

THE PROPHECIES
OF THE OLD TESTAMENT,
RESPECTING
THE MESSIAH,
CONSIDERED; AND PROVED TO BE LITERALLY
FULFILLED IN JESUS.

*Containing An Answer to the Objections of the Author of
The Scheme of Literal Prophecy.*

PREFACE.

The design of the following sheets is to consider the prophecies of the Old Testament, respecting the Messiah; and to prove that they are *literally* fulfilled in Jesus, against both Jews and Deists. I have therefore collected together the exceptions of the former to those prophecies, and the rather because they are, as far as known, made use of by the latter. I have consulted, as much as I was able, the writings, both of old and later Jews, and shewn, that in most, if not in all the prophecies considered, they have understood them of the Messiah. I produce those authorities, not as decisive in this controversy, but as the convictions and concessions of an adversary, and that a bitter and implacable one to Christianity, and which I think deserves consideration with the Deist. I cite old Jews to shew the sense of the ancient synagogue; the later ones to shew the strength of conviction upon their minds, who cannot but have observed, what use the Christians have made of those prophecies, and though often pinched with them, yet they have been obliged to own them as prophecies of the Messiah, for which reason the testimonies of later Jews, seem to have the most strength and force in them, And that the reader may riot be at a loss about *old Jews* and *later Jews*, he is desired to observe that by *old Jews*, I mean those who wrote, or are supposed to have wrote within the first five or six centuries after Christ, as the authors of the *Targums, Talmuds, Rabboth, Zohar, &c.* and by *later Jews*, I mean those who wrote within the last five or six centuries, as *Maimonides, Jarchi, Aben Ezra, Kimchi, &c.* The author of *The Scheme of Literal Prophecy*, whose exceptions I have all along considered, has advanced several things with regard to the belief of the Jews, concerning a Messiah, which I think myself obliged to take notice of in this place.

First, He seems to insinuate as though the belief of a Messiah among the Jews, was not anciently a fundamental article of their faith, but made so from the eleventh century, when their confession of faith was drawn up by R. *Moses Maimonides*. That the Jews' confession of faith, was drawn up by *Maimonides*, about that time, in thirteen articles, is not denied, which articles are generally believed by all of them, without any contradiction, as *Leo Modena* says; but then this no more

proves, that the article relating to the Messiah, then began to be a fundamental article of their faith, than the article respecting the unity of the Divine Being, which must be acknowledged, was always the faith of the Jewish church: Besides, *Maimonides* did not make, but only drew up, those articles, and it is highly reasonable to suppose; that he drew them up not as the novel opinions of some particular persons; but as what had been the ancient, constant, and universal sense of his people; and what would be received as such without hesitation, as they accordingly were. *R. Joseph Albo* is the only person that is usually cited as denying the article of the Messiah to be **נח דקצ ווב** a fundamental one; he reduced the Jews' confession of faith to three general heads, which he calls roots, namely, the belief of the Divine Being, the law of *Moses*, and a state of rewards and punishments, to which he thought all the rest reducible; now, though he is not willing to allow the article of the Messiah to be **דקצ** a root, or a *fundamental principle*, his design herein being manifestly enough to oppose the Christian religion, whose main fundamental principle is faith in the Messiah, Jesus; I say, though he is not willing to allow it to be a root; yet he grants that it is a branch, **נח דקצ ווב** which *arises from the third root*, that is, that of rewards and punishments, and declares that *all ought to believe the Messiah, who receive the law of Moses; that the prophets prophesied of his coming, which is sure and evident; that he who does not believe the coming of the Messiah, denies the words of the prophets, and is a transgressor of the affirmative precepts*; so that though he will not allow the article of the Messiah, to be a fundamental one; in which he was alone, and had no followers; yet he owns it to be a branch of a fundamental one; and therefore we should be so far from concluding from the single opinion of this person, that this was not a fundamental article of the Jewish faith, that the contrary is rather evident from hence.

Secondly, The same author intimates, that many of the Jews themselves have seemed to have no expectation of a Messiah, as the Sadducees and Scribes, the Samaritan Jews, *Josephus*, and some in his time, *R. Hillell* in the third century; nay, that *Maimonides* speaks very indifferently of it. As to the *Sadducees*, they as impatiently expected the Messiah, as the rest of the Jews did, were as intent upon detecting of Jesus, whom they supposed not to be the true Messiah, and were as violent opposers of him and his followers, as any others; which they would not have concerned themselves about, had they not believed in a Messiah. Some say, that the *Caraites*, are of the old stock of the *Sadducees*, and hold the same doctrines as they did, who it is certain expect a Messiah, as much as the other Jews do. As to the *Scribes*, who, though they were, as this author says, *letter men*, yet believed (Mark 7:35; 9:11) that *Christ*, or the *Messiah, is the son of David*, and that *Elias must first come*; indeed he says that what he has said of the Sadducees and Scribes, he only proposes in the way of conjecture, but it seems to be a conjecture without any foundation for it,

As to the *Samaritan* Jews, nothing is more manifest, than that in the times of Jesus they expected a Messiah; it was a notion which seemed universally to obtain among them, as appears from the woman of *Samaria*, with whom Jesus conversed, who could say (John 4:25), *I know that the Messiah cometh which is called Christ*. It is allowed that the modern ones, have notions of a Messiah, though very confused and very different, which need not be wondered at, since they reject the books of the prophets, and confine themselves to the five books of *Moses*. In one of their letters to *Sealiger*, they say the name of the Messiah with them, is **בהשה** which it seems they do not know the signification of, though it seems to be an abbreviation of **אבהשה** **ο ερχομενος**, *he that is to come*, whereby the *Samaritan* as well as the *Jerusalem* Jews, understood the Messiah, as is manifest from the words of the woman just now mentioned,

As to *Josephus*, and some other Jews in his time, who thought that *Vespasian* was the prince that was to come, it is manifest enough that they expected a Messiah, though they were mistaken in the person, whom they thought to be, he, nor can any thing else be fairly concluded from hence. R. *Hillel* it is true, gave out that "*Israel* was to have no Messiah, because they enjoyed him in the days of *Hezekiah*;" but then this was only the opinion of a single person; for notwithstanding his authority, the Jews still expect a Messiah; besides, this saying of his was not a disbelief of the Messiah, but a mistaken notion about the time of his coming; and as for *Maimonides* speaking indifferently of the Messiah, it need not be wondered at in him nor in any other of his nation, if there has been any other who has done so; since they have been so wretchedly disappointed in their expectation of him, and since they see so little need of, and expect so little from him.

Thirdly, This same author would have us believe, that the expectation of a Messiah, among the Jews, was grounded, not upon the *literal*, but upon the *allegorical*, and *traditional* sense of the Scriptures; but if so, how came the *Scribes*, who, as this author acknowledges, were *a party of letter-men*, to expect a Messiah, and to say, that he was *the Son of David*, as has been before observed? Surely those men who are "supposed to have rejected many of the prevailing Jewish notions, not founded on the *letter* of the scriptures," would have rejected the notion of a Messiah, if not founded thereon. Besides, the *Caraites*, or *Scripturians*, an ancient sect among the Jews, rejecting the mystical, enigmatical, traditional, and allegorical expositions of the Rabbis, strictly and closely adhere to the very letter of the scriptures, and yet expected a Messiah as much as other Jews do. Now, from whence could this expectation arise? or whereon could it be grounded, but the literal sense of the Scriptures? It is therefore a mistake that a notion of a Messiah cannot be established from the prophecies of the Old Testament, without a mystical and allegorical sense of them; for in their first, literal, and obvious sense, they respect him, as I hope, the following account of them will make appear.

Fourthly, I cannot but much wonder, that this author should think "most probable, that many of the places, wherein the Messias is expressly named in the *Chaldee Paraphrases*, are interpolations;" especially, when he thinks that those writings are much more modern, and of a later date than the Jews would have them to be; for the later the date of them is, the less reason is there to suppose them to be interpolated in those passages which respect the Messiah; for surely it can never be thought, that they would take such a method with their own *Targums* on those prophecies, when they must be supposed to know what use the Christians made of them, both against them, and in vindication of Christianity; nor is there any thing with which the Jews are more puzzled and confounded, than when they are urged with those paraphrases; and there is a great deal of reason to suppose, that those places, wherein the Messiah is expressly named, are so far from being interpolations, that were not those writings so sacred with them, as that they dare not corrupt them, they would have expunged them long ago. As to this author's reason for these thoughts, that "*Josephus* says, those Jews who were in the vulgar error, or the belief of a Messias to arise out of their nation, built their expectation but on one ambiguous oracle or prophecy, found in their sacred books." I would only reply, that *Josephus* indeed, speaks of an *oracle or prophecy found in their sacred books*; that *about that time one of them, from their country, should rule over the world*; which oracle he calls an *ambiguous* one, and says *was what chiefly excited the Jews to the war*, but then he no where says, that the Jews' expectation of a Messiah was built upon one single, doubtful prophecy, but that their expectation of his arising out of their country, and at that time was so; the ambiguity of which oracle lay in his *arising out of their nation*, which some understood of his being born there, as the generality of the Jews did and

others, of his entering upon his government there, as *Josephus* did, and therefore applied it to *Vespasian*: From whence it appears that this instance gives no reason to conclude, that the passages respecting the Messiah, in the *Chaldee* paraphrases, are interpolations; for the Jews might have many plain prophecies, on which they built their expectation of a Messiah, some of which these paraphrases have pointed out to us; and yet *Josephus* speaks but of one ambiguous or doubtful prophecy respecting the time of his coming, and the country from whence he was to arise, which excited the Jews to the war, and animated them obstinately to persist therein; in which he supposes them to be mistaken, though, alas the ground of their mistake, and which therefore was fatal to them, was, that the Messiah, the person prophesied of, was already come.

I conclude with desiring the reader to observe, that I do not produce the prophecies of the Old Testament, respecting the Messiah's second coming, as literally fulfilled in Jesus, but as to be so fulfilled in him, and the reason of my taking notice of them, is to make the scheme of prophecy more complete; and seeing all the rest of the prophecies, respecting the Messiah, have had a literal completion in Jesus, there is a great deal of reason to believe that these will also; especially, seeing it is such a completion of them, that Jesus and his apostles have given us reason to expect. I have not, indeed, inquired into the authenticity of the book of *Daniel*, and of the two first chapters of St. *Matthew's* gospel, which the author of *The Scheme of Literal Prophecy* has called in question, but have taken them for genuine parts of the sacred writings; the reason why I have not attempted an enquiry of this nature, when I have had occasion to consider some passages in those parts of Scripture, is, because I was not willing to interrupt the reader, by breaking the thread of prophecy. I must confess, that what this author has advanced on this head deserves consideration; and I hope, that some of the learned writers in this controversy, will think it worth their notice and regard. I shall only add, that whereas my design in writing the following sheets, is an honest, and impartial enquiry after truth, and an attempt to establish and promote it; in doing of which, as I have treated the argument with candor and temper; so, I hope, if I should appear to be mistaken in any thing I have advanced, I shall be candidly treated, as I shall be heartily thankful for such a discovery.

The Prophecies Respecting the Messiah

CHAPTER I.

The Introduction; with a particular consideration of that first prophecy, respecting the MESSIAH, recorded in Genesis 3:15.

Though the prophecies of the Old Testament, concerning the Messiah, which have had their exact completion in *Jesus*, are not the *only* proofs of the truth of the Christian Religion; there being many others, namely, the nature, importance, and tendency of the doctrines of the gospel, the verity and reality of facts recorded in the New Testament, such as the miracles of Christ, his resurrection from the dead, &c., yet are they *real* and *unquestionable* ones, and such as deserve our particular consideration; especially seeing Christ, and his apostles, so frequently appealed to them, to confirm the truth of what they delivered. Salvation by Jesus Christ, is the great doctrine of the gospel, and the sum and substance of the Christian Religion, *of which salvation*, says the apostle *Peter* (1 Pet. 1:10, 11), *the prophets have enquired, and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ, which was in them, did signify, when it testified, before-hand, the sufferings of Christ, and the glory that should follow.* One main and principal branch of this salvation, is the forgiveness of sin through the blood of Christ; now *to him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins* (Acts 10:43); and indeed Jesus and his apostles said (Acts 26:22, 23), *none other things than those which the prophets and Moses did say should come: that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people and to the Gentiles.* It was the common and usual practice of Christ to direct his hearers to *search the scriptures* of the Old Testament, *they are they*, says he (John 5:39, 46), *which testify of me*; yea he expressly says that *Moses wrote of him*; he always spoke of his sufferings, and of several circumstances of them, as predicted by the prophets; and therefore after his resurrection, in order to lead his disciples into a thorough acquaintance with these things (Luke 24:27, 44), *beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself, and declared that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning him.*

The marks and characters of the *Messiah*, as fixed by the prophets, in the Old Testament, are very plain and visible in Jesus, which have been no small confirmation of the faith, hope, and joy, of those who have believed in him. Hence, says (John 1:45) *Philip* to *Nathanael*, these two being some of the first that believed in him, and whose hearts were filled with joy at the first notice of him, *We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.* Now though this kind of proof is not the *only* foundation of the Christian Religion, yet it must be esteemed a very considerable *part* of it, for we who believe in *Jesus*, are built upon the foundation of the apostles and prophets, *Jesus Christ himself being the chief corner stone*, which foundation a late author has endeavoured to undermine, in several (A Discourse of the Grounds and Reasons of the Christian Religion, &c; The Scheme of Literal

Prophecy Considered, &c.; Letter to Dr. Rogers, &s.) tracts on this subject of prophecy. Wherefore it highly becomes those who have any value for Jesus, the Redeemer, to attempt the rescuing of it, against such bold attacks, and daring insults, upon the best and most excellent religion in the world. I am sensible that several prophecies have been already, in this present controversy, very learnedly and judiciously discussed, and sufficiently cleared from those exceptions which have been made against them, as also am conscious of my own weakness and inability to engage in such a work; yet, having the Redeemer's glory at heart, and being fully assured of the goodness of the cause, as well as willing to contribute what I can towards the securing the honour of Jesus, the confirmation of believers, and conviction of infidels, I have undertaken the consideration of the prophecies of the Old Testament, respecting the Messiah, which are either cited as such in the New, or are generally, by Christian interpreters, referred to him; and shall attempt to prove, that they truly and properly belonged to the Messiah, and have been actually and exactly fulfilled in Jesus, which must be no inconsiderable evidence of the truth of the Christian Religion.

I shall begin with *Genesis 3:15*, which is the first prophecy respecting the Messiah, of whom *in the volume of the book*, in the first roll thereof, in the head or beginning of the book of God, *it was written*, that he should *do the will* of God; which was no other than to destroy Satan the old serpent, with his works, and rescue sinful and miserable man out of his hands, pursuant to this original prophecy, which was given quickly after man's apostasy from God, and stands at the head and front of the Bible, from the giving forth of which, the Messiah has been spoken of *by the mouth of all God's holy prophets, which have been since the world began* (Luke 1:70).

Now this, and the preceding verse, contain the judiciary sentence pronounced by God upon the serpent, for his concern in the apostasy of man from his Creator, of the real causes of which, and what artful methods were used to effect it, together with the dreadful consequences thereof, a particular account is given in this chapter. But for the better and more full explanation of those words, it will be proper to consider these two things.

- I. Who, or what is meant by the serpent, on whom this sentence is pronounced.
- II. The several parts and branches of that sentence.

First, It will be proper to consider who, or what is meant by the serpent. That a true and real serpent, and not the mere appearance or image of one is here intended, is manifest, from its being reckoned among *the beasts of the field*, (ver. 1), from that cunning and subtlety which are there ascribed so it, and which are remarkably eminent in this creature, as also from the nature of the curse denounced against it, which was to *go upon its belly* and *eat dust all the days of its life*. These words cannot be understood solely, and alone, of a real serpent, but of Satan, in it, and with it, and of that only, as used and actuated by him, he being the principal, this only the instrument, as will appear from the following considerations.

