degree prosperous through the whole courſe of his life@@\*. But magical ceremonies, of which the very esſence ſeems to have conſiſted in uniting in one group or jumble things never brought together by nature, were always performed in order to render propitious good or evil demons (ſee Ma­gic) ; and therefore such ceremonies, however unimportant in themſelves, were in that age moſt wiſely prohibited in the Mosaic law, as they naturally led thoſe who were ad­dicted to them to the worſhip of idols and impure ſpirits.

If the whole ritual of the Jewiſh economy be examined in this manner, every precept in it will be found to be di­rected againſt ſome idolatrous practice of the age in which it was given. It was therefore admirably calculated to keep the Israelites a ſeparate people, and to prevent too cloſe an intercourse between them and their Gentile neigh­bours. And their civil inſtitutes, even thoſe which appear the moſt trifling, were all contrived with the moſt conſumate wiſdom to promote the ſame end. The diſtinction made by their law between clean and unclean animals (ſee Slavery, n⁰ 33.) rendered it impoſſible for them, without a breach of that law, to eat and drink with their idolatrous neighbours ; their ſacred and civil ceremonies being directly levelled againſt the Egyptian, Zabian, and Canaanitiſh ſuperſtitions, had a tendency to generate in their minds a keen contempt of thoſe ſuperſtitions ; and that contempt muſt have been greatly increaſed by their yearly, monthly, and daily ſacrifices, of the very animals which their Egyptian maſters had worſhipped as gods.

That theſe laws might have the fuller effect upon minds groſs and carnal, they were all enforced by temporal fonc­tions. This was indeed the natural and even neceſſary conſequence of the theocratic government eſtabhlished in Iſrael ; for when God condescended to become their ſupreme civil magiſtrate, he of courſe engaged to execute, either imme­diately by himſelf, or by the medium of his vicegerents the judges and the kings, all the offices included in ſuch magiſtracy. Hence it is that Moſes aſſured them, that if they would hearken to God’s judgments, and keep them, and do them, they ſhould be bleſſed above all people ; threatening them at the same time with utter deſtruction if they ſhould at all walk after other gods, and ſerve them, and worſhip them@@\*. Nor were theſe temporal rewards and puniſhments held out only to the nation as a collective body ; they were promiſed and threatened to every individual in his private capacity as the certain comequences of his obedience or diſobedience. Every particular Hebrew was commanded to honour his father and mother, that it might go well with him, and that his days might be prolonged ; whilſt he who curled his father or his mother was ſurely to be put to death. Againſt every idolater, and even againſt the wilful tranſgresſor of the ceremonial law, God repeatedly declared that he would let his face, and would cut off that man from among his people : and that individuals, as well as the nation, were in this life actually rewarded and puniſhed according to their deserts, has been proved by biſhop Warburton with a force of evidence@@\* which muſt carry conviction to every mind which his lordship’s rude railings at ſome favourite ſyſtem have not filled with prejudices againſt all his works. Indeed the Mosaic law, taken in its literal ſenſe, holds put no other prospects to the Israelites than temporal happineſs; ſuch as, health, long life, peace, plenty, and dominion, if they ſhould keep the covenant ; and temporal miſery, viz. diſeaſes, immature death, war, famine, want, ſubjection, and captivity, if they ſhould break it. " See (says Moses), I have let before thee this day life and good, death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his ſtatutes, and his judgments, that thou mayeſt live and multiply ; and the Lord thy God ſhall bleſs thee in the land whither thou goeſt to posseſs it. But if thine heart turn away, ſo that thou wilt not hear, but ſhalt be drawn away, and worſhip other gods, and ſerve them ; I denounce unto you this day, that ye ſhall ſurely periſh, and that ye ſhall not prolong your days upon the land whither thou passeſt over Jordan to posseſs it.” And elſewhere, haying informed them that, upon their apoſtacy, their land ſhould be rendered like Sodom and Gomorrah, he adds, that all men ſhould know the reaſon of ſuch bar­renness being brought upon it, and ſhould ſay, “ Becauſe they have forſaken the covenant of the Lord God of the fathers, which he made with them when he brought them forth out of the land of Egypt, the anger of the Lord was kindled againſt this land, to bring upon it all the curſes that are written in this book@@\*.”

From this notorious fact, which hardly any man of let­ters will now dare to deny, ſome divines have concluded, we think raſhly, that the ancient Iſraelites had no hope whatever beyond the grave ; and that in the whole Old Teſtament there is not a single intimation of a future ſtate. That many of the loweſt vulgar, who could neither read nor write, were in this ſtate of darkneſs, may be true ; but it is impoſſible that ſuch of them as underſtood the book of Geneſis could be ignorant that death came into the world by the tranſgreſſion of their firſt parents, and that God had repeatedly promiſed to redeem mankind from every conſequence of that tranſgreſſion. They muſt likewiſe have known that, before the deluge, Enoch was tranſlated into heaven without taſting death ; that afterwards Elijah had the same exemption from the common lot of humanity ; and that, as God is no reſpecter of perſons, every one who ſerved him with the zeal and fidelity of theſe two prophets would, by ſome means or other, be made capable of enjoying the same rewards. The God of Abraham, Iſaac, and Jacob, was not the God of the dead, but of the living.

In the earlieſt periods of their commonwealth, the Iſ­raelites could, indeed, only *infer,* from different passages of their ſacred books, that there would be a general resurrection of the dead, and a future ſtate of rewards and puniſh­ments ; but from the writings of the prophets it appears, that before the Babyloniſh captivity that doctrine muſt have been very generally received. We ſhall not, in ſupport of our opinion, quote the famous paſſage in the book of Job@@\*, becauſe it is not determined at what period that beautiful and sublime poem was admitted into the Jewiſh canon ; but in the Psalms, and in the prophecies of Isaiah, Daniel, and Ezekiel, there are ſeveral texts which ſeem to us to prove, incontrovertibly, that, at the time when theſe inſpired books were written, every Iſraelite who could read the ſcriptures muſt have had ſome hopes of a reſurrection from the dead. We ſhall conſider two of theſe texts, becauſe they have been quoted by a very learned and valuable writer in ſupport of an opinion the reverse of ours.

In a ſublime long, compoſed with a view to incite the people to confidence in God, the prophet Isaiah has theſe remarkable words; “ Thy dead men ſhall live; together with my dead body ſhall they ariſe. Awake and sing, ye that dwell in the duſt ; for thy dew is as the dew of herbs, and the earth ſhall caſt out the dead@@\*.” We agree with biſhop Warburton that theſe words are figurative, and that they were uttered to give the Iſraelites conſolation in very dilaſtrous times. The purpoſe of the prophet was to assure them, that though their community ſhould, in Babylon, be as completely diſſolved as a dead body reduced to duſt, yet God would reſtore them to their own land, and raise that community again to life. This was indeed a prophecy only of a temporal deliverance ; but as it is expreſſed in terms

@@@[m]\* Spenser, lib. ii. cap. 30, 31, 33.

@@@[m]\* Deut. passim.

@@@[m]\* Div. Leg. book v. sect. 4.

@@@[m]\* Deut. xxx. 15-19. xxxix. 25.

@@@[m]\* Chap. xix. verse 25, &c.

@@@[m]\* Chap. xxvi. 19.