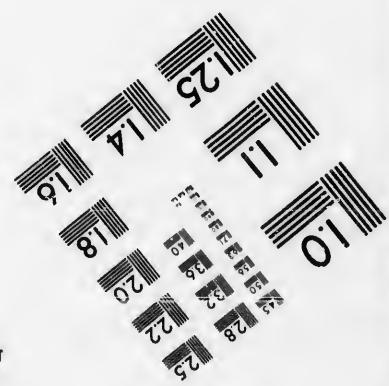
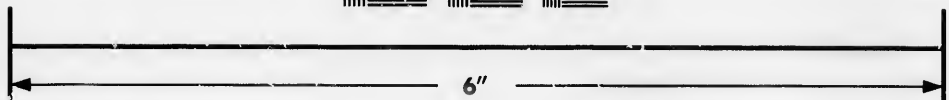
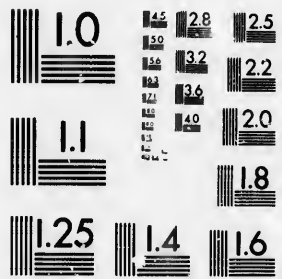


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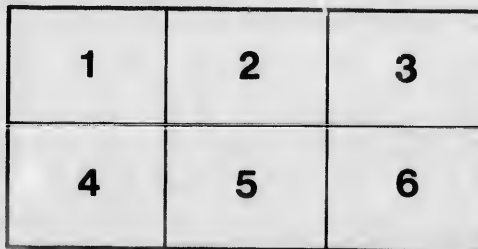
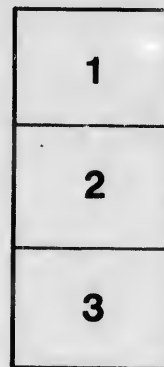
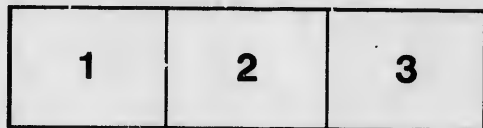
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JESUS,

THE

DIVINE MESSIAH:

AN

ADDRESS TO JEWS.

BY

HENRY WILKES, D. D.

WILKES, HENRY  
D. D.  
MONTREAL  
1851

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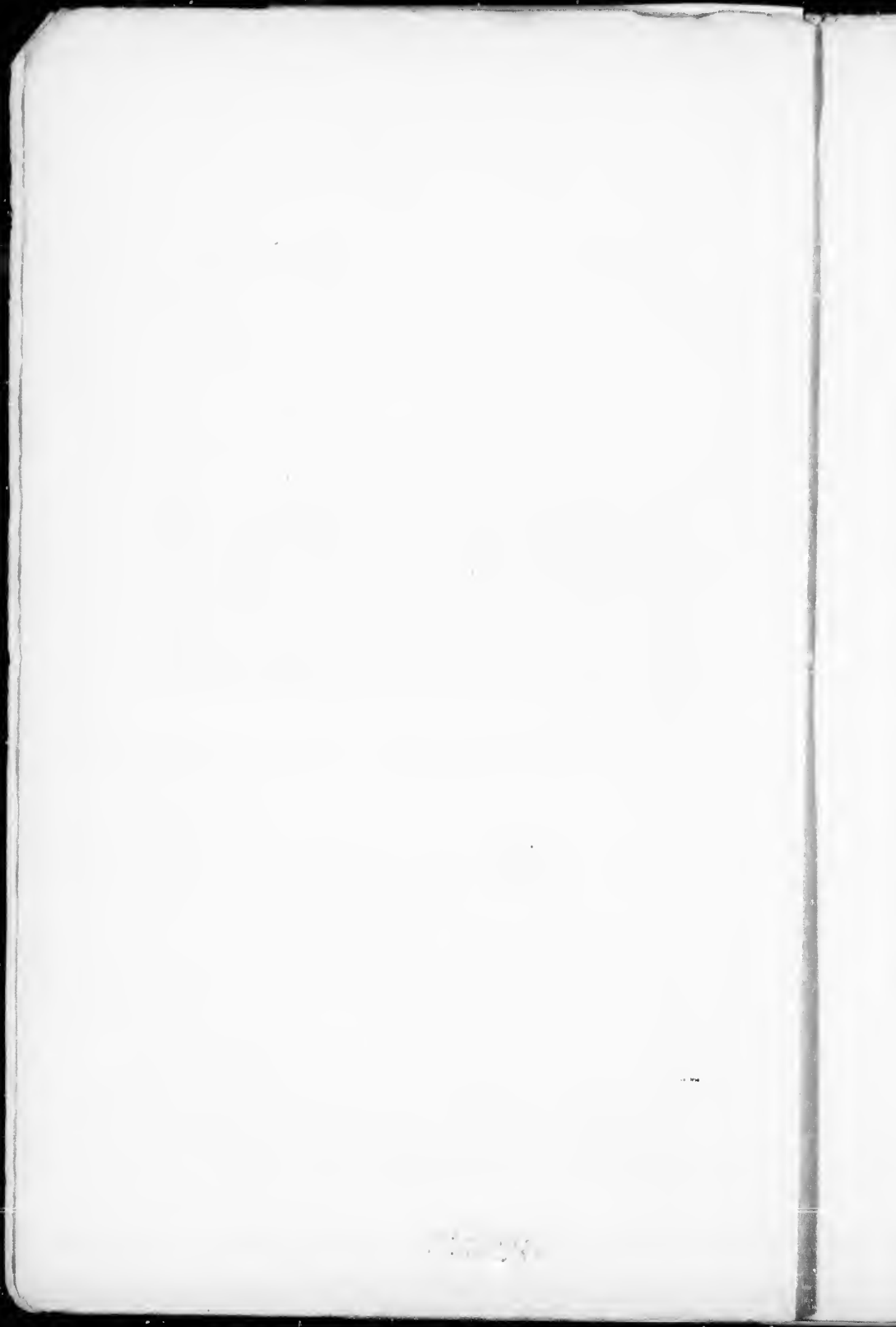
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The substance of the following Discourse was preached in Zion Church, on the 27th July last. It is now written out and printed at the request of a number of friends who think its circulation may be useful. May their anticipation be realized through God's blessing.

