

own land, and rooted up totally from Judea---to be dispersed into all nations under heaven, and yet subsist as a distinct people---finding no comfort or solid rest, having no lands---no civil government of their own, no kings, no magistrates---creatures of no consequence, but for their money---often oppressed and spoiled, as though all mankind imagined they had no right to moral justice and the common offices of humanity---their children taken violently from them by the papists in Spain and Portugal---and on the account of all these distresses, oppressions, and cruelties, they were to be driven to madness and desperation---and, in the frenzy of despair, to serve other Gods; that is, to profess the popish religion, and give into their idolatrous worship; and all this with hypocrisy and deceit---you see it was likewise prophesied concerning them, that they should become a proverb, a by-word, and the object of derision and contempt to the whole world---that all mankind should hate and scorn them as the filth and off-scouring of all things---and, what compleats this object of amazement and terror, their plagues should be wonderful, even great plagues, and of long continuance. And, Oh! most holy and terrible God, how long! how long! have they continued; even from the destruction of Jerusalem, seventeen hundred years ago, to this very day! and all
this

this for that greatest of all crimes, infidelity ! infidelity against the Lord Jesus, the Son of God ! O ! the desperate venom, the infinite evil of the sin of unbelief ! Tremble, ye infidels of England, and dread the vengeance of an injured God !

The sin of INFIDELITY in the Jews is always to be viewed as the most capital sin of that nation ; and, indeed, it is the blackest crime of any nation ; and it is the CAPITAL SIN of Great-Britain at this very hour. Truly, Britons, you ought to tremble when you consider how awfully God has punished the Jews for their rejection of Christ. I am sure it fills me with astonishment and dread, when I consider the most exact correspondence between the crime and the punishment of the Jews. And you must find, my countrymen, upon reflection, a very striking connexion between their sin, and the just judgments of God for that sin ; so that the very time and manner of their punishment pointed out their crime. Only recollect the following facts :

1. They put Jesus to death when the nation was assembled to celebrate the passover : and when the nation was assembled likewise to celebrate the passover, Titus shut them up within the walls of Jerusalem.

2. The rejection of the true Messiah, the Son of God, was their dreadful crime : and their following

lowing of false lying Messiahs, to their destruction, was their punishment.

3. They sold and bought Jesus as a slave: and they themselves were afterwards sold and bought as slaves, at the lowest price; till, at last, their living flesh and blood became a drug, so that their vile carcasses, though alive, would bear no price: people considered a Jewish slave as a nuisance and a plague to their house.

4. They preferred a robber and a seditious murderer to Jesus, whom they crucified between two thieves: and they themselves were afterwards infested with bands of thieves and robbers. Indeed Jerusalem itself was undone by the heads and leaders of the vilest robbers and seditious murderers † that ever lived on earth.

5. They put Jesus to death, lest the Romans should come and take away their place and nation: and the Romans *did come* and take away their place and nation.

6. They crucified Jesus BEFORE the WALLS of Jerusalem: and before the walls of Jerusalem they themselves were crucified in such numbers, that it is said, "Room was wanting for the crosses, and crosses for the bodies."* Josephus on the Jewish War, book vi. chap. xii.---Is it possible, O! reader, for you, or any man, to lay these

† John was at the Head of eight thousand four hundred men, and Simon had ten thousand.---See Usher's Annals, p. 903.

* Five hundred Jews were sometimes crucified in one Day.---See Dr. Gill, on Matth. xxvii. 25.

these things together, and not conclude the Jews own imprecation to be dreadfully accomplished upon them. "His BLOOD be on us, and on our CHILDREN." Matth. xxvii. 25.

And now, O! ye Britons, let me intreat you, by all the goodnes of GOD's nature, and by all the terrors of his justice, to lay all those things to heart. It behoves us to consider the horrid nature of infidelity, and how far we have imitated the Jews in crucifying the Son of GOD. Have we not abetted the Jews by our temper, our actions, and our treatment of the Lord Jesus Christ.

O! ye nobles of Great-Britain, nothing can make you truly noble but VITAL FAITH in the Son of GOD: that faith which is the existence, basis, and confident expectation of good things, hoped for; and the evidence, the light, and power of demonstration of invisible persons, transactions, and blessings, which inspire a man with a firm persuasion, and impresses him with a keen conviction that these things are eternal, and that eternity is just at hand. Nothing will sink you so deep into disgrace, contempt, and ruin, as INFIDELITY: nothing will stamp eternal infamy on your characters so much as a proud rejection and scorn of the glorious gospel of Christ. May GOD of his infinite mercy awaken you, and all orders of men, from the highest to the lowest,

to tremble at the infinite evil and danger of unbelief, and convince all sorts of men of the absolute necessity of faith in Christ, in order to avoid the tremendous miseries which are coming very swiftly upon this luxurious, profligate, and unbelieving people. God is my witness, and I dare call him for a record upon my soul, 2 Cor. 1. 23, that I love my country from the bottom of my heart; I wish well to all its best interests: and, above all, I love the church of Christ with my whole soul, and shall rejoice to be an instrument of promoting its welfare, by animating its members and younger ministers to greater degrees of holiness and zeal for the glory of Christ.