1. Speech is ascribed to it, which is peculiar to rational creatures; for the opinion of *Philo*, *Josephus*, *Aben Ezra* and others, that beasts, in their original, and primeval state, were endued with a faculty of speaking, must be rejected as entirely fabulous: but this may well be understood of Satan speaking in the serpent, whose common practice has been to utter voices in persons possessed by him; nay, to give forth oracles from the Gentile idols, things inanimate, and may as well be supposed to form articulate words in the mouth of the serpent, as the angel of the Lord

did in the mouth of *Balaam's* ass.

2. This serpent appears to be endued with reason and understanding; here is a design formed by him against the glory of God and the happiness of man, managed with all the subtlety and contrivance imaginable, as well as malice and envy, which are very visible throughout his whole conduct, and can never be applicable to an irrational creature.

3. It is not reasonable to suppose, that human nature, as endued with reason, knowledge, and wisdom, even in its full strength and glory, could be outwitted, seduced and overcome, by a creature so mean and inferior to it.

4. The writings of the New Testament always refer the deception of mankind, to the malice and cunning of Satan and that often, under the name of a serpent (John 8:44; 2 Cor. 9:3; Rev. 12:9).

5. Though these writings are of no account with Jews and Deists, yet the sense of the former, respecting what we have now under consideration, perfectly agrees with them; many of their chiefest masters acknowledge, that Satan accompanied the serpent, was in him, was the cause of the ruin and destruction of mankind, and was principally intended in the curse, which also appears from the names they give the serpent, which signify the *God that hath blinded*, to which the apostle has some regard, when he says (2 Cor. 4:4), speaking of Satan, *the God of this world hath blinded the minds of them that believe not: also they call him the Angel of Death*, because he was the cause of death to *Adam*, and all the world; to this the apostle refers, when he tells us (Heb. 2:14), that Jesus came to *destroy him that had the power of death, that is the Devil*. Moreover, nothing is more usual with them than to call Satan, *the old serpent*, which is the very name St. *John* gives him (Rev. 7:9. and 20:2), and no doubt takes its rise from this history of the serpent in *Genesis*. But,

Secondly, I shall now consider the several parts of the curse denounced against the serpent, which are these, namely, to be the most accursed of all creatures, to go upon its belly, to eat the dust of the earth, and live in a continual enmity with mankind, to which, though it would be hurtful, yet man should have the advantage over it; all which has been exactly fulfilled in it; for the serpent is the most hateful of all creatures, and, however erect its posture might he before the execution of this sentence, it is certain that now it is a reptile upon the earth; the dust of which is its food: and between which and man there is a real enmity; man abhors the sight of a serpent, and a serpent abhors the sight of man, and though it may secretly, and at unawares, bite the heels of men, yet man has the advantage over it so as he can easily bruise and crush its head, which, being most in danger, it is most careful to guard. Now, the infliction of this upon the serpent is no ways unreasonable, since it was used by Satan as an instrument to bring about his vile and wicked designs; besides, by this curse, God shewed the more his detestation of the sin of Satan, in ruining mankind, and how much it was displeasing to him; seeing he would not suffer either principal or instrument to escape; for it must not be supposed that this curse only regarded this brute creature, but that it was chiefly designed against Satan, the sole projector and conductor of the whole affair; for it would not be agreeable to the justice of God, to inflict this on the instrument and let the principal go free; nor would there be any proportion between the sentence against man and the serpent, if this concerned the serpent only, which will appear more manifest, by considering the several parts of the sentence, and how they have been executed upon Satan.

First, One part of the curse is that he should *go upon his belly*, which is periphrasis of creeping

upon the earth, and is aptly expressive of *the great dragon, that old serpent, called the Devil and Satan, being cast out of heaven into the earth, and his angels with him*; where he now has his abode and rules in the hearts of men, for which reason he is called, *the God and prince of this world*, being never able to rise higher, and regain his place, and *first estate* in the highest heavens, which is no small part of his punishment.

Secondly, Another part of the curse denounced against him is, his *eating the dust of the earth*, which designs the mean and abject condition in which Satan now is, who does not, as formerly, feed upon *angels' food*, the joys of heaven, but entertains himself with base mean and earthly lusts, in which that impure spirit delights. Moreover, it may also intend the very great subjection of Satan, not only to Christ, the King of kings, who has led captivity captive, but even to the meanest of his people, under whose *feet the God of peace will shortly bruise him*, which is no small mortification to that proud spirit: Thus the phrase of *licking the dust of the earth* is used in Psalm 72:9 and Micah 7:17.

Thirdly, As a further degree of punishment to him, it is threatened by God that he would *put enmity between him and the woman, between his seed and her seed*: the meaning of which is, that the woman, into whose affections he had insinuated himself, and with whom he had so much familiar conversation, now seeing how much she had been imposed upon, and seduced by him, to the ruin of herself and posterity, should be filled with an enmity to him, which should be placed in her, as a punishment of him, and which enmity should not center in her only, but be transmitted to her *seed*, by which must be meant more especially the Messiah, who, by way of eminency, may be called *the seed of the woman*, who should oppose himself to Satan, and his seed, the evil angels, and the whole race of wicked and ungodly men, which would hate and persecute both him and his people.

Fourthly, For the filling up the measure of his just punishment it is promised that an entire victory over him should be gained by the woman's seed, *it shall bruise thy head, and thou shalt bruise his heel*, for this word *it* manifestly refers to the woman's seed, by which is intended the Messiah; nor can it be any just objection, to the application of it to him, that the word *seed* is a collective word, seeming it is often used to design a single person, as in Genesis 4:25, chapter 15:2, and chapter 21:13. That this is to be understood of him, will appear more evident, if we consider the following things:

First, That the person spoken of, is called *the seed of the woman*, and not of the man, which can agree with no other than the Messiah, who was to be born of a virgin, as was afterwards more clearly revealed by Isaiah 7:14. *Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel*; which was fulfilled in Jesus, who was truly *the seed of the woman*, and of her only, being *made of a woman*, and not begotten by man, but was conceived in the womb of the virgin, by the power of the Holy Ghost.

Secondly, The word which is here rendered "*it*", is one of the names of God, and is so used in Psalm 102:27 *but thou art the same, thou art HE*. See also Isaiah 48:12, and thus the Jews frequently use it, nay, in *Zohar* they apply it to the eternal and blessed God, bruising the serpent's head, as expressed in this text, which well agrees with Jesus, who is the unchangeable, eternal, and omnipotent *HE*, who is the *same yesterday, today, and for ever*, the true *alpha and omega, the first and the last, which is, and which was, and which is to come, the Almighty*.

Thirdly, The work he was to do deserves consideration, and proves the person spoken of, to be the Messiah, which was to *bruise the serpent's head*, that is, to destroy Satan and all his works, set aside all his craft and cunning, crush all his machinations and designs, and overturn his whole empire; now this is frequently spoke of in the Old Testament, as the Messiah's work; and, in some places, a peculiar reference seems to be had to this original prophecy; as in Psalm 110:6, which psalm solely belongs to the Messiah, where it is thus prophesied of him, *he shall wound the heads over many countries*, which may be thus rendered, *he shall wound the head*, that is, him that is the head, or ruler, *over a large country*, which is no other than Satan, the god and prince of this world, who was to be wounded, bruised, and destroyed, by the Messiah. Again in Habakkuk 3:13 it is said, *Thou wentest forth for the salvation of thy people, even for salvation with thine Anointed; thou woudest the head out of the house of the wicked, by discovering the foundation unto the neck. Selak.* Which agreeable to *Kimchi's* reading and comment, who expounds it of the Messiah, may be thus paraphrased, "As thou wentest forth for the salvation of thy people, when they entered into the land of *Canaan*; so wilt thou go forth for the salvation of thy people, by the hands of Messiah, the son of *David*, who shall wound Satan, who is the head, the king and prince of the house of the wicked, and shall raise up all his strength, power, policy, and dominion." Now all this well agrees with Jesus; who has destroyed Satan, got an entire conquest over him, has *spoiled principalities and powers*, and subverted his whole empire.

Fourthly, The sufferings of the Messiah, are very *fitly* expressed by the serpent's *bruising his heel*: Some by his *heel*, understand his people, here on earth; and by *bruising* it, those persecutions which Satan and his emissaries are continually raising against, and afflicting them with; though it rather seems to intend his human nature, which as the divine nature is the head and chief in Christ, this is the *heel*, the inferior and lowest nature in him, which was frequently exposed to Satan's insults, temptations and persecutions, and what he particularly struck at, and at length so far succeeded as to bring him to a shameful and ignominious death, *the iniquity of his heels*, the sins of his people, which he bore in his own body on the tree, then *compassing him about*.

Fifthly, Several Jewish writers have understood this clause of the Messiah, and particularly the Targums of *Jonathan* and *Jerusalem*; the former of which in his paraphrase of it says, there shall *be healing for the heel, in the days of the king Messiah*; and much to the same purpose says the latter. The Targum of *Onkelos*, seems well to express the secret, spiteful, malicious, and insidious manner, in which Satan attacked the Messiah, in the end of the world by paraphrasing the words thus, *he shall remember thee what thou didst to him of old, and thou shalt observe or watch him in the end*. Though later Jews oppose the application of it to the Messiah, especially to Jesus, and two things are chiefly objected by them. *First*, that Jesus did not bruise or destroy Satan, but rather Satan was the procuring cause of the death of Jesus; to which I reply, that Satan so far gained his point, as to bring about the death of Jesus, we Christians do not deny, but then we assert, that Jesus, *through death destroyed him that had the power of death, that is, the devil*, by which we do not mean an annihilation of his being, but a dispossessing him of his power, a confounding of his schemes and projects, a destruction of his works, and a subjection of him to Christ, the triumphant conqueror, who has *ascended on high, and led captivity captive*. *Secondly*, they object that Satan still retains a power over persons; and that the apostle *Paul* himself acknowledges, that he hindered him and others from coming to the *Thessalonians* (1 Thess. 2:18, and that in Rom. 16:20), the same apostle speaks of Satan, as to be bruised, under the feet, of the followers of Jesus, and not as already bruised: to which I answer, that Satan indeed has often a

permission from Christ, to do many things which tend to the disquietude and discomfort of his people; but yet he can go no further than he has leave, which shows that he is entirely conquered by Christ, and in subjection to him; and though he is not fully and completely bruised under the feet of saints, yet is he under the feet of Jesus, who has *spoiled principalities and powers and made a shew of them openly*..

A late author objects (SLP, p. 239), that though *Jesus might bruise the devil's head, or triumph over him, yet Jesus was the only person, that ever was born, whose heel the devil could not bruise, or over whom the devil could not triumph, by any attack, whatsoever*. But I have already shewn in what sense Christ's heel was bruised, by the devil, and how he, and his emissaries triumphed over him, having nailed him to the cross, and laid and secured him in the grave: But this triumph did not last long, *for though he was crucified through weakness, he liveth by the power of God*, though his heel was bruised, his head could not be; for though he was dead, he is now alive, and will live for evermore.

In fine, from this first prophecy, we learn, that the Messiah was to be incarnate, born of a woman, and not begotten by man; that he was to suffer and die; as also, that he was to destroy Satan and his works, which Jesus has done: And it may be observed, that salvation was proclaimed, as soon as sin was committed, and a prophecy of a Messiah given forth as soon as there was any need of one.

The Prophecies Respecting the Messiah

CHAPTER II.

Shewing that the Messiah was promised to Abraham, and what advantages the nations of the world were to receive by him.

The next prophecy, respecting the Messiah, or discovery that was made of him to the sons of men, was made to *Abraham*, (Gen. 22:18). *And in thy seed shall all the nations of the earth be blessed.* Now, in the former prophecy, it was left undiscovered and undetermined, out of what people or nation the Messiah should arise, and only, in general declared, that he should be *the seed of the woman*; but in this it is expressed in plain terms, that he should be of the seed and posterity of *Abraham*; as Jesus, the true Messiah was, who (Heb. 2:16) *took not upon him the nature of angels, but the seed of Abraham*, and is therefore justly called (Matt. 1:1) *Abraham's son*. But, for the better understanding of this prophecy, two things should be inquired into, 1. Who is meant by *the seed of Abraham*, in whom all nations should be blessed? 2. What advantages the nations of the world should receive by this promised seed?

First, It will be proper to inquire, who is meant by the *seed of Abraham*, in whom all nations of the earth were to be blessed? Now this seed cannot intend *Isaac*, the immediate seed of *Abraham*, because this blessing in the extensiveness of it, was never verified in him: Besides, it is carried down to his posterity (Gen. 26:4), as not terminating in him, it not being intended of him; and for the very same reasons, it cannot design Jacob, the immediate seed of *Isaac*, (see Gen. 28:14), nor has it ever received its completion in the whole body of the *Israelitish* nation, the posterity of *Jacob*; for what advantages have the nations of the world ever received from them? or when, and how have they been blessed in them, or the Jews ever been the occasion of any blessing to them? Whilst they continued in their own land, they *dwelt alone*, and were *not reckoned among the nations*; they kept themselves at the utmost distance from other people; their religion, laws, and customs being different from them; they would have no communion with them, either on a civil or sacred account; nor any conversation; they would not perform any civilities to them, no, not even the common offices of humanity; nay, there was a real enmity in the Jews against the Gentiles; The former thought it no crime to do any hurt or mischief to the latter, either in person or estate; nay, their hatred has ran so high as even to do all they could to hinder their everlasting salvation, and all arising from a mistaken sense of Deuteronomy 23:6. And since the destruction of their civil polity, and their dispersion, the nations have received no advantage from them; they have not been in a capacity to give them any assistance so that as the nations of the world never have been, they never are likely to be blessed in those people, who have always been so far from being accounted a blessing to them, that their name has been used by way of *reproach*, and as a *proverb*, a *taunt*, and a *curse*, wherever they have been driven. From whence it appears that the nations of the world never took up this, as a form of blessing among them, *God bless you, as he did the Israelites or seed of Abraham*; which a late author (SLP, pp. 132, 133) thinks to be the sense of the phrase here, from its use in all other places; in which sense it is true, *he has the concurrence of the greatest part of the modern Jews*; authorities

which he at other times treats with the utmost contempt: But no one instance can be produced, when the nations of the world ever used such a form of blessing as this; nor does the use of the phrase, in all other places, determine this to be the sense of it here: (see Deut. 29:19; Ps. 72:17; Isa. 65:16; Jer. 4:2); where there is not the least foundation for such an interpretation. Besides, in parallel texts, the word is used in *Niphal*, in a passive form, as in Genesis 12:3 and chapter 18:18 and 28:14, which directs us to the plain sense of the words in this. And as to Genesis 48:20, the only place produced in favour of this sense, the word is purely active, and so no proof of the use of it in a different form; and though that text informs us what would be a usual form of blessing among the Jews; yet neither that, nor any other text, nor any history either sacred or profane, acquaints us, that that, or any other Jewish form of blessing, would be used among the Gentiles. Now, as it appears that this prophecy never had its completion, either in the more near posterity of *Abraham*, as *Isaac* or *Jacob*, or in his more remote, even the whole body of the Jewish nation, in any age, or period of time, it remains, that some other person or persons must be fixed upon, which can be no other than the Messiah, even our Jesus, to whom the apostles have applied it (Acts 3:25, 26; Gal. 3:8). The import of which is, that the Messiah should be of *Abraham's* seed, and that the Gentiles should be blessed in him; and though Modern Jews have coined other interpretations of this prophecy, yet the ancient ones understood it in the sense now given. Two things are principally objected by modern Jews against the application of it to the Messiah, and in favour of its intending the whole body of the *Israelites*: 1. They say the word *seed* cannot be understood of a single person, but is used collectively of a large number; but instances have been given, in the preceding chapter, where the word *seed* is used of a single person; so that St. *Paul* is to be justified, when he says (Gal. 3:16), *Now to Abraham and his seed were the promises made. He saith not, and to seeds, as of many; but as of one, and to thy seed, which is Christ.*

2. They object that no blessing comes to the nations of the world, but through the Jews to which I answer; it is true that *salvation is of the Jews*; that to them belong (Rom. 9:4, 5) *the adoption, and the glory, and the covenants, and the glory of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever*; from whom the nations of the world receive all their blessings; but then we deny that the Gentiles receive any blessings from them, but only as through the Messiah, Jesus, one of their nation, who was *made a curse, that the blessing of Abraham might come on the Gentiles*. But,

Secondly, Let us now consider the advantages which the nations of the world were to receive from the Messiah, this promised seed. And it is to be observed, that by all the nations of the world, every individual person therein is not intended, but only some in all nations, who, with *Abraham*, believe in the same promised seed, as the apostle has taught us to explain this prophecy; *So then*, says he (Gal. 3:9), *they which be of faith, are blessed with faithful Abraham*. The Jews look upon it to be a sufficient verification of this prophecy, that *some* of the Gentiles, by means of their patriarchs, have been brought to the knowledge of the being, unity, providence, and omnipotence of God, which knowledge is the cause of all true blessedness: but the plain meaning of the prophecy is, that though the Messiah was to be of *Abraham's* seed, yet his posterity *alone* were not to receive the advantage thereof; but his divine blessings were to extend to the several nations of the world.

