

they will "look on him whom they have pierced and mourn." They did esteem God's beloved Son, stricken, smitten of God, and afflicted; but now they will say, "Surely *we* have been stricken, smitten of God, and afflicted"; and of him they will say, "He was wounded for our transgression, he was bruised for our iniquity, the chastisement of our peace was upon him, and with his stripes we are healed." It is further observable that there will not only be a sense of their sin as the cause, and a recognition of the justice of God as the source of their miseries, but also deep sorrow and humiliation of heart, and entire acquiescence in all the dispensations of Providence towards them, however severe or unaccountable they may previously have considered them. Verses 42—45 contain the promise of great blessings, both to the people and of their once favoured land. "And yet for all that," says Jehovah, for all that—for all their many and great offences—for all their pride, prejudice, and unbelief—for all the severity and prolongation of the calamity—"for all that, I will not cast them away, neither will I abhor them to destroy them utterly, and to break my covenant with them. I am the Lord their God. I change not, therefore ye sons of Jacob are not consumed." It also appears that the land itself will not be forgotten before God; but is, notwithstanding its present desolation and sterility, enjoying a very lengthened jubilee, and that she is resting and being prepared again to shine forth in her original beauty and fertility. The assigned reason of all these pleasing circumstances is *God's own covenant engagements*. "And I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham, will I remember; and I will remember the land, and I will remember to them my covenant with their ancestors

whom I brought up out of the land of Egypt in the sight of the heathen to be their God. I am the Lord." Hence it seems that the deliverance and happy settlement of their ancestors may be regarded as a pledge and a representation of what they may yet expect to enjoy. How truly does Jehovah say, "My thoughts are not as your thoughts, neither are my ways your ways." In what a striking and impressive light does this subject place the justice, the compassion, and the faithfulness of the Almighty! His justice appears in the punishment inflicted—his compassion in the long forbearance exercised—in the happy deliverance wrought; his faithfulness in the fulfilment of his covenant engagements. Who would not fear a being so holy—who would not love a being so good—who would not trust in one so faithful? We now dismiss this passage, and turn to Deut. xxx. 1—10. Here the following considerations suggest themselves to our notice:—I. The period referred to must be the same as the one we have already had under review, for these reasons: 1. The curses here alluded to are by far too severe (see chap. 28), and the dispersion too universal to suit any part of Jewish history but that which began with their utter extermination and ruin as a nation by Titus, in the 70th year of the Christian era, when not fewer than a million and a half of them most miserably perished. It is supposed (verse 1) that all these things came upon them, the blessing and the curse, *before* the fulfilment of these promises. This blessing, I presume, refers to their very happy and prosperous condition in their own land *before* their various captivities for their sins. And the curse must relate to those unparalleled miseries which have come upon them to the uttermost, for having added to all their other crimes that of the murder of the Messiah; this is *the curse*.