We shall now proceed briefly to point out some other prophecies concerning the Jews, but we must not enlarge on their accomplishment in the manner we have done the above, lest this part of my work prove disproportionate to the rest.

Other PROPHECIES relative to the present STATE of the JEWS.

1. The prophecies concerning the RESTORATION of the two tribes of Judah and Benjamin, and the DISSOLUTION of the ten tribes. See Dr. Newton, vol. i. p. 201--215. The restoration of the two tribes foretold to be after seventy years, p. 202. Fulfilled at three periods, p. 203. The ten tribes to cease from being a people within sixty-five

five years, p. 204. The prophecy how fulfilled. See *Isaiah* vii. 8. Within three score and five years shall Ephraim be broken, that it be not a people. See Dr. Newton, p. 205, and Dr. Robert Lowth, the present bishop of London, in his new Translation of *Isaiah*, with a Preliminary Dissertation, and Notes Critical, Philological, and Explanatory, 4to. p. 60 of the notes; where this prediction is set in the clearest light. This great and elegant work of Dr. Lowth on *Isaiah* is only a farther demonstration, added to his incomparable *Prælections*, that he is the greatest master of Hebrew learning in our nation, and his works ought to be considered as the STANDARD OF LITERARY TASTE: in a word, he deserves to be stiled the LONGINUS of EUROPE;* yea, of the whole world.

But we now return to the Jews.---Dr. Newton enquires what is become of the ten tribes, and where they are at present. He shews the vain conjectures of the Jews, p. 207. And observes,

* I wish this great author would favour the world with a translation of his excellent *Prælectiones on the Sublimity of the Hebrew Scriptures*: surely there are thousands of persons of taste in our land who cannot read the original; and I almost despair of ever seeing this done in a manner worthy of the work, if he himself should not undertake it.---I have a translation, which I have compared with the original latin twice over, and which has lain by me for nine years past: if it was any ways equal to the spirit and beauty of the author's work, I should be tempted to open a subscription for printing it; even if it answered no other end but this, to excite the author himself to suppress it, by promoting a translation of his own. Then we should see a work in English which, I am not afraid to say,

ferves, that they did not all return with the two tribes from the seventy years captivity in Babylon, p. 209. Nor are they all swallowed up and lost among the heathen nations, p. 211. The ten tribes ceased from being a distinct people, after the sixty-five years, p. 212. The reason of this distinction between the two tribes and the ten tribes, p. 214.

2. The PRESERVATION of the Jews, and the destruction of their enemies, p. 215. The preservation of the Jews one of the most ILLUSTRIOUS ACTS of divine providence, p. 216; nor less the providence of God in the destruction of their enemies, p. 218. Not only nations, but single persons, i. e. the first-born of Pharaoh, and Pharaoh himself; Eglon, Jabin, Sifera. Nebuchadnezzar was stricken with madness: Antiochus Epiphanes died in great agonies with ulcers, and vermin issuing from those ulcers, p. 220. Herod, who was a great tyrant to the Jews, died in the same miserable manner. Caligula, who persecuted the Jews for refusing divine honours to his statues, was murdered in the flower of his
age,

say, is the grand repository of sacred criticism on the original Scriptures of the Old Testament, and the standard of the true sublime as long as the world shall endure. For my own part, I am indebted to this great work beyond expression; and I wish from the depth of my soul, I had begun to study it with the utmost attention, when the work was first published, twenty-five years ago. This monument of my gratitude shall remain in my Contemplations as long as I shall have any readers; and I am only sorry that I can recommend it no better to the rising age of true scholars and young students of genius and piety.

age, after a short and wicked reign.---But since the Jews have absolutely rejected the gospel, and have been no longer the people of GOD---where are now such visible manifestations of a divine interposition in their favour?---The Jews would do well to consider this point; for, rightly considered, it may be an effectual means of opening their eyes, and of turning them to Christ our saviour.

3. The DESOLATION of Judea is another memorable instance of the truth of prophecy, p. 221. This desolation was foretold by the prophets, p. 222. The present state of Judea is answerable to the prophecies. No objection from hence to its having been a land flowing with milk and honey. The Heathens, as well as Jews, testify it to have been a good land, p. 223. The excellent Mr. Maundrell's account of its present state, and the learned Dr. Shaw's, p. 228.

