?

John, His forerunner, early delivered this testimony: "The Father loveth the Son, and hath given all things into his hands. He that believeth on him hath everlasting life, &c. (John iii. 35, 36.) And just after He had commissioned the twelve to preach in the villages of the Jews, He said of Himself, "All things are delivered unto me of my Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Mat. xi. 27.) And again in vindicating his conduct in healing the impotent man on the Sabbath, He told the enraged Jews, "For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment to the Son; *that* all men should honor the Son, even as



they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." John v. 21—23. See also vs. 24—29. Chap. xiii. 3—5, 12—17.

It was, then, no want of power in our Redeemer, as Mr. W. assumes, or of authority as a judge, that He refused compliance with a request about dividing an inheritance, or that He limited the commission of the twelve to the Jews. His infinite wisdom prompted Him to act as He did in both cases.

*Difference between exposure to, and the infliction of a penalty.*

There is a manifest distinction to be made between the incurring of a penalty and the execution of the penalty. In illustration of this remark, let us refer to a passage in Mr. W.'s letters.

He writes (pp. 7, 8,) thus : "Then when we trace the history of Judah down to the time of Christ, we see them again divide into two parties," (had not such parties always existed among the Jews from their

return from Babylonish captivity?) “the smaller, as always, following, and the larger rejecting Christ, and refusing to obey Him, and finally causing Him to be put to death, and seem thereby to incur the penalty of FINAL *excision* from all future connection with the people of God, according to the law of Moses; Deut. xviii. 19, as explained by Peter, Acts iii. 23, in further proof of which they have remained separate now for more than 1,800 years. The penalty here, as explained by Peter, seems as positive as that of an uncircumcised man child; and therefore all the heirs that remain after this, are to be found in that party that received Christ as their Saviour, and obeyed Him as their King, and those that fell to him from other Jews soon after.”

On this passage we ask, *first*, To what were the circumcised male children heirs?

Not to the land of Canaan, for they were born in it, and as they grew up, lived in the enjoyment of the inheritance that had been promised to their fathers. Without faith

they could not become heirs to the great promise of which Paul speaks, in Gal. iii. 29.

*Second,* Was no room left for repentance, to the uncircumcised man-child, whose criminal parents had neglected to have impressed on him the token of the covenant? When he grew up, and wished to be restored among God's people, could he not enter again and recover his forfeited privileges, as well as a Gentile? This, it is presumed, our brother will hardly deny.

The case then of an uncircumcised man-child is unfortunately introduced as a proof of the *final* excision of the Jews.

The children of that rebellious generation that came out of Egypt, were not circumcised in the wilderness; and the reason probably was, because their fathers were cast out of the covenant, when God swore they should not enter the land of promise.

But their children were admitted into the covenant; and therefore, circumcised by God's command, soon after they had crossed

the river Jordan, and entered the land of promise. See Joshua v. 2—7.

#### DAVID'S CASE.

David, by committing adultery with Bathsheba, and murdering her husband, had exposed himself to the penalty of death. (Levit. xx. 10.) But who shall execute the law, and put the king to death?

Nathan, the Prophet, was sent to David to convince him of the greatness of his guilt, and that he deserved to have the penalty of God's holy law inflicted on him. (2 Sam. xii. 1—12.) But when David acknowledged his guilt, the Prophet announced his forgiveness: "And Nathan said unto David, The LORD also hath put away thy sin; thou shalt not die." (2 Sam. xii. 13, 14.)

#### CASE OF IDOLATERS.

Further to illustrate the importance of distinguishing between liability to punishment and the infliction of the threatened punishment, take another case. Look at

idolatry. The laws of God against this great crime were very severe and very just. If a man were secretly enticed to this vile transgression, by his brother, or son, or daughter, or the wife of his bosom, he was, not only forbidden to yield, but solemnly required to cause the offender, to be put to death, and to commence the act of stoning, Deut. xiii. 6—11.) Then follows, from verse 12 to 17th, directions how the Israelites were to act in regard to a city that had gone astray in this matter. After making due inquiry, if it was found that the city was guilty, they were commanded to “smite the inhabitants of that city with the edge of the sword,” and “burn with fire the city.”

#### CASE OF NATIONAL IDOLATRY.

But when the people of Israel became generally idolaters, it is manifest the punishment could not, and would not, be inflicted by the hands of their rulers; and that God alone could deal with them as they deserved.

How often did Israel, after their settlement

in Canaan, fall into the great sin of idolatry ! They deserved to be disowned by Jehovah, and He might have destroyed them. But He did not, although He often sold them into the hands of their enemies ; and thus severely punished them. Yet, being merciful and long suffering, when they repented and cried to Him, He heard and delivered them, and restored them to favor.

Read the Book of Judges, and particularly chap. ii. 11—23. chap. iii. 5—30. chap. vi. 1—14 ; 33—40. chap. vii. 1—25.

It is apparent, then, that exposure to a penalty and the infliction of it, are two distinct and different things. Mr. W. fails to make this necessary distinction.

Let the language of Moses, (Deut. xviii. 15—19,) be compared with Peter's exposition ; (Acts iii. 23 ;) and it will be found they perfectly agree. If brother W. had cited what Peter says in 25 and 26th verse, the reader would have seen these words : " 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 kindred 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." This agrees with what he had said, on the day of Pentecost: "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.

Let it be observed, that, on both occasions, Peter addressed his hearers thus: "Ye men of Israel." (chap. ii. 22. chap. iii. 12.)

It is plain, then, that Mr. W. cannot derive, either from the words of Peter, or from the case of the uncircumcised man-child, any proof, that the penalty of excision from the covenant had, at the time of Peter's addresses, after our Lord had arisen from the dead and ascended to heaven, been inflicted on the Jews.

The contrary is apparent; for they were addressed still as God's covenant people. Nor can he prove from sacred scripture, that God, by His providence, expelled them from the covenant, in the life-time of the Apostle Peter.



## CHAPTER IV.

God has a visible Church—Committed to fallible men—Perfectly pure Church never existed—Children members—Covenant unchanged—Not a Will—Consequences of regarding it as such—Promise boundless and eternal.

Let us now return to the passage transcribed from Mr. W.; at the head of this particular.

What does he mean? Does he intend to teach that the New Covenant engages that all the members of God's church on earth, shall be taught of God, be regenerated persons, true believers? Then he teaches what the covenant does not engage.

### VISIBLE CHURCH.

God has a *visible* church on earth; and this church is made visible in regard to adult members, by their profession of religion and participation of the sacraments, baptism, and the Lord's supper; and the administration

of its affairs, has been committed, by our Lord and Saviour to ministers appointed by Himself for the purpose; who are all *fallible* men, unable to search the heart and guard against deception. They may receive into the church, not only *self-deceivers*, who do not intend to deceive, but *real hypocrites*, who design to impose on them.

#### NO VISIBLE CHURCH PERFECTLY PURE.

There never existed such a pure church, as Mr. W. contemplates, since the organization of it in the family of Abraham.

Even in the small family of our blessed Lord there was a devil, a traitor.

And in the Apostolic church were found *Ananias* and *Saphira*, his wife, who were both stricken dead at Peter's feet; because they lied to the Holy Ghost. (Acts v. 3—5, 8—10.)

Simon Magus professed to believe, and was baptized by Philip; but, when he discovered the wickedness of his heart, by offering money to purchase "the gift of

God," Peter said, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity." (Acts viii. 20—23.)

Subsequently when the church at Jerusalem had so increased, that many thousands of Jews believed, (*myriads*, many ten thousands in the original,) the probability is, that many false professors had gained admission into the church.

Besides, to the visible church belong the baptized children of professing christians. The privilege of membership was given to children by God, in the covenant made with Abraham; and it is out of the power of Mr. W. to prove it was ever taken from them, or that the covenant organizing the

church, was ever so changed, as to throw children out of a covenant relation to God.

The new covenant was not designed, as will hereafter appear, to deprive children of their long enjoyed privilege. They are still entitled to it, and are yet embraced within the covenant's ample folds.

If, then, the Abrahamic covenant remains essentially the same, its great design of making the visible church a nursery to the invisible church, or, in other words, transmitting the blessings of salvation SEMINALLY, must still remain unaffected by any change of dispensation.

So believed Peter when he said, "Ye men of Israel"—"The promise is to you and to your children, and to all that are afar off, even as many as the Lord our God shall call."—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."

This covenant contemplated the introduction of the Gentiles; and when the grace of God brought them into the Jewish Christian Church, their children came with them; and the great design of the covenant remained the same."

"The line of succession" was not taken from the visible *church*, and given to the *world*.

Read and search the history of the church, after it had been augmented by large accessions from Gentile nations; and it will be found, that the blessings of salvation were transmitted to the children of professing christians. The line of succession is still in the church, and will remain in it, to the end of time. \*

The day approaches when that prediction will receive a glorious accomplishment: "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." (Ps. xlv. 16.)

From the review of the two results, at which Mr. W. has arrived, in his investiga-

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\*See Appendix, A.

tion of the present and future condition of the Jews, it is clear in our judgment, that he has been misled by a false theory, and want of sufficient and correct views of the covenants.

Had he duly studied the Abrahamic covenant, he would have discovered, that it contained both *spiritual* and *temporal* or *external* blessings, and that, in correspondence with the two-fold blessings, it comprehended a two-fold seed; "*children of the flesh*" and "*children of promise*;" or children by *birth* and children by *grace*.

Had he sufficiently studied this great ecclesiastical covenant, he would not have commenced with such a vague inquiry, as is found on page 4th of his Introduction:

"Who are, at present, the recognized seed of Abraham, to whom the promises belong?"

Adverting to the two-fold kind of blessings or promises, and the two-fold seed contemplated in the covenant, he would have proposed his inquiry in a less general

and more correct form; he would have explained to which seed he referred, and shown distinctly what promises he meant. Had he done this, he would have preserved both himself and his readers from going astray from the true path.

Had Mr. W. possessed an adequate acquaintance with the Abrahamic covenant, he would have seen the impropriety of considering this covenant as a *Will* or *Testament*.

It is nowhere presented, by the inspired writers, in this light; it is uniformly denominated by them a *covenant*. It is so styled by Paul, in his epistle to the Galatians; when he shows that the law, or Old covenant, instead of disannulling, was designed to subserve the fulfilment of this covenant; that had been confirmed before of God *in Christ*, four hundred and thirty years previously to the giving of the law. (chap. iii.) And so in his epistle to the Hebrews, (Chap. vi. 13—18,) it is called, "*promise, counsel*."

But, in neither of these chapters of that epistle, (the eighth, ninth and tenth,) where

he contrasts the New and the Old covenant, is it once so named.

In reference to the death of Christ, the covenant of which he is Mediator, is denominated a *Testament*; and the Old covenant, with which this covenant is contrasted, receives a like denomination.

By viewing the Abrahamic covenant as a *Will* or *Testament*, Mr. W. falls into a manifest contradiction, and confounds it with the Old covenant.

At the top of page 16, he writes thus :

“In examining the question who are heirs to a will, both the law of the land and the conditions of the will, are to be carefully examined.”

This is certainly true. But in regard to the question, (page 177.) “Who are the lawful heirs of the bequests made to the seed of Abraham?” he writes very differently ; and says :

“This seems to be a question totally distinct from the question, What are the contents of a will? and should surely be



definitely settled before we look at the contents of the will; for before I know whether I am an heir, the contents of the will are of little consequence to me. Indeed, it is always difficult to understand an obscure will till we know distinctly of whom it speaks; and so of the Abrahamic will as expounded by the Prophets."

Now this, in my opinion, is in direct opposition to the rule laid down in the first quotation.

On page 19, we find this passage :

"In looking over the will of our Lord, among many things a little obscure, the following seem to be plain in the conditions of the will as recorded."

Mr. W. then goes on to specify *seven* conditions as plain. We shall not stop to show how inaccurately several of them are expressed, but only draw the attention of the reader to the *seventh*, on page 20.

When he has perused it, we request him to attend to a few questions. How many of those who were converted on the day of

Pentecost, had cried out for the crucifixion of Christ? (Acts ii. 36.) Subsequently we are informed, that the number of the disciples multiplied in Jerusalem greatly; and a great company of the Priests were obedient to the faith; (Acts vi. 7;) how many of these Priests and disciples had rejected Christ, and united in the dreadful imprecation? "His blood be upon us and our children!" The same question might be asked in regard to the many *myriads*, many *ten thousands* who afterwards were converted and believed in Christ. (Acts xxi. 20.)

Paul was an obstinate blasphemer, and bitter persecutor; yet he obtained mercy, and became the great Apostle of the Gentiles, eminently successful in preaching the Gospel of Christ.

The attention of the reader is called to these questions to impress his mind deeply with the conviction, that there is a vast difference between liability to excision from the covenant and the actual and permanent infliction of that tremendous punishment;

and to disabuse his mind from the impression, which Mr. W. wished to produce, that no hope of the future restoration of the Jews can be entertained; because they have been expelled from the covenant for 1,800 years.

The language which Mr. W. is led to use, by viewing the Abrahamic covenant as a *Will*, sounds unpleasantly to the writer's ear. He talks about *paid* and *unpaid legacies* and *bequests*. Such words seem to me to be unsuitable to the dignity of the subject; for what legacy or bequest of a *spiritual* kind has ever been paid. Take, for illustration the father of the faithful. What was promised to him, while yet on earth? "A heavenly country; a city which hath foundations, whose builder and maker is God;" which, if it had not been prepared for him and his sons, Isaac and Jacob, God would have been ashamed "to be called their God." (Heb. xi. 9, 10; 13—16.) When Abraham died, this promise to which he had been earnestly looking, while on earth, began to be fulfilled. It was also promised, that he

should be "the heir of the world;" (Rom. iv. 13;) and this also has received an incipient fulfilment.

But *neither promise* has, at this distant day, received its full accomplishment.

The Millenium is yet to come; the spiritual seed of Abraham, among all future nations, in that glorious period of light and truth and grace, must be brought into the church; the *harvest*, the *harvest* of souls, is yet to be reaped;—the last trumpet must sound;—the dead must rise;—the judge must "sit upon the throne of his glory;" the righteous and the wicked must be arraigned before Him; the sentence must be pronounced on the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you, from the foundation of the world;"—the righteous must "go into life eternal." (Mat. xxv. 31—34, 46.)

And will the promises be then fulfilled? Oh! no; they will be fulfilling through eternal ages; and yet never fulfilled. This is their crowning glory: they run parallel with eternity.

Use, brother, scripture language. Away with "paid and unpaid legacies and bequests;" they clip the wings of the imagination, when it ought to soar into regions of blessedness that have absolutely no bounds.

Eternal holiness and eternal happiness! What a subject of contemplation for an immortal mind!

## CHAPTER V.

The New covenant not opposed to the Abrahamic—Why called New—Illustrated—Sets aside the Old—Incipient fulfilment—More glorious fulfilment future—Made with the visible Church—Promises not to be taken in a literal and absolute sense—Jeremiah xxxi—Line of succession remains in the Visible Church.

In the course of this review of Mr. W.'s letters, it has been said, he does not understand correctly the New covenant of which Jeremiah speaks.

To show that this has not been spoken unadvisedly and without foundation, an attempt will now be made to explain its true nature. Already from several remarks thrown out, it is plain, he has confounded the *Abrahamic* with the *Old* covenant; and thus set the new covenant in opposition to the former.

I. It may throw light on the subject, if we inquire, why this covenant is called a *New* covenant?

The reason cannot be, because the law

was not written by God on the hearts of any, till the operation of this covenant.

It was thus written, on the heart of Abraham, "the friend of God."

It was thus written on the heart of Noah : Of him the Apostle says, "By faith Noah, being warned of God, of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by which he condemned the world, and became heir of the righteousness which is by faith." (Heb. xi. 7.)

It was thus written on the heart of Enoch, and of Abel. See what is said of them in Heb. xi. 4, 5.

In fact, the law was, from the beginning of the world, thus written on the hearts of all who became pious.

All were taught, and enlightened, and sanctified, by the Spirit of God. Not one was seen walking in the fear of God and obeying Him, who was not indebted to the Spirit for light to bring him out of his native darkness, and for grace to change his depraved nature.

It is denominated a *New* covenant; because, under its operation, God engaged to bestow his spirit in a more abundant measure, on his church,—to increase her light,—to enlarge her privileges,—and multiply her spiritual members.

This may be illustrated, by referring to language used by our Redeemer, on two occasions.

“In the last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believed on him, should receive: for the Holy Ghost was *not yet given*; because that Jesus was not yet glorified.) (John vii. 37—39.)

