

1
Luke 2. 25. The same man was just of
an every age of the ~~of~~ there have always been
some distinguished persons of common kind of
prophecy, by their sincere & unfeigned zeal
& piety - At the time our S^r came into of old
Jewish nation were in the most dejected
state; yet there were some in those corrupt
times who of humble & assured expectation
looked for redemption in Israel Jerusalem
Amongst those was that aged S^t Simeon
to whom it had been revealed by the S^t. not see
death &c. The same was just & devout, waiting
it ardent desire for the sight of him who
he regarded as of consolation of Israel -
The Jews Israel have embraced ^{all} of the
truthful who were longing for of redemption
of the messiah, and expecting him as of
consummation of all their wishes -
The description here given of our S^r is
worthy of peculiar attention while

of content of this holy man is replete with
instruction from the words of our Father
purpose: to consider. 1st In what respect
it is of consolation of Israel -
2nd In what manner we are to wait for him.
Loren is said to have been waiting for of
consolation of Israel -

1. The Scriptures prove us there is consol-
ation in X^t. St. Paul in writing to the Philippians
desires to X^t. if there be any consolation in
X^t of any comfort of love. The Apostle did
not mean to doubt this, when he said if there
was any. This was an acknowledged fact
he takes this for granted. He knew that the
Philippians, experienced this consolation in
their own full-filled joy - God hath
given his People abundant consolation in X^t
may everlasting consolation - our Lord
when he was upon earth administered
consolation to thousands - and when he
was about to leave J^h he told his

2. ~~surprised~~ Disciples of the old and new
Covenant, every the spirit of Truth if should
abide to X^t. for ever - interesting if he
had been their comfort while he was ~~to~~
it X^t. and had presented of office of X^t.
in of respect. But as the Israel of God in of
age was some what different from Israel
of G^d. if now is, it will be proper to distinguish
- wish between the Church of God before the
 Advent of X^t. and of Church of God now -
and then in what respects X^t. may now
be said to be of consolation of Israel -
1st In reference to the Jewish Church he
came to appear to give X^t. clearer light
of knowledge into of divine will - ~~more~~

Moses had revealed to X^t. of will of G^d.
but he had put a veil upon his face to
intimate to X^t. of darkness of of disor-
der - and had expressly referred X^t. to a
prophet of X^t. ^{afterwards} to whom they were
to look, ^{but} fuller instruction - it prophet shall be

The Prophets of later ages taught of people
to look forward to of times & of messiah
when the glorious light sh^d arise upon
Church, to chase away all of clouds of darkness
in wh^{ch} it was involved. Isaiah. Chap 9. vs
1-9. At the time of the advent there was a
general & an assured expectation, of a fuller
and clearer Revelation was about to be
given unto them by him. we have said
the woman of Samaria to our Master
that messiah cometh, who is called Chrst when
he is come he will tell us all things -
He came not only to give mankind a
dearer light, but to deliver the Israel
of God from yoke of Ceremonial Law.
The Ceremonial Law was an heavy burden
wh^{ch} even of most spiritual amongst
were not able to bear, and was never
intended to continue any longer of
Period lined by messiah's advent

9. It was foretold by David of a ~~Prince~~^{Priest} sh^d
arise after the order of Melchizedec,
and consequently, if of change of Priest
-hood, there must be a Change of of whole
Law if related to it. Other Prophets spoke
of a new Covenant. Jeremiah of Days come
saith of J^h if I will make a new Covenant
wth of House of Israel & of House of Judah -
not according to of covenant of I made wth
their Fathers, if the Covenant of of ^{moral} ~~ceremonial~~
Law, in the day of I look on. by of Hand
to bring you out of Egypt, wth my Covenant
they broke th^{at} I was your husband into you
saith of J^h. but this shall be of Covenant
if I will make wth of House of Israel -
After these days saith of J^h I will put my
Law in their inward parts and write it
upon their Hearts, and will be their God &
they shall be my People - Here the
Prophet intimates the abolishment of
the ceremonial Law, and that the

the Church should not only have the
favor of God, but its power. That the
Sanctification of the Church upon his People's
Hearts - Messiah came not only to
redeem his Church from the power of
the carnal law, but to establish
universal Empire - The Jews in general
misunderstood of Prophecies relating to
this event, and supposed if their Messiah
were a temporal King, but those
who had a clearer insight into the mean-
ing of the Prophecies, expected the establish-
ment of a Spiritual Kingdom, in which
they should not merely be delivered from all
their Enemies, but should serve God
righteously & holily before him all
the days of their life - I never intimate
this when he says, if Messiah was a
King to lighten the Gentiles - To all
those who receive him as of appointed
Source of their benefits, his advent

