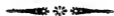


OBSERVATIONS
UPON
PARTICULAR PASSAGES
OF
SCRIPTURE.

OBSERVATIONS

UPON PARTICULAR PASSAGES OF

SCRIPTURE.



GENESIS ii. 1.

“**T**HUS the heavens and the earth were finished, and all the host of them.” This argues that the angels belong to the Mosaic creation, who are so often spoken of as God’s host, and as the hosts of heaven.

GENESIS iv. 23, 24....“ And Lamech said unto his wives, Adah and Zillah, I have slain a man to my wounding,” &c. The probable design of the Holy Ghost in relating this, is to shew the great increase of the depravity and corruption of the world, or of Cain’s posterity and those that adhered to them. This is shewn in the particular instance of Lamech, the chief man of Cain’s posterity, in his day. Lamech had been guilty of murdering some man that he had a quarrel with. And he justifies himself in it, and endeavors to satisfy his wives that he shall escape with impunity, from the instance of Cain, whose life God spared, and even took special care that no man should kill him, making the declaration, that if any man killed him, vengeance should be taken of him seven fold, though the man he slew was his brother, and a righteous man, and had done him no injury. But the man *he* had slain

in or for his wounding (as the words are interpreted by some learned men, See Pool's Synopsis in Loc.) i. e. the man he had slain had injured or wounded him. Therefore, if Cain should be avenged sevenfold, doubtless *he* seventy and sevenfold. By this speech to his wives, he shews his impenitence and presumption, and great insensibility. When Cain had slain his brother his conscience greatly troubled him. But Lamech with great obduracy shakes off all remorse, and as it were bids defiance to all fear and trouble about the matter.

GENESIS iv. 26....“ And to Seth, to him also was born a son, and he called his name Enos. Then men began to call upon the name of the Lord.” The right translation probably is, *Then began men to call by the name of the Lord, or in the name of the Lord.* i. e. Then they began to call themselves, and their children by, or *in* his name: Signifying that then the people of God, of whom Seth was the principal man, and as it were their head, leader and chief priest, being with his posterity appointed another seed (seed or generation of God) instead of Abel; I say, then the people of God began openly to separate themselves from the wicked apostate world of the posterity of Cain, and those that joined with them; and began to appear in a visibly distinct society, being called the children of God, when the other were called the children of men.

The children and posterity were looked upon as being in the name of the Father, and upholding his name. See Numb. xxvii. 4....Deut. ix. 14, and xxv. 7....1 Sam. xxiv. 21....2 Sam. xviii. 18....Ruth iv. 5....Job xviii. 17....Isai. xiv. 22....Gen. xlviii. 16, compared with Numb. vi. 27. On the birth of Enos it probably first began to be a custom for parents openly to dedicate their children to God, and call them by his name, and as it were insert them into his name, by bringing them to the place of public worship; the transaction being personal, by the parents' solemn declaration and covenant, attended with prayer and sacrifice.

GENESIS ix. 26....“ Blessed be the Lord God of Shem.” By Jehovah, the God of Shem seems especially meant Jesus Christ, who was of his posterity, and eminently his *seed*. The

blessing here pronounced on Japhet, is on his posterity.... And the curse of Canaan respects his posterity. Therefore it is reasonable to understand the blessing of Shem to be also on his posterity.

GENESIS xxix. 20....“ And Jacob served seven years for Rachel, and they seemed unto him but a few days, for the love he had to her.” Jacob was a type of Christ, in his obtaining his wife by a servitude, and in his servitude’s seeming so light to him, and his going so cheerfully through it, for the love wherewith he loved her. That Jacob might enjoy his beloved Rachel, was the joy set before him; for which he despised the difficulty of his servitude. So, that Christ might redeem his church and present it to himself a glorious and blessed church, to dwell with him in glory forever, was the joy that was set before him, for which he endured the cross and despised the shame.

GENESIS xlv....Joseph’s making himself known to his brethren. It is without all doubt that one thing signified by Joseph’s being hated of his brethren, with a mortal hatred, their intending to kill him, and selling him to the Gentiles, was the rejection of Christ by the Jews his brethren, his being hated, and envied and slain by them, and delivered up to the Gentiles. See Psal. lxxix. 8....Matth. xx. 19. So Joseph’s brethren being brought to repentance, and Joseph’s being made known to them, their being reconciled and received with great joy, represents the future conversion of the Jews, their being brought to repentance after having rejected and crucified Christ, and the great joy and gladness there shall be on that occasion. This affair was much taken notice of by Pharaoh and his servants, and was very pleasing to them. So the coming in of the Jews will be life from the dead to the Gentiles.