4. The PROPHECIES of the INFIDELITY and REJECTION of the Jews.---Nothing can be a stronger or clearer proof of the divine inspiration of the prophets, than their foretelling not only the outward actions, but even the INWARD DISPOSITIONS of men, many ages before these men were in being. The prophets were naturally prejudiced in favour of their own nation; but yet they foretel the infidelity and reprobation of the Jews, their disbelief of the Messiah, and thereupon their
rejection

rejection by God. We will not multiply quotations to this purpose. It will be sufficient to produce one or two passages from the prophet Isaiah. The 53d chapter is a most famous prophecy of the Messiah; and it begins with upbraiding the Jews for their unbelief. Who hath believed our report? and unto whom is the arm of the Lord revealed? which St. John (xii. 38.) and St. Paul (Rom. x. 16.) have expressly applied to the unbelieving Jews of their time. The prophet assigns the reason too, why they would not receive the Messiah, namely, because of his low and afflicted condition: and it is very well known, that they rejected him on this account, having all along expected him to come as a temporal prince, and deliverer, in great glory.

The prophet had before been commissioned to declare unto the people the judgments of God for their infidelity and disobedience (vi. 9. &c.) And he said, Go ye, and tell this people (*this* people, not *my* people.) Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

This prophecy did not receive its full completion till the days of our Saviour: and in this
sense

sense it is understood and applied by the writers of the New Testament, and by our Saviour himself. The prophet is then informed, that this infidelity and obstinacy of his countrymen should be of long duration. Then said I, Lord, how long? And he answered, Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate, and the Lord have removed men far away, and there be a great forsaking in the midst of the land. Here is a remarkable gradation in the denouncing of these judgments. Not only Jerusalem and the cities should be wasted without inhabitant, but even the single houses should be without man; and not only the houses of the cities should be without man, but even the country should be utterly desolate; and not only the people should be removed out of the land, but the Lord should remove them far away; and they should not be removed for a short period, but there should be a great or rather a long forsaking in the midst of the land. And hath not the world seen all these particulars exactly fulfilled? Have not the Jews laboured under a spiritual blindness and infatuation in hearing but not understanding, in seeing but not perceiving the Messiah, after the accomplishment of so many prophecies, after the performance of so many miracles? And in consequence of their refusing to convert, and be

VOL. II. L healed,

healed, have not their cities been wasted without inhabitant, and their houses without man? Hath not their land been utterly desolate? Have they not been removed far away into the most distant parts of the earth? And hath not their removal or banishment been now of near seventeen hundred years duration? And do they not still continue deaf and blind, obstinate and unbelieving? The Jews, at the time of the delivery of this prophecy, gloried in being the peculiar church and people of GOD: and would any Jew of himself have thought, or have said, that his nation would, in process of time, become an infidel and reprobate nation; infidel and reprobate for many ages, oppressed by men, and forsaken by GOD? It was above seven hundred and fifty years before Christ, that Isaiah predicted these things: and how could he have predicted them, unless he had been illuminated by the divine vision; or how could they have succeeded accordingly, unless the spirit of prophecy had been the spirit of GOD?

5. Of the CALLING and OBEDIENCE of the GENTILES, p. 234.---This revolution effected by the despised apostles, and in a short compass of time. Not by the rich, the wise, the mighty of this world! No, they were chiefly a few poor fishermen, of low parentage and education, of no learning or eloquence, of no policy or address,
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of no repute or authority, despised as Jews by the rest of mankind, and as the meanest and worst of Jews by the Jews themselves. And what improper persons were these to contend with the prejudices of all the world, the superstitions of the people, the interests of the priests, the vanity of philosophers, the pride of rulers, the malice of the Jews, the learning of Greece, and the power of Rome? The prophecies concerning the Jews and Gentiles have not yet received their intire completion, p. 239. What hath been accomplished, a sufficient pledge of what is to come, p. 240. CONCLUSION---a dissuasive from all persecution, and recommending humanity and charity to the Jews, p. 241--245. These are the heads of those masterly Dissertations of Dr. Newton on the Prophecies concerning the Jews, which I would recommend to the attention of all my readers.

III. PROPHECIES relating to the FOUR GREAT MONARCHIES.

The Babylonian monarchy---the Medo-Perfian ---the Grecian monarchy under Alexander the Great, i. e. the great robber and murderer---the Roman, which was the last and the strongest of all. These monarchies were represented in a dream to Nebuchadnezzar as a great image, whose head was of gold---the breast and arms of silver---the belly and thighs of brass---the legs of iron---and the feet, part of iron and part of clay.