DE BLEURY STREET, December, 1851.





## JESUS, THE DIVINE MESSIAH.

---

### TO THE CHILDREN OF ISRAEL.

"For thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. Tho Lord did not set his love upon you, nor choose you, because ye were more in number than any people, (for ye were the fewest of all people.) But because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him, and keep his commandments to a thousand generations; and repayeth them that hateth him to their face, to destroy them; he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them."—*Deuteronomy* vii. 6—11.

This beautiful passage, so expressive of Divine love, so illustrative of Divine sovereignty, and so awe-inspiring as a declaration of God's faithfulness both in threatenings and promises, was addressed to the children of Jacob by their great Lawgiver Moses. Other records of blessing and of cursing are contained in this book, which have been remarkably fulfilled in the history of this wonderful people. Indeed its fearful comminations are now in process of accomplishment, as they have been for the last eighteen centuries. Their long dispersion among all the nations of the Gentiles, and the sore calamities to which they have been exposed are in exact accordance with the predictions of their own Scriptures read in the Synagogue every Sabbath-day. And this grievous state of matters will continue in some form or other until the children of Abraham receive the Messiah, of whom "the Law, the Psalms, and the Prophets," so abundantly testify. It is our fervent prayer that the Lord, the Spirit, would remove the veil which is upon their heart, as they read Moses and the

prophets. May Jehovah remember His covenant, and have mercy upon Israel, that they may be saved.

I offer no apology for addressing a discourse to Jews and to Christians in relation to Jews, for they are objects of deepest interest to every right-minded disciple of Christ. "They are beloved for the fathers sakes,"— "their debtors we are"†— "who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving 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 (Supreme God) blessed for ever."‡ We long for their salvation. We believe that the hopes of the church and of the world are linked with that salvation. There can be no gathering to Zion of the fulness of the Gentiles until the Jews are brought in; and "God is able to graft them in again." There has always been a remnant according to the election of grace, who have exhibited true faith in Jesus of Nazareth; of which remnant it is the plain duty of the Churches to seek the increase—a duty that may be hopefully performed, inasmuch as God's promises are full and abundant.

It is not my purpose at this time to construct an elaborate or critical argument, nor to deal much in controversy; but rather in a style unaffected and simple—in the first place to inquire from the Jewish Scriptures—an acknowledged standard of appeal— *What Messiah was to be?* Secondly, *to show that Jesus of Nazareth was actually all that Moses and the Prophets thus described,* and, finally, *to urge sundry considerations as an incitement to the reception of this glorious Messiah.* It may be proper simply to note at the outset, that in the matters of controversy between Jews and Christians, the former have availed themselves largely in these latter times of the plausibilities of German Rationalistic Commentators, so that many texts which the more ancient Jewish writers attributed to the Messiah are now denied a place in that category. The interpretations of the Rationalist school have been subjected to a rigid analysis by other German commentators equally learned, and vastly more logical and more devout, and with all their plausibility they have been demonstrated to be utterly unsound. This infidel school rejects

\* Romans xi. 28. † Romans xv. 27. ‡ Romans ix. 4, 5.

as not Messianic, a large portion of all the Psalms and Prophecies, in which that distinguished personage is predicted,—despiritualizes inspired songs and predictions,—and contemptuously laughs at the Old Testament Miracles. But it being obvious that such principles of interpretation would reduce the ever blessed Jehovah Himself to a poetical myth, and render the Sacred Scriptures without value as a standard of faith and morals; they have been successfully unmasked, and denounced as alike false and mischievous. It would be to stray from my purpose now to enter into these investigations; besides, the work has been successfully done by others, and the substantial accuracy of the holy oracles, as we possess them, has been established. In this discourse we shall use prophetic unfoldings and descriptions which are recognized as having reference to the Messiah by the most learned Christian writers of modern as well as ancient days, and which were in the main so recognized by the writers of the ancient Jewish Targums, without troubling ourselves with the perversions of a misnamed Rationalism.

## I.

*What do the Old Testament Scriptures teach us to expect concerning the Messiah?*

It is not needful to enter upon preliminary evidence, that the grand subject of ancient prophecy was ever the coming of a Saviour, for of that fact the intelligent Hebrew has a perfect conviction. Observe then—

1. *The Jewish Scriptures induce the expectation that the predicted Saviour shall be called Messiah.* This word signifies “anointed,” or the being instituted to an office by anointing,—and it is derived as a name from the Divine command, to anoint persons and things, when set apart to the service of God. The patriarch Jacob, after having slept in the neighbourhood of Luz, under heaven’s canopy, reared a stone as a pillar, and pouring oil upon it, consecrated it as a memorial to God, calling the place henceforth Bethel, or the house of God. See *Genesis xxviii. 18—22.* According to the Divine injunction, the Lawgiver Moses, anointed with holy oil, the tabernacle and its furniture, the altar and its appurtenances, and then Aaron and his Sons to be Priests

of the Lord.—*Exodus* xl. 9—15. The kings of Israel were denominated “The Lord’s Anointed,” inasmuch as they were consecrated to office by a special anointing. See 1 *Samuel* x. 1;—xvi. 13, in which the setting apart of Saul and of David is described. Thus also were the prophets of the Lord consecrated, as we read Jehovah’s command to Elijah, saying: “Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael to be King over Syria; and Jehu, the son of Nimshi, shalt thou anoint to be King over Israel; and Elisha, the son of Shaphat of Abel-meholah, shalt thou anoint to be prophet in thy room.”—1 *Kings* xix. 15—16. Thus, places and instruments of worship were anointed as thereby consecrated to God’s service, and officers, especially the Monarch, the Priest, and the Prophet, were inaugurated into office by similar anointing.