This interpretation of our Lord's meaning by the Evangelist, is not to be taken *literally* and *strictly*, as asserting that the Holy Spirit had not been before imparted to the church; but as teaching us, that the abundant measure



of his heavenly influence was reserved, till the Redeemer's glorification ; and that the abundant effusion of the Spirit, was to be granted, after his ascension into heaven and session at God's right hand, to the church, as his *coronation gift* ; and thus to honor Him, who was so highly exalted, as a reward for his obedience unto death, even the death of the cross, as *our Mediator*.

On another occasion, the night in which He was betrayed, Jesus said to his disciples : " A *new* commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another." (John xiii. 34.)

This commandment was not *absolutely* new ; for one great commandment of the law was this : " Thou shalt love thy neighbor as thy self." And we have seen how the Redeemer explained it, in reply to a question presented by a lawyer.

John, in his first epistle says, " Brethren, I write no new commandment unto you, but an old commandment, which ye had from the

beginning. The old commandment is the word which ye have heard from the beginning. Again, a *new* commandment I write unto you; which thing is true in him and in you: because the darkness is past, and the true light now shineth. (1 John ii. 7. 8.)

In like manner, and for reasons already suggested above, the covenant referred to is denominated a *New* covenant; and also in reference to that made at Sinai, which became *Old*, by the introduction of the New.

But it contains no promise, that every member of the visible church shall be regenerated and really pious.

II. The *New* covenant was designed to set aside, and actually did, in due time, set aside the *Old* covenant made at Sinai. But it produced no essential change in the Abrahamic covenant. With this ecclesiastical covenant, the New is in perfect accordancy; being designed to impart to its operations new life, and vigor, and greater extent.

The Apostle Paul expressly teaches (Gal. iii. 29,) that all true christians are the spirit-

ual seed of Abraham, and “heirs according to promise;” the great promise made to him and to his seed; and all true christians do accordingly receive the enlightening and sanctifying, comforting and strengthening influence of the Spirit, (though in different degrees,) engaged to be granted in that promise; and they will through life, continue to receive the blessed influence of the Holy Spirit; and at death will be conveyed, by angels, to Abraham’s bosom, in the heavenly country to which he has gone. And all true christians do participate in every blessing specified in the New covenant, in the degree appointed to each, by infinite and sovereign wisdom.

III. But the *miraculous gifts* of the Holy Spirit, contemplated in other prophetic promises, while they are given to the *church*, and are intended for her general advancement, yet do not belong to all her members; that is, all do not receive these miraculous gifts of the Spirit.

This subject is amply treated by Paul, in

his *first* epistle to the Corinthians. (chap. xii.)

That these promises belong to the *visible church*, is manifest, from the 12 and 13th verses, where the inspired writer says, "For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ," or the church. "For by one Spirit are we all baptized into *one body*; whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." And, in verses 27—31, he says: Now, ye are *one body* of Christ, and members in particular. And God hath set some in *the* CHURCH, first, apostles, secondarily, prophets, thirdly, teachers; after that miracles; then the gift of healing, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet show I unto you a more excellent way."

Accordingly, in the next chapter he teaches us, that the spiritual and sanctifying grace of the Spirit, is more to be desired, is more important and more necessary, than any of his miraculous gifts.

A careful inspection of that chapter, will show the sovereignty of God in the distribution of diversified gifts, by his Spirit, and in the differences in administration, by his Son, our Lord; and prove that all his operations in respect to spiritual gifts and varied administrations, are designed to advance the interest of his visible church, as well as to display his own glory.

IV. Now, let the reader look at the promise contained in the prediction of Joel, quoted by Peter, on the day of Pentecost; (Acts ii. 16—24;) and the promise to which he refers in the 38th and 39th verses; and he will see they are not *identical*; that the *former* refers to the miraculous gifts of the Holy Spirit, which were conferred either immediately by God, as on that day, and when Peter preached to Cornelius and his friends, or by the

instrumentality of the Apostles, on sundry occasions recorded in the Acts of the Apostles. (See chap. viii. 14—18. xix. 6.)

The promise referred to in the *latter* case, was, we believe the *great promise* in the Abrahamic covenant. This was exhibited and directed to all the members of the visible church; but fulfilled only to true believers; but the *former* was fulfilled, comparatively speaking, only to a very small number of its members.

V. Another remark on the New covenant ought not to be omitted. It is this: That although its fulfilment began on the day of Pentecost, and has been carried on ever since that memorable day, yet it has received only an *incipient* fulfilment. A far more abundant and glorious accomplishment, is still future, and reserved for that period, of which *Isaiah* prophesies in his *eleventh* chapter; when universal peace and righteousness shall prevail over this sinful and miserable world; when, to use his words, "The earth shall be full of the knowledge of the LORD, as the

waters cover the sea. And in that day there shall be a root of Jesse, which shall stand for an ensign to the people; to it shall the Gentiles seek: and *his rest* shall be GLORIOUS."

VI. In further confirmation, that the New covenant was to be made with the visible church, let us look at the 31st chapter of Jeremiah. There in verse 31st it is expressly stated, "I will make a new covenant with the house of *Israel*, and with the house of *Judah*;" and in the 33rd verse, "But this is the covenant I will make with the house of *Israel*." Israel, when they entered into the national covenant at Sinai, did not for the first time, become the visible church of God; they were his visible church already; for before they left Egypt, God had called them his people.

Moses was sent to Pharaoh with this message: "Thus saith the LORD, Israel is my son, even my first born: and I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, Behold, I

will slay thy son, even thy first born." (Ex. iv. 22, 23 ;) And in chapter vi. 7, it is written, " And I will take you to me for a people, and I will be to you a God."

From these citations, it is apparent that a peculiar relation existed between Israel and God, before the establishment of the national covenant, at Mount Sinai.

With the descendants of this people, and with the *visible* church, the New covenant was to be made.

Accordingly we find, it was made with the visible church, after the death and resurrection of Jesus Christ. The Jews were then the visible church ; and although exposed, by their unbelief and rejection of Christ, to the penalty of excision from the covenant, yet, as shown before, the penalty was not inflicted on the nation, till the year A. D. 70.

In the mean time the change of dispensation, and the establishment of the New Covenant, were gradually going on. By the preaching of the gospel, God was writing the law on the hearts of many Jews and



Gentiles ; and changing the character of his visible church, by increasing her light, and purity, and holiness.

Thus, the promises of this New covenant received their incipient fulfilment, and continued to be fulfilled, during the Apostolic period, and the next under the preaching of their successors of a like spirit. The power of faith and the purity of Christianity, were eminently displayed in the church ; so that, in defiance of the most cruel persecution, the religion of the cross became so prevalent in the Roman empire, that Paganism was prostrated, and Christianity gained the ascendant, under Constantine, the Great, in the beginning of the fourth century.

VII. Let it be remarked, the promises of the New Covenant do not engage, that every member of the church shall be a regenerated person. The terms are not to be taken in an absolute sense. They engage indeed that the church shall, as said above, enjoy increased light, and purity, and a larger measure of spiritual influence. In this manner they have been fulfilled.

## FUTURE FULFILMENT.

But there is a period in future history, when these promises will receive a far more glorious accomplishment, than in any preceding age. The "fulness" of Israel will come when "the fulness of the Gentiles shall be coming in." (Rom. xi. 12 and 25.)

It is written, "The watchmen upon mount *Ephraim* shall cry, Arise ye, and let us go up to Zion unto the LORD our God." (Jer. xxxi. 6—9.)

It is written, "He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. (Jer. xxxi. 10—14.)

It is written of *Rachel*, the mother of Joseph and Benjamin; "Thus saith the LORD; Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD; and they shall come again from the land of the enemy." (Jer. xxxi. 15—17.)

*Ephraim*, the head and representative of the Ten Tribes, is yet to act the part of the

prodigal son, and to receive from his Heavenly Father that kind and loving reception, depicted with so much beauty and feeling. (Jer. xxxi. 18—21.)

At the close of this delightful vision, well might the mourning Prophet, who had heretofore been employed in painting scenes in dismal colors, and in denouncing the terrible judgments of God, write, "Upon this I awaked, and beheld; and *my sleep was sweet unto me.*" (Jer. xxxi. 26.)

Do any feel disposed to inquire, When shall these things come to pass? I reply, Read what is written at the end of the thirtieth chapter, which relates to the same subject: "In the latter days, ye shall consider it." And then read the *first* verse of the 31st chapter; "At the same time, saith the LORD, will I be the God of *all the families of Israel*, and they shall be my people."

Let the reader ponder on these portions of holy scripture in their connections; and he will probably conclude, these great events will be introductory to that glorious millen-

ial period, which Isaiah describes in his *eleventh* chapter, from which we have above cited a few verses; and which David before him, had described with so much beauty in the 72d Psalm.

And will he not be willing to trace all these blessed and glorious interpositions of a wonder-working Providence, to the sovereign grace and everlasting love of God to His ancient people? as Jeremiah teaches in the *third* verse: "The LORD hath appeared of old unto me, *saying*, Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee."

If the above exposition of the New covenant be correct, what becomes of the rule which brother Williamson attempts to build on it? "The line of succession is to be found, not in the church, as under the old covenant, but in true believers, as foretold by Jeremiah."

The *Abrahamic*, and not the Old or *National* covenant, established the visible church; and the New covenant of which

Jeremiah speaks has not, as proved, repealed any essential article of the covenant made with Abraham; and instead of abolishing the visible church, has greatly increased its light, and privileges, and purity. The privilege granted to God's visible, covenant people, is still retained; the line of succession is still in the church. God still blesses the children of professing parents, and prepares, by his grace baptized children to take the place of their fathers, when removed to heaven.

Surely He does not pass by his visible church, in seeking for the spiritual seed, and go to the *world!* He may, when He pleases, "convert the children of the Devil," the vilest of men. But this is an *exception*, and not the *rule*. \*

\*Appendix A.

## CHAPTER VI.

Ample discussion of the subject in the Epistle to the Romans—Chapter xi.—Twelfth verse—Jews a nation—Conversion of a number did not diminish them—Acknowledged as a Nation by Paul, A. D. 61 and 63—Excision not till A. D. 70—Then diminished.

Having now removed, successfully it is hoped, the impediments in our way, we return to the proofs to be found in the writings of Paul, that the Jews, *as a people*, will be converted to the faith of Christ, and brought into His Church.

In the epistle to the Romans, we find an ample discussion of the subject under consideration.

Having in the first chapter, given a lamentable and humiliating description of human depravity, as exhibited in the conduct of Gentiles, the Apostle, turning to the Jews, shows that they had no reason to boast on account of their superior light and knowledge; because, by abusing the favors re-

ceived from God, they had rendered themselves as guilty and vile as the Gentiles. (chap. iii. 9.)

Having thus prepared the way, he unfolds the wonderful plan of saving sinners, by free grace, through the obedience and death of Jesus Christ; offered to the Jew and to the Gentile; because equally needed by both.

Owing to the lamentable ignorance of the Jews of their own scriptures, and of the great design for the accomplishment of which the Messiah, for whom they earnestly looked, came; they rejected his gratuitous salvation, and perseveringly and obstinately relied on their own worthless righteousness, and refused to accept, by faith, the righteousness of Christ; by which alone any sinner of our fallen race can ever be justified, in the sight of a just and holy God.

The sad condition of the great body of the Jews, afflicted the Apostle, and filled his heart with grief, which he expressed in the strongest language. (chap. ix. 1—3.) The unbelief of this people led him to anticipate

and answer an objection, that some might be disposed to found on the conduct of God's covenant people. He shows the word of God had not been ineffectual; and that, so far from being disappointed in his views, God had foreseen the end from the beginning; predicted all the events, and overruled all, so as to accomplish his own holy and merciful purposes, in perfect consistency with the free agency and accountability of his creatures. (see chap. ix and x.)

The Apostle, then, (in chap. xi.) proceeds to show, that, although God had always exercised His sovereignty in bestowing the spiritual blessings of His covenant, on His chosen subjects, yet He had not, and never would, "cast away his people whom he foreknew;" and that, in times of the greatest degeneracy of his people, He always had, and would have, "a remnant according to the election of grace." (vs. 1—5.)

After quoting predictions foretelling the apostacy of the Jews, the Apostle asks this question: "Have they stumbled that they



should fall?" (vr. 11.) Will they never rise again? Mr. Williamson does not hesitate to reply, never; they, as a people, are doomed to serve no other purpose than to be "beacons of warning," "in every nation where the Bible is read." (p. 9.)

But what does the inspired writer say? "God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy." Is not this directly opposite to our brother's reply? Does not Paul repel the idea of their total and final apostacy, in the strongest and most emphatic language? They have for ages been suffering the curse imprecated on themselves; "His blood be on us and on our children." For 1800 years they have been expelled, by the *providence* of God, from the covenant made with their illustrious fathers.

But still they will, as we believe Paul teaches, be recovered from their wanderings, saved from their wicked unbelief, and by abounding grace be restored to their ancient covenant relation, and enjoy what multitudes of them never did, its saving blessings.

In the next verse (12th.) this inquiry is presented: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more *their fulness?*"

The two first members of the verse are by no means of the same import. The Jews had already, when this epistle was written, by their unbelief and wicked rejection of the Saviour, grievously fallen from covenant obligations, and the duties they owed to God; who had condescended to take them into so near and honorable a relation to Himself; and bestowed upon them signal privileges and rich instructions, that they might be saved. But the season of forbearance had not come to an end; the penalty incurred by their infraction of the covenant, had not been inflicted, by their offended Sovereign. His hand was lifted up; but it had not fallen to give the fatal stroke. It was yet suspended.

They had fallen; and God, in infinite mercy, had overruled their wickedness for

the benefit of the heathen world. He had instructed his authorized messengers to preach the gospel, first to the Jews and then to the Gentiles. In obedience to his command they presented their messages of grace; and when the Jews rejected them, they turned to the Gentiles, and proclaimed to them the salvation of Christ. By multitudes it was welcomed and embraced. Thus the fall of the Jews became the riches of the world.

In all places the unbelieving Jews violently opposed the preaching of the gospel, and did all in their power to induce the heathen to oppose and reject it. In various cities they were successful in exciting persecution against the servants of Christ. From many places they were obliged to flee to save their lives.

Still, however, they were not diminished as the apostle contemplated. The conversion of a few to the Christian faith did not at all diminish the strength of the Jewish nation; for believing Jews constituted a part of the nation, while they remained in Jeru-

salem and Judea. Paul, in his speech before Felix the Roman governor, spoke of the Jews as a *nation* twice: first at the beginning, where he says, "For as much as I know that thou hast been of many years a judge unto *this nation*, I do the more cheerfully answer for myself;" (v. 10;) and then, in verse 17 where he says, "Now after many years I came to bring alms to *my nation*, and offerings." Thus, about the year A. D. 61, many years after the time Mr. W. contends the nation was perpetuated in the few Jews converted to the faith of Christ and the Gentiles added to them, this inspired writer acknowledged the Jews to be a *nation*. (See also, Acts xxviii. 19.)

But this obstruction to the gospel was soon to be removed. The suspended stroke of Divine justice was about to fall on this infatuated people, Their influence and power the apostle foresaw would, in a few years, come to an end, by being diminished greatly in number, and destroyed as a nation.

It has been estimated that, in the war

with the Romans, about the year 70, which resulted in the destruction of their capital city and boasted temple, and devastation of their country, as many as 1,100,000 inhabitants of Jerusalem alone perished by famine, pestilence, and the sword. Vast numbers of the Jews were dispersed over the world, sold for the most contemptible prices, and consigned to the mines. Everywhere they became objects of contempt.

In this manner were they greatly diminished. Thus they lost the power and influence they formerly, while existing as a nation, possessed for obstructing the progress of the gospel.

Foreseeing the removal of this impediment to the success of divine truth to be so near at hand, the inspired writer connects the diminishing of the Jews with their fall; and contemplating the great advantages that would result to the world from these unhappy events; and looking into the far distant future, when multiplied and converted, they, instead of obstructing, would help on the

progress of the truth: he exclaims in holy joy, "How much more their *fulness*!"

Would any person, unbiased by the influence of a theory, after reading this passage thus explained in correspondence with facts, and looking at the context, hesitate in believing the word *fulness* is to be referred to *Israel*, who had fallen and was to be diminished? Could he imagine it was to be referred to the "remnant according to the election of grace," mentioned in the *fifth* verse, and not to the nation denominated *Israel* in this and other chapters? Could he confound the *fulness* of *Israel*, spoken of in this verse, (12th,) with the fulness of the Gentiles," in the 25th verse? We think not.

But brother W., misled by a strange theory, has given this most erroneous interpretation.