DEUT. viii. 4....“ Thy raiment waxed not old upon thee, neither did thy foot swell these forty years.” This was probably a type of the desirableness of the clothing of the spiritual Israel, in their journey through the wilderness of this world towards the heavenly Canaan. The saints’ grace or righteousness is often represented as this clothing. [Neither did

thy foot swell.] If their feet had swoln they would not have been able to proceed any farther. But the righteous shall be enabled to hold on his way ; and God will keep the feet of his saints, and establish their goings. This seems to be the chief reason why this is remarked, viz. because it was a type. For in itself it seems no very extraordinary thing, that their foot did not swell. For they lay still most of the time ; and when they travelled it is probable it was not by long journies, but as the women and children could bear.

DEUT. xxxii. 2....“ My doctrine shall drop as the rain ; my speech shall distil as the dew, as the small r in upon the tender herb, and as the showers upon the grass.” God here speaks to the people quite in a different manner from what he did at Mount Sinai, when he spake to them out of the midst of the fire. God’s word then was like thunder and lightning and devouring fire, threatening to overbear and consume so frail and tender a creature as man, who is like the grass and flower of the field. God’s voice now is gentle. It is heard in pleasant song. Instead of being like lightning to destroy and consume, it is like the gentle showers, and refreshing dew on the tender grass, revealing, not his wrath, but his great mercy, in a manner adapted to men’s tender frame. In this song is much of the glorious gospel. Even the warnings and threatenings that are in it, are delivered in an evangelical manner, much in the same way that they were delivered in the mild language of the glorious Messiah. All the songs of the scripture are the voice of the gospel. The glorious things of the gospel are their foundation and subject matter ; and therefore in them God’s word drops as the rain.

DEUT. xxxiii. 8....“ And of Levi he said, Let thy urim and thy thummim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah.” Here Christ is evidently called Levi’s holy one. Aaron, the high priest of that tribe, was Levi’s holy one in some sense. But it was not Aaron, but Christ, that was tempted at Massah and Meribah (1 Col. x. 9.) Moses also was of that tribe, and might be called their holy one ; but neither was he the person there tempted. Both Moses and

Aaron rather concurred with the people in tempting. Numb. xx. 10....13. Christ, the great antitype of Moses and Aaron, the true high priest, that was the substance and end of all the ancient sacrifices and offerings, and of all the peculiar ministrations of the high priest of the tribe of Levi, according to Jer. xxxiii. 17....22, may well be called Levi's holy one. For it is there represented as the great honor and privilege of Levi, that his priesthood was to be upheld and completed in Christ. All the honor and privilege that there ever was in having the priesthood of his tribe, arose from the relation of that priesthood to Christ, the glorious things which he should accomplish by the sacrifice of himself, and the eternal benefits he should procure. Therefore this is properly mentioned in the blessing uttered by Moses with respect to this tribe. The priesthood was not a vain thing, but of unspeakable value, as it stood in relation to the priesthood of Christ, and was to be brought to its infinitely glorious and interesting effect in him. It was by the Urim and the Thummim that the high priest was especially furnished to make intercession for the people, and to reveal the mind and will of God to them. The Urim and Thummin had their principal importance, as they were typical, and represented the perfection, and merit, the light, and glory there are in Christ.