Agreeably to this institution, the sacred writers celebrate the expected Saviour under the name Messiah, as ordained to be a *King*, a *Priest*, a *Prophet*, and these in a manner distinct and isolated from all others. In the second Psalm, the first of these offices is assigned to him. The Chaldee Targum\* and the most ancient Jewish interpreters apply this Psalm to Messiah; though some of the moderns have sought to divert the reference. An attentive and candid reader can hardly fail to agree in opinion on this point with the Targum and the Ancients. In the second verse of the Psalm, the Kings of the earth are described as setting themselves “against Jehovah, and against his Anointed,” or Messiah; and in the sixth and seventh verses that personage is enthroned, and recognized as the Son. “Yet have I set (Anointed) my King upon my holy hill of Zion. I will declare the decree: Jehovah hath said unto me, Thou art my Son, this day have I begotten thee.” In Psalm cx. 1, this King is pronounced to be a Priest. “Jehovah hath said to my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. Jehovah shall send the rod of thy strength (the sceptre of thy power) out

\* The Targums are paraphrastic versions of some parts of the Old Testament made in the Chaldee language, after the Hebrew had ceased to be vernacular among the Jews. The most ancient of these is that of Onkelos, supposed to have been a contemporary of St. Paul. It is on the Pentateuch. That of Jonathan Ben Uzziel, contemporary with Onkelos, is on the Prophets, including most of the historical books.

of Zion ; rule thou in the midst of thine enemies. . . . .  
 Jehovah hath sworn and will not repent, Thou art a priest for  
 ever after the order of Melchizedek." The Pentateuch contains  
 a distinguished prophecy of Messiah in his character of Prophet.  
 "The Lord thy God will raise up unto thee a Prophet from the  
 midst of thee, of thy brethren, like unto me ; unto him ye shall  
 hearken. According to all that thou desiredst of the Lord thy  
 God in Horeb . . . . . I will raise them up a Prophet  
 from among their brethren like unto thee, and will put my words  
 in his mouth ; and he shall speak unto them all that I shall com-  
 mand him."—*Deut. xviii. 15—19.* This passage requires that  
 Messiah should not only be a prophet, but a Legislator as was  
 Moses, the founder of a new law, and the head of a new eco-  
 nomy. No Jewish prophet, other than Messiah, sustained the  
 relations which Moses did, especially that of lawgiver. The  
 Prophet Isaiah, in a passage concerning which the Targum is ex-  
 plicit, and the ancient interpreters are unanimous, in the reference  
 to Messiah, thus discourses : " And there shall come forth a rod  
 out of the stem of Jesse, and a Branch shall grow out of his roots ;  
 and the Spirit of Jehovah shall rest upon him, (which is his an-  
 nointing by the Spirit,) the spirit of wisdom and understanding,  
 the spirit of counsel and might, the spirit of knowledge and of  
 the fear of the Lord ; and shall make him of quick understanding  
 in the fear of Jehovah, and he shall not judge after the sight of  
 his eyes, neither reprove after the hearing of his ears ; but with  
 righteousness shall he judge the poor, and reprove with equity for  
 the meek of the earth ; and he shall smite the earth with the rod  
 of his mouth, and with the breath of his lips shall he slay the  
 wicked, and righteousness shall be the girdle of his loins, and  
 faithfulness the girdle of his reins."—*Isaiah xi. 1—5.\** Another  
 passage in the book of Isaiah, which the Chaldee paraphrast de-  
 clares to belong to the Messiah, and concerning which Abarbanel  
 scruples not to assert that all those who do not interpret the pro-  
 phesy of Messiah have been struck with blindness, presents to  
 view an explicit testimony : " Behold my servant, whom I up-

\* The Targum of Jonathan expounds the first verse thus : " From the  
 children of Jesse a King shall proceed, and from his children's posterity the  
 Messiah shall arise to greatness."

hold ; mine elect in whom my soul delighteth : I have put my Spirit upon him : he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench : he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment on the earth : and the isles shall wait for his law. Thus saith God, Jehovah, that created the heavens, and stretched them out ; he that spread forth the earth, and that which cometh out of it ; he that giveth breath unto the people upon it, and spirit to them that walk therein ; I, Jehovah, have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles : to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. I am Jehovah ; that is my name ; and my glory will I not give to another, neither my praise to graven images. Behold, the former things are come to pass, and new things do I declare ; before they spring forth I will tell you of them."—*Isaiah* xlii. 1—9. That another striking description in this book has exclusive reference to the Messiah does not admit of question, namely, *Isaiah* lxi. 1—3. This great personage is prophetically the speaker, in terms full of meaning, "The Spirit of the Lord Jehovah is upon me ; for Jehovah hath anointed me, to publish glad tidings, &c." These verses, and others parallel with them as to topic, should be carefully pondered by the anxious inquirer.

The quotations just given indicate the propriety of generally understanding by the name Messiah, and by the introduction of an unique and most distinguished personage, that great Saviour who was promised to the fathers, and who must ever be the hope and the joy of the redeemed church. One or two exceptions to this statement confirm the rule. As e. g., *Psalms* cv. 5, where the name is applied to the Patriarchs : "Touch not mine anointed, and do my prophets no harm ;" and *Isaiah* xlv. 1, where the designation is given to Cyrus. The speciality of the reference in every such case is so marked, that mistake is impossible. Indeed the Jewish Creed, which asserts that the Saviour is yet to come, calls that Saviour the Messiah.

We go on to remark that

2. *The Old Testament Scriptures distinctly intimate a singular and mysterious constitution of person as belonging to Messiah.*

That he was to be a MAN, is evident from the primeval promise in Eden, where he is described as "the seed of the woman," as also from the assurances elsewhere recorded, that he should be the offspring of Abraham, and the "son of David." But this point is admitted by the Jews, and need not be further insisted upon. Their Scriptures, however, speak with much distinctness of a higher nature. He was to be the Son of God in a sense which supposes equality and indeed oneness with God. The names and the attributes of humanity are ascribed to him, and we know him to be a man. In like manner are we taught his Divinity, by the ascription to him of the names and attributes, the works and glory which are peculiar to God.

