

"In maintaining the literal fulfilment of prophecy, we are not, however, to be understood as denying that the prophetic scriptures contain many *figures*, which are only to be explained as figurative language must always be. In pleading for the literal fulfilment of prophecy, we are only asking for it the same principle of interpretation that is extended to other compositions. In every case, except that of interpreting God's word, it would be considered as the highest injustice to an author to change entirely the meaning of the language ordinarily employed, simply because figures occasionally occurred; nor would any one consider himself warranted to interpret even the figures themselves otherwise than in consistency with the connecting statements given, discriminating the one from the other. Yet without the least pretence to *divine authority* for the principle, statements in scripture, given wholly or partially in unfigured language, are equally subjected to the spiritualizing process, and meanings extracted which nothing less than a *new revelation* could enable the reader to discover; or rather, it may be said, which is *itself* a new revelation, having never been in the written language, to be in any way elicited from it.

"Although the Apostle Paul speaks of the seed of Abraham (Rom. xi. 17)—*under the figure* of "branches broken off," and to be yet again "*grafted* into their own *olive tree*," no one supposes that the use of such a figure is a reason for denying that the *literal Israel* is there meant. Yet such is the very treatment given to the Old Testament prophecies.

"But fidelity to the word of God requires, that where figures do *not* occur, figurative interpretations be *not* introduced; and where figures are introduced, that they be really interpreted as such."

"The legitimate conclusion from this literal fulfilment of Prophecy in times past surely is, that predictions concerning the future will have a similar accomplishment, and that, as Jesus was really born of 'a virgin,' so will he also 'come with the clouds of heaven,' when there shall be 'given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.' Is. vii. 14—Dan. vii. 13, 14. 'That, in the day of his power, he will as certainly come to Egypt 'riding on a swift cloud,' as, in his humiliation, he entered Jerusalem seated on an ass. Is. xix. 1—Zech. ix. 9. That as 'the spirit of whoredoms in the midst of Israel' has hitherto blinded them, that 'they have not known the Lord,' they *shall* 'know that the Lord of hosts hath sent' him, when he shall inherit Judah, his portion in the Holy Land. Hos. v. 4—Zech. ii. 11, 12. That as, when formerly he tabernacled with men, he broke not the bruised reed, nor quenched the smoking flax, so shall he yet 'go forth as a mighty man, stirring up jealousy like a man of war' Is. xlii. 3, 13. That as he really submitted to oppression and affliction, while 'he opened not his mouth,' so will he, in the day of his fierce anger, 'destroy and devour at once.' Is. liii. 7; xliii. 14. That as the humble Shiloh truly came ere the sceptre had departed from Judah, so will the Lord when he builds up Zion, appear in his glory. Gen. xlix. 10—Ps.