Daniel had a view of the same empires forty-eight years afterwards. He, as a prophet of God, viewed these empires in the shape of great wild beasts, as being the great supporters of idolatry and tyranny in the world. The first beast was like a lion, and had eagle's wings---the second beast was like a bear---the third beast was like a leopard---and the fourth beast is dreadful and terrible, and strong exceedingly; and it had great iron teeth. Dan. vii. 4--7.

Now let my young readers attentively observe, that the head of gold answers to the first beast, a lion: the breast and arms of silver, is the same with the second beast, a bear: the belly and thighs of brass answers to the third beast, which was like a leopard: and the legs and feet of iron is the same with the fourth beast, which was exceeding strong and terrible. Let these striking images be well fixed in the mind, and the reading of these prophecies will appear very intelligible, easy, astonishing, and delightful. For want of these prudent precautions, most young people live in gross ignorance of these amazing events; and, indeed, never come to any clear conception of them all the days of their lives.

Let me here mark the times when these monarchies arose, which will give delight to a rational and inquisitive mind. Observe, my friends, that the head of gold represented the Babylonian empire,

pire, under the great Nebuchadnezzar, who had his dream in the year of the world 3403, and before Christ 601. Let it be noted, that the old Assyrian empire began, with its founder Nimrod, in the year of the world 1800, and before Christ 2204. This first empire of the Assyrians ended at the death of that luxurious fool Sardanapalus, who burned himself in his palace, after he had reigned twenty years, in the year of the world 3237, and before Christ 767, and after the empire had subsisted about 1450 years. And let me observe, that if my reader would avoid living in ignorance and confusion, with respect to all ancient history, he must be sure to remember, and never forget, that out of the RUINS of the OLD ASSYRIAN EMPIRE, THREE others were formed, viz. 1. That of the ASSYRIANS of BABYLON. 2. That of the Assyrians of NINEVEH. 3. The kingdom of the Medes. This is the true key to enable you clearly to understand the scripture history, and the prophecies of the four grand monarchies.

The SECOND GRAND MONARCHY, which was represented as the breast and arms of silver, and is the same with the second wild beast, a bear, is the Medo-Perfian. This began when Cyrus took Babylon, killed Belshazzar the king, and set his uncle, Darius, on the throne, in the year of the world 3466, before Christ 538.---Note, Cyrus's reign

reign began two years after, when his uncle, Darius, died. And in the first year of Cyrus's reign, he permitted the Jews to return from the seventy years captivity, in the year of the world 3468, and before Christ 536.

The THIRD GREAT MONARCHY, which was represented as the belly and thighs of brass, and answers to the third wild beast, a leopard, began after the three battles of the Granicus, Issus, and Arbela; when Alexander the Great finally demolished Darius Codomanus. His death put an end to the Persian empire, which had subsisted two hundred and six years, from its foundation, under Cyrus the Great.---This third monarchy began under Alexander, in the year of the world 3674, before Christ 330.

The FOURTH GREAT EMPIRE was the Roman, represented by the iron legs and feet of the great image, and answering to the fourth wild beast, which was exceeding strong and dreadful. Let it be well remembered, that Rome began to be built by Romulus, in the year of the world 3256, and before Christ 748, a little before the beginning of the eighth Olympiad, and upon the tenth day of April, and about the time that Sardanapalus burnt himself in his palace at Nineveh, and near the time of the death of Uzziah, king of Judah, at the beginning of the reign of Ahaz, and about the time of the birth of Hezekiah;
and

and in the time of the public preaching of that great and sublime orator of God, the prophet Isaiah; who began to prophecy about the year of the world 3236, and 770 years before Christ; and he continued his public ministry above sixty years. See Usher's Annals, p. 61. And the Roman state went on rising to its full strength, when Pompey the Great came to Jerusalem, in the year of the world 3941, before Christ 63; when he dared to enter into the temple, and the holy of holies. Of which see a large account in Usher's Annals, English edit. p. 600. Latin edit. of Paris, p. 452. Prideaux's Connexion of Sacred and Foreign History, edit. ix. 8vo. 1725, vol. iv. p. 623. Rollin's admirable work of Ancient History, vol. ix. 8vo. p. 323, edit. 1754, Knapton. And the excellent index to the Universal History, 8vo. 1754, p. 279.---I have been the more exact in marking this event for the sake of my young christian and ingenious readers, to allure them to read those striking facts which illustrate sacred history. And I do, with great earnestness and delight, recommend to their attention Dr. Newton's most judicious Dissertations on the Fulfilment of the Prophecies, and Rollin's Ancient History, which are surely some of the most instructive and pleasing books in the world.