must have been an occasion of most
exalted joy, and accordingly it was an-
nounced as such by the angelic hosts
when they came down from Heaven to
proclaim his birth. Behold we bring you
by the birth of Christ the Jewish Church
would obtain those divine blessings which they
~~which~~ the faithful had been praying for for
thousands of years - many Kings and Proph-
ets, had desired to see this advent before he
came. It was not only the consolation of Grace
the Jewish Church but he is still the Conso-
lation of all the faithful in the Christian
Church. Having partaken of all the prece-
ding benefits, we are led to contemplate of him
more immediately in reference to our
own necessities - And what a consolation
is he to us while we view him as a
prophet for our sins - nothing can
administer so much comfort to the
humble penitent believing mind as to
see the consolation that springs from
a full Remission of Sin is the true and only

only Proprietor too low. I would ask what
Tongue can utter the feelings of a contrite
Soul, when after many years of G^d's wrath
it is enabled to see the efficacy of His Stone
work, and if G^d can be just, and pardon of
guilty thro' him. O. the Peace, the Joy, of
consolation, the love that were necessary
fresh application of his blood to the cross
can. O. F. says the happy Soul will
praise thee O. well may that Peace
be said to pass all understanding, and of
Joy to be unspeakable and full of glory.
we can view X^p not only as our Proprietor
for our sins, but as our advocate to of
Father. In this light he is more precious
& profitable than in the former. we might
believe in the sufficiency of His sacrifice as
an atonement for our sins, and derive much
consolation from this consideration, but our
Joy will be greatly diminished, if we did not
know if he had entered into Heaven it
had our blood

5. To plead the merit of it in our behalf, before
his Father's mercy seat. what sh^d we do under
the pain of fresh contracted guilt, if we knew
not if we had an Intercessor, thro' whom
we might return to G^d and offer our petitions
in confidence & acceptance. Many more
sin we have. It was not for this weak
and frail as we are we sh^d sit down in
despair of obtaining mercy; but having such
an High Priest if is past into the Heavens
for us. we may come boldly to the Throne
of Grace for further we not only view X^p
as our advocate, but as the Fountain of all
spiritual blessings. It hath pleased of Father to
whatever we want, whether wisdom or Right
counsel or Strength, there is a blessing of it all
in him. we may say, in the Lord have
I replenish'd & Strength. What an unspeak-
able consolation must this be to all those
who feel their Emptiness & Poverty. ~~what~~
what blessed ^{consolation} ~~consolation~~ does it bring into
ye Soul when we under a full conviction

Power in his willingness to serve us - If our
Faith be increasing we shall receive nothing
of the A. Those who come to A must believe
it is so, & that he & we sh^d. not therefore come to
X^p. saying, A. if thou canst do any thing
have compassion upon us and help us; but I know
if it thee all things are possible. My blood cannot
cleanse from deepest guilt, from all sin - for
thou hast said come and let us reason together &
thy grace can vanquish of most deep rooted
sins - when St. Paul was distressed and
tried by Satan & Sin; the Lord said unto him
my grace is sufficient for thee, most gladly
said the A. will I glory in my infirmities &c.
The Psalmist was in a right frame of mind when
he said there be many that say, who will
show us any good, while he prayed, I will thank
and ascribe why art thou cast down O my
Soul do one glimpse of the light of A. becom-
-ance, can turn all my ^{infirmities} ~~infirmities~~ ^{into} joy, says
the believing Soul, having thee the object of
nothing else, I pursue all things -

In renounce all other Comforts, but A. to
have a full Persuasion of his all sufficiency to
help us, and at the same time to believe
that he is as willing as he able to do for
us above all we can ask or think, what
Divine Comforts in such views of A. intro-
duce into the Soul, even if its Distresses
were ever so circumstanced - we have
this strongly exemplified in the Conduct
of St. Paul, under the heaviest afflictions -
I take pleasure says of A. in Infirmitie
in Reproaches, in Needes, in Persecutions or
Distresses ~~in~~ for X^p's sake, for which I can
weak then am I strong - when he committed
all his concerns into the Hands of A. and
completely relied upon him for aid and
Comfort, neither Words nor Infirmi-
ments moved him, on the contrary he
gloried in Infirmitie, for as his Perse-
cutions abounded for A. so his Comforts