On page 116 he makes this candid acknowledgement: "The term *Israel* is used some *thirty-five times* in the New Testament; and with the exception of its use in this Epistle, if it be an exception, seems always

to refer to the nation of Israel in distinction from the Gentiles." Here he notes down some twenty places, giving chapter and verse; and then adds, "In all these cases we think it will be admitted, that the term *Israel* is used, as in the Old Testament, to distinguish the circumcised Jew, or all Israel, from the Gentiles."

On the same page he notes *ten* places in Paul's epistle to the Romans, and is constrained to write on the next page thus: "Now, if the New Testament writers, including Paul himself, used the term *Israel* to distinguish the circumcised Jew, both believer and unbeliever, from the Gentiles, then Paul would use it here to mean the same, unless he plainly stated that he did not; which he has not done. On the contrary," &c. This is candid.

Had all this evidence satisfied brother W. there would have remained some hope for the future conversion of the unhappy Jews. But this would have subverted his theory. An effort must be made to save it. He,

therefore, struggles against the true and natural interpretation of particular verses in this *eleventh* chapter to the Romans, till, by a singular train of reasoning, he plunges himself into (what shall we call it?) an *absurdity!*

Referring to what God said to Elijah the prophet, when greatly discouraged: (see bottom of page 120 :) "I have reserved unto myself, seven thousand men who have not bowed the knee to the image of Baal:" he adds, (top of p. 121,) "In these the seed of Abraham, the *nation of Israel*, was perpetuated: so now the seed of Abraham are perpetuated in the elected remnant of verse 5 and 7, who have not incurred the penalty of excision, by rejecting Christ."

Mr. W. let it be remarked, does not call "the elected remnant," a *nation*; but this he means, as is manifest from the quotation we have given above, and from his subsequent curious reasoning: till, on page 123, the term *nation* escapes; where he attempts to prove, that although "nine hun-



dred" out of a thousand "had been cut off;" yet they were "five thousand and one hundred strong," by the accession of the Gentiles.

On this wonderful statement we submit a few remarks.

I. The event referred to about the seven thousand faithful Israelites in whom the Esraelitish nation was perpetuated, occurred in the year, B. C. 906: (see Scott, 1 Kings xix. 18:) but *Samaria* was not captured, and the nation carried away as captive, by the Assyrians, till the year, B. C. 721; (see Scott 2 Kings xvii. 6;) nearly 200 years after the above named event.

II. Here, then, we have the singular spectacle of *two nations*, running in two parallel lines for nearly two hundred years: one being a *real* nation, composed of many ten thousands idolatrous Israelites; the other, an *imaginary* nation of only seven thousand faithful Israelites, who submitted as far as conscience allowed them, to all the laws of the real nation, of which they were a constituent part; and according to Mr. W's

representation, more than one hundred years after their death.

Let the reader turn to 2 Kings, xvii. 18-23, and he will there see written concerning Judah: "There was none left but the tribe of Judah only. Also Judah kept not the commandments of the LORD their God; but walked in the statutes of Israel, which they made. And 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."

III. The tribe of Judah, or the Jewish nation, continued to exist, till the year A.D. 70, and then ceased to be a nation, inasmuch as its whole civil and ecclesiastical polity was overturned, and the people were not only reduced greatly in number but scattered over the world.

IV. In opposition to known historical facts, Mr. W. asserts, the Jewish nation was perpetuated in comparatively a small number, (100 to 1000, according to his supposition, p. 120,) together with 5000 Gentile

converts; and thus became more numerous than the existing nation; for they, as a nation, existed a few years after Paul wrote his epistle to the Romans, on which he bases his calculation.

V. Had Mr. W. recollected the words of our blessed Lord, when he uttered his solemn and alarming warning to the Jews, would he not have been afraid to take his strange position, bringing him into opposition to Him who said "I am the truth." At the conclusion of a parable, the Master said to them, "Therefore I say unto you, The kingdom of God shall be taken from you, and given to a *nation* bringing forth the fruits thereof." (Mat. xxi. 43. See the whole parable, or vs. 23-43.)

VI. All the assertions of Mr. W. are built on the sand; a strange abuse of the common meaning of the term *nation*, which is used to signify a people inhabiting the same country, and living under the same national rulers and laws; as this Republic or nation. How greatly has his theory led him astray!

Neither the seven thousand Israelites, nor the one hundred Jewish believers, with the five thousand Gentile converts, ever became a nation. They were never organized as a nation; and never pretended or claimed to be a nation.

Mr. W. has written a new and fabulous page of history; never seen before; and which, it is believed, will never be regarded as authentic.

The grand result of all his singular and erroneous reasoning, appears on page 125, where he writes: "Thus far, then, we see nothing like a direct or even implied assertion that more than a VERY FEW Jews are to return to the church."

We rejoice that our eyes can see a more delightful prospect, in looking through that long vista, which the apostle, we believe, has opened before us into the coming future.

By a fair construction of this *eleventh* chapter of his epistle to the Romans, confirmed by what he has written in his second epistle to the Corinthians, it is confidently

believed, a far more cheering conclusion can be reached in regard to God's ancient and long beloved people.

We, therefore, turn again to the *twelfth* verse of the above named chapter, which was left to dispel the darkness thrown around it by the "letters to a Millenarian."

Let me previously ask the author to inform us, how numerous this *Jewish Christian* nation, scattered among many nations of the world, has become, at the present time.

But as this would impose a very onerous task, and take him from his appropriate duties, I recall the request, and limit it to his own particular church.

Let him open the register of his communicants; and, in conformity to his own new and established rule of "The Line of succession in true believers," looking over their names, tell us their true number.— "This," he may say "is one; this another; and this another." He begins to doubt; he hesitates; his sight grows dim. The darkness increases upon him. Perplexed he,

abandons the attempt in despair, and leaves the number to be determined by the Searcher of all hearts, who alone can determine, with certainty, who are His.

## CHAPTER VII.

“ Their fulness” refers to Israel—Admission of Mr. W. —His singular interpretation—Remarks on it—“ Life from the dead” explained—Scripture illustration in verse 16th. —Mc Knight’s note—Covenant at Sinai did not originate the Visible Church—Second illustration—Neither Peter nor Paul admitted the excision of the Jews in their day—“ Some of the branches broken off” explained---Fearful condition of the Church of Rome.

That the word “ *fulness*,” refers to *Israel*, and not to “ the elected remnant,” we think is now settled. Let us, then, proceed to the next verse, where Paul says, “ For I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office.” He knew he had been commissioned by the great Head of the Church to preach the gospel especially, though not exclusively, to the Gentiles.

In obedience to his commission, his labors were devoted to their benefit; and, therefore, addressing them in this verse, he tells them he esteemed his commission to be a high

honor conferred on him, for which he was very grateful to his Master. But this acknowledgment was not prompted by any improper feelings towards his own countrymen, whom he loved, and for whose salvation he earnestly prayed. No; my feelings are entirely different. I thus speak to you Gentiles, with a view to their benefit. "If by any means I may provoke to emulation them which are my flesh, and might save some of them:" (verse 14.)

Paul knew the inveterate unbelief and hardness of heart, existing among the Jews; and, therefore, his hopes of immediate success among them were not sanguine. Some, however, he thought might yet be won by him; and he was willing to use every means to effect their salvation.

In reference to the present time, his hopes were limited. But gifted with a spirit of prophecy, he saw, in the distant future, a far brighter and more glorious prospect. This he opens to our view in the *fifteenth* verse, where he says: "For if the casting



away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

Certainly the sacred writer does not in this verse speak of "the elected remnant." They had not been cast away; they had been received. Clearly he refers to *Israel*, the Jewish nation, who, in a few years, were to be cast away, by a signal infliction of the penalty already incurred by the Providence of God. And is it not equally clear, that both parts of the verse have the same reference, and that the "word "*receiving*" applies to Israel or the Jewish nation who were to be cast away?

The future reception of this unhappy people into covenant favor by God, will indeed be "*life from the dead!*" Look at them. They are now scattered among the nations, retaining their peculiar customs, and avowing the religion of their fathers. They reject their promised Messiah, and blaspheme his blessed name. And when God shall take away the veil of unbelief from their

minds, and convince them, as he did Saul, that Jesus whom they persecute is the Son of God, what a wonderful change will it produce in them! Looking on Him whom they have pierced, how will their hearts break with anguish, and what floods of tears will flow from their eyes! And when reconciled by divine grace to their long offended sovereign, how will they rejoice in His forgiving mercy! How will they long to do away the evil of their past unbelief! And with what pleasure will they declare their faith in Jesus Christ, and hold Him up to the admiration of the nations among whom they dwell!

To the Jews it will be a real resurrection from death in trespasses and sin. They will receive from God real spiritual life; and be enabled to perform all the functions of this life. They will love, and serve, and glorify, and enjoy Him.

And what an astonishing influence will their conversion have on the nations where they dwell! When these nations shall see an

amazing transformation of character in the Jews; see those who, for ages, resisted all the power brought to bear on them to change their faith, suddenly abandoning their ancient faith, and adopting and avowing the Christian faith; what wonder will it excite! When they compare the event with scripture predictions, what a confirmation will be afforded to these predictions; and how will the truth of the Bible which records them flash upon their minds! Will not the effect be like to what would be produced, if the Jews had actually risen from the dead, and had told what they had seen in the world of spirits? Their conversion will be "life from the dead!"

We know Abraham said to the rich man importuning him to send Lazarus to his "father's house," "If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead." (Luke xvi. 27-31.) Nothing but the grace of God can change the human heart, and inspire it with a living faith. But, when the

fulness of the Jews shall occur in connection with the fulness of the Gentiles, there will be an effusion of the Holy Spirit, beyond all former measure, and a wonderful impulse will be imparted by his agency, to the preaching of the gospel, both by Jews and Gentiles.

To raise our expectation of this great event, the sacred writer gives a scriptural illustration of it in the *sixteenth* verse: "For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches."

Previously to giving my views of the true meaning of these illustrations, I wish to introduce what the apostle says of our Redeemer: (in 1 Cor. xv. 20:) "But now is Christ risen from the dead, and become the first fruits of them that slept." He was the first that ever rose from the dead to immortal life; and he arose from the dead to ascend to heaven as the great High Priest of the Church, as the Advocate and Forerunner of his people, to take possession of mansions

in his Father's house for them; and as the pledge of the future resurrection of all who slept in Him, and will hereafter sleep in Him. "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." (1 Cor. xv. 23.) "Because I live, ye shall live also." (John xiv. 19).

The apostle James writing "to the twelve tribes scattered abroad," says, "Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures." (James 1. 18.) Those who were then converted by divine grace and brought into the covenant of Abraham under the Christian Dispensation, were a pledge of the vast number that will be hereafter brought into the same blessed and covenant relation to God, and, being regenerated by the Holy Spirit, be finally saved.

But to return to the two scriptural illustrations cited by Paul, in the 16th verse of his eleventh chapter to the Romans. Both, I think, are to be referred to the same covenant made with Abraham, in different aspects.

The first fruit does not allude to the waved sheaf, as *Mc Knight* suggests, but to the two wave loaves; which are expressly called "the first fruits unto the LORD." (Lev. xxiii. 17.) This offering was made "fifty days" after "the sheaf of the wave-offering" was brought; (see verses 15th and 16th;) and it was to be taken out of their "habitations," when the harvest was gathered. (verse 17th.)

The first fruits of the Abrahamic covenant, were peculiarly acceptable to God; Abraham and his sons Isaac and Jacob; for they were, not only *relatively* or *externally* holy; but *personally* and *really* holy; being regenerated by the Spirit of God and true believers. Their natural descendants, excepting those who were cut off by divine directions; (such as *Ishmael* and *Esau*,) remained relatively holy.

And let it be remembered, that *personal* holiness was always the effect of divine grace, and not of the covenant. Abraham was personally holy before the covenant was

established with him, and became so by the regenerating grace of the Holy Spirit. Isaac and Jacob being born in the covenant, were relatively holy from their birth; but they were not personally holy, until they were made new creatures, just as their father Abraham had been before them.

This great covenant continued to impart relative holiness to all the natural descendants of these illustrious Patriarchs, (excepting always such as were cast out of the covenant by divine direction,) till the Ten Tribes, who formed the Israelitish nation, were after a long period of forbearing mercy, cast out of God's sight, and dispersed among the nations, so as to be lost and unknown to Christian nations.

Its merciful operations were continued with the tribe of Judah, and such as associated with them from Benjamin and other tribes, denominated the Jewish nation.—Cured of their propensity to open idolatry, by the Babylonish captivity, they continued to be recognized as God's peculiar people,

and distinguished from Gentile nations ; till for their obstinate rejection of Christ, and persevering disobedience to Him, the great Prophet foretold by Moses, they were, after a season of forbearance, destroyed *as a nation*, by an act of Divine Providence, in the year, A. D. 70 ; and thus cast out of his covenant and disowned as his people.

In the meantime, the gospel was preached to them and the offer of mercy and salvation through Christ, tendered to and pressed on them. Multitudes, both of the priests and of the people, believed and embraced the gospel ; and were together with very many believing Gentiles, constituted, not a *nation*, but an organized society, living in a church state, under the operations of the great Abrahamic covenant ; which had now received, under the Christian dispensation, a great increase of light and privileges, and a much larger measure of grace and heavenly influence.

The great body of the members of the Christian Church, both Jews and Gentiles



were, no doubt, not only by profession, but in reality, true believers and real saints.—These first fruits of the covenant, under the new or Christian dispensation, were peculiarly acceptable to God, and may be regarded as a sure pledge of the future harvest, both of Jews and of Gentiles, at the time appointed by infinite wisdom and mercy, for bringing in “the fulness” both of the Jews and of the Gentiles.

The second scriptural illustration in the verse under consideration, is, as already stated, to be referred to the same Abrahamic covenant under a different aspect. *McKnight* has a note on it of some value, though its parts are inconsistent with each other. “*And if the root be holy, so are the branches.*” This, he says, is an allusion to Jer. xi. 16, where the Jewish nation, made the people or visible church of God by virtue of the covenant at Sinai, are represented under the figure of a *green olive tree*, of which Abraham is *the root*, and his descendants by Isaac *the branches*. Hence the thrusting of the Jews out of the

covenant of God, is represented by *the breaking off of the branches*; and the admission of the Gentiles into that covenant, so as to make them God's visible church, is set forth under the idea of their being *ingrafted into the stock of the green olive tree*; and the advantages which they enjoyed in the church of God, are expressed by their partaking of *the root and fatness of the olive tree*. From all which it is plain, that the *holiness* of the root and branches of the green olive tree, here mentioned, is that external holiness which Abraham and his posterity derived from their being separated from the rest of mankind, and made the visible church of God."

It is never to be forgotten, that the holiness resulting from the covenant is only *relative or external*; just like that holiness which Paul, in 1 Cor. vii. 14, attributes to the children of a believing parent, by which they were entitled to baptism, the christian seal of the covenant.

But *Mc Knight* errs in representing the holiness and church state of the posterity of

Abraham, as resulting from the covenant at Sinai. We have already shown (pp. 95, 100) they were brought into a covenant relation to God, and constituted his visible church, by the Abrahamic covenant, established four hundred years before they reached that Mount; and that very chapter, (Jer. xi.) to which he says there is an allusion, refers us in the 5th verse, to this very covenant; and he himself shows, at the close of his note, that Abraham and his posterity became the visible church of God by that original covenant, which constituted that illustrious Patriarch the "father of us all."

In fact the covenant of Sinai only recognized and confirmed a relation that already existed, and made additional provisions and specific rules for the visible church of God, that had for several hundred years been in existence.

This second scriptural illustration contains another intimation of the future conversion and restoration of the Jews to the privileges and blessings of the visible church.

Instead of pursuing his subject, the apostle stops to answer an objection, which he saw might be made to his reasoning by a Gentile christian. Such a one seeing the deplorable condition of the Jews, who, by rejecting the Saviour and refusing to obey his command, had no connexion with the Christian Church, would feel disposed to say, They are no longer branches in this olive tree, but Gentile believers are.

Let the reader look carefully at the answer of Paul to this objection, and see how it corresponds to the representation we have given of the condition of the Jewish nation at this particular time. They had by their unbelief incurred the penalty of excision; but the penalty had not yet been inflicted.

The threatening denounced, (in Deut. xviii. 19,) in regard to the great prophet, is thus expressed: "And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." This threatening is thus explained by Peter: (Acts iii. 23:) "And

it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people."

Now it is perfectly plain, that the execution of the threatening had not been inflicted on the nation, when Peter explained the meaning of the words of Moses; for the nation was still in existence, and Peter was, by divine direction, preaching the gospel among them, and gathering the Christian church; and to dispose them to embrace the glad tidings of salvation, he assured them, that "God, having raised up his Son Jesus, sent him to them first, to bless them in turning away every one of them from his iniquities;" and to encourage them to believe, he reminded them of their covenant relation to God: "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."