2 SAM. xv....Absalom seems to have been a type of anti-christ. He was the son of David; as the man of sin was originally a Christian bishop, one of the ministers of the gospel, who in a peculiar manner are Christ's sons. Absalom was David's son by Maacah, daughter of the King of Geshur, the only wife that he had that was a Gentile. So Popery is a mixture of Christianity with Heathenism. Absalom was the son of a Heathen mother, or one that had been a Heathen. So the Papistical church is the daughter of old Heathen Rome. Absalom usurped his father's authority over his kingdom, his city Jerusalem, and over his house. So the pope usurps the authority of Christ, sets himself up to be king in his kingdom, and takes possession of the church, the true spiritual Jerusalem, sitting in the temple of God, shewing himself that he is God. Absalom was a person of great beau-

ty, and was admired, and praised by the people for his beauty. So it has been with the pope. Whereas Christ appeared in a mean and low condition, without any external splendor, and when the people saw him, there was no beauty in him wherefore they should desire him; antichrist appears in great external pomp and glory, decked with gold and silver and precious stones, fine linen and scarlet, which all the world has admired and wondered after, saying, Who is like unto the beast? Absalom cloaked his rebellion and usurpation with a pretence of religion. Like antichrist, he said to his father, chap. xv. ver. 7, 8, "Let me go and pay my vow which I have vowed," &c. Absalom drove David, and those that adhered to him, out of Jerusalem. So antichrist casts out of the church all the true, and faithful followers of Christ. David went away into the wilderness, and all his faithful subjects went with him, wherever he went. Which is agreeable to what is represented to be the spirit and practice of the true followers of Christ in the time of antichrist, Rev. xix. 4. "These are they which follow the Lamb whithersoever he goeth."

1 KINGS xix. 19, 20... "So he departed thence and found Elisha," &c. The truth with respect to what is related in these verses probably was thus. Elijah was directed by the Spirit of God to cast his mantle upon Elisha. But Elijah had not the design of God fully made known to him; supposing it to be intended as a sign that Elisha should be prophet after him, agreeable to what God had said to him at Mount Sinai. But God had a farther meaning in it, which was intimated by his Spirit, which went with Elijah's mantle as it passed over to Elisha; viz. that he should immediately forsake all, and devote himself to the performance of the business of a prophet. Elisha, supposing that Elijah had this design of God made known to him, and had been directed to cast his mantle on him, with this view, has at first some reluctance, and desires of Elijah that, by his prayers, he would obtain leave of God for him to go first and kiss his father and mother. Elijah, surprised at this request, as was natural, supposing him thus ignorant, says, Go back; for what have I done that should

hinder it? However, Elisha, who understood the mind of God, soon recovers from his reluctance, and went no further back than his oxen; and took them and the instruments, and offered up all to God, signifying by this action, his full consent to make a sacrifice of all his worldly possessions to the great and infinitely important concerns of his ministry.

2 CHRON. v. 12, 13, 14.... When the priests and Levites were as one to make one sound, in praising God with singing and instruments of music, saying, He is good, for his mercy endureth forever, then the glory of the Lord came and filled the house. So, when it shall come to that in the latter days, that the ministers of the gospel shall generally be united in preaching the true doctrines of it, those doctrines that are in a peculiar manner evangelical, by which is manifested the glory of God's eternal mercy; free, sovereign, and immutable grace, through Christ Jesus, and shall be united in affection, and act in union, as fellow laborers and fellow helpers, then shall the glory of God remarkably appear; the Spirit of God, as a spirit of light, holiness and joy, shall descend from heaven in a very new and glorious manner, and remarkable success attend the preaching of the gospel every where; and then shall be the proper commencement of the church's rest, peace and glory upon earth. The peaceful reign of Solomon, in the possession of unparalleled wisdom, riches and glory, after the militant and tumultuous reign of David, is evidently typical of the peaceful, joyous, and glorious reign of Christ in the latter day: And God's dwelling in the temple, as the settled place of his rest, after removing to and fro in a tabernacle, is typical of the glorious manner of his dwelling with his church in the latter day, as compared with preceding times. The largeness of the temple compared with the tabernacle, represents the vast increase of the church; and the cloud of glory filling the temple, represents the filling of the whole earth with God's glory.

PSAL. lxxxii. 8.... "Arise, O God, judge the earth, for thou shalt inherit all nations." The design of these words, in their connexion with the foregoing verses, confirms, that the princes of Israel are there called Gods, and sons of God, with refer-

ence to Christ, the true King of Israel, and as being types of him. The three verses in their connexion import thus much, *...God has given these princes and judges the name of Gods or sons of God, as they are exalted to the place of kings and saviours of his people, who are God's heritage or kingdom, but they die like men; whereby it appears, that they are no Gods, nor are the true sons of God; but mere men, and no more than images and shadows of him. But oh! that he who is truly God, who is indeed the Son of God, the true king, judge and saviour of God's people, the antitype of these, would come and reign, not only over the land of Israel, but over the whole earth; when God's Israel shall fill the earth, and all nations shall be God's people.* It is observable that when it is said in this verse, "Arise, O God," the word God is Elohim, the same that is used verse 6th, "I have said ye are God." They were called Elohim; but Christ is the true Elohim; just as the manna in the wilderness was called bread, but Christ is the true bread from heaven.