also wondered that he was never any longer
by Trials and Tribulations, and Persecutions
but received the immediate reward of his
sufferings for H. by an increased Conviction
of his Sin. Could we enter as fully into
the Spirit of the Gospel as St. Paul did
we should feel the same burden with H.
we may further observe, that we should wait
for H. in the time of Trouble, in an assured
Expectation of his promised Advent.
That he has promised to come to the souls of
his afflicted People has been shown before.
Indeed a very principal end of his heavenly
mission, was to convert them of whom
in Jer. to E. chapter 1. will he then relinquish
the work he has undertaken? Did he relinquish
the work of our Redemption until he bowed
his Head, and gave up the Ghost? will
he revoke his own Engagements? Or he a man
that he should lie? Let us then not listen to the
suggestions of unbelief. Let us not call
in question his Love and Goodness

but believe his word, and then we shall be
established. If like Lincoln we wait for him,
he will come and save us. He waited long &
in pious expectation, so ought we and then
we shall not be disappointed. we have now
shown in what respects H. is the Messiah
of Israel. He came to give the Jewish
Church clearer light and more full
knowledge of God, and of man's Redemption
to free believers of the old Testament Church
from the heavy burden of the ceremonial Law
and to establish a Spiritual Kingdom
amongst them - and he is the Messiah
of the Christian Church, in as much as he
is the Proprietor of our Lives, our Advocate
with the Father, and our Fountain of Spirit
ual blessings - and therefore we should wait
for him. Let us briefly improve what has
been said. It is a way of inquiry - I will
ask what do we make the Ground of our
Conviction? If it is any thing of H. any thing
independent of him, we shall be disappointed
in the end.

As we live in a full of meaning and sign
we shall all want consolation in our pilgrim
age thro' life - There are none removed so far
from troubles and afflictions, whatever their
degrees may be, that there will not reach
them - wealth & honors are no protection
to us against the Day of Reckoning - we shall
come into tribulations where vain will be
the help of man. Riches cannot deliver us
in the Day of wrath - Friends cannot ~~not~~
help us - no man can redeem his brother
and give to God a ransom for him -
Every thing will fail to give us consolation
in heavy afflictions, but He none but him
can relieve us under the prospect of death
and judgment. It is in those seasons of trial
when the knowledge of H. become valuable
It is when the Heart and flesh fail
He is found in a very special manner
to be the consolation of Israel -
Let us view H. as the true refuge

that can enable us to say ~~to~~ ^{to} our best
friend H. Are you my brethren waiting
for him? Are you desiring him as your
consolation? Consolation implies some
previous trouble? Have you been in
trouble? The trouble I mean is not of a
temporal nature - is not the sorrow of H.
but of a spiritual nature. It is that sorrow
of unbelief repentance of never needeth
to be repeated of - that broken spirit of con-
trition of Heart - which is a sacrifice of H. will
not despair - Let all here present who
are waiting for the consolation of Israel
take encouragement this day - you are
now in his temple - he may appear unto
you by faith as he did to Aaron - then you
will feel singular joy - His love will over-
come the fear of death - Life will
then not be so desirable to you - The
views of a better world will ~~enrich~~
exalt your thought above the things

the things of time and sense. Draw
near unto his Holy Table - Can you
his dying love - remember, how he shed
his blood for you and the sinners of
Gaul of this - his own love - he loved us
and hath redeemed us to G^d. by his blood
Can you you ever be sufficiently thank-
ful? when you consider the greatness of
your Redemption - the Price that was
paid for it - and that the love of your
redeemer is unchangeable, is ever lasting
what Communion may you not derive
from him? may ever lasting Communion
But do you know if G^d. hath loved you,
and believe that he died for you and if
^{he} is now in Heaven interceding for
you, do you know all this, yet eye
hath not seen &c. Love then the Law?
adorn his Gospel by an holy life
wait patiently for his second coming
for he will come again to take you

to himself that where he is there ye may
be also - Then your Joy will be full -
and your Pleasures will be for ever more
meditate then upon the Happiness of the
Saints in Light - and continually forget
those things if are behind and press for-
ward to those things which are before
and in a little time your weary souls
will be safely landed upon the peaceful
shore of immortal glory - and every
tear shall be wiped away, for ye are
now travelling to mount Zion, to the
City of the living God, to the Heavenly
Jerusalem to the General Assembly of
and Church of the first born &c. are
written in Heaven, and to God the
Judge of all, and to the Spirits of just
men made perfect - and to Jesus
mediator of the New Covenant
This celestial City you will soon enter
this glorious Company you will soon
join - take courage therefore

and he strong in the Lord, and in
the power of his might, that you
will triumphantly say & declare
where is thy Sting & where
is thy Victory. Thanks be to God
who giveth us the victory thro
our Lord Jesus Christ.