The passage in the Psalm xlv., verse 6 and 7, is very striking: "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness and hatest wickedness, therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." The Chaldee paraphrase is a sufficient proof that the ancient Jews considered this splendid ode as an address to the Messiah. On the controverted point in it, the Targum has "The throne of thy glory, O Jah, standeth for ever." Thus the name, the throne, the kingdom, the righteousness, the eternity of Jehovah, are ascribed to Messiah. It is a distinguishing feature of Isaiah's prophetic writings, that he constantly passes from the near, the temporary, and the earthly, to sublime descriptions of Messiah's person, kingdom and influence. An instance of this occurs, Isaiah vii. 14: "Therefore the Lord himself shall give you a sign; Behold a virgin shall conceive, and bear a Son, and shall call his name Immanuel." This prophecy seems to have comprehended two very distinct things, namely, a birth soon to occur, and then in after days the Messiah. It is of that class which had a primary, but inferior and partial reference to some proximate person or event; and then another and a *designed* reference to some remoter circumstance, which, when it occurred, would be the *real* fulfilment, answering every feature, and *filling up* the entire extent of the original delineation. It may be compared with in one view, a parallel predic-



tion by the prophet Micah v. 2—4: "But thou Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be Ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth; then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of Jehovah, in the majesty of the name of Jehovah, his God; and they shall abide; for now shall he be great unto the ends of the earth." The first promise was that Messiah should be with special emphasis: "The seed of the WOMAN," and accordingly, the prophecy intimates that a VIRGIN conceives, travails, brings forth!

In strict accordance with the magnificent ode, the 45th Psa.m, already quoted, is that remarkable prediction in Isaiah which all the cavils of the enemy have failed to silence in its clear and telling testimony that Messiah was to be properly Divine. No interpretation, having even plausibility, has ever been put upon this passage which blinks this great truth. The inspired song speaks out in unmistakeable terms both the humanity and deity of the Messiah. "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of Jehovah of hosts will perform this."—*Isaiah ix, 6, 7.*

A personage is introduced in several parts of the Old Testament Scriptures under the designation of *Angel of Jehovah*, a name which some conceive should be rendered "Angel Jehovah." It would be impossible to disprove the correctness of this last rendering, but as it cannot be certainly established, the first may be adopted. This great Being speaks to Hagar three times as described.—*Genesis 16: 7—13.* And at length it is added that Hagar called upon the name of JEHOVAH *who had spoken to her*, "Thou art God who seest me." The Angel of Jehovah from heaven calls to Abraham saying "now I know that thou fearest God, and hast not withheld thy son, thine only one from me—The

Angel of Jehovah calls to Abraham a second [time from heaven, and said BY MYSELF I have sworn, saith JEHOVAH that since thou hast not doubted this thing in blessing I will bless thee, and in multiplying will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore.—See Genesis xxii : 11—18. There are many similar passages, which, with these, represent the Angel of Jehovah as possessing uncontrolled dominion and the attributes of omniscience and omnipresence :— He swears by *Himself* as Deity, and He describes himself as the Almighty Protector and Redeemer—the author of the most desirable blessings. He is the object of religious invocation—He is in the most express manner and repeatedly declared to be Jehovah, God, the ineffable I AM THAT I AM, and yet this Mysterious Being is represented as *distinct* from God, and acting (as the term Angel imports) under a Divine Mission. There can be no doubt whatever that this remarkable personage was and is the Messiah.

3. *The time and place of Messiah's appearing are points distinctly predicted.*

Their father Jacob thus prophesied to the twelve patriarchal ancestors of the Jews "The Sceptre shall not depart from Judah, nor a law giver from between his feet, until Shiloh come; and unto him shall the gathering of the people be."—Genesis xlix : 10. This prophecy was understood by the Ancient Jews to refer to Messiah, as appears from the Targum of *Onkelos*. "There shall not be taken away one having the principality from the house of Judah, nor a scribe from his children's children even for ever, till Messiah come, whose is the Kingdom and him the people shall obey." As a further proof that the Ancient Targumist believed Jacob to be favoured with a view of Messiah's coming, he paraphrases the 18th verse of this chapter as follow : "I wait for thy salvation, O Lord"—Our father Jacob said not I wait for the salvation of Gideon, the Son of Joash, which is a temporal salvation; nor the salvation of Samson, the Son of Manoah, which is a transitory salvation: but I wait for the redemption of Messiah, the Son of David, who shall come to lead the children of Israel to himself; even for his redemption my soul waiteth." We understand this prophecy of Jacob to assure the Jewish people that

they should be an organized nation until Messiah came. There should continue among them the regal and judicial authority until this great Saviour should make his appearance and assume the dominion.

Another passage of marked character as to the time of Messiah's advent is found, *Haggai* ii: 6, 9, compared with *Malachi* iii: 1. "For thus saith Jehovah 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 (the second temple) with glory, saith Jehovah of hosts. The glory of this latter house shall be greater than of the former, saith Jehovah of hosts: and in this place will I give peace, saith Jehovah of hosts." And the Lord says by Malachi, "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 Jehovah of hosts."

This remarkable prophecy is interpreted by ancient Jewish writers as referring to the Messiah. Indeed that reference seems beyond dispute. Yet he is identified with Jehovah, for the forerunner "shall prepare the way before ME"—saith Jehovah. He is also represented as the Proprietor of the Temple. He is characterized as THE SOVEREIGN a title nowhere given in this form to any except Jehovah. And it is His coming which imparts its superior glory to the "latter house," for in all material glory that Temple was greatly inferior to the Temple built by Solomon. Besides neither tabernacle nor temple were said to be filled with glory except by the visible symbol of the Divine presence: accordingly the only way in which this latter house could excel the former must be by the entrance within its sacred precincts of the Divine Majesty in the person of Messiah. He was the Desire of all nations, because he was to be their light and the author of their most needed blessings, and he was to come into that house, consequently while that building stood on Mount Moriah. That same house did stand until Jerusalem was destroyed by the Romans, for Herod's work upon it was repairing and beautifying, not rebuilding. The structure which was erected after the captivity

of Babylon remained until destroyed by the Roman Emperor, since which no temple has stood in Zion: and yet Messiah was to come and to crown with excelling glory that Temple.