Nor does Paul admit the penalty had been inflicted on the Jewish nation, when he

wrote his epistle to the Romans, many years after the address of Peter to the Jews. He knew indeed that their destruction was near at hand, but the period of divine forbearance had not expired; and, therefore, he expressed himself in exact accordance with facts. Hear his words: "And if *some* of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, &c." Mark he does not say the nation was broken off, but *SOME of the branches*.

Are any disposed to inquire, How were *some*, and not all the branches, broken off? We reply, as the nation had incurred the penalty of excision, the infliction of it, as in all cases of general prevalence of idolatry in preceding periods of their history, fell into the hands of God. Of course He had a right to inflict the penalty or not, to inflict it immediately, or to suspend the infliction for a time, just as He pleased. And during the suspension in regard to the nation, God could inflict the penalty on *individuals* who were prominent in guilt, and active in misleading the people.

So in times past, on individuals who escaped punishment from the rulers of the church, God doubtless inflicted punishment, by removing them from this world. It was made the duty of magistrates to put false prophets to death. (Deut. xiii. 1-5.) But, in times of general corruption, this duty was neglected; and then God sometimes inflicted punishment in some remarkable manner. (See Jer. xxix. 20-23, 30-32.)

Nearly *thirty* years had elapsed from the death and resurrection of our Lord to the date of this epistle to the Romans; and during that period, many of the chief priests, scribes, and pharisees, who were leaders in the opposition to Him, would, in the natural course of things, if not by special providence, be removed to another world, and have gone to give an account of their great wickedness in persecuting the Son of God.

Yet the term *some*, and not many, is used by the inspired writer in the *seventeenth* verse.

In the following verses, (17-22,) the apos-

tle reminds the believing Romans of their obligations to the Jews into whose church they had been introduced, and of the great privileges and blessings they enjoyed from their standing in it; and that, as they were admitted as members by faith in Christ, so they could remain members only by the continued exercise of faith. He inculcates the necessity of humility of mind, and warns them, that if they fail in profiting by their peculiar spiritual advantages, they would incur such guilt as might provoke God to treat them with the severity exercised towards the offending Jews, and finally cast them away as dead branches from the good olive tree, fit only to be burned up in the fire.

Alas! the fearful consequences of not continuing to give heed to this solemn warning!

The believing Romans occupied a distinguished place of residence. Rome was then the Mistress of the world, the centre of civilization, learning, wealth, and the arts. Their faith and piety qualified them for a residence



in the world's capital. What a high commendation is passed on them by the great apostle! "To all that be in Rome, beloved of God, called to be saints: Grace to you, and peace from God our Father, and the Lord Jesus Christ. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world." (Chap. i. 7-8.) The faith and piety of this church continued to flourish through bitter seasons of terrible persecutions. But when Christianity had gained the ascendant over Paganism, and even before, this church became infected with ambition, and soon sadly declined in faith and piety. And what is it now? The **SYNAGOGUE** of Satan! John in the Apocalypse has drawn her character, and written it on her forehead: "**MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.**" (Rev. xvii. 5.) And he has pronounced her doom: "**BABYLON THE GREAT** is fallen, is fallen, and is become the habitation of devils,

and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Chap. xviii. 2-8.) See to the end of the chapter.

The prophetic history of this same vile, idolatrous, persecuting, and anti-christian power of Rome, was written by the apostle Paul, under a different name and character, more than *thirty years* before John wrote his. \*

Paul, in his second epistle to the Thessalonians, gives,

*First*; the name and character of this power: "That man of sin be revealed, the son of perdition: who exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (vs. 3-4.)

*Second*; the means by which this power was formed: "Whose coming is after the working of Satan with all power and signs and lying wonders; and with all deceivable-

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\* The 2d epistle to Thess. was written A. D. 56, and the Revelations, A. D. 95.

ness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (vs. 9-12.)

*Third*; the ruin of this power: "And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming." (vr. 8.)

## CHAPTER VIII.

Conversion of the Jews—Objections—Answered—Plainly taught by Paul in Rom. xi.—Wonderful Plan of Infinite Wisdom and Mercy—Confirmed by Paul's teachings in 2 Cor, iii. 12-18.

Having given a solemn warning to the church of Rome, the apostle resumes his subject, and encourages our hope for the conversion of the Jews, their restoration to their own church, and enjoyment of its privileges and blessings under the Christian dispensation.

Conversion of the Jews! exclaims our brother W. What, after having been excscinded for 1800 years, from the covenant, shall this wicked people, these "children of the Devil," be taken into covenant again! "shall they take a prominent and separate stand at the head of the church" and "receive rich blessings, which the believing Jews have forfeited to their descendants by becoming Christians?" Shall they be treated and re-

warded thus, "because they have rejected Christ?" (See p. 146.) No, no; "They will always stand before the eyes of the world as a proof of the consequence of the sin of rejecting Christ, just as the plates on the covering of the tabernacle did of the sin of Korah and his company in rebelling against God. These were placed before them as a warning, till the service of the tabernacle ceased." (See pp. 145, 146.)

What strange language is this! Who ever imagined, much less asserted, that the believing Jews have forfeited rich blessings to their descendants, by becoming Christians! Who ever taught, that the future conversion of the Jews and return to the church, would be a reward of their great sin in rejecting Christ!

The Gentiles have been brought into the Christian church; did they receive this signal blessing as a reward for ages of sottish idolatry and shameless wickedness? or was this unutterable blessing granted to them to signalize the riches of God's sovereign grace?

And may not God display, in like manner, at a future period, towards the descendants of the present, wicked, and unbelieving Jews, the same infinite grace, by regenerating them by his Spirit, and working faith in their hearts?

Can the many ages during which the Jews have lived in unbelief and been expelled from covenant relation to God, be pleaded against their future return? How many more ages had the Gentiles lived in the most debased idolatry, and how vile their character, (see Rom. i. 1 Cor. vi. 9-11,) when God was pleased to call them, by his gospel and introduce them into his church?

The foresight of ages of obstinate unbelief in the Jews formed no objection to their future restoration in the Apostle's mind; for he says, "And they also, if they abide not in unbelief, *shall* be grafted in: for God is able to graft them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree; how much more

shall these, which be the natural branches, be grafted into their own olive tree?" (vs. 23-24.)

No one can doubt the ability or the willingness of a merciful God to restore his ancient people to covenant favor, if they shall hereafter repent and believe. But will they repent and believe? Hear what Paul says in the next (25th) verse: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in."

Is not this plain enough to teach us what we are to believe? Would the apostle have spoken thus, if he believed, as Mr. W. does, that the Jews "will now, as always stand out, in every nation where the Bible is read, as *beacons of warning* to them?" (p. 9.)

May we not take encouragement from his language to hope, that God will hereafter grant to the Jews "repentance unto life," as He did, contrary to the expectations of the

believing Jews, to the Gentiles? (Acts xi. 18.) Is not their blindness to terminate with the harvest of souls to be reaped among the Gentiles?

Does not the following language confirm this interpretation of the apostle's meaning? "And so all *Israel*, whether Jewish or Gentile believers, shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins." (vs. 26-27.) The Redeemer shall come out of Sion, his church, his kingdom, and visit with his grace the Jews, the children of Jacob, and turn them from the great sin of unbelief; and these wonderful displays of his grace will be in conformity to the perpetuity of the covenant made with Abraham, in which it is written, "to be a God unto thee and to thy seed after thee." (Gen. xvii. 7.)

In the same strain of encouraging language the apostle adds in the next verse: (28;) "As concerning the gospel, they are



enemies for your sakes." God had designs of mercy toward you Gentiles; and, therefore, to accomplish his gracious purpose, He permitted them to act out their enmity to the gospel, that its tidings of salvation might be carried the more speedily to, and be embraced by you; and that you might be brought into the church, and enjoy its distinguished blessings. But remember, that their blindness, although deplorable indeed, yet is not total; it affects a part, not the whole people in all coming generations.—“There is now a remnant according to the election of grace.” When God chose Abraham and Isaac and Jacob, He acted, in a sovereign manner, in bestowing His favors on them; and, in the exercise of His sovereign prerogative, He has dealt with their natural descendants. He has never forsaken them, so as to cast them all away. There is still a people whom He foreknew: and such a people will be found in every age, till “their fullness;” and, then, it will be seen, that the Jews, as a people, are, in the coming generations, “beloved for the father’s sake.”

And all this will occur, because “the gifts and calling of God are without repentance.” (v. 29.) His covenant with Abraham is everlasting in both parts; in that which respects spiritual blessings, and in that which secures to his descendants external or temporal blessings.

In confirmation of this, it is added, “For as ye in times past have not believed God, yet have now obtained mercy, through their unbelief: even so have these also now not believed, that through your mercy they may also obtain mercy. For God had concluded, shut up, “all in unbelief” that he might have mercy on all.” (vs. 30–32.) How plain is this!

The plan of infinite wisdom was laid, so as to afford the greatest display of mercy; so as to convince every attentive mind, that salvation through Christ is the result of sovereign grace. God was, therefore, pleased to leave, *first*, the Gentiles to the blinding influence of an unbelieving and wicked heart; and after thus giving them up to their own

perverse ways, for ages, to overrule the apostacy of his own covenant people, for sending the invitations of the gospel to the Gentiles: and then, *secondly*, by the favors shown to Gentiles, whom they were accustomed to despise as uncircumcised and destitute of divine favor, to convince them of their folly; and thus bring them to a participation of the mercy in which those who, during so many past ages, had not been the people of God, were now rejoicing.

In contemplating this wonderful mystery of the dispensation of Divine Providence and grace towards our fallen race, in regard to matters of the highest interest to them, as rational, immortal, and accountable creatures, thus revealed by an inspired writer; who is not ready to exclaim with him: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him, and it shall be rec-

ompened unto him again? For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." (vs. 33-36.)

Let the reader now turn to 2 Cor. iii. 12-18, and he will find there recorded the testimony of Paul on this interesting subject, that not only harmonizes with his testimony in his epistle to the Romans, but corroborates strongly the interpretation we have put on it.

Having shown how superior the Christian dispensation is to that of Moses, the sacred writer says: "Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished; but their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless,

when it (Israel) shall turn to the Lord, the veil shall be taken away. Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty. But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

Is not this plain? Are we not taught in this passage of holy scripture, that the veil that has so long covered the minds of the Jews, and concealed from them the true meaning of the writings of the Old Testament, shall be removed by the teachings and gracious influences of the spirit of God; and that, then, by understanding the true meaning of Moses and other prophets, they will see, that Jesus of Nazareth, whom their fathers, blinded by unbelief, wickedly rejected and crucified, is indeed the true and long promised Messiah? Will they not acknowledge Him with penitence, gratitude, and joy, as their Lord and Saviour; and be received into the Christian Church, re-estab-

lished in covenant relation to God, and enjoy greater light, richer privileges, and a larger measure of spiritual influence, than their fathers ever enjoyed? With what deep abasement of soul and self loathing, will they mourn over their past unbelief and enmity to the gospel? and with joy will they proclaim Christ as their Lord, and Master, and Saviour, and long for the arrival of that time, when all nations shall hail Him LORD OF ALL?

## CHAPTER IX.

Restoration of the Jews to their own land—Remarks on paragraphs of Mr. W.—Testimony of Moses—Deut. xviii. 15–19—Deut. xxviii. explained—Quotation from Bp. Newton.

### SECOND POSITION.

*The Jews will be restored to their own land and reorganized there as a nation.*

This is utterly denied by Mr. Williamson.

We have had occasion more than once to remark on his want of discrimination and his singular reasoning. And in this part of the discussion the same fault will be seen.

His *tenth* letter, which begins his arguments, founded on the predictions of the Old Testament prophets, commences with this paragraph :

“ Having seen that the present nation or people called the Jews, have forfeited all claim to the character or title of the seed of Abraham, and heirs to the promises made to him and to his seed, and that according to

Christ and Paul, those who are in Christ are now the seed and heirs of Abraham ; it follows that whatever the prophets have said of bequests yet due to the seed of Abraham, they have said of true believers, whom Paul says are now Abraham's heirs."

On this paragraph we remark, that both the premises and the conclusion are expressed in an obscure and incorrect manner.

1. *The premises are obscure and incorrect.*

The Jews certainly are the *natural* seed of Abraham, though not his *spiritual* seed. This distinction was made by our Lord in his controversy with the Jews. (John viii. 37-39.) And it ought to have been made by the writer of the paragraph just quoted.

True believers are never in the scriptures called "heirs of Abraham ;" nor could they, with propriety, be so styled. They are "heirs of God and joint heirs with Christ." God is their father, and they are his heirs. In Gal. iii. 29, to which our brother has frequently referred, they are not called Abraham's *heirs*, but only Abraham's seed, and



“heirs according to the promise.” Abraham was an heir to this great promise of the covenant, as well as his believing seed.

How exactly does this accord with the language of the same Apostle in his epistle to the Romans? (Chap. iv. 13.) “For the promise, that he should be the heir of the world was not to Abraham, or to his seed, through the law, but through the righteousness of faith.” This promise was made to Abraham’s believing seed, as well as to himself; and both receive the promise or its fulfilment in the same way, “through the righteousness of faith.” So the great promise of the covenant made to Abraham and to his seed: “To be a God unto thee, and to thy seed after thee.” (Gen. xvii. 7.)

We have already expressed our disapprobation of styling this covenant a *Will* or *Testament*; because it is never so called by inspired writers. (See p. 79–85.)

But brother W. constantly styles it so, and speaks of *legacies* and *bequests*, paid and unpaid. Correct views of the covenant

might have taught him the impropriety of denominating believers "Abraham's heirs;" for it was not Abraham's but God's *Will*; and Abraham was but a *legatee*: not however, as happens in human affairs. God did not bestow on him the spiritual blessings of the covenant, so as to give him the right of determining to whom they should be distributed after him. This God reserved to Himself. Faith is His gift; and they only become heirs, to whom He is pleased to impart faith: "even (to use Peter's words,) as many as the Lord our God shall call." (Acts ii. 39.)

2. Similar remarks might be made in regard to the conclusion in the above quoted paragraph.

When Mr. W. shall have written his premises and his conclusion, more distinctly and more correctly, it may be necessary to examine what follows: "It is not perceived how this conclusion can be avoided, if the premises are fairly established." We only remark that the obscurity of his vision, could not but mislead him.

So it has happened. In the next paragraph, by way of testing the soundness of his argument, he makes what seems to us a strange and uncalled for supposition; and then concludes his supposition or argument on it thus: "May we not safely say, that whatever the prophets did teach, they did not thus encourage the Jews to reject Christ? They did not give the blessings promised to the rebels and disinherit the friends of Christ."

Now, what has this to do with the question, Has God foretold that the Jews, as a people, shall be converted and introduced into the Christian Church?

God had foretold, by the prophet *Hosea*, B. C. 784 years, the calling of the Gentiles into the Christian Church and participation in all the blessings of the Abrahamic covenant. (See Rom. ix. 24-26.) This certainly had no tendency to keep them in rebellion, or "disinherit the friends of Christ."

What "previous established facts" Mr. W. refers to, on page 102, I cannot, for rea-

sons already assigned, understand ; nor shall I stop any longer to inquire. But the great fact he wishes to be conceded in this discussion, must be refused. He assumes that the Old Testament prophets speak of no other captivity than that of Babylon. This we deny ; and now proceed to the proof.

Somewhere he says, "I am no student of the prophets : " and if it shall, in the course of this discussion, appear that he has been led, by attachment to a theory, to put an erroneous interpretation on predictions, it may naturally be asked, Why he did not study at least, the prophets to whom he refers, with sufficient care to understand them, and not suffer himself to assert as a fact what they do not authorize, that they hold out no encouragement to hope for the future conversion of the Jewish people ?

At the head of the list of those who have predicted this blessed event, so dear to Christian hearts, we place their most ancient prophet. MOSES, enlightened by the Spirit of God to look into far distant ages, not only

predicted their destruction as a nation and dispersion over the world, but also their return to their own land and reorganization there as a nation.

The arguments presented, in our preceding discussion, in favor of the conversion of the Jews, as a people, we deem conclusive; though every reader will of course judge for himself. We only take the liberty of reminding him, that they have been drawn from the nature and the great design of the Abrahamic covenant;—from its perpetuity in both its parts, viewed in connection with the wonderful preservation of the Jews as a distinct people by Divine Providence; an event for which no parallel can be found in the history of nations;—from the inspired writings of the Apostle Paul, and a passing reference to Old Testament prophets. (See the discussion.)