PSALMS lxxiii. 4...*"There are no bands in their death."* In the original the words are, "Ein, chartzabbuth Lemotham," which might more properly have been rendered, *their death hath no bands*; the Hebrew of the Latin verb sum, with the prefix lamed, being used for *have*. The meaning seems to be, that they appear to be at liberty from death, as though they were out of his reach. Their death is here represented as a person that is indeed their enemy, or an officer of vengeance, that they greatly deserve to be delivered up to, and that has a commission against them, and would fain seize them, and make them his prisoners, but has no bands to bind them. They live long, and live without the fears of death, which are, as it were, the bands of death. That this is the meaning is confirmed by the following words of the sentence. "But their strength is firm."

JER. xxxi. 32...*"Not according to the covenant which I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt."* That covenant was, as it were, founded in the redemption out of Egypt. Therefore when God made it with the people, he prefaced it

thus: "I am the Lord thy God which brought thee out of the land of Egypt, and out of the house of bondage." It is hence natural to suppose, that the covenant of which the prophet here speaks, would not be one founded on that redemption; but on some other, far better, and more glorious redemption.

ZECH. xiv. 4... "And his feet shall stand that day upon the Mount of Olives, which is before Jerusalem, on the east, and the Mount of Olives shall cleave in the midst thereof towards the east, and towards the west, and there shall be a very great valley," &c. The mountains were round about Jerusalem like a wall; of which Mount Olivet was the chief. This stood on the east, between Jerusalem and the greatest Gentile nations; those nations that were the most malignant and formidable enemies of Israel. The dividing of this mountain under the feet of Zion's Redeemer, and making such a wide valley or plain on the east of Jerusalem, whereby there would be an easy access for the Gentile nations, signifies the breaking down of the partition wall between the church of God, and those that were without, and afar off; and that remarkable removing of obstacles signified by God's causing that every mountain and hill should be brought low; and the drying up of the river Euphrates, that the way of the kings of the east might be prepared. The mountain's being thus divided, by Christ's treading on it, significantly and beautifully represents the ease with which, in the exercise of his sovereign and mighty power, he overcomes the strongest and proudest enemies that oppose the salvation of his elect; agreeably to what is said in the fourth chapter of this book, verse 7th. "Who art thou, O great mountain! Before Zerubbabel thou shalt become a plain." And chap. viii. 6. "Thus saith the Lord of Hosts, if it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in my eyes, saith the Lord of Hosts?" The opening made through the mountains here is represented as very wide, to signify the abundant grace, and free and open access for vast multitudes; agreeably to Isai. lx. 11, and Rev. xxi. 25.

MATTH. xii. 30. "He that is not with me is against me." The true reason of Christ's making this observation

in this place, where he is reprov^g the Pharisees for saying, that he cast out devils by Beelzebub. is this.... These Pharisees had, till now, appeared to exercise that kind of prudence. falsely so called, which is commonly to be seen among those, who count themselves wise and great men, and think it becomes them to let matters of religion much alone, and not to appear forward and zealous, or give out their thoughts freely. When, in view of the miracles which Christ wrought, the multitude were affected, and some appeared zealous to follow him; when the esteem that he gained among the people was so great that they apprehended themselves in danger of having their glory eclipsed, and of losing the respect of the people, and their authority over them, the Pharisees could keep silence no longer. They openly shewed what was in their hearts before; a fixed enmity against Christ, and that truly they never had been indifferent as they appeared.