Daniel had been favoured with remarkable visions, especially of Messiah's Kingdom as contrasted with the rise and fall of certain secular empires;—and as a distinguished token of the Divine regard, he receives precise information respecting *the time* when this Kingdom should be set up.—“Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, 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 to 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 three score 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.”—*Daniel ix: 24—26*. Now it is to be observed that seventy weeks or sevens is a mode of prophetic reckoning to be calculated by the expression in the second verse of the chapter, namely seventy years. It is a determinate number. Hence seventy times seven or four hundred and ninety years, even according to Jewish writers themselves, is the period of time assigned in the prophecy for a particular purpose. And what was that purpose. The text distinctly answers the question. Certainly it was not the purging away of the people's sins by their own sufferings, for not only is this directly contrary to the whole teaching of the Bible, but also such a view would have afforded no encouragement to Daniel, whom God would comfort for he had just said in his prayer “We do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord hearken and do, defer not, for thine own sake, O my God, for thy City and thy people are called by thy name.” The purpose to be accomplished when the above mentioned period should expire, was the vicarious atonement for sin made by the Messiah, which was to complete that which the typical

sacrifices had only prefigured. Then was to be performed the redemption work prophetically announced in the fortieth Psalm, where Messiah himself is the speaker—"Sacrifice and offering thou didst not desire : mine ears hast thou opened ; burnt-offering and sin offering hast thou not required. Then said I, Lo, I come : in the volume of the book it is written of me, I delight to do thy will, O my God ; Yea, thy law is within my heart, *Psalm* xl : 6—8.

When sin should be thus removed, and everlasting righteousness brought in, another part of the Divine purpose would be answered, namely, "to seal the vision and prophecy," that is, to confirm all the prophecies concerning the Messiah, by the accomplishment of them in Himself. The last part of the Divine purpose which was to be carried into effect at this period, was "to anoint the most holy," or "holy of holies," an expression which usually denotes the inner sanctuary. This cannot refer to the actual temple at Jerusalem at any time after the captivity, for it was destitute of the anointing oil, nor can it refer to any future anointing, for the 490 years, at the end of which it was to be done, have passed eighteen centuries ago, accordingly we must look for the fulfilment in a spiritual anointing of a spiritual holy of holies, which, as the place and medium of access to God, doubtless means the Messiah.

Thus explicit in regard to the *time* of Messiah's advent, the Old Testament is not less clear in its announcement of the *place*. The prophecy already quoted from Micah, specifies Bethlehem of Judah, the City of David.

4. *The line of Messiah's descent according to the flesh, is distinctly marked in the Jewish Scriptures.*

We have here a point upon which enlargement is not needful, for upon it there is no controversy. It is admitted by all that Messiah was to be of the seed of Abraham, and of the family of David. And one would suppose it must follow that he should appear before the Jewish genealogical registers were lost, and while it was possible to identify the family of David, and the Messiah as springing therefrom. How could that be done now? Supposing for the sake of illustration the Jew to be right in his anticipation of the Messiah to come, and supposing some one now to appear under this professed character, how would it be

possible to prove him of the family of David, or how could his claim be disproved? The registers are irretrievably lost.

There is, however, in the prophecy, an interesting item, as to the state of David's family, when Messiah should spring out of it.

The branch of it from which he was to come, should be greatly reduced in position, so as to be lowly and despised by the world. The figure used by the Prophet Isaiah to denote this lowly condition of that distinguished house, is that of a noble tree, worn down to the stump by age, or felled to the roots. "But there shall come forth a shoot from the stem of Jesse, and a scion shall spring forth from his roots," *Isaiah xi.*, 1. The word rendered in the English Bible "stem," occurs but three times in the Old Testament. In *Job xiv.*, 8, we read, "though the root thereof wax old in the earth, and the *stock* (stem) thereof die in the ground," &c.; and in *Isaiah xl.*, 24, we read, "yea their *stock* (stem) shall not take root in the earth." It means, therefore, the stock or stump of a tree that has been cut down,—a stock, however, which may not be entirely dead, but where the decayed stump may send up a branch or shoot from its roots. It is thus beautifully applied to an ancient and honourable family that has fallen into decay, its glory having departed, yet where there may be a descendant that shall rise and flourish exceedingly, just as a tree may decay and fall, but with vitality in the root, it may yet send up a glorious shoot.

5. *Mark the numerous circumstances, many of them minute, which the Old Testament Scriptures prophetically apply to the Messiah.*

His public preaching was to be of good tidings: "The Spirit of the Lord Jehovah is upon me, for Jehovah hath anointed me to publish glad tidings," &c.—*Isaiah lxi.*, 1. This was to be accompanied by numerous miracles of mercy. "Strengthen ye the weak hands, and confirm the feeble knees. Say to the faint hearted: Be strong; fear not; Behold your God! . . . Then shall the eyes of the blind be opened, and the ears of the deaf unstopped. Then shall the lame leap like the hart, and the tongue of the dumb shall sing: For water shall break forth in the wilderness, and streams in the desert."—*Isaiah xxxv.*, 3, 6. He was to preach with the authority of prophet and lawgiver like unto

Moses, and those who disregarded his words should do so at their peril, they should be cut off from among the people.—*See Deut.* xviii., 15—19, *already quoted.* At the same time he was to be despised and rejected by the people and their rulers, and delivered by them to an accursed death. “All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on Jehovah that he would deliver him: let him deliver him seeing he delighted in him.”—*Psalm* xxii., 7, 8. “The Lord Jehovah hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair, (the beard.) I hid not my face from shame and spitting.”—*Isaiah* l., 5, 6. In both these passages Messiah is himself the speaker, but in the following he appears in the third person: “For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.”—*Isaiah* liii., 2—6.