The calling of the Gentiles, by the Messiah, was the great *mystery, which in other ages was not made known so clearly, as it is now* under the Gospel dispensation; there were indeed frequent

intimations of it in the Old Testament, and the Jews could not be altogether strangers to it, though nothing was more displeasing and provoking to them: This temper of theirs, God long ago foretold by *Moses*, saying (Deut. 32:21), *I will move them to jealousy, with those which are not a people, I will provoke them to anger with a foolish nation*; that is, by calling and blessing them. *Isaiah*, of all the prophets, spoke most largely concerning the blessings designed for the Gentiles by the Messiah; but the apostle says (Rom. 10:20), that he was *very bold* on that account; for he was sure to incur the displeasure of the Jews; nay, run the risk of his life for being so. Near the time of the Messiah's coming, this controversy was much agitated in the schools of *Hillel* and *Shammai*, namely, Whether or no, when the, Messiah came, the nations of the world would have any advantage by him? A vast majority were on the negative side of the question; though some few, such as old *Simeon*, and others, knew, that he was to be *a light to the Gentiles*, as well as *the glory of his people Israel*: but the greater part were so far from thinking that the Gentiles would be redeemed by the Messiah, that they firmly believed they would be all destroyed at his coming, and have no favour or mercy shewn them. This notion Jesus and his apostles much opposed, and is the true reason of the grace and redemption of Christ being expressed in those universal terms, they so often are in the New Testament. The controversy was not then, as it is now, between the *Arminians* and *Calvinists*, Whether all and every individual of human nature were to be redeemed by Christ; but, Whether any of the Gentiles should be redeemed by him, or no? which, as I said before, was determined in the negative: But Jesus and his apostles declared against it: Our Lord, in a discourse of his with one of their learned Rabbis, says (John 3:16), *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life*. By the *world* here, Christ means the Gentiles, as distinct from the Jews, as manifestly appears from the words of the apostle *John*, who lay in the bosom of Jesus, and must be allowed to be the best interpreter of his words. Now he tells us, that Jesus was (1 John 2:2) the *propitiation for our sins*, meaning the sins of the Jews; for *John* was a Jew; and, says he, *and not for ours only, but also for the sins of the whole world*; wherein he explains the words of Jesus, and, at the same time, struck at the darling notion of the Jews. The apostle *Paul* uses the word in the same sense (Rom. 11:12, 15), for there was much the same distinction then as now; there were *Israel*, and the nations of the world, as now the church and the world, the former of which the Jews claimed to themselves, and the other they gave to the Gentiles, whom they looked upon as rejected of God; but Jesus *gave himself a ransom for all*, for Gentiles as well as Jews, and *the grace of God hath appeared unto all men*; the doctrine thereof, after the resurrection of Jesus, was no more confined to *Judea*, but carried into the Gentile world, by the first preachers thereof, who had a commission from Christ *to go into all the world, and preach the gospel to every creature*; whereby the blessings of the Messiah were conveyed to the Gentiles as well as to the Jews; which brings us to consider the several advantages which the nations of the earth were to receive from the Messiah, the promised seed, which are as follow:

1. *Redemption*, which is the source and spring of all the rest. The Messiah is frequently spoken of, in the Old Testament, under the character of a Redeemer, and the Jews always expected him as such; many instances might be produced from thence as proofs of it: I shall content myself with mentioning one, which I the rather choose, because it is cited in the New. The passage is in *Isaiah* 49:20. *And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. This, says Aben Ezra, is the Messiah*. St. *Paul* cites the text in *Romans* 11:26 after this manner, *There shall come out of Sion the deliverer, and shall turn away ungodliness, from Jacob*. The Jews quarrel with this citation, and charge the apostle with a

perversion of the prophet's words, which, how justly, will appear by considering the principal differences between them the prophet says, *The Redeemer shall come to Zion*; but, according to the apostle it is, *There shall come out of Zion the deliverer*: For the reconciling of which, it ought to be observed, that the servile letter \daleth sometimes signifies *from*, as well as *to*, when it is put in the room of ν , of which, some instances may be produced; (see Ex. 16:1. and 19:1; Num. 33:38; Ezra 3:8; 1 Kings 12:24; compared with 2 Chron. 11:4). Besides, the Messiah was to come out of *Zion*: Hence says *David* (Ps. 14:7), *O that the salvation or Saviour of Israel were come out of Zion*: so that our apostle fitly expresses the faith and expectation of the old Jewish church in this citation. The other difference is, in *Isaiah*; it is said, that this Redeemer should come to those *that turn from transgression in Jacob*; when the apostle says, that when he is come, *he shall turn away ungodliness from Jacob*. The Jews, who quarrel with him for his version of this clause, would do well to consider, that this is exactly agreeable to the *Septuagint* version, the authors of which were all Jews: besides, the *Targum* on the place favors our apostle's version and sense, which paraphrases it thus, "The Redeemer shall come to Zion, and so turn the rebellious ones of the house of *Jacob* to the law." From the whole it appears that they have no reason to charge the apostle with a false citation or perversion of *Isaiah's* words, which not only declare the character of the Messiah, as a Redeemer, but also acquaints us with the nature of his redemption; not a deliverance from the *Roman* yoke, as the Jews vainly expected; but this Redeemer was to remove *ungodliness from Jacob*; he was to *redeem Israel from all her iniquities*: Salvation by him was to be an everlasting salvation, and not a mere temporary one and such a salvation old *Jacob* expected, who, whilst he was blessing his sons, a little before his death, breaks out in this pathetic manner (Gen. 49:18), *I have waited for thy salvation, O Lord*. Remarkable is the paraphrase of *Jonathan ben Uzziel* on these words; "When *Jacob* saw, says the paraphrast, that *Gideon* the son of *Joash*, and *Sampson* the son of *Manoah*, were appointed to be redeemers, he said, Not for the redemption of *Gideon* do I wait, nor for the redemption of *Sampson*, because their redemptions are but temporary; but for thy redemption, O Lord, do I wait; because thy redemption is an everlasting one." Some copies read the last clause thus; "but for the redemption of Messiah the son of *David*." Much to the same purpose also is the *Jerusalem Targum* on the place. From whence it appears, what sort of a redeemer, and what kind of redemption the ancient Jews expected; even such a Redeemer as Jesus is, whose name was called so, because he *saves his people from their sins*, who is become *the author of eternal salvation unto all them that obey him*.

Now of this salvation and redemption, by the Messiah, the Gentiles were to partake as well as the Jews; for God gave him to be (Isa. 49:6) *a light to the Gentiles*, that he might be his *salvation unto the ends of the earth*; and accordingly the Gospel is become *the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek*. Though *salvation is of the Jews*; the author of it came from among them, and to them it was first preached, yet it does not belong to them only, all the nations of the earth being to be blessed, in the Messiah, with this blessing.

The writings of the Old Testament abound with intimations of the Messiah, as a Redeemer, and the nature of redemption by him (Isa. 9:6); nor are they wanting to give us an account of the greatness of his person; they represent him as the *mighty God*, God's equal and *fellow* (Zech. 13:7), as the *Adon* or *Lord* (Mal. 3:1), whom the Jews sought, of whom, in a time to come, it should he said, *Lo* (Isa. 25:9), *this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him, we will be glad and rejoice in his salvation*; though they also

often speak of him as a man, as *a son bore*, and a *child given*, as one that should be exposed to very great sorrows, hardships, and sufferings, nay to death itself; hence it appears, that the Jews had no reason to quarrel with Jesus, as they did, for that he *being a man made himself God*; especially when his works declared him to be so for the Messiah of the prophets was to be both God and man.

2. Another blessing which the nations of the earth were to be blessed with, in the Messiah, or advantage they were to receive by him, is *justification* from all sin and condemnation; the apostle seems to have this blessing, designed for the Gentiles solely in view, namely, citing Genesis 12:3, he says (Gal.3:8), *And the scripture foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed.* The people of God, under the Old Testament, were sensible that there was no justification before God, by any righteousness of their own, which they knew and acknowledged to be as *filthy rags*, wherefore they desired (Ps. 143:2) that God would not *enter into judgment with them; for in his sight no man could be justified*, that is, by any works of his own. Now one part of the Messiah's work was (Dan. 9:24) *to bring in everlasting righteousness*, for the justification of those that believed in him; hence one of his famous names and titles is, *The Lord our righteousness* (Jer. 23:6), and from him, they expected their justifying righteousness, *surely* (Isa. 45:24, 25), *shall one say, In the Lord have I righteousness and strength—in the Lord*, or according to the Chaldee paraphrase, in or by *the Word of the Lord*, the eternal ΛΟΓΟΣ, *shall all the seed of Israel be justified and shall glory*; which blessing the Jews were not to enjoy alone, for the Gentiles were to share with them in it, who were not only to *see this righteousness* in others, but to enjoy it themselves; for all the Messiah's *people*, whether Jew or Gentiles, were to be *all righteous*, and indeed at present the latter have the greatest share in this righteousness; for while *Israel* (Rom. 9:30, 31), *which followed after the law of righteousness, have not attained to the law of righteousness; the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith*, which they have not from themselves, but from the Messiah, Jesus, who is the (Rom. 10:4) *end of the law for righteousness to every one that believes*, by whom they (Acts 13:39) *are justified from all things, from which they could not be justified by the law of Moses.*

3. Another blessing, which the Gentiles, as well as Jews, were to receive from the Messiah, is *peace*. Peace and abundance of it were promised to be in the days of the Messiah; many (Ps. 72:3, 7; Isa. 9:6, 7; Hag. 2:9) prophecies speak of it, one of the Messiah's titles is *Prince of peace*; nay, he is called *The peace*; because all true peace is owing to him, he is both the author and donor of it, which Gentiles as well as Jews participate of; for the *Messiah* was to (Zech. 9:10) *speak peace unto the heathen*, which Jesus has done, by preaching *peace to them which were afar off and to them which were nigh* (Eph. 2:17; compare Isa. 5:7, 19): the same phraseology is used in Zohar in Num. Fol. 89.3), that is, to the Jews, who were a people near unto the Lord; and to the Gentiles, who were afar off from him; the one also being upon the spot where Jesus and his disciples first began to preach, the other at a distance from them; and this Jesus did, as having an equal right unto, and a real concern for both, being *Lord of all*.

4. *Pardon of sin* is another valuable blessing, which the nations of the earth were to be blessed with in the Messiah, as well as the posterity of *Abraham*. This is one of those consolations in Isaiah 40:2 which *Kimchi* acknowledges shall be in the days of the king Messiah; it is part of the covenant (Jer. 31:34), which was then to be more fully and clearly opened; this God promised,

and this the ancient Jews expected on the score of the Messiah's being *wounded for their transgressions, and bruised for their iniquities*; though now they have lost the true notion of atonement for sin, which they expect not from the death of the Messiah, but from their own death; which, in their form of confession used by sick persons, their desire may be for the pardon, remission, and atonement of all their iniquities, transgressions, and sins, which is owing to their ignorance of the true expiation and forgiveness of sin, by the death of Christ, who is *the propitiation*, not for the sins of Jews only, but for those of the Gentiles also, for (Acts 10:43) *to him give all the prophets witness, that whosoever believeth in him, shall receive remission of sins*; which valuable blessing we have in Jesus, whose blood was shed for many to obtain it.

5. Submission to the Messiah's laws and government, in and among the nations of the earth, as well as among the Jews, was Promised and might be expected in the days of the Messiah. The apostle *Peter* seems to make the completion of the prophecy, now under consideration, so far as it respected the seed of *Abraham*, chiefly to lie in this, his words are these (Acts 3:25, 26), *Ye*, says he, speaking to the Jews, *are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God having raised up his son Jesus, hath sent him to bless you, in turning away every one of you from his iniquities*. Now, though the Messiah was sent to the Jews, and first made known unto them, the gospel first preached among them, and some of them turned to him; yet, by far, a greater number among the Gentiles, which was predicted in many prophecies; that when *Shiloh* was come, *the gathering of the people*, the nations of the world, was to be *to him* as soon as ever *the root of Jesse* was set up as an *ensign to the people*, the *Gentiles* were to *seek unto it*, nay, the *isles afar off* were to *wait for his law*, and would readily embrace it, upon its first promulgation; all which have been more or less fulfilled since the times of Jesus.

6. A very great effusion of the Spirit was promised and expected in the days of the Messiah; which was eminently fulfilled on the day of *Pentecost*, quickly after the ascension of Jesus, to verify the prophecy of *Joel*, in chapter 2:18, which many Jewish writers acknowledge belongs to the days of the Messiah.

7. The nations of the earth were to be blessed with abundance of knowledge, when the Messiah came; *the earth* was to be *full of the knowledge of the Lord, as thy waters cover the sea*; so that there would be no need for *every man to teach his neighbour, and every man his brother, saying, Know the Lord*, for they were *all to know him, from the least of them unto the greatest of them* and this was so current an opinion, and so universally known and embraced, that the poor woman of *Samaria* could say (John 4:25), *I know the Messiah cometh, which is called Christ, when he is come he will tell us all things*; which character well agrees with Jesus, who has opened *the treasures of wisdom and knowledge*, has made an ample discovery of his Father's mind and will, has *brought life and immortality to light by the gospel*, and diffused *the savor of his knowledge in every place*.

In fine, all blessings here, and everlasting happiness hereafter, were promised unto, and might be expected from the Messiah, by the nations of the world; of which blessings, the gospel of Christ has brought them the joyful tidings for *the salvation of God* has been *sent unto* them, and *they will hear it*.

And seeing it is so, no wonder that this promised seed of *Abraham* should be so much expected,

so ardently prayed *for*, and earnestly desired as he was; it need not therefore seem strange that he should be the *delight* of the Jewish nation, and the *desire* of all others.

The Prophecies Respecting the Messiah

CHAPTER III.

