

Compared with this, all these slight, limited, and temporary evils which they endured previous to this event, were no more than a storm of hail compared with the entire submersion of the world by the deluge. The universality of their dispersion, too, agrees perfectly with their present scattered condition, and with no other (verse 4); they are supposed to be scattered abroad, even to the uttermost part of heaven; and such is their state, they are found alike in Europe, Asia, Africa, and America; neither mountains nor rivers, deserts nor oceans, have terminated their wanderings: they have trod the snows of Siberia, and the sands of the burning desert: they exist from Moscow to Lisbon, from Japan to Britain, from Borneo to Archangel, from Hindostan to Honduras. A second reason why this part of divine truth must refer to a future period, is, the nature of the blessings here promised is such as that they have never yet as a nation enjoyed. Finally, that there is a reference to the time of the gospel, is further evident from the circumstance that verses 11—15 are so quoted and applied by the Apostle Paul, Rom. x. 5—9. These considerations fix the time of the curse to the *present*, and of the promised blessings to a *future* date, when the great trumpet shall be blown, and they shall come, &c. &c.

II. We shall now consider the nature and particulars of that great change, which shall be effected upon them at the time of their merciful visitation, when the Lord shall turn again their captivity. It appears, 1. that their restoration will begin in sober, calm, reflection. "And it shall come to pass, when all these things are come upon thee, the blessing and the curse which I have set before thee, and thou shalt *call them to mind* among all the nations whither the Lord thy God hath driven thee." "O that they were wise, that they

understand this, that they would consider their latter end," was the prayer of their great deliverer on their behalf. His prayer will yet be heard; they will call these things to mind, "the blessing and the curse." And what subjects of astonishing contemplation do the blessing and the curse, as relating to this people, present to view! 2. This calling to mind is more than speculative—it leads to conviction—it enters into the heart—*eis tēn chardian sou*.—Sept. Surely this is quite natural. See the lonely wanderers divested of prejudice and obstinacy, possessed, through the apostolic travels of Wolff, and the philanthropic labours of others, of a New Testament, seated on the banks of the Lena, the Ganges, the Euphrates, the Nile, the Dnieper, the Tagus, &c.; perusing, comparing the Old with the New Testament, and both, with historic fact, relating to themselves; the result *must* be—"Surely this Jesus whom our fathers slew and hanged on a tree is the Messiah, the Son of God, the Saviour of the world." Surely, this wonderful concatenation of prophecies relates to us, and in us they have—one part of them at least—been strictly and literally fulfilled." Thus they will be *cut to the heart*, and exclaim, "What must we do?" 3. Reflection and conviction will issue in conversion: "And shalt *return* unto the Lord thy God." Their illusive hopes of a Messiah to come will vanish, and they will say, "Come and let us return unto the Lord, for he hath torn and he will heal us; he hath smitten and he will bind us up. Take away all iniquity and receive us graciously, so will we render to thee the calves of our lips." 4. Their conversion will evince itself in obedience: "And shall obey his voice according to all that I command thee this day, and thou shalt obey the voice of the Lord, and do all His commandments." They will no longer *say* and *do not*.