

Christ, and the glories to which they led, were literally and symbolically portrayed by many of the Prophets, I am happy to learn. But whether they who uttered these predictions, or they who read them, understood the import of them, is just the question. Peter authorizes me to think they did not understand them; for, says he, "they searched diligently to know what people and what times and things these were, which the spirit which was in them mean." Now if they who uttered the voice of the Spirit did not understand that voice, what reason have we to believe that their hearers understood it? But take, for example, a parallel case. No event was more clearly or frequently foretold, than the calling of the Gentiles into the family of God. David and Isaiah describe it in the plainest language, and in the most striking symbols. Yet, not one of the Apostles, till long after Pentecost, apprehended it. So universal was the mistake, or rather so perfect was the secret, that Paul says, "It was a secret hid from ages and generations," which none of the ancients understood—"that the Gentiles should be fellow-citizens with the saints," or Jewish converts, and members of the family of God. Now the argument is, if an event as clearly and fully predicted as any of the gospel facts was not understood by the Apostles during the lifetime of the Messiah, nor by any of the intelligent converts, highly gifted by the Holy Spirit, until the conversion of Cornelius, what good reason have we to conclude that because the sacrifice of Christ and his resurrection from the dead were clearly predicted, they were more distinctly understood, or more fully comprehended! But the fact that not one of his disciples expected his resurrection, nor knew why he died, is the fullest proof that can be offered in confirmation of the assertion. And have we not reason to think that during the lifetime of the Messiah there was as much knowledge of his mission and its object, as at any former period of the history of the nation. But when I write on the Jewish Age and Religion, it will become my duty to make these matters more plain.

"In the mean time I could wish that all my readers would keep in mind that where there is no testimony there can be no belief. And where neither testimony nor the evidence of sense assures us of any fact, event, or existence, there may be opinions, but there can be neither faith nor knowledge. And in all matters of opinion the utmost liberty ought to be conceded.

"That the Messiah was anticipated and expected to be a Prophet, a Priest, and a King, I may believe; but that the nature and design of these offices were understood as we christians understand them, by any of those who lived under the letter or law, evidence to my mind, at least, is wanting.

"A. CAMPBELL."

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TO GIVE REFORMATION, or to give repentance, common version *dounai metanoian*; Acts v. 31. Doddridge makes Josephus explain this phrase. He quotes from Josephus the phrase, "*Dounai metanoian epi tois peragmenois*," to publish a pardon to those who lay down their arms. To give repentance, is to afford scope for it, or to make a proclamation offering inducements to it.