Mr. W., I think will hardly deny, that Moses has given, in one place, a prophetic history of *Israel* that reaches to the end of time. He refers to that remarkable predic-

tion concerning Christ; (Deut. xviii. 15–19;) and contends, that, for their disobedience to Christ, the Jews are *now*, and will be, punished, by being held up “as beacons of warning to all nations among whom they dwell.” And can he deny, that a part of the punishment inflicted on them, by divine Providence, for their great sin in crucifying and afterwards rejecting the Saviour, was the capture of their cities and the destruction of Jerusalem and its temple, the great slaughter of the Jews, and subsequent dispersion of them among many nations, by the Romans? This is an established historical truth, and not to be denied by any one. Here then is a *second* captivity involved in the very brief threatening; “I will require it of him.” (Deut. xviii. 19.)

I know how Mr. W. evades this. He appeals to Peter’s interpretation of this threatening of God, and asserts the meaning of it to be what Peter says: “And it shall come to pass that every soul, which will not hear that prophet, shall be destroyed from

among the people." (Acts iii. 23.) And he asserts the FINAL *excision* of the Jews took place nearly *thirty* years before it actually occurred. The inaccuracy of his reasoning on this point has been shown already, and that he has entirely failed to support himself by the authority of Paul in his epistle to the Hebrews. (See pp. 46-49.) Nor does Peter sustain his conclusion. Its incorrectness is apparent from what Peter adds in the three verses that follow the verse just quoted; in which he shows the Jews were not at the time he spoke, "destroyed from among the people." A season of divine forbearance was granted, during which not "a very few," but a great number of those *finally* excised by Mr. W., were brought into the Christian Church.

We read in the Acts of the Apostles;

First, of 3000 being added to the Church,  
in one day;

Then, of daily additions;

Then, of 5000 believing men;

Then, of multitudes of both believing  
men and women;

Then we read, "And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the *priests* were obedient to the faith."

Again: But the word of God grew and multiplied. And, finally, when Paul went the last time to Jerusalem, the apostles said to him, "Thou seest, brother, how many thousands (original *myriads*) of the Jews there are which believe; and they are all zealous of the law." Acts ii. 41, 47. iv. 4. v. 14. vi. 7. xii. 24. xxi. 20.

That Moses actually predicted the captivity of the Jews we adduce a proof from the *twenty-eighth* chapter of Deuteronomy.

That chapter, it will be seen, contains a long list of tremendous curses against the Israelites; but it is not to be read as if it were written with a strict regard to chronological order. Particular portions will apply to different periods. For example, what is contained in vs. 49—57, may be applied to the invasion of Judah and siege of Jerusa-



lem by Nebuchadnezzar, king of Babylon ; but it applies more emphatically to the invasion of that land and siege of that city, by the Romans. They are clearly described in vs. 49, 50. They were far more remote from Judea than the Babylonians ; “ as swift as the eagle flieth.” They used an eagle as their standard which their soldiers followed with the greatest alacrity, and guarded with the utmost care and bravery ; regarding the loss of one as the greatest disgrace. “ Whose tongue thou shalt not understand.” “ The latin language,” says Dr. Clarke, “ than which none was more foreign to the structure, and idiom of the Hebrews.” “ A nation of fierce countenance, which shall not regard the person of the old, nor shew favor to the young.” How accurately this characterized the Romans, is well known to those who are acquainted with their history at this particular period.

The miseries inflicted on this unhappy and infatuated people, by the besieging of their walled towns, and especially Jerusalem,—by

famine and pestilence that followed the sword; are fearfully described, in vs. 52-57, and fully attested by their own historian, *Josephus*; an eye witness of many facts, and thoroughly informed in regard to the occurrences of that war, so fatal to his own people.

Here large quotations might be made from Bp. Newton; and we might transcribe what he quotes from *Basnage*, to prove how exactly the *sixty-fourth* verse has been fulfilled, in the conduct of the Jews in Spain; but we forbear, and refer the reader to the Appendix. \*

We shall however transcribe what he says, at the close of page 125. "Here are instances of prophecies above *three thousand years ago*, and yet as we see, fulfilling in the world at this very time; and what stronger proof can we desire of the divine legation of Moses? How these instances may affect others, I know not, but for myself I must acknowledge, they not only convince, but amaze and astonish me beyond expression.

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\* Appendix B.

## CHAPTER X.

Testimony of Moses continued—Deut. xxx. 1-11—Extract from Mr. W.'s letters—Remarks on it—Plan of Salvation one and same always—Difference between the former and present dispensation—Mr. W. opposes the plain teaching of Moses.

Let the reader now pause for a moment, and recollect what has been proved.

Have not the following points been established?

1. That the Jews will, as a people, be converted to the Christian faith;

2. That Moses was gifted with a Spirit of prophecy, that enabled him to write a prophetic history of *Israel* to the end of time; and

3. That he actually predicted, not only the Babylonish captivity, but also that more terrible and lasting captivity, by the Romans; who destroyed them as a nation, and dispersed them over the face of the world.

Now, if these points have been established, what becomes of the theory which brother Williamson has built upon the assumption, that the Old Testament prophets have not predicted any captivity besides that of Babylon? And what becomes of objections to their future restoration to their own land, founded on the same unauthorized assumption?

They must fall like a building deprived of its foundation.

But has Moses foretold the restoration of the Jews to the land of their forefathers?

That he has, is our belief; and we ground our belief on the *thirtieth* chapter of Deuteronomy.

Were I disposed to examine the interpretation put on Levit. 26, by Mr. W., it would be no difficult thing to show how incorrect he is; but I forbear; I only request the reader to examine the 14th and 15th verses of that chapter mentioned by him, and he will find, that they do not contain one word about *captivity*. (See p. 150.)

*Moses*, in the chapter named above writes :

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 ;

2. And shalt return unto the LORD thy God, shalt obey his voice according to all that I have commanded thee this day, thou and thy children, with all thine heart, and with all thy soul :

3. That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the LORD thy God hath scattered thee.

4. If *any* of thine be driven out unto the utmost *parts* of heaven, from thence will the LORD thy God gather thee, and from thence will he fetch thee.

5. 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.

6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live.

7. And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

8. And thou shalt return, and obey the voice of the LORD, and do all his commandments, which I command thee this day.

9. And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy land, for good: for the LORD will again rejoice over thee for good, as he rejoiced over thy fathers;

10. If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments and his statutes, which are written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart, and with all thy soul.

The remark made in regard to Deut. xxviii. 49—50, may be made in regard to the above quotation. It may be applied to the Babylonish captivity; but it applies *emphatically* to the Roman captivity. Let the reader carefully attend to the extent of the dispersion of the Jews over the world expressed with so much force of terms, in the *fourth* verse; the great favor and multiplication of their race promised in the *fifth* verse; and he will see how much more applicable they are to the last than the first captivity. Besides, it is to be considered that the promise contained in the *sixth* verse, was not fulfilled when the Jews returned from Babylon to their own country. Their heart, as a nation, was not circumcised, and never has been to this day.

The book of Ezra, particularly the 9th and 10th chapters, and the book of Nehemiah, will show what the Jews were on their return to their own land, as a people. They were far from having their hearts circumcised. Many were doubtless pious, but not the body of the people.

Let us now hear Mr. W., on this subject. On page 152 he writes: "Now, since both the threatening and the promise depended on disobedience and obedience to the same ceremonial law, must it not refer to a period prior to the death of Christ, while that law was in force, after which Christ solemnly commanded all Jews to believe on him, and be baptized—not circumcised—on pain of death." (Paul circumcised Timothy, long after the death of Christ. Did Paul and Timothy deserve to die for this?) "And if that return is future must not the condition be obedience to the ceremonial law," (what after the abolition of the ceremonial law for more than 1800 years?) "or in other words rebellion against Christ?" (What! would a Jew by obeying Christ rebel against him?) "But surely you will not say that rebellion against Christ is the condition." (Surely not; and why does brother W. say it is?) "Must not then that return have been fulfilled?" (For a moment let us admit the assertion to be true, that the Old Testament



prophets have predicted no captivity but that of Babylon; and let us suppose, they will hereafter be converted to the Christian faith, and return to their own land. What will follow? As christians they will cease to circumcise their children; and knowing that the ceremonial law has been abolished, by the same supreme authority by which it was enacted, they will feel released from any obligation to observe it; and will of course obey the laws of the Christian dispensation. In these circumstances what ground can Mr. W. find for his strange question, "Must not the condition be obedience to the ceremonial law?" None whatever; accordingly he himself abandons it in his next question, which is: "Would it now be sin in a converted Jew to offer sacrifices as much as for any other person, and is it not so for the unconverted?" We answer Yes; and so it would be in the whole body of the Jews, if they were converted.

This shows the utter inconsistency of the question proposed by him above.

We cannot forbear saying that this paragraph is most singular.

The general cause of the strange reasoning seen in this and other portions of his letters, is the adoption of an *erroneous theory*, that the Jews, as people, will never be converted, but remain "as beacons of warning to all nations."

The particular causes are,

I. The assumption that the Old Testament prophets have predicted no captivity but that of Babylon. Of this he offers no proof, but his assertion that he has found no prophet that speaks of another captivity. *We* think that Moses has spoken very distinctly of the Roman captivity.

II. The second cause is his insisting very erroneously on a literal interpretation of the words, "*This day*," occurring frequently in Deuteronomy. To show his error we transcribe the following interpretation of Deut. ix. 1. by Dr. A. Clarke.

"*Thou art to pass over Jordon this day, [hayom,] this time: they had come thirty-eight*

years before this, nearly to the verge of the promised land, but were not permitted at *that day or time*, to pass over, because of their rebellions: but *this time*, they shall certainly pass over. This was spoken about the *eleventh* month of the *fortieth* year of their journeying; and it was on the first month of the following year they passed over: and during this interim Moses died."

Let it be added that Mr. W. might have discovered his error, if he had looked carefully at the 10th verse of the 30th chapter of Deuteronomy, to which he refers on p. 151; for there it is written, "If thou shalt hearken unto the voice of the LORD thy God to keep his commandments and his statutes which are *written in this book of the law*, and if thou turn unto the LORD thy God, with all thine heart, and all thy soul."

Here then is a *condition* far more comprehensive than the few ceremonial laws that might be uttered by Moses in a single day. It embraces all the commandments recorded in the whole "book of the law," and obe-

dience to that great prophet of whom he writes, in chap. xviii. 15-19.

The ceremonial law was to be observed while it was in force, but not after the abolition of it by the great Prophet. Here we see, Moses looked beyond the captivity of Babylon to the time of our Saviour, and prescribes the *condition* on which the Jews may return to the land of their "fathers and possess it," although "driven out unto the utmost parts of heaven."

III. A *third* cause, is his *mistaken views of the ceremonial law.*

Already (pp. 30—72) his defective views of the nature of the Old covenant, its requirements, and the time when it was abolished, have been shown. These erroneous views, together with his failing to distinguish between exposure to a penalty and the actual infliction of it, have sadly influenced his reasoning. Some additional light may be shed on that covenant, to enable the reader to understand aright the place occupied in that covenant by the ceremonial law, and

the design it was intended to subserve; of which Mr. W.'s ideas do not appear to be correct.

Let it, then, be remarked, and never forgotten, that since the apostacy of man, the plan of salvation devised, executed, and revealed by infinite wisdom and mercy, has been, in all past ages, and will be in all coming ages, one and the same. It is a free, gratuitous salvation, through the righteousness of Christ.

The first intimation of it was given in the promise concerning the seed of the woman. (Gen. iii. 15.) That promise was the germ of the great mystery, to illustrate and develop which, both the Old and the New Testaments were written, by men inspired by the Holy Spirit; sacrifices were instituted, types employed, and ceremonies appointed. Abel, and Enoch, and Noah, and the Patriarchs, Abraham, Isaac, and Jacob, were saved by the same grace and the same righteousness, by which believing christians are now saved. The only difference is, that

those who lived before the advent of Christ, looked through the dim light of promises, predictions, types, and sacrifices, to a Saviour who *was to come*; but we look, through the clear light of promises revealed, predictions accomplished, types realized, and the grand sacrifice offered by the Son of God, and typified by innumerable sacrifices of former ages, to a Saviour who *has come*; and, having finished his work on earth, has ascended to heaven as our great High Priest and Advocate, and as our glorious King to reign there "Head over all things to the church." (Ephes. i. 22.)

Sacrifices were not originally instituted by Moses. They had been divinely instituted long before that great lawgiver was born; so that Abel, Adam's second son, "by faith offered unto God a more excellent sacrifice than Cain; by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." (Heb. xi. 4.) Moses only multiplied sacrifices; and by divine direction instituted a

variety of types; such as the brazen serpent, the tabernacle in its various departments, the Aaronic priesthood, the transactions of the great day of atonement, and a variety of ceremonial laws in regard to contracting uncleanness and its removal.

Having, in the *ninth* chapter of his epistle to the Hebrews, explained the typical nature of the ordinances of divine service, and a worldly sanctuary, of the "first or Old covenant," the apostle Paul tells us, that the sacrifices could only sanctify "to the purifying of the flesh. (v. 13.) Then, in the *tenth* chapter, he says, "For the law having a shadow of good things to come, and not the very image of the things, can never by those sacrifices which they offered year by year continually, make the comers thereunto perfect. "For it is not possible that the blood of bulls and of goats should take away sins." (vs. 1-4.)

The design of the ceremonial law was, not to introduce a new method of salvation, but to subserve the advancement of the method

originally revealed. It taught the evil of sin, its odious nature in the sight of God, the necessity of a more efficient atonement than the slaying of dumb animals; it taught the Jews to look for salvation to that great sacrifice to be offered by the Messiah, to which all their sacrifices pointed. In fact, it preached to them the gospel; as the apostle Paul testifies, where he says: "For unto us was the gospel preached, *as well as unto them*: but the word preached did not profit them, not being mixed with faith in them that heard it." (Heb. iv. 2.)

True, the great body of the Jews perverted the design of the ceremonial law, by turning it into a covenant of works, by relying on their own observance of it, in one form or other, for acceptance with God. Hear what the sacred writer says, (Rom. x. 1-4.) "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteous-



ness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth."

Individuals, before the advent of Christ, while they committed no outward act that subjected them to excision, were *Israelites* as Mr. W. says; but certainly they were not Israelites, in the sense Paul uses that term; nor were they heirs of the great promise in Abraham's covenant. It was exhibited to them in the scriptures; but as they failed to embrace it by faith, they lost its invaluable blessings. And does not the same unhappy occurrence take place in the Christian Church? A man makes a profession of religion. He is examined by the officers of the church and received. But he is unrenewed, and destitute of saving faith. He relies on his own works, and not on Christ. Of course he has no saving interest in his glorious righteousness. While the real state of his heart is unrevealed by outward acts,

his standing in the church is good, whether he be a *self-deceiver*, or a *real hypocrite*.

One remark more, and we leave the testimony of Moses. Mr. W. calls the excision of the Jews FINAL. This has been previously noticed. Here we request the reader to remember, that it is an unauthorized assertion; for which he has furnished no scriptural proof that can bear examination. It contradicts the prophetic testimony of Moses; and it will be found to be in opposition to the testimony of other prophets.

## CHAPTER XI.

Testimony of Hosea—Testimony of Isaiah.

We bring forward this prophet after Moses, because we think it is as well to adopt the chronological order, as any other.

On page 103 of letters to a Millenarian, we find this paragraph :

“ Will it not be admitted, that when the prophets foretold the captivity of the ten tribes, they did not connect with it any promise of their return from that captivity, as was the common practice when they predicted the captivity of the Jews by the Chaldeans? If they did, the place where they did it, should be distinctly marked, as we have not found it.”

While we withhold the concession he wishes, we shall comply with his request, and distinctly mark the places in the prophet, that will disprove his assumption.

*Hosea* prophesied a long time. He began

to exercise his office in the year B. C. 786, and continued to utter his predictions to Israel and Judah, till the year B. C. 723; so that his labors were extended over a period of 63 years, and ceased only *two* years before the capture of *Samaria*, and captivity of the nations by the Assyrians.

I. The *first* place we mark, is Chap. ii. 14–23. That passage contains a precious promise of restoration to the favor of God, and of the signal blessings and prosperity He would bestow on Israel, when brought again into covenant relation to Himself.—That promise has never been fulfilled to Israel, as a people or nation, since their captivity and removal from their own land.

II. The second place, we, not only mark, but transcribe the passage. (Chapt. iii. 4–5.)

“For the children of Israel shall abide many days, without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterward the children of Israel, shall return, and seek the LORD

their God, and *David* their king: and shall fear the Lord and his goodness, in the latter days." Is not this plain? It has never been fulfilled.