Concerning the Time of the Messiah's Coming

Having endeavored to prove that there was a very curly intimation given of the Messiah, as *the seed of the woman*, to our first parents after their apostasy from God; and considered the several advantages which the nations of the earth were to receive from him, as the seed promised to *Abraham*; and the various blessings which might be justly expected at his coming; it will be proper now to inquire into the time when this great person was to make his appearance in the world. That there was a time fixed and appointed by God for the Messiah's coming, which the apostle calls (Gal. 4:4) *the fullness of time*, the prophet *Habakkuk* ensures us, when he says (Hab. 2:3), *the vision is yet for an appointed time, but at the end it shall speak and not lie: though it tarry, wait for it, because it will surely come, it will not tarry*. The *vision*, or prophecy, concerns the Messiah, therefore is called, by way of eminency, *the vision*; the impletion of which was exceeding desirable to the people of God, who were often impatient because it was so long deferred; and therefore wanted fresh assurances to support them in their expectations thereof, which is the manifest design of these words. The person here spoken of, is described by a character which is peculiar to the Messiah, as being *he who was to come*, for those words יֵאָבִי אֲבִי may be thus rendered, *because he that is to come, or that cometh, will come*; and so they are by the *Septuagint* version, and justified by the apostle's citation in Hebrews 10:37. Now this was such a common paraphrase of the Messiah, and so well known among the Jews, that when *John the Baptist* sent his disciples to Jesus, for satisfaction about his Messiahship, the question was put in no other form than this (Matthew 11:3), *Art thou he that should come, ο ερχομενος, or do we look for another*: which character will be hard to fix upon *Cyrus*, or any other beside the Messiah. Moreover, the manner of the Messiah's coming is very aptly represented in this text; for what we render, *it shall speak; and not lie*, may be well translated, *he shall break forth as the morning, and not deceive*. And thus the coming of the Messiah is described in 2 Samuel 23:4, *and he, that is, the king Messiah, according to the Targum, who, verse 3 was to arise and rule in the fear of the Lord, shall be as the light of the morning, even a morning without clouds*: which well agrees with Jesus, who is called (Luke 1:78) *the day spring from on high that hath visited us*; but if we read the words thus, *he shall speak and not lie*, they are fitly expressive of the Messiah's work and office, as a prophet, who was to speak truth and not deceive, and well agree with Jesus, who *spake* such words of truth and wisdom, and in such a manner as *never man* did. Nay, the very time of the Messiah's coming is pointed at in this prophecy, *at the end he shall speak, or break forth*, that is, at the end of the Jewish economy, as *Bishop Chandler* well observes, when their civil and church state were near their dissolution; at which time it is notorious enough that Jesus came. Moreover many Jewish writers acknowledge, that this prophecy belongs to the Messiah, and often use it to support them under the wretched disappointments they meet with, as to the coming of their vainly expected Messiah, as it was indeed of real service, this way, to their fathers before the coming of the true one: for the manifest design of it seems to be, to encourage the *just to live by faith*, in a full and humble

expectation of it, though it might seem to tarry longer than they first looked or wished for, and not proudly and haughtily reject the promises of God, as never to be fulfilled; as appears from the following verse.

These things being considered, it will appear, that this prophecy does not intend *Cyrus*, and the restoration of the Jews from captivity by him; which a late author, supported by the authority of *Grotius*, thinks to be a more natural sense of it: but it is designed to carry the faith and expectation of God's people to a greater person, and a far greater deliverance.

Now, as there was a fixed, determinate, and appointed time for the Messiah's coming; so the prophets of the Old Testament were very solicitous and diligent in their inquiries about it (1 Pet. 1:11), *Searching what, or what manner of time the Spirit of Christ which was in them, did signify, when it testified before hand the sufferings of Christ, and the glory that should follow.* Nor were their searches fruitless; for God was pleased to point out to many of them, the very exact and precise time of his coming: And it is somewhat remarkable, that, whereas Jesus came at the very time fixed by the prophets, so there was about that time a general expectation of the Messiah's coming among the Jews, arising from the prophecies which went before it; which I shall consider in the following method.

I. I shall endeavor to prove, that the Messiah was to come before the tribe of *Judah*, and rule and government in that tribe ceased; or before the Jews' commonwealth or political state were abolished.

II. Make it appear, that he was to come before their ecclesiastical or church-state ceased, or, in other words, before the second temple was destroyed.

III. Shall consider the exact and precise time of his coming, as fixed in *Daniel's* weeks.

First, I shall endeavor to prove, that the Messiah was to come before the tribe of *Judah*, and rule and government in that tribe ceased; or before the Jews' commonwealth or political state was abolished; which I shall endeavor to do from Genesis 49:10. *The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be* which words are a prophecy of *Jacob's* concerning the tribe of *Judah*, and of the Messiah, who was to spring from thence, as I shall also endeavor to make appear. *Jacob* perceiving that the time of his departure was at hand, called his sons together, and being under a spirit of prophecy, declared unto them what would befall their posterity in succeeding ages: for it ought to be observed, that what he prophecies of them, does not so much concern them personally, as their tribes and future posterity; as also, that what he predicts concerning them, was to befall them in the times of the Messiah; for, says he (Gen. 49:1), *Gather yourselves together, that I may tell you that which shall befall you in the last days*; that is, in the days of the Messiah. *Kimchi* says, wherever the *last days* are mentioned, the days of the Messiah are to be understood, as they are here, which many Jewish writers acknowledge; and more especially what is foretold concerning the tribe of *Judah*, seems to concern him and his times; as when he speaks of his brethren praising of him, of his enemies being subdued under him, and the respect he should have from his father's children (v. 8), as also when he compares him to a *lion's whelp*, (v. 9). Hence one of the titles of Jesus is, *The lion of the tribe of Judah* (Rev. 5:5), the time of whose coming is manifestly predicted in verse 18, as will appear by considering,

1. Who is meant by *Shiloh*.

2. The time of his coming, as here fixed.

1. I shall consider who is here meant by *Shiloh*. The Targums of *Onkelos*, *Jonathan ben Uzziel*, and the *Jerusalem*, understand it of the king Messiah, which was certainly the generally received sense of the ancient Jews, and is acknowledged by many of the modern ones; though some indeed, observing how much this prophecy militated against them, and what use has been made of it by the Christians, to prove that the Messiah must be already come, have endeavored to apply the words to something else, or to some other person. Some would have the city *Shiloh* intended; others *Moses*, others *Saul*, others *David*, others *Jeroboam*, others *Ahijah the Shilonite*, and others *Nebuchadnezzar*; which different senses, show the wretched puzzle and confusion they are thrown into, since they have forsaken the true sense of the words; and these being so disagreeable to each other, as well as inconsistent with the text, do not deserve a particular consideration. But that the Messiah is here meant by *Shiloh*, I shall endeavor to make appear;

1st, From the signification of the word *Shiloh*.

2dly, From what is said of him in the text, that *unto him shall the gathering of the people be*.

1st, That the Messiah is intended by *Shiloh*, may be collected from the signification of the word; for though learned men, both among Jews and Christians, differ about the derivation and signification of it; yet, in any, and every of the senses, which they give thereof, it well agrees with the Messiah. *Kimchi* says it signifies *his son*, and so should be rendered, *until his son come*; that is *Judah's* son; now what son of his can be so reasonably supposed to be intended, as the famous renowned son of his, the *Nagid*, the prince Messiah, who was to spring from his tribe, as it is manifest the Messiah Jesus did; and the word having a *feminine affix*, had led some to observe, and that not without some reason, that this son of *Judah* was to be the seed of *the woman*, or to be born of a virgin. Others, as *Onkelos* and *Jarchi*, paraphrase it, as if it was *ולו* that is, *whose it is*; thus, *until he comes whose is the kingdom*; and understand it of the Messiah, as they might justly do; for to him of right the kingdom belongs, and to him it is given; as it is said in Ezekiel 21:27, *I will overturn, overturn, overturn it, and it shall be no more until he come whose right it is*; which R. *Abendana* applies to the Messiah, as it ought to be. Others have taken it to be a compound word of *ול* and *יש*, so read it, *to whom gifts*, that is, belong or shall be brought; for which *Jarchi* cites the *Midrash Agadah*. Now of the Messiah it is prophesied, that presents should be brought, and gifts be given to him (Ps. 72:10, 15), which had its literal accomplishment in the Messiah Jesus, to whom the wise men *presented gifts; gold, and frankincense, and myrrh*. But most learned men derive the word from the root *הלש*, which signifies to be *quiet, peaceable, and prosperous*; so that *Shiloh* is one that is so; which character well agrees with the Messiah, who was to be of a quiet and peaceable disposition: *His voice was not to be heard in the streets*; he was to be *the man, the peace*, the author and donor of all peace, with whom all things were to succeed well; for *the pleasure of the Lord* was to *prosper in his hand*, as it did in Jesus', who obtained a complete victory over all his enemies, and procured eternal salvation for his people.

From the whole it appears, that the variety of interpretations this word is subject to, is not sufficient to confound the application of this prophecy to a Messias, as the author of *The Scheme of Literal Prophecy*, &c. p. 136, asserts.

2dly, That the Messiah is here, intended, may be also concluded from what is here said of this *Shiloh*, namely, *and unto him, shall the gathering of the people, or Gentiles, be*; which can agree with no other but the Messiah, to whom the Gentiles would *seek*, and in whom they would *trust*: for which way soever the words be rendered, they will suit with him. Some render them *the obedience of the people*, agreeable to the use of the word in Proverbs 30:17. Now this is true of the Messiah, whose people are a *willing people*; that is, to serve and obey him in *the day of his power*, to whom the Gentiles have, in a very remarkable manner, given a free and cheerful obedience, and verified this prophecy of him (Isa. 55:5); *Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee*; that is, to him who is promised as a *leader and commander of the people*: which *Kimchi* understands of the Messiah. Again, the *Septuagint* render the words by $\omega\rho\sigma\delta\omicron\kappa\iota\alpha\ \epsilon\theta\ \nu\omega\nu$, *the expectation of the nations*: and so indeed the Messiah was: not only of the Jewish, but of other nations; the *isles* afar off waited for him, who was *the desire of all nations* (Hag. 2:7). Moreover, if we read the words according to *Jarchi*, *to him shall the gathering of the people be*, and which is our version, they are very applicable to the Messiah, to whom the people, and particularly the Gentiles, were to be gathered; and well agree with Jesus, who had no sooner entered upon his public ministry, but crowds of people flocked to, and attended on him; and as soon as his gospel was published among the Gentiles, vast numbers of them embraced, and steadfastly adhered to it; through the preaching of which there has been a very great collection of persons to Christ, in all ages ever since; before whom *all nations will he gathered*, at the day of judgment, whom he will *separate one from another, as a shepherd divideth his sheep from the goats*, But I proceed,

2. To consider the time of *Shiloh's* or the Messiah's, coming, according to this prophecy; which was to be, before *the scepter and lawgiver depart from Judah*. The *Hebrew* word שֵׁטֶט here translated *the scepter*, frequently signifies *a tribe*, and is so used in this chapter (vv.16, 18), and may be so here; and then the meaning is, that *Judah's* tribe should not be scattered and confounded, as the rest of the tribes of *Israel* were, but remain a distinct tribe, until the coming of the Messiah. The word may be rendered *a scepter*, and often is, which being an ensign of government, is here expressive of the rule or government which was to continue in the tribe of *Judah* until *Shiloh* came. The Jews acknowledge that rule and government are here intended; and I think, that these two senses of the word may be very easily joined together; for there can be no rule or government, where there is not a tribe or a body of people collected together in some order, any more than such a body can subsist long without rule or government; and then the meaning of this prophecy is, that *Judah's* tribe, and rule and government therein, were to continue until the Messiah came; or that the Messiah was to come before it ceased to be a tribe, and rule and government were removed from it: That *Judah* continued a distinct tribe, and that only, until the coming of the Messiah Jesus, is certain: Now, that this may appear manifest, let it be observed, that *Judah*, with his posterity, upon this blessing, designation, or appointment of *Jacob*, first commenced a distinct tribe of themselves, as did also the other sons of *Jacob*, with their posterity: for in this chapter we have the first account of the tribes of *Israel*, and of *Jacob's* family being reduced into such a form: Now, from henceforward they, with *Judah*, continued so until they were carried away captive into *Assyria*, where they were scattered and lost, and never returned more; and yet, which is very remarkable, and was, no doubt, designed to fulfill this prophecy, *Judah*, though carried captive into *Babylon*, was preserved as a distinct tribe, returned as such from thence, and continued so until the times of Jesus. Now, as long as this tribe continued a distinct tribe, rule and government continued in it; as they commenced together, they concluded together. What kind of rule or government was in *Judah's* tribe, may be collected

from what appears to have been in the rest of the tribes: *Judah's* rule or government was of the same nature with that of his brethren, only it was to continue longer; his scepter was of the same kind with theirs, only it was not to depart when theirs did; and therein, and therein only, lies the superior excellency of *Judah's* blessing, as to this part of it at least, to the rest of his brethren. Now it is plain and manifest from scripture, that every tribe had its *heads, princes, and rulers*; we are informed of this very early, for before the coming of the children of *Israel* out of *Egypt*, we have an account of *the heads of their fathers houses* (Ex. 6:14), which in other places are called *the heads of the tribes* (Num. 30:1; Joshua 14:1), and seeing this form of government obtained so early, it is highly probable that it was fixed by *Jacob* a little before his death, at the time when the distinct tribes were settled by him; and it is manifest enough, that the rule or government designed by the scepter here, be it what it will, was in the hand of *Judah*, when this prophecy was given forth; as appears from those words, *the scepter shall not depart from Judah*, which, as a late ingenious writer well observes, Suppose the scepter to be already in the hand of *Judah*, *for there cannot be any sense in saying, that a thing shall not depart which never yet was in possession.*" Now, as it appears that this form of government, among the tribes, was before *Moses'* time, so no alteration was made therein by him, though he was their legislator, who delivered to them, from God, the best system of laws and government that ever any people enjoyed, but left it just as he found it; (see Num. 1:14. Deut. 31:28), and so did *Joshua* his successor, as is manifest from Joshua 23:2 and chapter 24:1. It continued during the time of the Judges; nay, when all the tribes of *Israel* united under one head, and the kingly government took place, it no ways affected this (1 Chron. 28:1; 1 Kings 8: 4). And thus it remained in all the tribes as long as they subsisted; the tribe of *Judah*, continuing longer than the rest, it abode with them, and that even in the *Babylonish* captivity, where it was preserved by *חילון ישאר* *the heads of the captivity*, as the Jews call their rulers which they had at that time, who returned with them into their own land, and marched at the head of them; (*Ezra*. 1:5; 2:2. Nay, this rule and authority were not abolished by the reign of the *Hasmonæans*, who were of the tribe of *Levi*; for, during their reign the *Sanhedrim*, which was their highest court of Judicature, chiefly consisted of men of the tribe of *Judah*, there being only that tribe, and little *Benjamin* which: was confounded with it, that returned from *Babylon*; and especially the *אישן*, or *prince* of that assembly, was always of the tribe of *Judah*; even quite down unto, and in the times of *Jesus*, we have an account of those elders and rulers of the people; they are so frequently mentioned in the New Testament, that I need not take notice of particular instances: but quickly after those times, the tribe of *Judah* failed, and appeared no more a distinct tribe in the world, and with it was put down all rule and authority; the tribe ceasing, of consequence all rule and government must cease with it; the Jews are no more a body politic, in the possession of rule and government among themselves; but have been subjected, for these sixteen or seventeen hundred years, to the laws and government of other nations, among whom they are dispersed: the scepter is entirely departed from *Judah*, and therefore the conclusion which we may fairly deduce from hence is, that the Messiah must be come.

It appears from what has been said, that there is no need to suppose kingly power and authority intended by *the scepter*, that not always being an emblem of regal dominion. Those who understand it in this sense, are not able to defend the prophecy against the Jews; for the kingly power, in the tribe of *Judah*, did not take place till *David's* time, above six hundred years after this prophecy, and ceased in *Zedekiah*, above five hundred years before the birth of *Jesus*; but this form of government, which was placed in the heads and princes of the tribe, commenced when the tribe itself did, and continued in it, without interruption, as long as there was one.