As to his death, not only the fact, but the minutest circumstances are foretold. He was to be put to death in a manner unknown to the laws of Moses, namely, by crucifixion. “They pierced my hands and my feet.”—*Psalm* xxii., 16. He was to be betrayed by his own familiar friend. “Yea mine own familiar friend in whom I trusted, who did eat my bread, hath lifted up his heel against me.”—*Psalm* xli., 9. He was to be sold for thirty pieces of silver. “So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter; a goodly price that I was prized at of them.”—*Zech.* xi., 12, 13. He was to be put to death as a criminal, and along with criminals, “he poured out his soul unto death; and he was numbered with the

transgressors,"—*Isaiah* liii., 12. His remorseless foes were to give him vinegar and gall to drink in his dying agonies. "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink."—*Psalms* lxix., 21. They were to deride and scoff him.—*See Psalm* xxii., 7, 8, *already quoted*. They were to part his garments among them, and to cast lots upon his vesture. "They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Jehovah."—*Psalms*, xxii., 18, 19. He was to display the meekness of a lamb brought to the slaughter. "He was oppressed and he was afflicted; yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth," *Isaiah* liii., 7. He was to make intercession for the transgressors, which is declared, *Isaiah* liii., 12. He was to be pierced as said the Prophet Zechariah. "They shall look upon me whom they have pierced;" *Chap.* xii., 10. And yet none of his bones were to be broken, just as the passover lamb was to have no bone broken. *See Exodus* xii, 46. *Psalms* xxxiv, 20. He was to be buried, yet to see no corruption; therefore to rise again early. "Thou wilt not leave my soul in hell, (in Hades,) neither wilt thou suffer thy Holy One to see corruption."—*Psalms* xvi., 10. Although his death should be ignominious, he was to be buried in an honorable manner, "and he made his grave with the wicked, but with the rich man was his tomb."—*Isaiah* liii., 9. He was to rise from the dead and ascend into heaven. "Thou wilt show me the path of life; in thy presence is fulness of joy: at thy right hand are pleasures for ever more."—*Psalms* xvi., 11. "Thou hast ascended on high: thou hast led captivity captive: thou hast received gifts for men, and for the rebellious also: that thou, Jah, O God! mayest dwell with us."—*Psalms* lxviii., 18. He was to sit on the right hand of God, till all his enemies were made his footstool. "Jehovah hath said to my Lord, sit thou at my right hand, until I make thy enemies thy footstool," *Psalms* cx., 1.

The sufferings of the Messiah were to be the great vicarious atonement for sin. The history of the trial of Abraham when called to offer up his son Isaac; the sacrifice of the passover: the various expiations under the law, especially the expressive solemnities of the great day of atonement, were all typical of *his* suffer-



ings whom it should please the Father to set forth as a propitiation for sin. "Surely he hath borne our griefs and carried our sorrows." He was wounded for our transgressions, and bruised for our iniquities, the chastisement by which our peace is effected was laid upon him, and by his stripes, we are healed.

The kingdom of the Messiah was to be set up in the world, beginning at Jerusalem, and extending to the uttermost parts of the earth; but it was not to be of this world; its principles were to be righteousness and peace, mercy and truth; not the policy of man, but the perfections of God "Mercy and truth meet together; righteousness and peace kiss each other. Truth shall spring out of the earth; and righteousness shall look down from heaven. \* \* \* Righteousness shall go before him, and shall set us in the way of his steps."—*Psalms* lxxxv., 10—13. This kingdom was not to be extended like that of Mahommed, by fire and sword, but by the propagation of the truth, first by Messiah himself, and afterwards by his chosen servants. This gospel truth was to be accompanied to the heart of men by the power of the Spirit of God, and was to be productive of the most wonderful change of character in the subjects of His gracious influence. It was to be a benignant reign—glorious in its truth and love. "And it shall come to pass in the last days, the mountain of Jehovah's house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it; and many people shall go and say, come ye, let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword, neither shall they learn war any more."—*Isaiah* ii., 2—4. The peace of His reign is thus further described. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf and the young lion, and the fating together: and a little child shall lead them. \* \* \* They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."—*Isaiah* xi., 6—9. This kingdom was not

to be confined to any particular nation for the heathen were to be gathered into it, and the Gentiles were to rejoice in its light: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—*Psalms* ii., 8. And it was to be an *everlasting* kingdom, never to be shaken or removed. "Of the increase of his government and peace there shall be no end, upon the throne of David and upon his kingdom: to order it, and to establish it with judgment and with justice from henceforth even for ever."—*Isaiah* ix., 7. Daniel in a vision saw the Ancient of days seated on his throne, and the Son of man coming in the clouds of heaven, and being brought near before him. "And there was given him dominion and glory and a kingdom that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—*Daniel* vii., 14.

The limits of a single discourse confine one to the merest epitome of the teachings of the Old Testament on this great theme. It has appeared as we have proceeded that the predicted Saviour—the expectation of Israel, should be called MESSIAH,—that he should be a human being, and yet DIVINE; that the time and place of his advent are distinctly specified; that his descent in family line is fixed, and that very many remarkable circumstances in his ministry, his sufferings, and the glory which should follow are foretold in a most minute and particular manner. It follows that no Impostor could have the smallest resemblance to this inspired description of the genuine Messiah. He who shall answer God's own description as given to the Jews in these sacred oracles, must possess in his own person most astonishing attributes: must have come at a certain period, in a certain city, of a certain family, and been born in a peculiar way: must have been a public character,—have spoken as never man spake—have acted as never man acted,—have run a race unparalleled in the annals of the Universe of God;—must now be invested with the honours of sovereignty over heaven and earth;—must be at this moment our Supreme Governor, and at the end of the world our unerring judge. Surely it cannot necessarily remain a matter of doubtful dispute, whether the most remarkable personage announced in

prophecy ; he who forms the principal subject on which it delights to dwell, has, or has not appeared in the world.

## II.

*Jesus of Nazareth was all that has thus been described, and is therefore the Messiah.*

He avowed himself to be the Messiah, and was called "*the Christ.*" He affirmed his right to the office and title by confessedly remarkable teachings, and by wonderful works. The reality of those teachings and of those works was not questioned by contemporary Jews, though published among them in the four gospels, by writers, every one of whom was a Jew. He was born of a virgin, and she of the family of David, now reduced in its state as the stock of a decayed tree. The Jewish interpreters of the law were summoned by Herod to say where the Messiah should be born, and by the quotation from Micah, established their understanding of that prophecy. All the details of time and place were remarkably fulfilled in Jesus Christ. Daniel's weeks were now accomplished, and expectation was general, when the Star in the East led the Persian Magi to Bethlehem where they found the young child. The sceptre was still in Judah's hand, that is, Israel had rulers and princes as they had during all the captivity according to the statements of Ezra and Nehemiah, and yet ere Jesus the Messiah was cut off, the sceptre was broken and Judea became a mere Roman Province under Pontius Pilate. The genealogies were still extant, and his descent from David could be fully established, *a thing impossible now*, as for many ages past. He was born in Bethlehem, and at a time when the question of descent came up because of the enrollment by an imperial decree, thus marking with special emphasis the time and place of this birth. His *mother's* lineage, of whom he was emphatically born, was of David, and so was that of his reputed or legal father, under whose protection he was placed. Moreover he was a Prophet like unto Moses, being Legislator as well as Teacher, that which no other one, not even David was. He came, the desire of all nations to that very temple on which Haggai gazed, for although Herod repaired and