III. The *third* place is chap. xi. 8-11.

"This," says *Scott*, "evidently looks forward to the future conversion and restoration of Israel; as well as to the times subsequent to the Babylonish captivity, and the days of Christ, and his apostles."

IV. In the fourth place, we offer the *fourteenth* chapter; which, as it is too long for transcription, the reader is requested to open his Bible, and attentively consider.

*Scott* says, "This chapter is very different from the general tenor of the preceding prophecy; and perhaps it was delivered after the reduction of Samaria, and the ruin of the kingdom of Israel."

Ought not such plain testimonies to satisfy even brother W. himself?

It is really singular that Mr. Williamson could not find something in this Evangelical prophet to convince him, how utterly erro-

neous is his theory, that the Jews are to serve no other purpose than to be "beacons of warning," to other nations, and are never to be brought into the Christian Church as a people.

The *second chapter* of this prophet inspires us with hope in regard to this infatuated people.

How cheering his language! "And it shall come to pass in the *last days*, that the mountain of the LORD's house shall be established on the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth his law, and the word of the LORD from Jerusalem." (vs. 2-3.) These are figurative expressions of the prosperity and enlargement of the Christian Church in future time.

The prophet goes on to say, "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD." (vs. 4-5.)

On verse 1st., *Scott* says, "*The last days, or the latter days*, signify the times of the Messiah by the common consent of the expositors, not excepting even the Jews."

And on vs. 3-5 he writes, "There needs no other proof, that the grand accomplishment of this prophecy is reserved for some future period, than the consideration, that nothing in any measure answerable to such forcible expressions has yet occurred on earth.—The prophet closes his predictions by exhorting his people to avail themselves of their advantages, and not to reject the gospel when preached to them: for these prophecies were intended to instruct future

ages.”—Then follows a quotation from that great critic *Lowth*, which is: “This prophecy will not receive its utmost completion, till the destruction of the four monarchies, (Dan. ii. 35,) and the fulness of the Jews and Gentiles are come into the church. (Mic. 4.)—Yet both these prophecies may be partly fulfilled, in the several advances which Christ’s kingdom makes in the world, who is described as “going forth conquering and to conquer.” (Rev. vi. 2.)—This seems to have been a maxim in interpreting prophecies received among the Jews before Christ’s time; that wherever they saw an imperfect completion of prophecy in an historical event, which no way answered the lofty expressions and extensive promises, which the natural sense of the text imported; there they supposed the times of the Messiah to be ultimately intended; “in whom all the promises of God are yea, and amen.” To prevent any misunderstanding, it may be likewise proper to take notice, that this *mystical* sense of prophecies is now and then,



but not so fitly, called a *secondary sense*; not as if it were less principally intended by the prophets; but rather with respect to the time, because it is the last and ultimate completion of their predictions.—“The times of the Messiah are the times from his coming, to the end of the world.”

The *eleventh* chapter of Isaiah presents a delightful proof of the blessings in reserve for God's ancient people.

There we find a glorious description of the kingdom of our blessed Redeemer in coming time, and of the signal blessings that will be bestowed on the world, when He shall, in accordance with his Father's promise, (Ps. ii. 8,) claim “the heathen for his inheritance, and the uttermost parts of the earth for his possession.”

In another place (pp. 94, 95,) this chapter has been referred to in showing that the promises of the New Covenant have received but an incipient fulfilment, and that their glorious fulfilment is reserved for a future age. Let the reader peruse that chap-

ter, from the *first* to the *tenth* verse inclusive, and dwell on the wonderful state of peace and purity, and happiness, to which this earth, so long cursed by sin, and wickedness, and misery, will be brought, by sovereign grace, under the reign of Jesus Christ.

When he has sufficiently considered this part of the chapter, let him read and study the remainder ; which is here transcribed.

11. 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.

12. 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.

13. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim.

14. But they shall fly upon the shoulders of the Philistines toward the west: they shall spoil them of the east together: they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.

15. And the LORD shall utterly destroy the tongue of the Egyptian sea: and with his mighty wind shall he shake his hand over the the river, and shall smite it in the seven streams, and make *men* go over dryshod.

16. And there shall be a highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt.

Can it be doubted, that this part of the chapter relates to God's ancient people, denominated *Israel* and Judah? (See vs. 11 and 12.)

Mark with what *particularity*, the places from which that people are to be gathered, are named, and the extent of country from

which they will be assembled. (See vs. 11 and 12.)

Observe, that this event will take place at the *time*, when the world is undergoing a blessed glorious revolution. "It shall come to pass in that day." (Compare vs. 10 and 11.)

Take notice of the happy change that will then be wrought in the feelings of *Ephraim* and Judah, towards each other. All envy, and contention, and strife will cease. They will live in brotherly love. (verse 13th.)

What prosperity will God bestow on his people, and what wonders will he work for them! (vs. 11–16.)

Does not this chapter foretell the future restoration of the Jews to the land of their fathers, given to them in the Abrahamic covenant, "for an *everlasting possession*?"

To me it appears so plain that I cannot withhold my belief.

Various other predictions of this prophet might be adduced in proof of the restoration of the Jews to Palestine; but we forbear.

## CHAPTER XII.

Testimony of Jeremiah—Remarks on Chapters *xxx* and *xxxi*—Quotations from Drs. Clarke, Scott, and Lowth.

Here we make our appeal to a prophet, on whom Mr. Williamson places most reliance.

If the reader will turn to pp. 98–101, he may see what has been written already on the 30th and 31st chapters of this prophet, to show that he has foretold the conversion of the Jews, as a people, to the Christian faith.

We are now to re-examine what Jeremiah has written, to prove the future restoration of the Jews to the land of their fathers, Abraham, Isaac, and Jacob; which God was pleased, by his covenant, to give to their natural seed, “for *an everlasting possession.*” This shall be attempted under the following remarks.

I. *It is a settled principle, that the prophets*

*did not always understand the true meaning of their own predictions.*

They were *amanuences* in the hands of the Spirit of God, who dictated their words. See Dan. xii. 8, 9, 13. See also 1 Peter i. 10-12.

II. These chapters let it be remembered, relate, not only to Judah, but to *Israel*. They were written more than one hundred years after the captivity of Israel. See chap. xxx. 3, 4, 7, 10, 18. chap. xxxi. 1, 4, 5, 9, 10, 18, 23, 27, 31.

III. They contained predictions that, although partially fulfilled, yet remain to be fulfilled.

1. Dr. Clarke writes, chap. 30th, verse 3, "*The days come.*] *First*, After the conclusion of the *seventy years*. *Secondly*, Under the Messiah.

"*That I will bring again the captivity of Israel.*] The *ten tribes*, led captive by the king of *Assyria*, and dispersed among the *nations*.

“*And Judah.*] The people carried into *Babylon* at two different times; first, under *Jechoniah*, and secondly under *Zedekiah*, by *Nebuchadnezzar*.”

*Lowth*, quoted by *Scott*, says, *Israel and Judah*. “Several prophecies foretell the restoration both of *Israel* and *Judah*, and their reunion after their restoration.”

2. We add on verses 5-7, “*Thus saith the LORD, &c.*” May not this prediction relate emphatically, though not exclusively, to the imminent danger, to which the Jewish people were exposed by the exterminating decree of the king of Persia, procured by the malice, and influence of that wicked and haughty favorite *Haman*? See the record of it in *Esther* iii. 8-15.

Perhaps the Jewish people were never, at any time, so exposed to extermination. And may we not believe that *Mordecai* was supported by his faith in this prediction, in his whole conduct, and especially when he said in his message to the Queen? “Then *Mordecai* commanded to answer *Esther*,

Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For, if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" (Chap. iv. 13,14.)

The prediction is applied, by *Scott*, to the distress of the Jews during the siege of Jerusalem, by Nebuchadnezzar; but improperly, if *Clarke's* opinion is correct, as it probably is, that this and the next chapter were written by *Jeremiah*, after the capture of Jerusalem. (See *Clarke* chap. xxx. 1.)

By *Clarke* it is applied to the distress of the Jews during the siege of BABYLON, by the Medes and Persians.

And may not the promise concerning *Jacob's* deliverance, (chap. xxx. 7,) be used, both by Christians and the Jews when converted, for their support and consolation, in those times of danger that are yet to come on the Church?



Does not *David* predict such a time, in the *second* psalm? (See vs. 4–12.) And will not such a time precede the introduction of the *Millenium*, foretold in the 46th Psalm and by *Isaiah* in his *second* chapter; where he speaks of the displays of the glorious majesty of *Jehovah*, and of its terrifying effects on idolaters? “When he shall arise to shake terribly the earth.” (See vs. 10–21.) Has not *Zechariah* predicted such a time? See chap. xiv. 1–11.

In all such alarming times of “Jacob’s trouble,” may not believers, whether Gentiles or Jews, rejoice to know that it is written, “He shall be saved out of it.”—And strangers shall no more serve themselves of him: but they shall serve the LORD their God, and *David* their king, whom I will raise up unto them.” (vs. 7–9.)

3. If the reader will consult *Scott* on chap. xxx. 19–22, he will see, that that judicious commentator, thinks the prediction was only partially fulfilled after the return of the Jews to their own land; and that the 21st

verse was fulfilled by the mediatorial work of our Lord Jesus Christ. His quotation from *Lowth* on the term "*Nobles*" in that verse, is worthy of deep consideration.

IV. What is said, in vs. 23-24, about "the whirlwind of the LORD"—"a continuing whirlwind &c.," has been fulfilling, at different times, and in different events. It has fallen "with pain upon the head of the wicked," both Gentiles and Jews; and it will continue to fall on them, until the Jews shall, "in the latter days" be brought to "*consider it*," as springing from the anger of God against them, for rejecting and crucifying His beloved Son, spoken of in the 21st verse, as their Mediator, and in the 9th verse, as *David* their king.

Chapter xxxi. 1, *Scott* says, "This is a continuation of the prophecy that was begun in the preceding chapter, which evidently relates to the kingdom of Christ. *The same time*, therefore here mentioned must refer to those events, and to the latter days of the Church.—Not only would the Jews

be reinstated in their privileges as the people of God; but the same blessing is promised to all the families of Israel."

Dr. *Clarke* writes, "This discourse was delivered at the same time with the former; and with that, constitutes the *Book*, which God ordered the prophet to write."

V. These two chapters of Jeremiah *contain predictions that have never been, and are yet to be, fulfilled.*

1. What is written in vs. 8, 9, has never been fulfilled: "And strangers shall no more serve themselves of him. But they shall serve the LORD their God, and *David* their king, whom I will raise up unto them."

Dr. *Clarke* writes thus: "David was long since dead; and none of his descendants reigned over them after the Babylonish captivity; nor have they since been a *regal nation*. *Zerubbabel*, under the Persians, and the *Asmoneans*, can be no exception to this. They have been *no nation* since; they are no nation now; and it is only in the *latter*

*days* that they can expect to be a *nation*, and that must be a *Christian nation*."

"Christ is promised under the name of his progenitor *David*, Isa. lv. 3, 4. Ezek. xxxiv. 23, 24. xxxvii. 24, 25. Hosea iii. 5.

*Dr. Lowth* agrees with *Dr. C.* See *Dr. Scott*.

2 What is written in the 10th verse has not been fulfilled: "And Jacob shall return, and shall be in rest, and be in quiet, and none shall make him afraid."

"No doubt," says *Scott*, "the future restoration of that people from their present dispersions and quiet settlement in Canaan, will, in a still more astonishing manner, attest the same most important truth, to the conviction and conversion of the nations of the earth."

3. As it would be tedious to notice all the predictions in these chapters that have not been, and will be, fulfilled, we pass over them; and merely remark, in regard to chap. xxxi. 31-34, that the New Covenant has never, to this day, been "made with the

house of Israel and with the house of Judah," as meant in the prophecy.

4. In vs. 35-36, the restoration of the Jews, as *a nation*, is made as sure as the continuance of the sun, and moon, and stars. They are a people now, but not a *nation*; and they can no more continue in their present dispersed condition, till the end of time, than that the sun shall cease to give light by day, and the moon and stars by night, to the earth, before its end, in its present form, shall have arrived.

5. Dimensions are assigned to Jerusalem, in vs. 38-40, which it never possessed, either under the reign of David and his successors, or after it was rebuilt subsequently to the deliverance of the Jews from Babylonish captivity. Such enlarged dimensions the city must receive.

VI. How far Jeremiah understood *his own predictions, we are unable to tell*. We know, however, that his vision was *delightful*; for he has told us so. (vr. 26.)

By reviewing these chapters, we may form

some suitable conception of the extent of his knowledge.

What did this prophet, who had been so often employed in delivering sad and mournful messages, see and hear in his vision?

Before we answer this question, let the opinion of *Dr. Clarke* on Chap. 31, 26, be quoted: "It appears that the prophecy commencing with chap. xxx. vr. 3, and ending with vr. 25th of this Chapter, was delivered to the prophet in a dream." See also what *Dr. Clarke* says on the 2d verse of the 30th Chapter.

He saw *Jacob* in distressing anguish, like a woman in *travail*, but shielded and delivered from his dangers, by the power of God; who assured him of ultimate triumph over all his enemies and oppressors, and a final, peaceful, and prosperous settlement in the land of his forefathers. (vs. 6-11.)

He saw *Jacob* laboring under a disease incurable by human skill, but relieved and entirely cured by the power of the Almighty; (vs. 12-17;) and by the mediatorial work of

the Messiah brought again into covenant relation with Jehovah, his God. (vs. 21, 22.)

He saw Israel after suffering long, under the whirlwind of Divine anger, brought "in the latter days," to serious consideration and deep repentance, and "all the families of Israel," reconciled to the LORD, their covenant God. (vr. 24, chap. xxxi. 1.)

He saw the mountains of Samaria covered with flourishing vines, and her inhabitants rejoicing in plenty. (vs. 4, 5.)

He saw *Ephraim*, the head and representative of the *ten tribes*, turning his face to Zion, and exhorting all to return to the true worship of God; and he heard the command of God to publish the glad tidings to the nations. (vs. 6-9.)

He saw *Rachel* weeping for her lost children, but comforted by the assurance of God, that they should be restored to her from the land of the enemy. (vs. 15-17.)

He saw the penitence of *Ephraim*, and the tender compassion with which God received his returning prodigal. (vs. 18-20.)

He beheld the return of justice and piety to Israel and Judah, and their consequent prosperity. (vs. 23-25.)

Such was the vision of the prophets. No wonder to hear him say: "Upon this I awaked, and beheld; and my sleep was *sweet* unto me." (vr. 26.)

#### THE VISION EXPLAINED.

To enable the prophet the better to understand the meaning of his vision, he was favored with new revelations:

*First*, Of the great increase of "the house of Israel, and of the house of Judah;" and of the loving kindness and watchful care of God over them. (vs. 27-30.)

*Secondly*, Of the establishment of the New Covenant "with the house of Israel, and with the house of Judah; that would secure to them the writing of the law on their hearts; the prevalence of religious knowledge among all ranks of people, the forgiveness of their sins,—and a conduct becoming their covenant relation to God. (vs. 31-34.)



*Thirdly*, Of the perpetuity of their existence as a *nation* in their own land. (vs.35-37.)

And *fourthly*, and finally, of the re-building of Jerusalem, in extent and glory it had never possessed before ; "holy unto the LORD;" secured by the promise, "It shall not be plucked up, nor thrown down *any more* FOREVER." (vs. 38-40.)

These additional revelations must have shed great light on the meaning of what the prophet had seen and heard in his vision ; and tended greatly to establish his faith in the wonderful blessings which were to be bestowed on all Israel," in the latter days."

How must he have delighted to recall to mind his blessed vision ! and what support and consolation must he and the few pious people, have derived from it, under the trials they were called to endure !

If the reader will recollect what has been said, in explaining the two chapters of this mourning prophet, he will probably be prepared to turn away his eyes from that awful

doom, to which Mr. Williamson would persuade him to believe that the Jews are hopelessly consigned, by the teachings of inspired truth.

He will rejoice to say, It is not so; the God of mercy has rich blessings yet in store for his people,—excinded indeed from his covenant, and punished for ages, and justly too, for their wicked unbelief, and malignant treatment of the Son of God, and persevering rejection of his gospel message of reconciliation and salvation, through his atoning sacrifice; but not *finally* excinded.

They are yet to be called, by rich and sovereign grace, to the enjoyment of that “New and better covenant, established on better promises;”—and to enjoy, as a people and as *a nation*, far greater light and richer privileges, nearer approaches to God in religious worship and higher communion with Him;—and to exhibit a conduct more exemplary and worthy of imitation; than their fathers ever did;—and to be established in this blessed condition, by their covenant God, till time shall end.