Therefore if any particular form of government is here intended by the scepter, this bias the fairest for it; but if only rule and authority in general are here intended, without designing any one particular form, but that this tribe should be a body politic, governed by its own laws, until the coming of the Messiah, the prophecy has had its completion; for this tribe, ever since it existed, has been under some kind of government or other, either Monarchical, Aristocratical, or Democratical; nay, during the *Babylonish* captivity, it remained a body politic, governed by its own laws, as it was when *Herod*, an *Idumean*, was upon the throne, the scepter even then was not departed from it; 'but now there is not the least appearance of any form of government whatever, nor has there been for many hundreds of years; and indeed how should there be any, when even the tribe itself is not in being.

There remains one thing more to be considered, and that is, what is to be understood by *the lawgiver between his feet*, who was not to be removed from thence until the Messiah came: by a *lawgiver*, we are not to understand a person or persons, that have a power of making and prescribing laws; for the tribe of *Judah* had no power to make laws either for itself or others, but was subjected to and governed by those unalterable laws which were delivered by *Moses* to that and the rest of the tribes. Some Jewish writers, understand by this word מִקְוִיָּה any ruler or governor that has dominion and jurisdiction over others, and so the word is used (Judges 5:14), and then it intends the same as the word scepter does; others, as the three *Targums* on the place, understand by it, *the Scribes*, and *teachers of the law*, of which there was a great number among the Jews, in the time of Jesus; so that these were not then removed from between *Judah's* feet; but now the tribe is extinct, their genealogies are entirely lost, so that, though the Jews pretend to have doctors of the law among them, they are not able to make it appear that they are of the tribe of *Judah*. Now the Messiah was to come whilst this tribe was in such a state, that it might appear that it had rule and authority within itself, and proper persons to execute and explain its laws, which does not now appear, neither has it for many hundreds of years, and consequently the Messiah must be come; let the Jews therefore tell us what person appeared before the departure of the scepter and lawgiver, from that tribe, with whom the characters of the Messiah so well agree as with Jesus.

The Jews have tried several ways to enervate this testimony of the Messiah's being already come. *Menasseh ben Israel*, has collected together, no less than eleven different senses of the words, and all designed to baffle the argument made use of, from hence, by Christians, but to no purpose; the word translated a *scepter*, they would have rendered a *rod* or *staff*; and sometimes to signify a *rod of correction*, at other times a *staff of support*, which they say shall not be wanting to *the tribe of Judah*, until the Messiah comes; but it may be very reasonably demanded of them, what peculiar affliction has befallen that tribe, which did not the rest of the tribes of *Israel*; besides, *Judah* was in a very flourishing condition, for five hundred years, under the reign of *David's* family; and when the rest of the tribes were carried captive, and returned no more, *Judah* was preserved as a distinct tribe: it is true, ever since the rejection of Jesus, as the Messiah, the rod of correction has been upon them, and will continue until God gives them repentance: As to a staff of support, what support have they had, when they have been so many hundred years out of their land, destitute of those privileges they there enjoyed, living among the nations in the utmost disgrace, and for the most part, in poverty and distress? Again, sometimes *Shiloh* must mean any body but the Messiah; and at other times they are obliged to own the Messiah is intended, which shows both the ignorance and confusion of their greatest masters. The story of *Benjamin of Tudela*, of a certain Jew of the house of *David* having jurisdiction over

a thousand Jews at *Bagdat* in *Persia*, is not to be credited, it having never been as yet confirmed; and if it could, how would it prove that the scepter is still in the tribe of *Judah*, and that the lawgiver is not yet removed from between his feet.

From the whole, it appears that the tribe of *Judah* is not now a distinct tribe, but has lost all manner of rule and authority; and that the Jews are not a body politic, having rule and dominion within themselves, therefore the scepter is departed from them, and consequently Messiah must be come. That this is the true state of that people, themselves have been obliged to acknowledge and particularly that saying of R. *Rachmon*, recorded in the *Talmud*, is very remarkable, "Woe to us says he, for the scepter is departed from *Judah*, and the son of *David* is not yet come." Now Jesus did come before the departure of the scepter and law-giver from *Judah*, and before the Jews ceased to be a nation, a body politic, governed by their own laws, and he having all the marks and characteristics of the true Messiah, ought therefore to be received as such. But I proceed,.

II. To show that the Messiah was to come before the Jewish Church state ceased, or before the destruction of the second temple, which I shall endeavor to make appear from Haggai 2:6-9. *For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. The glory of this latter house shall be greater than of the former, saith the Lord of hosts: and in this place will I give peace, saith the Lord of hosts.* From whence I shall attempt to prove,

- *First, That by this house, in the text, must be meant the second temple.*
- *Secondly, That the Messiah, who is here designed by the desire of all nations, was to come into this temple; and that accordingly our Jesus did.*
- *Thirdly; That the Messiah's coming into this temple is the greater glory, which is promised to it.*
- *Fourthly, I shall consider some circumstances in the text, which not only point out the person that was to come, but also the time of his coming.*

First, I shall endeavor to prove, that the *house* here spoken of is to be understood of the second temple. This is so plain a case, that one would think no person could deny it. The temple which *Solomon* built was burnt down by the *Chaldeans*, and entirely destroyed. The people of the Jews were just now returned from *Babylon*, with leave from *Cyrus* to rebuild their temple, which they undertook under the conduct of *Zerubbabel*, *Joshua*, and others; and it is the manifest design of the prophet, both in this and the preceding chapter, to animate them to it, and encourage them in it, notwithstanding the mean figure it was like to make in comparison of that of *Solomon's*. Several Jewish writers acknowledge the second temple to be here intended; though others of them, evidently seeing how strong the argument from hence is to prove that the Messiah must be come, would have a third, temple intended, which they fancy will be built in the days of the Messiah. But that the second temple, and not a third is here meant, is evident, 1. From the pronoun *this*, הוּא תִיבָה תֵא *this house*, which manifestly points out the house that was then building, exclusive of all others; *this house, this very house*, which you have begun to build, and

which appears so mean and contemptible in your eyes, in comparison of the former, even *this house will I fill with glory*. Nay, 2. It is expressly called, in verse 9 *וּרְחָאָה הַזֶּה חִיבָה* *this latter house*, which distinguishes it from the former that was built by *Solomon*; now if that was the first house, then this must be the second. Bishop *Kidder* has given instances, from Exodus 4:8, 9 and Deuteronomy 24:3, where the word *וּרְחָאָה*, translated *latter*, must necessarily signify *the second*. Besides, 3. The scope of the prophecy being to encourage the present builders, confines it to the second temple. *Cyrus* had given the Jews leave to go into their land, and build their temple, which they undertook, but finding some difficulties attending, laid the work aside, and betook themselves to beautifying their own houses, vainly imagining, that the time was not come for this house to be built, as appears from chapter 1:2, therefore the prophet reproves them for it, verses 3-6, exhorts them to attend the work again, verses 7, 8, and informs them, that all the calamities which were come upon them; were owing to their remissness herein, verses 9-11, whereby the princes and people were stirred up; and, encouraged to reassume it, verses 12-14; but still it was discouraging to those who had seen the glory of the first temple, to observe that this came so very considerably short thereof. Now the Lord, by the mouth of the prophet, encourages those persons to go on in building, by assuring them, that, notwithstanding the meanness of this fabric, it should be filled with a glory excelling the former. Had a third temple been intended, what encouragement would it have been to the builders to be told, that this house, which they were building, would in a very little time be pulled down, and a very stately and magnificent one built in its room, which should not only equal, but be superior to *that of Solomon's*? I say, what encouragement would this have been to them to go on with their work, and prosecute it with vigor? It would rather have discouraged, and made them remiss, careless, indolent, and inactive. Moreover, 4. The time, *yet a little while*, when all this glory was to appear, can by no means agree with a third temple; it is now above two thousand years ago since this prophecy was given out, which surely cannot be accounted *a little while*, and yet no third temple built, nor any likelihood of any. The objection from hence against the application of the prophecy to the times of *Jesus*, will be considered hereafter. The second temple then being intended by this latter house, I shall,

Secondly, Endeavor to prove, that the Messiah, who is here designed by *the desire of all nations*, was to come into this temple, and that *Jesus* accordingly did. It may be expected that I should first prove, that the Messiah is intended by *the desire of all nations*. *Jarchi*, *Kimchi* and *Aben-Ezra*, would have the desirable things of the nations meant, such as gold, silver, and precious stones, which they would bring into the temple and offer there as presents, which sense is not only contrary to the grammatical construction of the words, but foreign enough from the context, as well as too low to answer those surprising instances of *God's* power, as the shaking the heavens and the earth, &c. which were to usher it in. *R. Akiba* applied this prophecy to the Messiah, and the character, here given, well agrees with him; all nations of the earth were to receive very great blessings and considerable advantages from him, as has been already proved, and therefore he must needs be a very desirable person. Besides, the very great commotion of the heavens, the earth, the sea, and dry land, and all the nations therein, here mentioned, can agree with no other but the Messiah, and the time of his coining. Moreover, nothing but the appearing of the Messiah in this temple, could make it preferable to, and more glorious than that of *Solomon's*. Now it is certain, that the Messiah was to come into this temple, *the desire of all nations shall come*; whither? *To his temple*, as we are taught to explain it, from what follows, namely, *I will fill this house with glory*, and from a parallel text in Malachi 3:1. *Behold I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall*

suddenly come to his temple: even the messenger of the covenant whom ye delight in: behold, he shall come, saith the Lord of hosts. R. David Kimchi understands this prophecy of the Messiah, who may very easily be concluded to be the person intended, from those magnificent titles here given to him, as *the Lord*, and *the messenger of the covenant*, which can agree with no other: One and the same person is meant both in Haggai and Malachi, in the one he is called *the desire of all nations*, in the other *the Lord whom the Jews sought and delighted in*; the one says, he shall come in *a little while*; the other that *he shall come suddenly to his temple*; which is the same with Haggai's *latter house*; for into no other could he come suddenly. Nothing is more manifest, than that Jesus did come into this temple: The Jews expected to meet with the Messiah in the temple; hence old *Simeon* and *Anna* the prophetess waited there for him; where the former met with the young child Jesus, at the time of his presentation before the Lord: Here at twelve years of age, he disputed with the doctors; when he had entered upon his public ministry, here he taught the people, and that daily; here he wrought many of his miracles; here he was acknowledged to be the Messiah, and that even by the children, who cried in the temple, and said, *Hosanna to the son of David*; where, as the Lord and proprietor of it, he cast out the buyers and sellers, and other profaners thereof (Matthew 21:12-14). It can be no objection against the application of these prophecies to Jesus, that it was the temple built by *Herod*, that he came into; for the temple which was built by the Jews, after their return from *Babylon*, re-edified by *Herod*, and at last destroyed by *Vespasian*, was but one and the same, and is always called by the Jews יֵשׁוּעַ הַבְּנֵי הַיְהוּדִים *the second house*; besides, if they make *Herod's* temple to be distinct from *Zerubbabel's*, and so a third temple; then this temple which they vainly expect, must be a fourth, and not a third; nor can the objection of the Jew be thought to have any weight in it, namely, that Jesus came into this temple at the latter end of it; for it is enough that he was there at all; and the very objection is an acknowledgment thereof. But I. proceed,.

Thirdly, To show, that the Messiah's coming into this temple is *the greater glory* promised unto it. *I will fill this house with glory,—the glory of this latter house shall be greater than of the former.* Now let it be observed, that *Solomon's* temple, which is the former house referred to, was very *great*, glorious, and magnificent; nay *wonderful great*, as will evidently appear, if we consider the vast treasure amassed together by *David*, and expended by *Solomon*; the large number of workmen employed therein, the prodigious charge in making provisions for them, the stateliness and richness of the fabric; the like to which was never seen in the world; God himself having drawn the model and pattern of it, and gave it to *David* in writing: Its dedication by *Solomon* was very magnificent; to all which add; the glory of the Lord filled it, and continued in it. Now the glory of the latter house must be something very considerable, which made it not only equal, but even superior to this. Again, it ought to be remarked, that by the Jews' own confession, there were several things wanting in this latter house, which were in the former, especially these five, *the ark*, the *Urim and Thummim*, *the fire from heaven*, the *Shechinah*, and the *Holy Ghost*: Besides, several of the ancient men, who had seen the glory of the former house, wept when the foundation of this was laid; it being, in their eyes, in comparison of that *as nothing*. Therefore I say it must be something very considerable in this latter house, which must make the glory of it exceed that of the former. Some of the Jewish writers would have the glory of this second house consist in its duration; the first house, they say, continued four hundred and ten years, but this second house four hundred and twenty; so that, according to this computation, it stood ten years longer than the former, though they are not able to give any proof thereof: but supposing this to be true, and that the builders were beforehand acquainted with it, what great encouragement could this be to them to go on with their work? how could the continuance of it a

few years longer compensate for the want of what has been mentioned, and set it upon a level with, nay make it preferable to such a glorious fabric, as *Solomon's* was? Besides, can it ever be imagined, that such a strange and uncommon commotion would be made in the heavens, earth, and sea, and that only to usher in such a trifling glory as this? Others therefore say, that the structure of this second temple, as it was built by the Jews in *Zerubbabel's* time, the glory of it increased by the great riches which the Gentiles brought into it in the times of the *Hasmoneans*; and as it was re-edified by *Herod*, exceeded in magnificence even that built by *Solomon*: But it is not at all likely, either that the people of the Jews, who were just returned from captivity, and were both poor and few, or that *Herod*, who was a tributary to the *Roman* empire, should ever be able to raise such a structure: Their whole account depends upon the authority of *Joseph ben Gorion*, who was a much later author than the true *Josephus*; and as to the riches which were brought into this temple by the Gentiles, in the times of the *Hasmoneans*, they were very inconsiderable and could never equal, much less give it an excelling glory to *Solomon's* temple; besides, gold and silver are expressly excluded in the text, from being any part of this glory: *The silver is mine, and the gold is mine, saith the Lord of hosts*; as much as to say, "Silver and gold, which so much adorned the first house, the want of which makes this look so mean and contemptible in your eyes, are wholly at my command; I have an indisputable right to, and propriety in them; and was it my will and pleasure, I could easily amass vast treasures together, to enrich and adorn this house; but I have in my eye a greater glory than this, which I design to introduce into it; *The glory of this latter house shall be greater than of the former.*" R. Azarias, by the desire of all nations, and the excelling glory of this latter house, would have the coming of *Alexander the Great* to *Jerusalem*, with his princes, intended, who honored the temple with his presence, and gave peace to the Jewish nation, when all the rest of the nations were in commotion and disturbance: but surely the coming of this person into this house, could not give it a greater glory than that which the first house had, which was built and dedicated by *Solomon*; who was a far greater prince than ever *Alexander* was: However this we gain by this interpretation; that a person or persons are here intended by *the desire of all nations*, and not things; which person I have before proved to be the Messiah. Seeing therefore none of the things mentioned can give this latter house a greater glory than the first, and there being nothing, either in the text or context, which points out this excelling glory to us, but the coming of *the desire of all nations* into it, it may very safely be concluded, that it was the appearance of the Messiah in his temple, which was here designed, whose presence made it far more glorious than the former house was; for the glory of God, which was in shadow in the former house, here appeared bodily. But,

Fourthly, There are several circumstances in the text which point out, both the person that was to come, and the time of his coming.

1st, All this was to be done in a very little time. *Yet once it is, a little while*, very quickly after this prophecy, or *suddenly*, as *Malachi* says, the Messiah was to come. Now, if the Messiah was to come in a little time after this, certainly he must be already come; for surely the space of two thousand years, and upwards, (for so long it is since this prophecy was given) can never be accounted *a little while*. Indeed a late author objects, that this *seems a phrase not very properly applicable to a fact four hundred years after*; to which I answer, that this space of four hundred years, might very well be called *a little while*, in comparison of the long space of time which had elapsed since the first promise of the Messiah was given; besides, it is usual with the prophets to represent things which were at some distance, near; in order to strengthen the faith, and

encourage the expectation of God's people; moreover, it was but a little while ere things began to work towards the accomplishment of this prophecy.