beautified it, the structure was the same. A few years afterwards that temple was utterly destroyed by the Romans, so that no Messiah could have come to it since. He offered himself a sacrifice for sin, the anti-type of all the types—the end of the law for justification—and soon thereafter the altar was thrown down not again to be rebuilt; the daily sacrifice ceased—the very Jerusalem in which the sacrifice was offered was destroyed, and *for eighteen centuries have the Jews been without any sacrifice but this anti-type of them all, the blessed Messiah.*

And then how perfectly were the details which we have rapidly sketched, as taken from numerous prophecies, fulfilled. Of the historical verity of the New Testament records, there can be no reasonable doubt even in the mind of a Jew. He may question the doctrines, but he must admit the historical facts. Christ's public ministry was a proclamation of glad tidings. It was largely made up of the most astounding miracles, all miracles of kindness. The common people heard him gladly, but he was despised, persecuted, and rejected by the doctors and rulers of the nation. He was betrayed for thirty pieces of silver with which a potter's field was purchased, and that betrayal was by one of his disciples. He was put to death by crucifixion, with a thief on either side of him, thus "they pierced his hands and his feet." They gave him gall and vinegar to drink, and they ceased not to deride and scoff him, unwittingly employing the very language that had been predicted many centuries before. The soldiers parted all his garments among them except the robe which was without seam—for that they cast lots. He displayed the meekness and gentleness of the lamb, and he made intercession for the transgressors saying "Father forgive them for they know not what they do." He was pierced with a spear, but his legs were not broken, nor any bone, though they brake the legs of those who were crucified with him. He was buried in the new tomb of a rich man, but he saw no corruption, for on the morning of the third day he arose from the dead. After instructing and comforting his disciples he ascended to his mediatorial throne in heaven, and was inaugurated and crowned as King in Zion amid the congratulations of the celestial host.

His sufferings being vicarious and sacrificial have prevailed in the justification and salvation of myriads of Jews and Gentiles

who have in every age believed on him. Their character has been transformed—their hearts have been comforted—their lives have been pure—their death has been peacefully triumphant, and their future is in the presence and under the smile of “Him who sitteth upon the throne, and of the Lamb for ever and ever.” He commissioned and inspired Apostolic Ambassadors who completed the canon of scripture, and organized his Spiritual Kingdom. Its principles are all righteous: its influence is uniformly benignant—its real progress is always the triumph of right and of love. Much has been done in its name, which it repudiates with unmitigated detestation; but all that really belongs to it would sustain the glowing descriptions of ancient prophecy some of which have been quoted. Moreover it is an ever growing dominion. None of its subjects are ever lost. When they die, they only ascend to its higher and holier department. And on earth they continue to multiply. Neither the waywardness of error, nor the fascinations of the world, nor the terrors of persecution, can stay the march of this reign of love: its trophies continue to multiply as immortal souls are brought into vital union with Christ by the exercise of “repentance towards God, and faith towards our Lord Jesus Christ.” The past as illustrating the import of prophecy, throws its blessed light of hope upon the future. All the children of Zion “shall be taught of the Lord and great shall be the peace of her children.” And in due time, we are assured, “the knowledge of the Lord shall cover the earth, as the waters cover the sea,” for the kingdom of our Messiah is an everlasting kingdom, and of his dominion there shall be no end.

### III.

#### *Let the Jews receive this glorious Messiah.*

The religion of the New Testament has communion with you in respect of the *Fathers*, indeed the religion of both economies is essentially the same, the christian being the development and consummation of that which went before. The ancient saints of your race, Abraham, Isaac, Jacob, Moses, Samuel, David and others were believers in prospective christian truth. They saw Messiah's day and were glad. They dwelt in the dawn of the

morning, but they looked forward to the perfect day. We love their names, we venerate their virtues, we follow their faith. Their God is our God. Him we love and worship. Their Angel of Jehovah is our Mediator and Redeemer. Him we love and worship. And the Holy Spirit, who inspired their faith and hope, and by whom they were moved in penning Sacred Scripture, is the Divine Agent on whom we rely for every holy motion. We urge you not to embrace a new religion, but rather that which is the perfecting of your own. The Mosaic Institutions were manifestly preliminary and temporary; Christianity is their designed and adapted end. You look for the Messiah; behold him in Jesus of Nazareth.

Again, our appeal to you is in love. No true Christian despises the Jew. Our Messiah was a Jew. Jesus was born in Bethlehem, of the family of David, of the tribe of Judah; all his Apostles were Jews, who loved their nation, and most earnestly sought their welfare. All the multitude of early converts were either Hebrews or Jewish proselytes. Jerusalem and Judea were the cradle of Christianity. How numerous were Jewish believers then! What crowds acknowledged Jesus as both Lord and Christ! "A great multitude of the priests were obedient unto the faith." In every city of the known world in which the Jews dwelt, were there from among them converts to the Christian faith. Nor has this fact ever been without its counterpart, for ever since there has been "a remnant according to the election of grace," who born Jews, have become believers in Jesus. There are now some thousands of Christian Hebrews scattered throughout Christendom. The illustrious Neander, the German professor, and the historian of Christianity was a Jew, but a most firm and consistent believer in Christ. We therefore invite you to no new thing, but to follow in a course which the best of your fathers have trodden ever since the Christian era.