## CHAPTER XIII.

Testimony of Ezekiel—Chaps. xxxiv, xxxv, xxxvi, xxxvii.

The proofs contained in the above mentioned Chapters, are in our opinion, *conclusive*, that the Jews and the Israelites will be restored to their own land, and reorganized there as a NATION, *under the reign of the promised Messiah.*

The reader is requested to bear in mind that the predictions contained in these chapters were delivered, about 134 years after the capture of *Samaria*, and the dispersion of Israel, by the Assyrians; and about one or two years after the capture of Jerusalem, by Nebuchadnezzar, and the carrying away of its inhabitants into Babylon.

It would be foreign from our purpose to go into an extended exposition of these chapters. This, instead of strengthening, would weaken our argument, by diverting

the mind of the reader from the great object in view.

#### CHAPTER XXXIV.

The prediction, in this chapter, which has never been, and, therefore, remains to be, fulfilled, is found in vs. 23–31.

DAVID, who is promised as the *Shepherd* and *Prince of Israel*,\* is certainly *Christ the Messiah*. David the king of Israel, had long been dead, and will remain in his grave, till the last day. He was an eminent *type* of the Redeemer, and was to be his *father*, in regard to his human nature; and, therefore, the prophets, as shown above, call the Messiah *David*. (See also Acts ii. 29–36.)

“The covenant of peace,” spoken of in the 25th verse, has never been made with the Jews, as a people; nor did they ever become an independent nation, under the decrees of *Cyrus* and his successors.

The terms in which their *safety* and *prosperity* are described, are far too strong to depict their condition at any time subsequent

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\*Israel is the subject of the prediction; see vs. 2, 30.

to the Babylonish captivity. They have ever since been more or less "a prey to the heathen." Besides, the safety and prosperity of *Israel* here predicted, is what they are to enjoy under the reign of Jesus Christ.

## CHAPTER XXXV.

The judgments denounced against "Mount Seir," or the Edomites, in vs. 3-6, were brought upon them, at different times, for their unbrotherly and wicked conduct towards the Jews and Israelites. But the prediction, in the *seventh* verse: "Thus will I make Mount Seir most desolate, and cut off from it him that passeth out and him that returneth,\* was not fulfilled till after the destruction of Jerusalem, by the Romans. At that time the Idumeans were, according to *Joseph* almost as numerous as the Jews. (See *Keith* on the prophecies, p. 138.) The same writer tells us (p. 140,) that *Strabo* identified the *Nebatheans* with the *Idumeans*. And, by *Goodrich* we are informed this people were not finally subdued by the Romans, till the year 106, by their emperor *Trajan*. (p. 215.)

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\* This prediction has been proved by *Keith* to have received a most remarkable fulfillment. See his treatise.

The reason of the Judgments denounced against Mount Seir, in verse 9, is assigned in the next verse, : “Because thou hath said, These two nations and these two countries shall be mine, and we will possess it ; where as (margin, though) the LORD was there.” God regarded this language as blasphemous ; impeaching his power to restore to Judah and Israel the land which He had given in the covenant made with Abraham, to his natural descendants, “*for an everlasting possession.*”

It is added, (v. 11,) “Therefore, as I live, saith the Lord God, I will even do according to thine anger, and according to thine envy, which thou hast used out of thy hatred against them.”

Thou shalt be disappointed in thy covetous and malicious desires ; thou shalt not possess the two countries. I will restore them to Judah and Israel. They shall possess them, in more perfect safety, and in more abundant fertility and prosperity, than ever before. And when my judgments

shall have been executed on thee, and the quiet possession of their covenanted inheritance, restored to them: then "When I have judged thee,"—"I will make myself known among them." (v. 11.)

To mark the Divine displeasure against the Edomites, and the reasons of it, the more emphatically, the prediction is repeated in a different form of words, in the two next verses.

And then to show the certainty of the execution of God's purpose, it is added: "When the whole earth (rather *land* of Canaan) rejoiceth," under the smiles of heaven and increased prosperity, "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 (the house of Israel) shall know that I am the LORD:" v. 15. JEHOVAH, the all-sufficient and self-sufficient, the immutable and covenant keeping, and Al-

mighty God: able to accomplish all my pleasure, and to fulfill all my promises.

#### CHAPTER XXXVI.

In the first part of this chapter the prophet was commanded to prophesy to the mountains of *Israel*."

The heathen had taken possession of the land of Israel. They exulted in claiming it as their own, and poured contempt on the people of God. In this criminal conduct, *Idumea* was preeminently guilty; displaying despite against Israel, and reproach against *Jehovah*, (vs. 1-5.)

The wicked conduct of the heathen provoked God's righteous indignation. He determined to disappoint their malignant purposes,—to rescue the land they had made desolate from their polluted hands,—to restore it to his chosen people for a permanent possession,—and to bestow on it such a blessing, as would render it more fertile and populous than it had ever been before. (vs. 8-11.)



This prophecy was partially fulfilled, by the return of the Jews and Israelites from Babylon, and their possession of part of the land, till they were again expelled from it, by the Romans. This direful calamity proves, that the prophet looked far beyond that mournful event, and beyond the present time, to that blessed day when Israel shall enjoy the land of their inheritance, so securely as to be freed from any annoyance from the heathen, and never lose it again, while time shall last. (vs. 12-15.)

The correctness of this interpretation is confirmed by the subsequent part of the chapter.

Here God tells "the house of Israel," (v. 17,) that he had "scattered them among the heathen," and "dispersed them through the countries; on account of their pollutions and crimes; (vs. 17-19;) and that the punishment which justice inflicted on them, led the heathen to blaspheme his holy name, by uttering this reproachful speech: "These are the people of the LORD, and are gone forth out of his land." (v. 20.)

God then declared, that, from a regard to his own holy name, and not from respect to their desert, He would act in such a way as to defend his great name from reproach, and sanctify it in the eyes of the heathen. (vs. 21-23.)

And how was this to be done? In a marvellous way; for God promised, not only to “gather them out of all countries, and to bring them into their own land; (v. 24;) but to produce in them, by his grace, such a temper, heart, and conduct, as would qualify them to fulfil their covenant obligations. (vs. 25-28.)

His temporal and spiritual blessings would have such an effect on them, as to lead them to unfeigned repentance and self-loathing, for their past iniquities and abominations. (vs. 29-31.)

Such a change in the land of Israel would be produced as would lead beholders to exclaim; “This land that was desolate is become like the *garden of Eden*: and the waste and desolate and ruined cities are become fenced and are inhabited.” (vs. 33-35.)

So conspicuously would the hand of God appear in this marvellous work wrought for Israel, that the heathen would be compelled to acknowledge it to be the work of the Almighty: "Then the heathen that are left round about you, shall know that I the LORD build the ruined *places*, and plant that that was desolate: I the LORD have spoken *it*, and I will do *it*." (v. 36.)

Finally, it would be the duty of Israel to pray earnestly for the coming of this blessed time: "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." (v. 37.)

And it would be their duty to recollect what is written: (in v. 32.) "Not for your sakes do I *this*, saith the Lord God, be it known unto you: be ashamed and confounded for your own ways, O house of Israel." And to ascribe all the praise to rich and sovereign grace.

#### CHAPTER XXXVII.

This chapter contains two very forcible

proofs, that the interpretation we have assigned to the preceding chapters, is correct. The one is a very *striking vision*; the other, a plain *symbolical illustration*.

Let the reader be reminded, that this, as the other chapters, refers to *Israel*: "Then he said unto me, Son of man, the bones are the **WHOLE HOUSE** of *Israel*." (v. 11, See also v. 21.)

The vision is so plain as to require no comment. We may safely leave it to the perusal of the reader, (vs. 1-10,) only requesting him to open his Bible, and read it attentively.

The symbolical action is also plain. The prophet was commanded to take two sticks; one marked "For Judah, and for the children of Israel his companions;" the other, "For Joseph, the stick of Ephraim, and for all the house of Israel his companions."—The two sticks were to be so adjusted in the prophet's hand, as to appear to be but one stick. (vs. 16-17.)

To the people inquiring the meaning of his action, in using the two sticks, he was directed to say, That God would “gather the children of Israel, from among the heathen on every side, and bring them into their own land;” that he would “make them *one nation* in the land upon the mountains of Israel;” and that “*one king* shall be king to them ALL: and they shall be no more *two nations*, neither shall they be divided into *two kingdoms any more at all.*” (vs. 21, 22.)

The promise goes on to say, “And David (that is Christ,) my servant shall be king over them: and they all shall have one shepherd: (Christ the great shepherd :) they shall also walk in my judgments, and observe my statutes, and do them. 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 *forever*: and my servant David shall be their *prince forever.*” (vs. 24, 25.)

It is added, "Moreover I will make a covenant of peace with them: it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them *forever more.*" (v. 26.)

Other testimony might be produced from the Old Testament prophets. Particularly strong evidence might be derived from the two next succeeding chapters of Ezekiel. But we deem the testimony already offered abundantly sufficient to sustain the position we have taken. Leaving, therefore, the inspired writers of the Old Testament, we invite the attention of the reader to what our Master has said on the subject.

## CHAPTER XIV.

The testimony of Christ—Luke xxi. 24—“Jerusalem trodden down of the Gentiles”—When will they cease to tread it down?—Answer.

The Master speaks in Luke xxi. 24. “And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.”

That the first part of this prediction has been dreadfully fulfilled, is not to be denied by any one acquainted with history.

With like certainty has the second part been fulfilled. “Jerusalem shall be *trodden down of the Gentiles.*”

“Accordingly it has never since been in the possession of the Jews. It was first in

subjection to the *Romans*, afterwards to the *Saracens*, then to the *Franks*, after to the *Mamelukes*, and now to the *Turks*. Thus has the prophecy of Christ been most literally and terribly fulfilled, on a people who are still preserved as continued monuments of the truth of our Lord's prediction, and of the truth of the Christian religion." (Dr. Clarke on Mat. xxiv. 31 viewed in connexion with Luke xxi. 24.)

Thus it appears beyond controversy, that Jerusalem has been trodden down of the Gentiles, for ages, more than *eighteen centuries*.

From the certain fulfillment of our Lord's prediction, his meaning seems to be very plain; that Jerusalem will be still trodden down of the *Gentiles*, until the time fixed in the Divine purpose, shall have arrived: when the holy city is to be delivered from their power, and restored again together with the land of Israel, to the descendants of Abraham; to whom it was given by covenant for an "everlasting possession." And when



put in peaceful possession of it, they shall hold it in undisturbed security to the end of the world.

But when shall that time arrive? In reply, the writer is prepared to say, that it will come when the "*Beast*" and the *false prophet*" shall be "cast alive into a lake of fire burning with brimstone;" (Rev. xix. 20;) and this terrible vengeance will be executed on *Anti-Christ*, by a righteous God, sooner than many able writers on prophecy think, but not so soon as others believe.

This is not the place for the writer to assign the reasons for his belief; but if it please Providence to prolong his life, and preserve his faculties a year or two, he may undertake to point out the time, with some degree of precision, in connexion with the subsequent events that will introduce the glorious reign of our blessed Lord, in its full expansion of light and grace, truth and righteousness, peace and love, in fulfillment of those joyous predictions, recorded in Ps. ii. 6-12, and Isaiah xi. &c.

## CHAPTER XV.

Questions to the reader—Difficulties nothing to the Almighty—Past miracles in favor of the Jews—No greater needed A more abundant effusion of the Spirit will accomplish God's promises.

If the reader have carefully read the preceding chapters, and carefully examined the arguments founded on the inspired writings, he is prepared to answer a question. It is this: Has the writer succeeded in establishing the important points he wished to establish? Has he proved,—

*First*, That the Jews will, as a people, be, in future time, converted to the Christian faith, and introduced into the Christian Church?

*Secondly*, That they will return to the land of Palestine, and will there, in the land of their forefathers, be reorganized into a *nation*.

with as many of the Israelites as God may be pleased to collect with them? And,

*Thirdly*, That they will be settled in the peaceful and undisturbed possession of that goodly land, through all their generations, to the end of the world; when the last and unsuccessful attack will be made on the Church of God, by His enemies deluded by Satan? Does the reader assent to these interesting truths?

Or startled at the difficulties in the way, does your faith falter?

Startled at difficulties, when the ALMIGHTY undertakes a work! What are difficulties in the way of OMNIPOTENCE? Before Him mountains sink and vallies rise. All hearts are in His hands, and as the river of water, He turns them as He wills. "All the inhabitants of the earth are as grasshoppers." "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold he taketh up the isles as a very little thing." "All nations before him are as nothing; and

they are counted to him less than nothing and vanity." (Isaiah xl. 15, 17, 22.)

To accomplish these glorious designs, in behalf of his ancient people, no greater miracles will be needed, than those that were wrought for them many ages ago.

Behold the descendants of Abraham reduced in Egypt to the most abject state of slavery. Recollect the wonders wrought by Moses, at God's command, to humble and subdue the proud and obstinate heart of Pharaoh, the king.

See the degraded children of Jacob at last marching triumphantly out of Egypt, at the urgent request of Pharaoh and his people. Behold them, guided by Divine wisdom, brought into new difficulties for the purpose of being delivered by new marvels.

They are hemmed in by mountains on either side; the red sea is before them; and the infatuated king and his hosts are behind them. They tremble. God commands them to go forward. They march; and the waters of the sea being piled up as walls on

both sides, they walk through "the sea on dry ground." The Egyptians pursue. The pillar of cloud is so arranged, between the Israelites and the Egyptians, as to give light to the former, and to throw darkness upon the latter. Thus were they kept apart all the night.

The Israelites having reached the opposite shore, "the sea returned to his strength, when the morning appeared; and the Egyptians fled against it; and the LORD overthrew the Egyptians in the midst of the sea." (Ex. 14 : 19-31.)

Behold this people at the foot of Mount Sinai. Jehovah appears to them in awful grandeur, and terrific majesty. From the top of that Mount, amidst fire and darkness, thunder and lightning, He speaks to them; and, with an audible voice, utters the ten commandments. They tremble, and entreat that they may no more hear that terrible voice, lest they should die; and beseech Moses to receive the commandments of God; promising to obey all his commandments

and statutes. Even Moses trembles at the awful sight. (Heb. xii. 21.)

They thirst; and streams of water are brought from the flinty rock to allay their thirst. They hunger; and manna descends from heaven to feed them, in the wilderness forty years.

At the appointed time they cross Jordan; and, under Joshua, by marvellous interpositions of God, take possession of the promised land.

Time would fail to sketch the many and great wonders which God afterwards wrought for his people, while inhabiting that land. Let the reader recollect them.

We repeat what has been said above, that to accomplish what God designs for the Jews, no greater miracles need be wrought than those wrought for the Israelites many ages ago.

Nothing will be required but a larger measure of the influence of the Holy Spirit.

And will not this be granted? Is it not secured by the New Covenant which God promised, by the mouth of *Jeremiah*, to make with the house of Judah and the house of Israel?

We have seen that this Covenant has already been made with a small part of the Jews, and received an incipient fulfillment; and that, when the appointed time arrives, it will, according to plain predictions, receive a more glorious fulfillment.

To sustain your faith, recollect, reader, the wonders wrought, by the effusion of the Holy Spirit, on the day of Pentecost; when 3,000, and among them the crucifiers of our Lord, were converted, and baptized, and added to the Church, in *one day*.

Recollect how soon Saul of Tarsus, while "breathing out threatenings and slaughter against the disciples of the Lord," and while on the road to Damascus to persecute them in that city, was arrested in his mad career, humbled, and converted into the great and honored apostle of the Gentiles.

Think of the case of the Jailor at Philip-  
pi, who was convicted, converted, and bap-  
tized, in the *same night*.

And when God shall again "pour out his  
Spirit upon all flesh," how easily can He  
multiply *indefinitely* cases of this kind?

How rapidly the Jews will be converted  
when the marvellous work shall begin, we  
cannot determine. We only say, it is our  
belief that God has so perfect a control over  
the spirits of all men, that, if He please, He  
could accomplish the work in one year, and  
indeed in one day. The work of transfor-  
mation from unbelief to faith, and from  
enmity to love, though it will be rapid, yet  
may be gradual. The time to be employed  
in the work, is a secret not revealed.

One question more. Is it not an impera-  
tive duty on Christians to pray for the Jews;  
and that God would be pleased to hasten  
the fulfilment of the gracious purposes He  
has revealed in regard to this once highly  
honored people?



How much we owe to them! "Who are Israelites; 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 forever. Amen." (Rom. ix. 4, 5.)