2dly, It is prophesied that at, or before, the coming of this great person, there would be a very great shaking of the heavens, the earth, the sea, and dry land, yea of all nations; which may intend those mutations and revolutions that were made in the several kingdoms and nations of the world, between this prophecy, and the coming of Jesus, which the history of those times gives an account of; and indeed it was but *a little while* ere this shaking began, for the *Persian* monarchy, which was then flourishing, was quickly after subdued by the *Grecian*; and that, in a little time, underwent the same fate from the *Roman*: Or else it may intend those prodigies and wonders, which were wrought in the heavens, earth, and sea, at the birth, in the lifetime, and at the death of Jesus; at whose birth an unusual star appeared in the heavens, in whose lifetime miracles of various sorts were wrought, both by land and sea; and at whose death the sun was darkened, the earth quaked and the rocks were rent asunder. Never was there such a shaking among the nations as at the time of Christ's coming. *Herod* and all *Jerusalem* with him, were moved and shaken at the tidings of His birth; angels descended from heaven to celebrate it, wise men came from the east to inquire after it; and, in a little time, all the nations under the heavens were shaken, moved, and stirred up, either to oppose or embrace him. Moreover, the apostle, in Hebrews 12:26 and 27, does not unfitly apply those words to that change which was made in the worship of God, by the coming of Jesus the true Messiah.

3dly, The Lord promises to give peace in this place at this time, *and in this place will I give peace, saith the Lord of hosts*; which was made good, when he gave the Messiah, Jesus, *the man, the peace*, who has *made peace by the blood of his cross*, and has sent forth his ministers into all the nations of the earth, *preaching peace by Jesus Christ who is Lord of all*. And if it is true, what some have asserted, that there was an universal peace in the world, in the times of *Augustus*, after all those shakings in the nations, in whose time Jesus was born; this prophecy has then had its fulfillment in a temporal way, and if there was not peace in those times, it will be hard to find it during the second temple.

From what has been said, it appears, that the Messiah was to come before the second temple was destroyed, and consequently must be come many hundred years ago: and it is certain that Jesus did come whilst this temple stood, attended with all the characters of the Messiah. The Jews are very much perplexed with this argument; and therefore are forced to acknowledge, that the Messiah was born before the destruction of the second temple, but ridiculously though tell us, that he lies hid, either at *Rome*, or in the sea, or in paradise, which shows the wretched ignorance, obstinacy, and judicial blindness, attending those people. R. *Josse*, who saw the destruction of the temple by *Titus*, said, "The time of the Messiah is come:" which he might very well conclude from hence, as all Jews ought to do.

III. The next thing to be inquired into, is the exact and precise time of the Messiah's coming, and cutting off, as fixed in *Daniel's* weeks; the whole prophecy we have at large in Daniel 11:24-27. *Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an, end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy. Know therefore, and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the prince, shall be seven weeks, and three, score, and two weeks, the street shall be built again, and the wall even in troublous times. And after threescore*

and two weeks, shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week, he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consummation, and that determined; shall be poured upon the desolate. The occasion of this prophecy is manifestly this; The prophet *Daniel* now being in captivity, and understanding by books, especially by the prophecy of *Jeremy*, that it would be a *seventy years* captivity, falls into a very great concern of mind for the people of the Jews, the city of *Jerusalem*, and the holy temple; and therefore sets apart some time in fasting and prayer to God on the account thereof; whose prayers were very quickly heard, he being a person *greatly beloved*; for even *at the beginning of his supplications, the commandment came forth*, orders were given and the angel *Gabriel* immediately dispatched, as a messenger, to give him an account of those things which he was so very solicitous about; and the things which the angel had a commission to *give him skill and understanding* in, were of very considerable importance; as that there would be a royal edict issued forth in favor of the Jews; by virtue of which they would have full liberty to rebuild *Jerusalem*, the streets and wall thereof, though it would be attended with a great deal of trouble and opposition; that after a certain space of time, here specified, was elapsed, the Messiah, the prince, whom he, and those of his nation expected, would be cut off; and that upon the cutting off of this great person, would very quickly ensue the utter ruin and destruction of the Jewish nation, city, and temple. These things, I say, which the angel had to deliver to him, being so very important and momentous, he prefaces the account of them after this manner, *understand the matter, and consider the vision*, that he might closely fix his attention thereunto. And that we may the better understand the meaning of this prophecy it will be proper to consider,

- *First, What kind of weeks are here intended, which are said to be determined upon Daniel's people, and upon his holy city, and what meant by their being thus determined.*
- *Secondly, The several events which were to be fulfilled within, or quickly after, the expiration of these weeks, and how they have had an actual and exact completion.*

First, It will be proper to inquire, what kind of *weeks* are here meant, and in what sense they were *determined* upon the people of the Jews, and their holy city *Jerusalem*. By *weeks* here, we must either understand weeks of days or weeks of years; not weeks of days, that being too short a time for so many events, as are here specified, to be fulfilled in; the whole seventy weeks, taken in this sense, not amounting to a year and a half, within which space of time, none of those things, predicted by the angel, came to pass: *Jerusalem* with its streets and wall was not rebuilt in seven weeks time, nor was the Messiah cut off after sixty-nine weeks, understanding them of weeks of days, according to any hypothesis whatever; nor were the Jewish nation, city, and temple wholly destroyed, after the expiration of the whole seventy weeks, taking them in this sense: therefore we are to understand by them weeks of years.; and about this, we have no controversy with the Jews, nor with the author of *the Scheme of Literal Prophecy*, who readily acknowledge it. This way of speaking and writing has been used both by *Greek* and *Latin* authors; though was it not, yet the frequent use of it, among the Jews, would be sufficient to justify such a sense of it here: thus in *Genesis 29:27*, says *Laban* to *Jacob*, concerning his daughter *Rachael*, תאז עבש אלם, *fulfill her week, or fill up a week for this*: that is, Serve me seven years for this, *and we will give her also unto thee*, which *Jacob* accordingly did (v. 21).

Thus the Jews reckon their Jubilees by sabbaths or weeks of years; (see Lev. 25:8). Besides, this appears to be a style in use among the prophets, to put *a day for a year*, as in Ezekiel 4:4, 5, which way of writing the apostle *John* has followed in his *Revelation* (see 12:6. and 13:5), and that this kind of week *Daniel* intends here, seems manifest from chapter 10:2, 3, where *Daniel*, speaking of his mourning and fasting for the space of *one and twenty days*, expresses it, not as our translation, *three full weeks*, but *שלושה שבועות* *three weeks of days*, which seems to be designed to distinguish them from those weeks used in this prophecy, as well as to prevent any mistakes that might arise from hence; so that by the space of *seventy weeks* we are to understand *four hundred ninety years*; for such a length of time was to run out, ere all the events specified in this prophecy should have their full accomplishment.

Now these weeks are said to be *determined* upon *Daniel's people*, and *holy city*: By his *people*, we are no doubt to understand the Jews, who were his countrymen, of the same stock and religion with him, for whom he had, a very great and affectionate regard; and by his *holy city*, the city *Jerusalem*, the metropolis of *Judea*, where the temple formerly stood, and the pure worship of God had been kept up, for which *Daniel* had no small concern. Now when *seventy weeks*, or *four hundred ninety years*, are said to be *determined* upon these, the meaning is, that such a space of time was fixed and determined for the accomplishment of several events here mentioned, relating to the people; of the Jews and their city; and a verb singular being in construction with a noun plural, may denote, that every week in the whole number was determined, fixed, and cut out for some event or other; every which event was to have its full and exact completion. The word which is here translated *determined*, is, by the *Vulgate* rendered *abbreviatæ, shortened or abbreviated*; which version the Papists adhere very closely to, and which the author of *the Scheme of Literal Prophecy*, page 175, appears to be an advocate for; he says it is so rendered by the *Greek*. The *Septuagint* indeed translates it *συνεβηθησαν, conciscæ sunt, are concise or cut, but not shortened*: He cites *Tertullian* as rendering the word the same way; whose authority cannot be very considerable, seeing he was entirely ignorant of the *Hebrew* language; It is somewhat surprising to me, when he says, *the original word both in Hebrew and Chaldee signifies to abbreviate or cut and not to determine*; which I am sure is contrary to the judgment of Jewish writers, who must be allowed to understand their own language and writings; they tell us that it signifies the same as *רונ, טו decree, determine, or decide* any thing: That the word signifies to *cut*,

is not denied; but that it does not signify to *determine* must be denied; for the word is oft so used, as will appear hereafter. It is strange, that *Lively's Chronology* should be referred unto, who was far from embracing the version of the *Vulgate*, as appears from what follows; which I shall rather choose to transcribe, because it furnishes us with instances of the use of the word under consideration: "The Papists, says he, in their expositions, allege that translation (the *Vulgate*) preferring it before the original text itself received from heaven. And hereof it is, that *Pererius*, in his exposition on this place, standeth so much upon the word *abbreviatæ, shortened*, urging it greatly in proof of his short moon years: It is a proof indeed from the bad interpretation of a man, not warrantable from the mouth of God, whose word in this place is *חתך*, which; in the holy tongue, signifieth properly to *cut*, in that sense it is often used by the *Hebrew* writers, calling a piece of thing *חתך* and *הביתח*, as *Camius*, in the second part of his *Miclol*, and *Elius* in his *Tishbi* testify.—It is also expounded by the *Greek* interpreter, who here, to express the *Hebrew* word *חתך* hath *συνεβηθησαν* signifying to *cut*."

The meaning is, that so many years were determined and decreed, by a speech borrowed from things cut out, because that in determining and decreeing things, the reason of man's mind sundering truth from falsehood, and good from bad, doth, by judgment, as it were, cut out that which is convenient and fit to be done. Whereunto a like example in the same word is read in the *Chaldee Paraphrase of Esther*, the fourth chapter, and the fifth verse ירקתמר לאתינרל רתמא תארקו ונתחתם הסופ רמים לציר לתה רתה which in *English* is thus much: And *Esther* called for *Daniel*, whose name was *Hathac*, by the word of whose mouth, the matters pertaining to the kingdom were cut out, that is, determined and appointed. After which he proceeds to give like instances in other words of the same signification, as *Esther* 2:1 and *1 Kings* 20:40, and observes, that *Latin* authors use the word *decido* in the same sense, and concludes with remarking that *Theodoret*, in his exposition of this place, takes the *Greek* word in the same sense; they are cut; that is, appointed and decreed. From hence it appears, that his appeal to *Lively* is of little service to him. Again, it is still more strange, that this author should refer us to any texts of scripture, to confirm this sense of the word, when it is not used in any other place of the Bible, nor indeed any word derived from it; and more remarkable still, that two passages should be referred to in the New Testament, to give us the sense of an *Hebrew* word, though perhaps this author only designs to observe to us, in what sense the word *shorten* is used, or else how the word *brevio*, or *abbrevio*, is used by the *Vulgate*; for which father *Harduin*, has produced the same passages, namely, *Job* 17:1, *Proverbs* 10:27, *Matthew* 24:22 and *Romans* 9:28, from whence this author seems to have taken the hint; but, after all, it is a little difficult to know what he aims at in attempting to establish this version, unless it be to give countenance to that notion which he seems to espouse, and in which he agrees with *Harduin*, namely, that the *seven weeks* and the *sixty two weeks* have one and the same *epoch*, which they make to be the fourth of *Jehoiakim*; for lunar years are rejected by them both, which most, who follow this version, contend for, and which they suppose to be the reason, why those weeks are said to be shortened: But, not to insist any longer upon this, I would only add, that to understand the word in its first and primary sense, which is to *cut*, is very aptly expressive of the division or section of those seventy weeks into distinct periods, as 7. 62. 1. in which distinct periods different events were to be accomplished. I therefore,

Secondly, Proceed to consider the several events which were to be fulfilled within, or quickly after the expiration of these weeks, and how they have had their actual and exact establishment; which are delivered.

First, More generally, in verse 24. When I say more generally, I mean, that the angel in this verse gives an account of the several events which are not particularly referred to any distinct period, into which those seventy weeks are divided; but are given out in general as to be all of them fulfilled within the term of seventy weeks, or four hundred and ninety years, which upon enquiry, we shall find to be fulfilled in, or by Messiah, the prince, and at, or about the time of his being cut off, and principally regard the work he was to do, which was,

1. To *finish the transgression*. The *Hebrew* word אלב signifies to restrain as well as to shut up or finish; and the former Dr. *Predeaux* observes, rather than the latter; (see *Gen.* 8:2; *Ps.* 40:11; 119:101; *Ezek.* 31:15) and indeed it will be very difficult to give one single instance where it is used in the latter sense; so that the meaning is not to *put an end to all punishment for the sins* of the Jews, which the author of the *Literal Scheme*, from *Grotius*, *Marsham*, and *Harduin*, endeavors to establish; for nothing is more manifest, than that the measure of the

punishment of that people, is not completed yet; but the plain meaning is, that a restraint would be laid upon the prevalence of transgression by the Messiah when he came. Now it is notorious enough, that though sin very much abounded when Jesus came, both in the Jewish nation and in the Gentile world, and, perhaps, as it had never done before, since it first entered into the world, and which, by the way, the Jews make to be one sign of the Messiah's coming; yet, notwithstanding this, I say, there never was an age wherein greater restraints were laid upon sin, than in this and that first by the ministry of *John* the Baptist, and at Jesus Christ, in the land of *Judea*, and then by his apostles, in the Gentile world.

2. Another thing, mentioned in this prophecy, which the Messiah was to do at his coming, was *to make an end of sins*. Our translators here follow the *Keri*, or marginal reading, and not the *Cetib*, or textual writing, which is *to seal up sins*; either reading, fully expresses the Messiah's work: Things which are sealed up, are hid and covered, and sin is said to be so, when forgiven (Ps. 32:1). Now when the Messiah is said *to seal up sins*, the meaning is, that he should procure the pardon of them, which Jesus has done by the effusion of his blood; as also, *by the sacrifice of himself*, has *put away sin*, or *made an entire end* of it.

3. As another branch of his work, he was *to make reconciliation for iniquity*. The *Hebrew* word **כַּפַּר** here used, signifies *to expiate* or *make atonement for sin by sacrifice*, as it is frequently used; (see Ex. 30:10; Lev. 4: 20, 26, 31, 35). Now that the Messiah, Jesus, made *reconciliation for the sins of the people*, this way, is manifest enough from the writings of the New Testament, and especially from *the epistle to the Hebrews*. I shall take no other notice of three different *Hebrew* words being here used, to express *sin* by, than only just to observe, that it may be to show, that all manner of sin was to be restrained, sealed up, made an end of, and expiated by the Messiah; to which well agrees what the apostle *John* says, *the blood of Jesus Christ his Son cleanseth us from all sin* (1 John 1:7).