Still further, be assured that the New Testament bears unmistakeable marks of the same inspiration as does the Old Testament; they are the utterances of the same glorious voice—the thinkings of the same Infinite Mind. We pray you to give to the former a candid perusal. Let the God of your fathers be invoked to give you understanding in his testimonies. You will find homage done to Moses. You will find a full recognition of the Divine author-

ity of his Institution, and you will discover an unlooked for light thrown upon his dispensation. Christianity will explain to you your own religion, and discover to your wondering minds the great truths which were hinted in your rites and ceremonies. The doctrine of atonement can only be understood in the light of the New Testament. The blood of bulls and goats could not take away sin. The solemnities of the morning and evening sacrifices, those of the great day of atonement, and those of the passover, as profitless ceremonies, unworthy of His worship "who is a Spirit, and must be worshipped in spirit and in truth," apart from their typical relation to the cardinal truths of Christianity. Contemplating them in the light of the cross of our Lord Jesus Christ, they are invested with attributes of surpassing dignity, revealing and explaining that great fact, the wonder of the Universe, namely, the expiatory atonement for human guilt by the death of the Divine—human surety. So is the answer to the question, "how shall the sinner be just before God?" Without the light which Christianity throws upon the Levitical economy, great mystery surrounds that all momentous question, but in *its* light you learn that by the Lord Jesus Christ in his offices and in his atoning sacrifice, that is, by faith in Him, "all that believe are justified from all things from which they could not be justified by the law of Moses." No works can justify a man, for he is a sinner, and admitting his future doings to be good, they are no more than duty, leaving his sins yet recorded against him. But none of our doings are without stain: in the sight of a Holy God they are all defective. On the ground of them it would be derogatory to His government to accept us and smile upon us. But with the perfect, vicarious righteousness of our Divine Mediator reckoned by infinite grace to our account, we stand accepted in the Beloved. There are hints of this imputation of righteousness to the sinner throughout the ancient Scriptures, but the doctrine is not fully and clearly taught until Christ having finished the work of redemption, his Ambassadors went forth teaching the whole truth in Him. If this momentous point is to be understood, the most important one that can engage human attention, you must study it in the fuller and more glorious light of the New Testament Scriptures.

Yet again, Christianity explains your present long and dreary dispersion. This has been already indicated in our remarks.

The Messiah has come and you have rejected him and do reject him. The glorious personage predicted by your ancient Prophets, and whose praises were sung by your ancient poets, came in the fulness of the time as a Jew, born in your own glorious land, and having worshipped and taught in your once magnificent temple. But your nation denounced him as a deceiver, and urged his crucifixion, exclaiming, "His blood be upon us and upon our children." Blessed be the God of all grace, many of your nation repented of the wrong, and became followers even unto death of the despised Nazarene, of whom there have been successors in every age, but the bulk of your people rejected him, and they endured the consequences. Your own historian Josephus seems overwhelmed with awe as in the midst of God's judgments when he describes the siege and sack of your beautiful Jerusalem. It was predicted that for this rejection you should be banished from your land, and be wanderers upon the earth. The prediction is fulfilled. You continue banished ones, and must so continue until you receive Jesus as the Messiah. You have entertained in different ages since, many hopes of deliverance apart from faith in Jesus, but their issue has shown them to be a mockery, as will that of all other save faith in the Lord Christ.

Finally, the reception of Jesus of Nazareth as the Messiah, will introduce you to your high vocation, your true and glorious mission. You have one; but alas! it is not understood. You are told that it is to bear testimony to one God. Surely this cannot be, for every Christian and every Mahomedan does this. You are told that it is the exhibition of a high morality. But in this you are not singular, for Christianity retains all your morals, and carries some points in morals to a higher point than you. You are told that it is a voluntary martyrdom in respect of possession and enjoyment upon earth. This cannot be, for such martyrdom is no virtue, it is asceticism, not religion, and then neither do your people voluntarily abstain from possession and enjoyment, nor if they did, would they be alone in the thing—Monasticism was based upon this. Christianity teaches your mission in the following terms: "For if the casting away of them, (the Jews), be the reconciling of the world, *what shall the receiving of them be, but life from the dead.* . . . And they, if they abide not still in unbelief, shall be grafted in again; for

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God is able to graft them in again. For if thou, (the Gentile) wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree : how much more shall these which be the natural branches, be grafted into their own olive tree ?" (Read the whole of the eleventh chapter of the Epistle to the Romans.) When thus grafted in again,—when brought into the Churches of the Saints made up of Jew and Gentile all one in Christ Jesus,—the Jews will be distinguished instruments in spreading the Gospel. They are now a standing exhibition of the Divine origin of the Old and New Testament Scripture ; for they remain contrary to nature a separate people in all parts of the earth, notwithstanding every attempt to amalgamate them with the nations. They are thus of all nations and of all languages. Stumbled by the miserable caricatures of Christianity which are found wherever the Virgin Mary, and saints, and images, and relics, are venerated, and by the multitude really worshipped, they now testify to one God, Jehovah of Hosts ; but let them become, like Neander, the Apostles of Christianity, and who can calculate the influence they will exert upon the earth. Their hereditary abhorrence of idolatry, combined with the holy love which the gospel engenders,—love to God in Christ, and love to men,—will induce a spiritual crusade against all forms of superstition and mental despotism. They will be valiant for truth upon the earth, and having the advantage of the knowledge of language and of habits in the various countries of their dispersion, together with the unwonted fervency of zeal for His name whom their fathers crucified, they will become wonderful instruments in the fulfilment of prophecy, and in bringing in the latter day glory. They will help to smite anti-christ in all the sources of his power, and to establish the reign of the Prince of Life. The Lord hasten it in His time. Amen.

“ Oh House of Jacob come,  
 And walk with us in light :  
 No more bewildered roam,  
 Like wanderers in the night.  
 The hope of Israel calls you near,  
 And Abraham's shield, and Jacob's fear.

O thou by tempests tossed,  
 Reviled, oppressed, trod down,  
 In every region crossed,  
 With grief familiar grown ;  
 Scattered and abject, peeled, forlorn,  
 Thy name a taunt, thyself a scorn !

Though thou art filled, alas !  
 And drunk with misery,  
 That cup begins to pass  
 To them that hated thee.  
 But know, we honour Israel's name,  
 Our God and Abraham's is the same.

Rise, Jacob, from thy woes !  
 Thy own Messiah see,  
 He who thy fathers chose,  
 Waiteth to pardon thee.  
 At His command we bid thee come,  
 Lost Israel, Zion welcomes home."

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