HEB. x. 37...“ For yet a little while, and he that should come, will come, and will not tarry.” It cannot be justly inferred from these words, that the apostle expected Christ’s last coming to judgment in that generation. All that could reasonably be understood by them is, that the time of their sufferings was short, and it would be but a little season before they would be wholly delivered from all their enemies, and should receive the recompense of the reward they hoped for. This appears by the context and also by the obvious meaning of the place referred to in the Old Testament. If this and the next verse be compared with Hab. ii. 2, 3, 4, it will be manifest that the apostle refers to what is there said. The vision is for an appointed time, but in the end it shall speak and not lie, though it tarry, wait for it, because it will surely come, it will not tarry. Behold his soul which is lifted up is not upright in him; but the just shall live by his faith. The thing that it is there said will come and will not tarry, is God’s people’s deliverance from the oppression of their enemies, especially from the Babylonish captivity; as appears by the context.

JOHN v. 27. "And hath given him authority to execute judgment, also, because he is the Son of Man." Christ is the more fitted to be the judge of men, for his being himself a man, one of the same race, having the same faculties, senses and organs, living in the same world, under the same law, and in the midst of the same temptations. It tends to confirm the faith of the saints that their near kinsman and elder brother performed obedience for them, and wrought out the righteousness that they depend upon for justification in the judgment, and also suffered from the same unrighteous enemies; this tends to encourage and confirm their faith that he will vindicate them in the judgment, and plead their righteous cause against their unrighteous enemies.

ROM. viii 23... "And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The apostle had been representing, in the preceding verses, that the whole creation was, as it were, in a state of travail, to bring to the birth, i. e. to bring the children of God into a state of liberty, happiness and glory. This in verse 19, he calls the manifestation of the sons of God, alluding to children's being brought forth to the light when they are born. This was to have its highest fulfilment at the resurrection, when they shall be born from the grave, and manifested in the most public manner in the proper glory of God's children, and shall receive the most public testimonies of God's fatherly love. Even, in this present state, Christians, by receiving the spirit, which is a filial spirit, a spirit of adoption, are brought forth, as the sons of God, and have the liberty and privileges of God's children in part. Yet it is but in part. They have only the first fruits of the spirit of adoption; and they themselves therefore join with the creation around them, groaning within themselves, waiting for the most glorious, the ultimate and perfect manifestation of the sons of God, when they shall be born from the grave.

EPHES. i 18... "The glory of his inheritance in the saints." It appears to me the true sense of this passage is, *his inheritance in heaven.* In the Greek it is, *ἐν τοῖς ἁγίοις*, which might

have been literally translated in the holy places ; which if we suppose the apostle means heaven, would have been very agreeable to his way of speaking. In the next verse but one, where he evidently means *in heaven*, he expresses it thus, *εν επουρανιαις*, in the high. So in chap. ii. 6, 3, 10. In Heb. i. 3, he expresses it thus, *εν υψηλοις*, in the high. The same is expressed in Luke ii. 14, *εν υψιστοις*, in the highest. If it may thus be called the heavenly, the high, and the highest, it may as properly be called the holy. The land of Canaan was called the holy land, and the city Jerusalem the holy city ; mount Zion the holy mountain, and the temple the holy place. And heaven is eminently the holy land, the holy city, mountain and temple.

ROM. 7, 25...“ With the mind I myself serve the law of God, but with the flesh the law of sin.” This Mr. Locke paraphrases thus : “ To comfort myself therefore, as that state requires, for my deliverance from death, I myself, with full purpose, and sincere endeavors of mind, give up myself to obey the law of God ; though my carnal inclinations are enslaved, and have a constant tendency to sin. This is all I can do, and this is all, I being under grace, that is required of me, and through Christ will be accepted.” In his notes he observes, “ I myself is in the original, *Αυτος εγω*, i. e. (says Mr. Locke) I the man, with all my full resolution of mind. *Αυτος* and *εγω* might both have been spared, if nothing more had been meant here than the nominative case to *δουλεω*,” see note, verse 20. He observes again on the words, “ *ου θελω εγω*, I would not, I in the Greek is very emphatical, as is obvious, and denotes the man, in that part wherein he is chiefly to be counted himself, and therefore with the like emphasis, verse 25, is called *Αυτος εγω*, “ I my own self.” The apostle would doubtless intimate that when he, the saint, was himself, and acted himself, he served the law of God ; and when he served the law of sin, he was as it were not himself, but led captive by an enemy. That is agreeable to verses 17, 20, and 22. These things plainly shew that the apostle speaks in the name of a saint, and not in the name of a wicked man.