4. The Messiah was also, according to this prophecy, to *bring in everlasting righteousness*; for this, surely, could be brought in by no other, than he, whose name is *the Lord our righteousness*. The author of the *Literal Scheme*, refers this to the very great piety and religion of the Jews, in the times of *Onias* the high-priest, so much extolled in 2 Maccabees 3:2 which father *Harduin* makes typical of the holiness that was to be brought into the world by the Messiah; but surely, how considerable so ever the improvement of those persons was, in the observation of their religion and laws; yet it could never be called an *everlasting righteousness*. Sir *J. Marsham* has given a better sense of this clause than this, who acknowledges it to be the eternal righteousness of God, to whom righteousness is ascribed in verse 7, and indeed it is no other than *the righteousness of God, which is unto all, and upon all them that believe*, of which the Messiah, Jesus, is the author, who is become *the end of the law for righteousness to every one that believes*. Now,

5. By the Messiah's accomplishing all this, he was *to seal up the vision and prophecy*; not the prophecy of *Jeremiah*, concerning the end of the captivity, which the author of *the Literal Scheme* thinks is intended, supported by the authorities of *Marsham* and *Harduin*; for this prophecy, when *Daniel* had this vision, wanted but a very little time of having its full accomplishment; therefore it cannot be supposed, that seventy weeks of years should be fixed and determined, for the accomplishing of an event, which was to be fulfilled, in two years time, or thereabout. No, by *sealing the vision and prophecy* is meant the Messiah's fulfilling whatever was predicted by the prophets concerning him, whereby he would *seal up*, and put an end to

vision and prophecy in the Jewish church; all which has been exactly completed by the Messiah, Jesus, who, in what he has done and suffered, has sufficiently verified whatever was in the Old Testament, prophesied of the Messiah; as I hope my account of prophecies will make appear. It is undeniable matter of fact, that ever since the times of Jesus, prophecy has ceased among the Jews; nor can they themselves deny it, nay they tell us, that "There has never arose a prophet in *Israel* since the building of the second temple;" which deficiency, they say, was supplied by *Bath-Kol*; but that is ending prophecy too soon, for the *law and the prophets were until John*; however, it is now ceased; it lasted so long as there was any need of it; but when the Messiah, the sum and substance of all, was come, it was at an end among that people. Now in order to the accomplishing of all these things,

6. *The most holy* was to be *anointed*. The author of *the Literal Scheme* would, with *Marsham* and *Harduin* or rather *Harduin's* defender, have either the *high priest* or *temple* intended, which cannot be true of the second temple, nor of the high priest under that: for the anointing oil being hid, as the Jews say by *Josiah*, could never be found, and consequently not used under the second temple. It is better, therefore, with some Jewish writers, to understand the Messiah, who was typified both by the high-priest and temple, and was to be *anointed with the oil of gladness above his fellows*; the whole well agreeing with the Messiah, Jesus, who was perfectly holy, both in nature and life, and being *anointed with the Holy Ghost, and with power, went about doing good and healing all manner of diseases*; preached the gospel to the meek, expiated the sins of his people, and now reigns as God's anointed king, *upon his holy hill of Zion*. But I proceed,

Secondly, To consider those events which are more particularly delivered in the verses 25-27, where *the seventy, weeks*, or four hundred and ninety years, are distributed into three distinct periods, and to every period, particular events are assigned.

- *1st, The seventy weeks are distributed into seven weeks, or forty-nine years.*
- *2dly, Into sixty and two weeks or four hundred and thirty-four years. And,*
- *3dly, Into one week, or seven years. I shall begin,*

1st, With the consideration of the seven weeks, or forty-nine years, and the events to be fulfilled within that time, and endeavor to fix the true epoch of them, which as *Sir. J. Marsham* says, is *totius negotii cardo*, the chief point of all, the very hinge, on which the whole *affair* turns. Now the rule which we are to go by, and which is fixed by an express character in the text, is, *the going forth of the commandment to restore and build Jerusalem, its streets and wall*, within the compass of which time all this was to be effected; now then the question is, of the going forth of what commandment these words are to be understood? That *the word, commandment, or promise* of the Lord to *Jeremiah* in chapter 25 and 29, concerning the end of the captivity, is not intended; which hypothesis the author of *the Literal Scheme* has embraced, is manifest; because that was not a commandment to rebuild *Jerusalem*, its wall and street, after an expiration of seven weeks, or forty-nine years; but only a promise of release from captivity, after seventy years were accomplished; so that there is a wide difference between the one and the other: besides, these seventy years were now very near accomplished, nor did *Daniel* want any information about the expiration of them; he had learnt, *by books, the number of the years whereof the word of the Lord came to Jeremiah the prophet*; so that he knew when these years began, and consequently when they would end, therefore there was no necessity of an angel's being dispatched from heaven to

acquaint him with these things; nay, this would be to make the angel's preface to the account of these weeks trifling, when he says, *know therefore, and understand*, when he must be supposed to know this already; nor can the epoch of these weeks be the going forth of the commandment to the angel in verse 23, to go to *Daniel*, and acquaint him with these things, which commandment *came forth at the beginning of Daniel's supplications*, as Sir *J. Marsham* has fixed it; for that was no command to rebuild *Jerusalem*, &c. but an order to *Gabriel*, forthwith to go to *Daniel*, and apprise him of things relating to his people and city, for which he was so much concerned. But to proceed; after the exhibition of this vision to *Daniel*, there were no less than four several commandments, or edicts, issued forth in favor of the Jews, their nation, city or temple. The first was that of *Cyrus* in the first year of his reign, recorded in *Ezra* chapter 1:3, which appears to be a proclamation to *build the house of the Lord the temple*, and not the city of *Jerusalem* with streets and wall, and therefore cannot be the commandment here intended; it was only the temple he gave them liberty to rebuild, encouraging them to, and making provision for it; moreover it appears, that when this record of *Cyrus* was researched, the contents of it were only a *decree concerning the house of God at Jerusalem*, which was made in this following form, *Let the house be built, the place where they offered sacrifices, and let the foundations thereof be strongly laid, &c.* as for the text in *Isaiah 44:28*, it is no prediction of any decree that *Cyrus* would issue forth for the rebuilding of *Jerusalem*, nor did he ever make any on that account; and it ought to be observed, the words are manifestly the words of God, and not of *Cyrus*; for he *that saith of Cyrus, He is my shepherd*; is also represented as *saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid*; these words are God's promise, and not *Cyrus'* decree; besides, to compute these seven weeks, and sixty-two weeks, or four hundred and eighty-three years, from the date of *Cyrus'* decree, in favor of the Jews, will fall short by many years, of reaching the great event, which was to be accomplished at the expiration of them, namely, *the cutting off of the Messiah*; therefore this can never be the true epoch of these weeks. The second decree made in favor of the Jews, was in the times of *Darius* king of *Persia*; which *Darius*, as Dr. *Prideaux* has sufficiently proved, could not be *Darius Nothus*, as *Scaliger* and others who have followed him, much less *Darius Codomannus*, but truly *Darius Hystaspis*. The decree referred to, which he made in favor of the Jews, is recorded in *Ezra* 6 which decree only regards the temple, and indeed is only a confirmation, or ratification, of *Cyrus'* decree, with a strict charge to his governors not to disturb, but to assist the Jews in their work; so that for the same reasons that the computation of these weeks cannot begin from *Cyrus'* decree, it cannot begin from this; whether the decree went forth, in the second, or third, or fourth years of this king's reign it matters not.

There were now two other decrees made in favor of the Jews, in the reign of *Artaxerxes* king of *Persia*; the one in the seventh, the other in the twentieth year of his reign. This *Artaxerxes* was not *Artaxerxes Mnemon*, nor *Artaxerxes Ochus*; but *Artaxerxes Longimanus*, as Dr. *Prideaux* has fully made appear. The decree which was made in favor of the Jews, in the seventh year of his reign, is recorded in *Ezra*, chapter 7:13, 21 in which he only confirmed what his predecessors had granted concerning the temple, and that only with respect to needful provisions for offerings and sacrifices; in the decree, he gives order to his treasurers to assist herein, and exempts the priests, *Levite*, &c from all *toil, tribute or custom*; but not one word of building the streets and wall of *Jerusalem*. *Ezra*, to whom the king gave the letter which contained this decree, had no commission to rebuild *Jerusalem*, nor did he attempt it; from hence, therefore, we are not to begin the computation of these weeks. It remains then to consider the last decree, or commandment, which went forth in the twentieth year of this king's reign, of which we have an

account in *Nehemiah* 2:1, 6-8. The occasion of it was this; *Nehemiah* having an account of the state and condition of the Jews, and of the city of *Jerusalem*, how they were *in great affliction and reproach*, and particularly that *the wall of Jerusalem was broken down, and the gates thereof burnt with fire*; having, I say, received such an account of things from *Hanani*, and some other Jews, who were lately come from thence, it filled him with a great deal of trouble and concern; insomuch that when he came into the king's presence it was easily discerned by the king who inquiring the reason of it, *Nehemiah* freely tells him, that it was because *the city, the place of his fathers sepulchres, lay waste, and the gates thereof were consumed with fire*; and then takes the opportunity to request of him, that he might be sent *unto Judah, to the city of his fathers sepulchres*, that he might build it; and also humbly desired a *letter from the king unto Asaph the keeper of the king's forest*, that he might give him *timber to make beams for the gates of the palace, which appertained to the house, and for the wall of the city*; all which was accordingly granted him; by virtue of which grant he immediately went to *Jerusalem*, and encourages the Jews to *build the wall*, which they accordingly did, and that in a very little time, notwithstanding all the opposition that was made against them. Now this grant, or commandment, of *Artaxerxes* to *Nehemiah*, exactly agrees with the express character of the commandment in this prophecy under consideration. The *seven weeks* were to bear date *from the going forth of a commandment to restore and to build Jerusalem, even the street and wall thereof*. Now there never was any commandment went forth before this, on the account of the city and wall of *Jerusalem*, nor any since: there being no need of any, for by virtue of this, the city, street, and wall, were actually re-edified. Now here must the epoch of the seven weeks, or forty-nine years, be fixed, within which compass of time this event was to be fulfilled, namely, the rebuilding the streets, and wall of the city of *Jerusalem*; for that this event belongs solely to the period of the seven weeks is manifest, as *Dr. Prideaux* observes, from the appropriating the time of the Messiah to the period of sixty two weeks in the next verse, which necessarily leaves this entirely here where I have fixed it; besides, it is here predicted, that *the street should be built again, and the wall, ובצוק הצתים* which some have rendered *in the strait or smallest pittance of time, in angustia temporum, in the narrow space of these two periods*, that is, in the lesser of them, which is that of seven weeks; so that the prophecy expressly refers this event to this distinct period; though if it should be rendered *troublous times*, or times of oppression and affliction, it is notorious enough, what trouble and affliction *Nehemiah* and the Jews met with, from *Sanballat, Tobiah, and Geshem the Arabian*; (see *Neh.* 4 and 6). Now for the completing of this work, *seven weeks*, or forty-nine years, are *cut out, limited* and determined, in which space of time it is reasonable to suppose *the city was built upon her own heap, its streets, or broad places, were filled with agreeable ranges of houses, and its wall settled upon its own foundation, and indeed in much less time all this could not well be done*. But I proceed,

2dly, To consider *the sixty-two weeks*, or 434 years, after the expiration of which *the Messiah* was to be *cut off*. Having fixed the epoch of the seven weeks, or forty-nine years, there is no difficulty in beginning these, for these weeks begin where the others end; the seven weeks and sixty-two weeks have not one and the same epoch, as the author of *the Scheme of Literal Prophecy*, from father *Harduin*, would have it, who here contends for abbreviated weeks; for the seven weeks, and sixty-two weeks, are in the 25th verse, reckoned by the angel, in one and the same continued reckoning, as reaching to the Messiah; for he expressly says, that *from the going forth of the commandment—unto the Messiah the Prince, shall be seven weeks and threescore and two weeks*, that is, sixty nine weeks or four hundred and eighty-three years; but there being this particular event, of the *street and wall* to be rebuilt within the compass of the first seven

weeks of this sixty-nine or which was to be completed about the end thereof, is the true reason of the angel's using this uncommon way of reckoning; and therefore having dispatched the first period, and the event which belonged to it, he now proceeds to the second and larger period, which would reach down to the Messiah's death; and in order to the clearing of this part of the prophecy, it will be proper, 1. to inquire who is to be understood by *the Messiah*, and *the Messiah the prince*, 2. what by his being *cut off* and that *not for himself*; and 3. the exact and precise time thereof according to this prophecy.

1. I shall inquire who we are to understand by *the Messiah*, and *the Messiah the prince*: that the *Messiah the prince* in verse 25 is the same with *the Messiah* in verse 26 that was to be cut off, manifestly appears at first view, there being no character whereby to distinguish one from the other in the whole prophecy, though indeed the author of *the Scheme of Literal Prophecy*, with the help of father *Harduin*, has found out no less than three Messiahs in this prophecy, namely *Messiah Cyrus*; *Messiah Judas Maccabæus*, and *Messiah Onias* the high priest; the two first he makes to be *Messiah' princes*, and the other a *Messiah priest*. The *Messiah Cyrus* he makes to come at the end of the seven weeks, or forty-nine years, from the date given, which he supposes to be the fourth of *Jehoiakim*; and the *Messiah Judas Maccabæus* at the end of sixty-two weeks, or four hundred and thirty four years, beginning from the same date; about which time also a third *Messiah* was to arise, even *Messiah Onias* the high priest, who was an upright person, of great holiness, and taken off by an unjust death but to all this I reply, that *Cyrus* cannot be intended by the *Messiah* in verse 25, whom this author places at the end of the seven weeks, or forty-nine years, because he was dead long before these weeks began; nor can *Judas Maccabæus* be the *Messiah* that was to come after the expiration of sixty-two weeks, supposing that they bear the same date with the former; because *Judas Maccabæus* must have lived and been dead many years before the expiration of these weeks; and for the very same reason *Onias* the high priest cannot be meant, whose death father *Harduin* makes typical of the death of the true *Messiah*, *Jesus*, who he says is *directly* intended here by the Holy Ghost; and herein the author of the *Scheme of Literal Prophecy* dissents from him, seeing he will not allow the *Messiah*, *Jesus*, to be at all intended; but as *for Harduin*, he says the prophecy particularly belongs to *Christ*, and that it had not its completion in the times of *Antiochus* and *Judas Maccabæus*, and herein opposes both *Estius* and *Sixtus Senensis*; he likewise asserts, in so many words "that this was far from being fulfilled in *Onias*, that he was *the most holy*, for strictly and properly speaking, says he, this word only denotes him who is eminently the *holy one*; nor was it ever fulfilled in the times of *Onias*, that everlasting righteousness should then appear; nor was it then fulfilled that the *Messiah* should be slain, neither was *Onias* properly the *Messiah*, as we have before said, as the Jews themselves acknowledge, nor was it ever fulfilled under *Onias*, that the whole Jewish nation should deny him and that the same people should be rejected upon that account; nor was it fulfilled after the death of *Onias*, that the desolation of the temple should continue until the consummation; for before the people were to cease to be a people, that is, before the last and utter destruction of the temple, all the prophecies concerning the *Messiah* were to be fulfilled." Some Jewish writers would have *Herod Agrippa* intended by the *Messiah* that was to be *cut off*, who they say was the last king of the Jews, and was slain by *Vespasian* in the destruction of *Jerusalem*; but this is all false: for he was not properly a king of the Jews, having only *Galilee* for his jurisdiction, was not slain by *Vespasian*, but was a confederate of the *Romans*, lived some years after the destruction of the city, and at last died in peace. This is manifestly designed to destroy the application of the prophecy to the *Messiah*, though some of them have acknowledged that it belongs to him. R. *Nehemiah*, who lived fifty years before *Christ*, asserted, that the time of

the Messiah, signified by *Daniel*, could not be protracted beyond those fifty years. The Jews tell a story of *Jonathan ben Uzziel* that having finished his *Targum* on the law, he attempted to write one upon the *Hagiographa*, but was hindered by a voice from heaven, which gave this as a reason why he should not proceed, because *therein the end of the Messiah is delivered to us*, that is, the time of the Messiah's being cut off as fixed in *Daniel*, which book is one of the *Hagiographa*; that the Messiah is here intended may be collected from the name and title here given him, by which I not only mean that of *Nagid* the *prince*, who was to come out of *Judah's* tribe (1 Chron. 5:2), but that other of Messiah; it is certain that this name was well known among the Jews, and that in the times of Jesus, as belonging to that great person spoken of by all the prophets; it is used sixty or seventy times in the *Targums*. Now, if this does not belong to him here, it will be hard to find another place where it is absolutely, and by way of eminency, given unto him, and yet we find that he was commonly known among the Jews by this name, and that by the meaner sort: (see John 1:41; 4:25) which surely they must have learned from some of the prophecies, and it can hardly be conceived from whence, unless from this prophecy: besides, the work this person was to do, can agree with no other; the several branches of which, are mentioned in verse 24. I go on,