After the record of the blessed and glorious promises both of spiritual and temporal blessings made to the house of Israel, in the 36th chapter of Ezekiel, it is added, in verse 37th, "Thus saith the LORD God; I will yet for this be enquired of by the house of Israel, to do it for them."

Christians, true believers, are now, by adoption, Israelites; and doubtless, it is binding on them, as well as on Abraham's natural descendants, to offer continual and earnest, and importunate prayer to God, to hasten the accomplishment of His gracious purposes in favor of Israel, and to turn their hearts to Himself, that they may all become the *spiritual* seed of Abraham, and *Israelites indeed*.

We add the following notes :

NOTE 1. The Jews have for centuries believed the thirtieth Chapter of Deuteronomy to contain a prediction and a promise of their return to the land of their forefathers, and exulted in the prospect. (See Pool's Synopsis.)

NOTE 2. It is worthy of serious remark, that a society has recently been formed, in London, under the influence of this belief. The Presbyterian of May 7, publishes, "RETURN OF THE JEWS TO PALESTINE." The *London Christian Times* understands that a society of Jews has been formed in London, with the view of stirring up their countrymen, in all lands, to seek a re-possession of Palestine. The society is reported to have been inaugurated under auspices which are likely to command sympathy to a wide and influential extent."

On the above article, we remark, that a large number of unconverted Jews may find their way to their ancient land, as well as some converted to the faith of Christ. But they will not obtain the quiet and peaceful possession of it, till, *as a people*, they shall, with deep and abasing penitence on account of their long and obstinate unbelief, and the great sin of their forefathers, in crucifying Jesus of Nazareth, acknowledged HIM to be indeed their long promised Messiah, embrace him as their all-sufficient Saviour, and worship him as the true and living God, to whom is due all possible honor and glory.

Should this volume fall into the hands of a Jew, the writer would earnestly exhort him to read and study, with fervent prayer to God, the *twelfth*, *thirteenth*, and *fourteenth* chapters of their own prophet Zechariah.

NOTE 3. THE LATTER RAIN. The following fact is worthy of being recorded in a note, as indicating that the time for the return of the Jews is approaching. It is taken from A LONDON CORRESPONDENT of the Presbyterian of July 9, 1853.

“ In connection with this subject, I may state that Dr. Duff, the Calcutta missionary of the Free Church of Scotland, assured the General Assembly at Edingburg, the other day, that for the *first time*, since the destruction of Jerusalem, has ‘ the latter rain ’ returned, last autumn, to the Holy Land ; and as this is predicted by the prophet Joel, in connection with the return of Israel, and is, indeed, to be one of the great *desideratum* for the restoration of the fertility of the soil of Palestine, it is regarded with intense interest by the students of prophecy.”

## APPENDIX A.

### I. THE VISIBLE CHURCH.

Concerning the Visible Church the Confession of Faith of the Presbyterian Church, (Chap. xxv. ii,) teaches,

*First*, That it is “Catholic or universal under the gospel not confined to one nation, as before under the law ;”

*Secondly*, That it “consists of all those throughout the world, that profess the true religion, together with their children ;” and

*Thirdly*, That it “is the kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.”

Of course, it is the kingdom of heaven or the kingdom of God ; and consequently, what is predicated of the kingdom of heaven or the kingdom of God, can be, with equal propriety, predicated of the Visible Church.

See 1 Cor. iii. 9-17. John xv. 2. Luke xii. 31, 32. Acts ii. 36, 47. Rom. xiv. 17.

II. EXTRACTS FROM "THE HOME AND FOREIGN RECORD of the Presbyterian Church." June 1853, pp. 85, 86.

#### THEOLOGICAL STUDENTS AND PIOUS PARENTS.

Providence is an unerring teacher. God expresses truth in the execution of his decrees. Are there any facts to show the connection between the piety of parents and the supply of the ministry? Let the reader ponder upon this extract, taken from a late number of the *Presbyterian* :

"Whatever may be the occasional demonstrations of God's providence and grace, a careful examination of facts would abundantly show that the divine blessing, as a general rule, is upon the seed of believers. A very large majority of ministers of the

gospel are the children of pious parents, whose faithful instructions and earnest prayers have resulted in their conversion and entrance on the ministry. Almost all the most eminent of God's servants, whose biographies have been written, have been nurtured by godly mothers. The piety of the family circle is the harvest-ground for the Church and the ministry. The following statistics, furnished us by a student of the Theological Seminary at Princeton, New Jersey, will be found interesting, and will verify the principle that God puts special honour on the faithful training of children by his professing people.

“It has been ascertained, upon careful inquiry,” says our correspondent, “that of the one hundred and twenty students in this Seminary this session, ninety-five had both parents pious, eighteen had pious mothers only, one a pious father only, and five had neither of their parents pious. Of the whole number, twenty-two, or about one-fifth, were

sons of ministers, and a large proportion of the remainder sons of ruling elders.

The different classes stand as follows :

	Both Pa- rents pious.	Mothers only pious.	Fathers only pious.	Neither pa- rents pious.	Ministers' sons,
1st Class,*	37	5		3	7
2d Class,	26	8	1	2	5
3d Class,	32	5			10
	—	—	—	—	—
	95	18	1	5	22

\*Including one resident graduate.

#### THE BAPTISMAL COVENANT.

In the covenant that God made with Abraham, on occasion of the institution of the rite of circumcision, he expressly stipulated that his favour should be extended to the children, also, of those who loved him, and kept his ordinances. "I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant, to be a God unto thee, and thy seed after thee." In every age,

under the Christian, as well as under the Mosaic dispensation, God has proved true to this covenant. Innumerable parents, who have pledged their children to God at his altar, and have thus honoured his ordinance of baptism, have found him a Father to their children. God has loved the children for their parents' sake.

Some years since, a hundred and twenty students, connected with the Theological Seminary at Andover, Massachusetts, ascertained, by mutual inquiries, that more than one hundred of their number were the sons of pious mothers. Of one hundred and fourteen students, who, about the same time, were pursuing a course of study for the ministry, in connection with the Theological Seminary at Princeton, New Jersey, all but ten were the sons of pious mothers, and all but thirty-two of pious fathers also. In every case where the father was a member of the church, it was also true of the mother.

For a period of ten years, the Third Presbytery of New York have been pursuing



a course of inquiry of the same nature. Every candidate for the ministry whom they have received under their care during this time, has been asked to state whether he was the son of pious parents or not. The whole number of candidates received, since the rule was adopted, has been one hundred and twenty; all but twelve of whom have been licensed to preach the gospel. Of the whole number, one hundred and three have been the sons of pious parents. In eighty-five cases both parents were pious; in sixteen, the mother only; and in two, the father only. One hundred and one had pious mothers. Several of those who had not the privilege of a pious parent's supplications, were foreigners, whose parents had complied with the customs of their particular churches, and had presented their children at the sacred font.

It will be observed, that in these three cases, the proportion of pious parents is very nearly the same. In the latter case the students were nearly all from the Theological

Seminary at New York. A remarkable accordancy is thus found to have existed, as regards this particular, in our three principal Theological Institutions. Whatever this accordancy may indicate in other respects, it certainly does indicate, that God is mindful of his covenant; that he does not forget the children of those who believe in him; and that he chooses his ministers, at the present day, for the most part, from pious households. Thus he confirms the word of his servant Paul: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—*New York Evangelist*.

### III. RELATIVE OR EXTERNAL HOLINESS.

The Bible speaks of two kinds of holiness; *Internal*, produced by the Spirit of God, changing the heart, and rendering the subject of the gracious change, *holy*, as God is holy; and *External* or *relative*, produced by a peculiar covenant relation existing between God and his rational creatures.

This kind of holiness, it has been proved, originated, not in the establishment of the

national covenant at Sinai, but in the Abrahamic covenant; that had been established *four hundred and thirty years* before the giving of the law of Moses.

The national covenant, being established in subserviency to that of Abraham, the removal of its typical part, could of course produce no change in the covenant it was designed to subserve, but left it unrepealed and unchanged.

This covenant still embraces children, and even unsanctified adults, who make a credible profession of religion.

Relative or external holiness, then, exists under the gospel dispensation.

The inspired writers teach this doctrine. Paul says, "For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean; but now are they *holy*." (1 Cor. vii. 14.) See Zechariah xiv. 20.

In fact, whatever is now devoted to God, whether it be money, or a house, or a field,

becomes *relatively holy*; just as the same things did become so, under the former dispensation.

JEHOVAH called even the rulers of the Medes and Persians, His "*sanctified ones*:" "those whom I have appointed and set apart for that service." (*Lowth.*) See *Scott, Isaiah*, xiii. 3.

THE AUTHOR.

## APPENDIX B.

Extracts from Bp. Newton's Dissertations on the Prophecies. Vol. I pp. 120-125.

"Section 9. But they were not only plucked off from thine own land, but also to be dispersed into all nations, ver. 25. 'And thou shalt be removed into all the kingdoms of the earth;' and again, ver. 64. 'And the Lord shall scatter thee among all people, even from one end of the earth even unto the other.' Nehemiah, i. 8, 9, confesseth that these words were fulfilled in the Babylonish captivity; but they have more amply been fulfilled since the great dispersion of the Jews by the Romans. What people indeed have been scattered so far and wide

as they? And where is the nation which is a stranger to them, or to which they are strangers? They swarm in many parts of the east, and spread through most of the countries of Europe and Africa, and there are several families of them in the West-Indies. They circulate through all parts where trade and money circulate, and are, I may say, the brokers of the whole world.

10. But though they should be so dispersed, yet they should not be totally destroyed, but still subsist as a distinct people, as Moses had before foretold, Lev. xxvi. 44. "And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them." The Jewish nation like the bush of Moses, has always been burning, but is never consumed. And what a marvellous thing is it, that after so many wars, battles and sieges; after so many fires, famines, and pestilences; after so many rebellions, massacres, and persecutions; after so many years

of captivity, slavery, and misery, they are not *d. stroyed utterly*, and though scattered among all people, yet subsist as a distinct people by themselves? Where is any thing comparable to this to be found in all the histories, and in all the nations under the sun?

11. However, they should suffer much in their dispersion, and should not rest long in any place, ver. 65. "And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest." They have been so far from finding rest, that they have been banished from city to city, from country to country. In many places they have been banished, and recalled, and banished again. We will only just mention their great banishments in modern times, and from countries very well known. In the latter end of the thirteenth century they were banishd from England by Edward I. and were not permitted to settle again till Cromwell's time. In the latter end of the fourteenth century they were banished from

France (for the seventh time, says Mezeray) by Charles VI. and ever since they have been only tolerated, they have not enjoyed entire liberty, except at Metz, where they have a synagogue. In the latter end of the fifteenth century they were banished from Spain by Ferdinand and Isabella; and according to Mariana, there were a hundred and seventy thousand families, or as some say, eight hundred thousand persons who left the kingdom: Most of them paid dearly to John II. for a refuge in Portugal, but within a few years were expelled from thence also by his successor Emanuel. And in our own time, within these few years, they were banished from Prague by the Queen of Bohemia.

12. "They should be *oppressed and spoiled evermore*; and their *houses and vineyards*, their *oxen and asses* should be taken from them, and they should 'be only oppressed and crushed away,' ver. 29, &c. And what frequent seizures have been made of their effects in almost all countries? How often

have they been fined and fleeced by almost all governments? How often have they been forced to redeem their lives with what is almost as dear as their lives, their treasure? Instances are innumerable. We will only cite an historian of our own, who says that Henry III. 'always polled the Jews at every low ebb of his fortunes. One Abraham, who was found delinquent, was forced to pay seven hundred marks for his redemption. Aaron, another Jew, protested that the king had taken from him at times thirty thousand marks of silver, besides two hundred marks of gold, which he had presented to the queen. And in like manner he used many other of the Jews.' And when they were banished in the reign of Edward I. their estates were confiscated, and immense sums thereby accrued to the crown.

13. "Their sons and their daughters should be given unto another people," ver. 32. And in several countries, in Spain and Portugal particularly, their children have been taken from them by order of the government, to be educated in the popish relig-



ion. The fourth council of Toledo, ordered that all their children should be taken from them for fear they should partake of their errors, and that they should be shut up in monasteries, to be instructed in the Christian truths. And when they were banished from Portugal, 'the king,' says Mariana, 'ordered all their children under fourteen years of age, to be taken from them, and baptised; a practice not at all justifiable,' adds the historian, 'because none ought to be forced to become Christians, nor children to be taken from their parents.' "

14. " 'They should be mad for the sight of their eyes which they should see,' ver. 34. And into what madness, fury and desperation have they been pushed by the cruel usage, extortions, and oppressions which they have undergone? We will alledge only two instances, one from ancient, and one from modern history. After the destruction of Jerusalem by Titus, some of the worst of the Jews took refuge in the castle of Masada, where being closely besieged by the Romans,

they, at the persuasion of Eleazer their leader, first murdered their wives and children, then ten men was chosen by lot to slay the rest; this being done, one of the ten was chosen in like manner, to kill the other nine, which having executed, he set fire to the place, and then stabbed himself. There were nine hundred and fifty who perished in this miserable manner; and only two women and five boys escaped by hiding themselves in the aqueducts underground. Such another instance we have in our English history. For in the reign of Richard the first, when the people were in arms to make a general massacre of them, fifteen hundred of them seized on the city of York to defend themselves; but being besieged, they offered to capitulate, and to ransom their lives with money. The offer being refused, one of them cried in despair, that it was better to die couragiously for the law, than to fall into the hands of the Christians. Every one took his knife, and stabbed his wife and children. The men afterwards

retired into the king's palace, which they set on fire, in which they consumed themselves, with the palace and furniture."

15. "They should serve other gods, wood and stone," ver. 36; and again ver. 64. 'they should serve other gods, which neither they nor their fathers had known, even wood and stone.'" And is it not too common for the Jews in Popish countries to comply with the idolatrous worship of the church of Rome, and bow down to stocks and stones rather than their effects should be seized and confiscated? Here again we must cite the author, who hath most studied, and hath best written their modern history, and whom we have had occasion to quote several times in this discourse."

"The Spanish and Portugal Inquisitions, saith he, reduce them to the dilemma of being hypocrites or burnt. The number of these dissemblers is very considerable; and it ought not to be concluded, that there are no Jews in Spain or Portugal, because they are not known: They are so much the

more dangerous, for not only being very numerous, but confounded with the ecclesiasties, and entering into all ecclesiastical dignities.' In another place he saith, 'The most surprising thing is, that this religion spreads from generation to generation, and still subsists in the persons of dissemblers in a remote posterity. In vain the great Lords of Spain *make alliances, change their names, and take ancient scutcheons; they are still known to be of Jewish race, and Jews themselves, The convents of monks and nuns are full of them. Most of the canons, inquisitors, and bishops proceed from this nation.* This is enough to make the people and clergy of this country tremble, since such sort of churchmen can only profane the sacraments, and want intention of concecrating the host they adore. In the mean time Orobio, who relates the fact, knew these dissemblers. He was one of them himself, and bent the knee before the sacrament. Moreover he brings proof of his assertion, in maintaining, that there are in the synagogue of Amsterdam, brothers and sisters and near relation

to good families of Spain and Portugal : and even Franciscan monks, Dominicans, and Jesuits, who come to do penance, and make amends for the crime they have committed in dissembling.' ”

16. “ ‘They should become an astonishment, a proverb, and a by-word among all nations,’ ver. 37. And do we not hear and see this prophecy fulfilled almost every day ? Is not the avarice, usury, and hard-heartedness of a Jew grown proverbial ? And are not their persons generally odious among all sorts of people ? Mohammedans, Heathens, and Christians, however they may disagree in other points, yet generally agree in vilifying, abusing and persecuting the Jews. In most places where they are tolerated, they are obliged to live in a separate quarter by themselves, (as they did here in the Old Jury) and to wear some badge of distinction. Their very countenances distinguish them from the rest of mankind. They are in all respects, treated as if they were of another species. And when a great master of nature would draw the portrait of a Jew, how

detestable a character hath he represented in the person of his *Jew of Venice*."

17. Finally, "'their plagues should be wonderful, even great plagues, and of long continuance,' ver. 49. And have not their plagues continued now these 1700 years? Their former captivities were very short in comparison: and Ezekiel and Daniel prophesied in the land of the Chaldæans; but now they have no true prophet to foretell an end of their calamities, they have not only false Messiahs to delude them and aggravate their misfortunes. In their former captivities they had the comfort of being conveyed to the same place; they dwelt together in the land of Goshen, they were carried together to Babylon; but now they are dispersed all over the face of the earth. What nation hath suffered so much, and yet endured so long? What nation hath subsisted as a distinct people in their own country so long as these have done in their dispersion into all countries? And what a standing miracle is this exhibited in the view and observation of the whole world?"