2. To Inquire what is meant by his being *cut off*. The *Hebrew* word תבר here used, signifies to be *cut off in a judicial way*, and so it is frequently: (see Gen. 17:14; Ex. 12:15; Num. 15:30, 31), so that when the Messiah is said to be *cut off*, the meaning is, that he shall die, and that his death shall be penal, or executed upon him in a judicial way, which was verified in Jesus who was tried, condemned, adjudged to death in a judicial way by men, as well as *made a curse* by God; and herein fulfilled what was prophesied of the Messiah in Isaiah 53:8 who was to be *taken from prison and from judgment*, to be *cut off out of the land of the living*, and to be *stricken for the transgression of the people* of the Jews. And now, lest it should be thought that he was cut off for any iniquity that was found in him, it is added, *and not for himself*; no, as Isaiah says in chapter 53:5, *he was wounded for our transgressions, he was bruised for our iniquities*; though some choose to render this clause otherwise, as *he shalt have no people*, that is, among the Jews, that will believe in or obey him; as Jesus had few indeed in that nation; or *they shall not be his people*; for upon their rejection of the Messiah, Jesus, they were rejected from being the people of God; or *there shall be none to help him*, that is, in obtaining eternal redemption, because he needed none. *Jarchi* makes וְלֹא יֵאָמָר to be the same as וּבְרִיָא is *not*, which phrase is frequently expressive of death, as Genesis 42:13, 32, 46 and Jeremiah 31:15. Then the meaning will be, that the Messiah shall be *cut off* and die, or he cut off by death. The author of the *Scheme of Literal Prophecy* objects, upon this account,, against the application of this prophecy to the Messiah; and observes, that "the Jews, in Jesus' time, were so far from understanding *Daniel's* *Messias*, who was to be *cut off*; to have any relation to the *Messias* they expected; that their opinion was, that the *Messias* should *never die*; and even the apostles and disciples of Jesus thought Jesus could not be *the Christ* when they saw him *suffer* and *die*." To which I answer, this is no proof that the Messiah, according to the prophets, was not to die: but only a proof of the ignorance of those persons, which seems to arise from want of being sufficiently acquainted with this truth, that the Messiah was to be both God and man; and indeed it is no wonder that the common people were ignorant of those things, when their learned doctors were so; hence it was that they were so wretchedly confounded by Christ when he questioned them about the Messiah, and in what sense he was both *David's* son and Lord (Matt. 22:42), besides this notion that the people had learnt out of the law, that *Christ abideth for ever*, was no ways inconsistent with his death; for though Jesus *was dead*, yet he is now *alive*, and will continue so *for evermore*: It is certain

the Jews are aware that the Messiah of the prophets was to suffer and die, as well as to be exalted and dignified; and finding such different characters of him, which they thought irreconcilable in one person, have vainly imagined two Messiahs; the one they call Messiah the son of *Joseph*, who they say shall be slain in the war of Gog and Magog, and the other they call Messiah the son of *David*, whom they fancy will be a very potent, magnificent, and victorious prince; though about the time of his continuance they are divided: and as to the disciples of Jesus, it must be acknowledged that there was much ignorance, diffidence, and unbelief in them, especially in those two referred to by this author, all which was removed by the resurrection of Christ from the dead, when *life and immortality was brought to light*, and *he declared to be the Son of God*, and true Messiah, *with power*. In short these exceptions are insufficient to disprove the Messiah being intended in *Daniel's* prophecy, or that the Jews understood it of him, for this they might, and yet not understand all those things that were said of him therein, and much less be capable of reconciling them with the characters elsewhere given of him. I have already given instances of Jews, both before and after the times of Jesus, who understood this prophecy of the Messiah; besides, we have the testimony of *Josephus* in this matter, and in him as Bishop *Chandler* observes, the testimony of the whole nation. But I proceed.

3. To consider the exact and precise time of the Messiah's cutting off; in order to which, it will be proper to fix the form of the year here made use of, which it is highly reasonable to suppose, was that which was in common use among the Jews. The learned Dr. *Marshal*, according to whose hypothesis I have all along proceeded, in the consideration of these weeks, has made it sufficiently appear, that the year in common use, not only among the *Egyptians, Chaldeans, Persians, Greeks*, and other nations of *Asia*, but also among the ancient Jews, consisted of just three hundred and sixty days, they reckoning thirty days to a month, and twelve months to a year, which way of reckoning appears to be as old as *Noah's* flood; (see Gen. 7:11, 24; 8:3, 4), but what has fully satisfied me, and I think is sufficient to satisfy any person, that this form of year is here used, is, that not only the seventy years captivity of the Jews in *Babylon*, which, at the time of this prophecy, was not fully expired, were reckoned according to this form of year, as the above-mentioned learned writer has fully proved; but also that St. *John*, in his *Revelation*, who in many things copied after *Daniel*, using *Daniel's* language in speaking of *a time*, and *times*, and *half a time*, explains it by *forty-two months* and *one thousand two hundred and sixty days*; (see Rev. 12:6, 14; 13:5), which number of days cannot be reduced into three years and a half, by any form of year whatever but this. From the whole it appears, that the form of year then commonly in use, was according to this eastern way of reckoning. The famous *Selden* indeed tells us, that the Jewish astronomers had a solar year, consisting of three hundred and sixty-five days and six hours; but then at the same time he informs us, that this was only used in schools, as being serviceable and helpful to learned studies, and not in common among the people. It is somewhat strange to me, that the author of *the Scheme of Literal Prophecy* should account *Chaldee* and *Lunar* years of one and the same form as consisting of three hundred and eighty-days; when in a lunar year, strictly and properly, there are but three hundred and fifty-four days and about nine hours; and so the Jews now reckon, when they have an equal number of full and deficient months; that is, when six of their months consist of thirty days each, and the other six of twenty-nine only; so that the number of the days of the year varies according to the number of the full and deficient months; but then their highest number of days is but three hundred and fifty-six, as their lowest is three hundred and fifty-two: but a *Chaldee* year, or a year according to the old eastern way of reckoning, consisted of three hundred and sixty days, and not as this author says, of three hundred and eighty, unless there should be a misprint of the figures 380 for 360; but then

Lunar and *Chaldee* years will not appear to be the same. And if our author refers to the form of year made use of by the Jewish *Sanhedrim* for the regulating of their festivals, who when they thought proper intercalated a thirteenth month, which they called *Veadar*, or the second *Adar*, which way of reckoning is entirely unscriptural as well as very uncertain, depending upon the judgment, will, and pleasure, of the *Sanhedrim*; though the Jews assert, that *Moses* received this form of intercalation from mount *Sinai*; if, I say, he refers to this form of year, it is manifest that such an intercalated year consisted of more days than three hundred and eighty; for when, according to their reckoning, their months consisted equally of thirty and twenty-nine days, and supposing the additional month *Veadar* only consisted of twenty-nine days, yet then there must be three hundred and eighty-three days in the year, and according to their different reckonings of their full and deficient months, it had sometimes three hundred and eighty-five and three hundred and eight-six days, and the lowest number was three hundred and eighty-one. But to return from whence I have digressed: The form of year used in this prophecy of *Daniel*, appearing to be that which was commonly in use among the eastern nations, which consisted of three hundred and sixty days, and there being four hundred and eighty of those years *cut out* and *determined* for the cutting off the Messiah, we shall consider how this event had its full and exact completion. Let it therefore be observed, that *from the going forth of the commandment to restore and build Jerusalem* in the month *Nisan*, which answers to our *April*, in the twentieth year of *Artaxerxes* king of *Persia*, unto the month *Ijar*, which answers to our *May*, in the eighteenth year of *Tiberius* emperor of *Rome*, and of the vulgar æra of Christ 32, were just four hundred and eighty-three of those eastern years; here then ending *Daniel's* sixty-nine weeks or four hundred and eighty-three years, we must look out for the cutting off the Messiah, which must be accomplished before *one day* in another *week* was over, or one year more was elapsed, and accordingly the Messiah, Jesus, was cut off the Passover following, in the month *Nisan*, being the nineteenth year of *Tiberius*, and the thirty-third of the vulgar æra of Christ; and herein was verified this very great and illustrious prediction; but for fuller satisfaction, as to a particular calculation of those weeks or years, I refer the reader to Mr. *Marshall's* excellent *Chronological Treatise upon the Seventy Weeks of Daniel*, and his *Chronological Tables* therein inserted; wherein he has demonstrated the real truth of these things, in perfect agreement with the scriptures, with this prophecy, and all the parts of it, and with *Ptolomy's Canon*, that golden rule of time. And now having proved the time of the Messiah's cutting off, as fixed in this prophecy, to be literally, precisely and exactly fulfilled in the death of the Messiah, Jesus, I have no further immediate concern therewith; but however, not willing to overlook any part of so considerable a prophecy, I shall therefore,

3dly, Consider the remaining *one week*, and the events which were to be accomplished within that time. After the cutting off of the Messiah, the destruction of the Jewish nation, city, and temple, was quickly to ensue, which is expressed in general at the latter end of the twenty-sixth verse; for after the angel had observed to *Daniel*, that the event of the Messiah's death was to have its accomplishment at the end of the sixty-nine weeks, he adds, *and the people of the prince that shall come, shall destroy the city, and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined*. The meaning of which is, that in a little time after the cutting off the Messiah, the *Roman* army, under the command of *Vespasian*, should enter into the land of *Judea*, make war there, destroy the city of *Jerusalem*, and that famous temple that stood there; nay, the destruction should be universal, like a mighty *flood*, or violent inundation, it should overspread the whole country, and carry all before it; for from the beginning of *the war* to *the end* thereof, utter ruin and destruction is *determined* by God upon

that people and nation. There, are some learned men who, by *the prince that shall come* understand *the Messiah, the prince*, whose people the *Romans* should be, under whose direction, and by whose order, all these judgments should be inflicted upon the Jewish nation; but I choose rather to understand *Titus Vespasian*, who was *to come* in a little time after the death of the Messiah, and make all these very great devastations in the land of *Judea*; and many Jewish writers so interpret it; and it ought to be observed that the word *אבה* *that shall come*, is not in construction with *אם* *the people*, but with *אבה* *the prince*; and accordingly *Aquila* thus renders the word *λαος η θαμενα ερχομενα*, *the people of the prince that is to come*, or *of the future prince*; and, in the same form the *Septuagint* read the words. But to proceed, to consider the period of time in which the desolation determined was to have its accomplishment, and that is within the remaining *one week*, and especially in *the half* part thereof; but of this period, and of the events to be fulfilled therein, we have a particular account in the, twenty-seventh verse of this prophecy, *and he shall confirm the covenant with many for one week and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate*, which is a prediction of these following events; *First*, that the *Roman people*, who was to *destroy the city and sanctuary*, would, for the more easy effecting the same, make peace with many nations for the space of *one week* or *seven years*, which is meant by *confirming the covenant with many for one week*; in the beginning of which week, as it appears, they did actually make peace with the *Parthians, Medes, and Armenians*, whereby this event predicted had its full accomplishment. *Secondly*, it is said that the same people should *in the midst of the week*, *אבתו* *in the half part* thereof, *cause the sacrifice and oblation*, that is, the Jewish sacrifice *to cease*, which accordingly was literally fulfilled towards the close of the latter half part of this week, when the city of *Jerusalem* being closely besieged by *Titus*, what through the sharpness of the siege, the divisions of the people, and the want both of time and men to offer sacrifice, and beasts to offer up, the *ενδελεχισμος* or *daily sacrifice*, as *Josephus* says, entirely ceased, to the great grief of the people; nor have the Jews ever since the destruction of their city and temple offered sacrifice, esteeming it unlawful so to do in a strange land. *Thirdly*, in the same *half part* of the week, *for the overspreading of abominations*, they were to *make the land desolate*, &c. which words *אבתו פנב מיצוקש דמשם* may be thus rendered, *and upon the wing*, or battlements of the temple, *shall be the abominations of the desolator*, or *of him that maketh desolate*, that is, either the ensigns of the *Roman army*, which had upon them the images of their gods and emperors, which they set up in the holy place and sacrificed unto, than which nothing could be a greater abomination to the Jews; or else the blood of the zealots, were slain upon those battlements is here meant, by which the holy place was polluted and defiled and thus this city and sanctuary were to continue in their ruin and desolation *until the consummation* of God's vengeance *determined* by him should be fully *poured upon the desolate* people of the Jews, which has been and continues to this very day, it may be now proper to inquire, when this *one week*, or period of seven years, began, in which time these several events were to be accomplished: and this we easily learn from the ending of it, which must be in the destruction of the city and temple of *Jerusalem*, when *the daily sacrifice ceased*, and the *abomination of desolation* was set up, which was in the vulgar æra, Christ seventy; and consequently the beginning of these seven years must be in the sixty-third of the same æra, above thirty years after the expiration of the sixty nine weeks, where one would have thought these should have begun, had it not been for the express characters in the text, which pin them down to the times where we have placed them. The true reason why the judgments of God were not immediately inflicted

upon the Jewish nation, for their rejection of the Messiah, but were deferred until this time, seems to be the display of God's goodness, patience, and long-suffering to that people; as he gave to the old world space to repent before he brought the flood upon them, so he did to this nation; but all instances of his grace and goodness being slighted and despised, about the beginning of this *one week*, which was cut out and determined upon them, things began to work towards their final ruin and destruction, which at the close thereof were fully accomplished.

And now seeing the utmost extent of this prophecy is the destruction of the city and temple of *Jerusalem*, as many Jewish writers themselves acknowledge, it may therefore be fairly concluded, that the Messiah must be come; for if the Messiah was to be cut off at the end of sixty-nine weeks, of those seventy determined upon *Daniel's* people and city, and the whole seventy weeks have many hundred years ago had their full accomplishment in the utter desolation of that people and city; then consequently the Messiah must be come, and be cut off also many hundred years ago. The Jews are sensible of the poignancy and strength of the argument formed from hence, and therefore have denounced a curse upon those who compute the times of the Messiah, in the following form, as recorded in their *Talmud* נִמְצָץ לֵשׁ יְבִשְׁחָם וְיִצִיק חַפְתָּ "Let them burst," or, as others render them, " Let their bones rot who compute the times;" which is manifestly designed to deter the people from considering this prophecy of *Daniel*, wherein the time of the Messiah's cutting off is precisely fixed, and to keep them in ignorance and unbelief as to the true Messiah, Jesus, who came and was cut off at the precise time fixed herein. I shall conclude this chapter with only observing, that the prophecy in Hosea 3:4 is exactly verified in this people, *for the children of Israel shall abide many clays without a king, and without a prince, and without a sacrifice, and without an image, and without an Ephod, and without Teraphim*. They are not now a body politic, having rule and dominion among themselves, they have no *king* nor *prince* of their own, the *scepter* is *departed* from them, neither is any *sacrifice* offered by them, for *the daily sacrifice* is *ceased*; and though they were a people once very prone to idolatrous worship, there is not now an *image* among them. May the following words have the same exact completion, which there is reason to believe will in God's own time! *Afterwards shall the children of Israel return and seek the Lord their God, and David their king*; or as their own *Targumist* paraphrases it, " And shall hearken to the Messiah the son of *David* their king, and shall fear the Lord and his goodness in the latter days."